

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, ORANGE COUNTY, N. Y., JANUARY 1, 1850.

NO. 1.

POETRY.

Lines for the Present.

A year hath passed—a year hath severed
Another cherished link from time;
Another storm in life is weathered,
And we are ploughing through our prime;
Years are rolling as the billows,
Every moment flying fast,
Days are crumbling as the pillars
Of some mighty temple past.

Each and all are but a solemn
Temple built upon the soul;
Every crumbling year's a column
Fallen from the mighty whole;
The past is the departed hour,
Haunting round the ruined wall,
The Present is the ivy flower,
Growing wildly over all.

Cherish fond the fallen pillar,
And from it the lesson learn,
Hearts are true that love the willow
Weeping o'er the broken ean;
The youthful year is but the growing
Orphan of the parent dead,
Remember well while tears are flowing,
What road to shun, and what to tread!

J. E. T.

New Year's Musings.

Time speeds away—away—away;
Another hour—another day—
Another month—another year—
Drop from us like the leaflets sear;
Drop like the life-blood from our hearts;
The rose-bloom from the cheek departs;
The tresses from the temples fall,
The eyes grow dim and strange to all.

Time speeds away—away—away;
Like the torrents in a stormy day,
He undermines the stately tower,
Upsets the tree, and snags the flow;
And sweeps from our distracted breast
The friends that loved, the friends that blessed.
And leaves us weeping on the shore
To which they can return no more.

Time speeds away—away—away;
No eagle through the skies of day,
No wind along the hills can flee,
So swiftly or so smooth as he,
Like fiery steed—from stage to stage
He bears us on—from youth to age,
Then plunges in the boundless sea
Of fathomless Eternity!

Changes of Time.

Faintly flow, thou falling river,
Like a dream that dies away;
Down to ocean gliding ever,
Keep thy calm unruffled way.
Time with such a silent motion,
Floats along on wings of air,
To eternity's dark ocean,
Burying all its treasures there.

Roses bloom, and then they wither;
Cheeks are bright,—then fade and die,
Shapes of light are wafted hither—
Then like visions hurry by;
Quick as clouds at evening driven
O'er the many colored west,
Years are bearing us to heaven—
Home of happiness and rest.

Remember the Poor.

Oh think of the widow in need,
Whose heart has been reft to the core,
And destined in sorrow to bleed,
Oh think, and "Remember the poor."

Go visit the sick man in bed,
Or look at his couch on the floor,
His wife and his children no bread—
Oh think and "Remember the poor."

And when you sit round a good fire,
And hear the cold winds as they roar,
Just ask if you've thought to inquire,
For those without wood that are poor.

What favors all divine!
What mercies shall we share!
What blessings all around us shine
To open this NEW YEAR.

COMMUNICATED.

Copy of a letter written by Elder Roger Williams C. Brown, to the New School Baptist Church of which he was late a member and Pastor.

To the North Baptist church, so called, in Randolph, Massachusetts:—

It is now more than twenty-one years since I became a member of the Baptist church, and during the last nine years I have been a minister in that denomination. At the time of my connection with the church, I believed the faith and practice of this professed body of Christ to be in accordance with the teachings of the Holy Word of God, being founded upon the prophets and apostles, Jesus Christ himself being the chief corner stone. Since which time, however, I have, with many others, been grieved to witness the gradual introduction of error, both in faith and practice, so that I have been, and am now, painfully convinced that the Baptist church, or the churches of that denomination, as they are popularly known, are not now, as a body, what they formerly were, but have widely departed from the faith and simplicity of the gospel of Christ. My recent experience of more than one year as Pastor of one of the larger and more prominent and wealthy churches of the denomination, together with the scenes of trial and persecution through which I have been lately called to pass, and which have already well nigh brought my soul and body down to the very confines of the grave, have at last compelled me to believe that the prevailing ministry and churches of the Baptist denomination, popularly so called, are not the servants of Christ or the bodies which are governed by the laws of his kingdom.

In thus declaring non-fellowship with the ministry and churches of the modern Baptist denomination, I would not be understood as expressing the belief that there are not those in the ministry and churches whom the great Head of the church has set apart to the work, or who are subjects of his spiritual kingdom, purchased and redeemed by the precious blood of Christ. It is believed however that they have become entangled with the yoke of bondage, and that they do not truly rejoice in the liberty wherewith Christ makes his people free. And this they would openly acknowledge if it were not that their character and reputation would be in jeopardy therefor. My own personal observation and experience, however, have convinced me, as before observed, that the churches and ministry have departed from the faith and simplicity of the gospel; and such being the honest and sincere conviction of my own mind, after much prayerful and serious examination of the word of God, I must, however painful and self-denying the step, hereby formally withdraw my membership from the church and from the ministry, and inform you that I shall not hereafter consider myself in any wise connected with the Baptist church,

ministry, or denomination, as it is now popularly known or understood.—My reasons for this step, among others which might be named, are as follows:—

Because men are now set apart to the work of the ministry without even a pretension to a special call from the great Head of the church.

Because ministers who have not enjoyed superior worldly advantages or literary qualifications, but who have nevertheless been greatly blessed of God in the work of the ministry, are now generally but lightly esteemed and crowded aside to make room for those who have not been called of God but have merely received the literary honors of a college or the diploma of a theological seminary.

Because professed ministers thus uncalled by the Spirit have had no dispensation of the gospel committed to them, but are rather such as teach for doctrines the commandments of men.

Because churches under the influence of such a ministry must and will depart from the gospel of Christ both in faith and practice.

Because many schemes and inventions of merely human origin have been sought out and introduced into the churches which are nowhere authorized by the word of God, but are contrary thereto both in nature and spirit.

Because the discipline of the churches has been corrupted and made to subserve a worldly and mercenary spirit, granting undue advantage to the more wealthy and influential, and ruling the poor and more humble members with a rod of iron.

Because under the influence of such a ministry, as now so generally prevails, individuals are received as candidates for believers' baptism and church membership who not only express their dissent from the articles of faith, but who do not relate a christian experience, or even so much as pretend so to do.

Because churches have thereby become filled with ungodly members, who are strangers to the power of divine grace and are yet dead in trespasses and in sins and in the gall of bitterness and bonds of iniquity, by whom a corrupt influence is exerted in the embarrassment and defeat of the wholesome and salutary administration of church discipline.

Because the distinguishing truths of the gospel are not now plainly and faithfully preached in their fullness and purity, but the more discriminating and prominent are but little more than obscurely hinted at, thereby designedly and purposely perverting the gospel of Christ, and preaching in its stead what is not the gospel of the grace of God, but another gospel.

Because the articles of faith, as a professed summary of doctrine and practice, have, within the beginning of the present century, been essentially changed and modified, and are no longer a faithful and impartial declaration of revealed truth.

Because conventions, associations, councils,

ministerial conferences, and other professedly religious institutions are of human origin and invention, and, as at present conducted, they greatly interfere with and impair the independence of churches, both in faith and practice.

Because, in fine, the character of the preaching which now so extensively prevails in the churches is Arminian; from which the plain truths of the gospel of the grace of God are designedly withheld and discarded, consisting principally of little more than an apparently formal and lifeless inculcation of works and practical morality, thereby, in its tendency, encouraging and cherishing pharisaism and hypocrisy, and building up and fostering a religious aristocracy composed of wealth and secular influence, the direct tendency of which is to subvert the gospel of Christ and to substitute instead thereof another gospel more congenial to the depraved state of the unregenerate and to the spirit of worldly popularity—all which is enmity with God and at war with the gospel of his Son.

These, in brief, are some of the reasons, among others of a similar nature, which have convinced me, as before remarked, that the ministry and churches have departed from the faith and simplicity of the gospel—and such departures are allowed and tolerated in the churches, although in the beginning it was not so. For years, however, I have been vainly hoping there would ere long be a reform in these respects, but my own recent experience has convinced me that the evil has so generally pervaded the entire mass as to preclude all reason for hope—and thus am I compelled to withdraw from the ministry and membership of the Baptist church as it is now popularly called. I shall not however thereby yield my position as a professed believer in the Baptist faith, as such; and would still humbly acknowledge my belief in those sentiments and principles which so eminently distinguished the Baptist denomination in this country during the earlier period of its history. Since that time, however, a great and deplorable change has taken place, so that the evil consequences which the earlier fathers of the Baptist cause so confidently predicted and feared are now more than realized. Large and powerful moneyed institutions, for the purpose of converting souls and otherwise promoting the cause of Him whose kingdom is not of this world, have been established. Thousands upon thousands are annually lavished upon those professed ministers of the cross,—the officers, subordinates and employers,—whose well paid agency is required in the collection of funds for carrying out the avowed purpose of their professed religious establishments, whose very life, soul and existence is money and money continually. And thus the thousands of dollars which are annually abstracted from the hard earnings of the industrious and toiling portion of the churches have been yearly expended upon the officers and agents of those societies in salaries of six, eight, ten and even twelve hundred dollars per annum each! And yet while so much sympathy and benevolence

have been displayed for the conversion of the heathen and the support of well-fed, well-clothed and well-cared-for salaried secretaries and agents, the unfortunate, humble, suffering poor of the churches have been denied even the stinted allowance necessary for their comfortable support and have been driven away into the alms-houses and poor-houses of the land, or have been otherwise thrust out upon the cold charities of the world! And yet costly and expensive houses for worship have been erected. Ministers and churches have become attractive and popular. They speak according to the world and the world heareth them and followeth them. The plain and discriminating and humbling truths of the gospel are no longer distinctly and prominently held forth by professed ministers of the cross. The discipline of the churches has declined, and in many instances it has already become inefficient and powerless, or has otherwise become subservient to mere secular or worldly policy. The standard of christian character and morality even has been lowered down to a most degraded and revolting level—christian fellowship and brotherly love have become a mere name, and no longer distinguish the professed members of the family of Christ. In exchange however for these inestimable traits of christian character which so truly distinguished the primitive disciples of the meek and lowly Jesus, what has been gained? Alas, let the present lamentable state and condition of the churches answer! "IOHABOD," in plain, indelible and living characters is already evidently written upon the walls of this professedly spiritual Zion! Already the power of godliness has well nigh entirely departed, and the form also in not a few instances is about to make its final exit. Oh, is it yet to appear more clearly manifest to the people of God that the fearful sentence has already been pronounced and the doom sealed—*Mene, mene, tekel, upharsin?* But the end is not yet. A darker and yet colder season is still in the not far distant future. The churches as a body do not lack members, wealth, worldly influence, or humanly devised religious institutions, or, even now, as such, a merely educated and popular ministry. They have all these, and will never give them up, neither will those elements of spiritual decay cease their evil work until their corrupt and corrupting influence has infused itself through the entire denomination. It is not simply that the holy and blessed influence of the neglected and dishonored but life-giving SPIRIT is now withheld, but the churches are already filled to an alarming extent with unregenerate, worldly and corrupt members whose very existence within the bosom of the church must and will inevitably spread a blasting, blighting mildew and withering death over all that is fair and beautiful and lovely in Zion. And should the popular churches and ministry, who now have and exercise a prevailing influence over the Baptist denomination, as it is now called, continue to go on in their cause of worldliness and secular prosperity, as they have within the last few years, or since the new order of things has been so extensively introduced, it will require no prophetic eye to foresee that churches will soon become so conformed and amalgamated with the world as not only to virtually lose their distinctive identity but even their own professed visibility. And this mystery of iniquity is now at work, and will continue to work. When the leaven of corruption has once fairly entered the bosom of the church, its influence will never grow less, until its unholy, cruel, vindictive and persecuting work has been accom-

plished; neither is it in the nature of things that a corrupt church or ministry will ever be restored to an incorruptible, or spiritually sound and healthy state. With these views, therefore, and the painful conviction of my own mind in respect to the present state of the ministry and churches, I must, as a professed disciple of Christ, however unworthy, declare non-fellowship with the new schemes and inventions and doctrines and commandments of men which now so extensively prevail in the modern Baptist churches, which are but the unfruitful works of darkness, and should be reprov'd by all who seek the old paths and who would earnestly contend for the faith once delivered to the saints. For this step I expect to have my name cast out as evil; but in every persecution and trial and reproach which I am called to suffer for bearing my feeble testimony in behalf of Christ and his truth, I would count it all joy, choosing rather to suffer affliction with the despised people of God than to enjoy the applause and popularity of the enemies of the gospel for a season, esteeming the reproaches of Christ greater riches than the treasures of the kingdoms of this world or the glory of them.

In withdrawing from a denomination with which my earliest religious associations and sympathies have been so long and intimately connected, and formally separating myself from the communion and fellowship of those among that people with whom I have so often taken sweet counsel together, and whom I must esteem as the honored servants of the cross and partakers of the common salvation, I feel it to be one of the most painful and self-denying acts of my life, thus to sever a relationship which was once so tender and endearing. It is not, however, because I love them less; but, as I would humbly trust, it is because of the attachment which I entertain towards the institutions, ordinances and truth of Him who alone is King in Zion. I can indeed truly sympathize with them in their anxieties and fears, and would fervently hope they may yet speedily be delivered from all spiritual bondage, and once more rejoice in the liberty of Christ. But deliverance from the corruption of the gospel and the unholy and oppressive influence which evil men and seducers from the truth are now exerting in the denomination can never be experienced while going in the way of Cain, and running greedily after the error of Balaam for reward. The people of God are commanded to renounce the hidden things of dishonesty and to have no fellowship with the unfruitful works of darkness; but rather receive them; being assured by the word of Him who cannot lie, that evil men and seducers shall wax worse and worse, deceiving and being deceived. And such is the testimony of the holy word of God, which is as a light that shineth in a dark place. In obedience therefore to the teachings of that word, and my own convictions of duty, I herewith communicate this letter of withdrawal, and declare myself henceforth no longer in connection with the New Order of Baptists as they are popularly known and understood.

R. W. E. BROWN.

Brunswick, Maine, Nov. 14, 1849.

For the Signs of the Times.

Orange Co., N. Y., Dec. 15, 1849.

BROTHER BEEBE:—Having been confined to my house for some time past, and a part of that time enduring the most exquisite pain, from which I am now somewhat relieved, I have been led to contemplate the state of the church and people of God at the time the Redeemer's kingdom was first set up, and the

church organized in her gospel order at Jerusalem, under the ministry of the apostles.—What a beautiful picture she presents! Truly, as the Psalmist says, "Out of Zion the perfection of beauty, God hath shined." Behold what love, unity, and brotherly love existed among them! "And they continued stedfastly" (not wavering) "in the apostles' doctrine and fellowship," &c. Although surrounded with enemies, and experiencing the truth of the Savior's words, "In the world ye shall have tribulation, but in me ye shall have peace," they continued stedfastly. All the peace the saints have ever enjoyed, or can ever enjoy in this world is in him, and is realized when believing in him, and from his fullness receiving, and grace for grace.

Seeing then that we are chosen in the furnace of affliction, and exposed to the reproach and contempt, not only of the Gallios, but more especially of the religious world, which is ever watching for an occasion to reproach and persecute the children of God, what manner of persons ought we to be demonstrating by our faith and practice, that we are a part of that church described above! Let us, dear brethren, strive to profit by the examples and admonitions of the Savior and his apostles.—It is true, we are informed that the primitive disciples did err, at one time, through the weakness of the flesh, and the temptation of the adversary, there was a strife among them which of them should be greatest in the kingdom. This circumstance occasioned unpleasant feelings among them; but the Captain of Salvation was near, as he always is, to correct their mistake; for he has said, "I will never leave thee nor forsake thee." Jesus called them unto him, and—Did he say, Thomas, you shall have the pre-eminence, and John, you must watch over and correct the errors of the rest? No. They were not to be like princes of the Gentiles, or the great ones of the earth. He would have no aristocracy in his kingdom; for it was not of this world. Hence, he ordained that it should not be so with them.

But I fear, that as it was in the circumstance referred to, so it is among us. I regret exceedingly, not that admonition and reproof should be administered according to the word; but rather that there should be any cause among us requiring it. I would say, "Let there be no strife, I pray thee," for we be brethren. "See that ye fall not out by the way." "Be ye followers of God, as dear children, and walk in love, as Christ also hath loved us."

Jesus has said to his disciples, "But be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren." "Behold how good, and how pleasant it is for brethren to dwell together in unity. Let us not strive for the mastery; but for peace, and for those things whereby one may edify another, knowing that he that striveth is not crowned, except he strive lawfully. Therefore, if any man speak, let him speak as the oracle of God, and as of the ability that God giveth, remembering that secret things belong to God; but those things which are revealed belong to us."

Brethren, farewell. Live in peace, and the God of peace be with you.

S. D. HORTON.

For the Signs of the Times.

Mt. Carmel, Ky., Dec. 10, 1849.

BROTHER BEEBE:—It is not at all strange that there should be some want of harmony in the views of the people of God, on many important subjects, embraced in divine revelation, so long as we remain in this imperfect

state; for here we see and know of the things of God, only in part. The inspired writer knew the frailty of human nature, and the liability of the saints to err, when he admonished them not to bite and devour one another, lest they should be consumed one of another. Brethren should certainly be careful when discussing points on which they differ, not to make use of carnal weapons, nor to strive unlawfully, or for the mastery; but rather let us strive to keep the unity of the spirit in the bonds of peace, in meekness and brotherly love. A free interchange of views, and a free discussion of all controverted points, if conducted in the spirit and temper of christianity, is calculated to do much good—to enlarge our conceptions of divine things. But if we strive unlawfully, or for mastery, for personal aggrandizement, that we may get a great name, it will generally result in evil, and be very likely to destroy the peace of the brethren and divide them asunder. While we contemplate on the one hand the great good, and on the other, the great evil which may result from a public discussion of controverted subjects, between brethren of the same profession, we should be careful how we engage in them, and still more careful how we conduct them, lest we instead of benefiting the saints, should wound the cause, and interrupt the peace of Zion.—Offences must come; but woe unto that man by whom they come. There will be divisions; but mark them who cause divisions, contrary to the doctrine of Christ. Still it is our duty to contend earnestly for the faith, and faithfully to preach the preaching which God has bidden us. Should we be called to endure persecutions, perils, and afflictions, by land and by sea, or among false brethren, or should bonds and afflictions await us wherever we go; none of these things should move us; but as faithful witnesses, we ought to declare the whole counsel of God. I am sometimes told that there are some things taught in the bible, which, although true, are unprofitable and should not be preached in a public assembly; but I read, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Paul, as a faithful witness, kept nothing back. All that is revealed is for us and our children, and is profitable for our edification and instruction. We profess to believe that the scriptures of the Old and New Testaments are the word of God, and that the New Testament is the infallible rule of our faith and practice; therefore by it we should be willing to be tried; and by it we are commanded to try the spirits, whether they be of God or not. If I or an angel from heaven teach for gospel that which Christ and the apostles did not teach let him be accursed, and from all such, we are commanded to turn away. Their words will eat as doth a canker. We are taught by the word, that "There is one God, and one Mediator between God and men, the man Christ Jesus." God is also revealed to us as Father, Word or Son, and Holy Ghost, and these three are one; and we are also taught that the whole fullness of the Godhead dwells bodily in Christ Jesus; so that if a disciple should ask him, saying, "Shew us the Father," He would reply, "He that hath seen me, hath seen the Father." "I, and my Father are one." It is evident that Christ was both God and man, the Maker and Redeemer of his people. He is the second or spiritual Adam. The Head and representative of his

family, and the Life of his Body. "And this is the record that God hath given unto us eternal life; and this life is in his Son."—"In him was life, and the life was the light of men." "He that hath the Son hath life."—It is evident that when Christ laid down his life, he laid down the life of his whole body, the church, and when he took it up again, he took up the life of the whole church; for we were crucified with him, and we were quickened together with him. From these scriptures I conclude that as we have mortal or temporal life in Adam, so we have eternal or spiritual life in Christ; and when Christ takes his abode in us, the spirit or soul is quickened into life; for "If Christ be in you, the body is dead, because of sin; but the spirit is life because of righteousness." Christ is life, and that life is light, so when that life is communicated to us, the eyes of our understanding are enlightened, which before were blind. By this divine life we are made to see light, and to behold the light of the glory of God in the face of Jesus Christ. By this light, the perfections of the law of God are discovered, and the corruptions of the heart are made manifest, this makes the poor sinner sink in despair; but Christ speaks to the troubled sea, and the billows thereof subside. Hope anchors in the Lord Jesus, who is the Way, and the Truth, and the Life. Then that soul will cry out in the language of David, "Come here all ye that fear God, and I will declare what he hath done for my soul." If the soul is not changed in regeneration, why does David say, "He restoreth my soul?" and why does Mary say, "My soul doth magnify the Lord?" I cannot think that the soul is the "Battle Ground," for it is a party in the war. Or why did Peter say, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul?" David says, "My soul thirsteth for God, the Living God," and Paul tells us that "the flesh lusteth against the flesh, and the flesh against the spirit. If the soul is quickened, the spirit of the mind is renewed, and the eyes of the understanding enlightened. * * *

The conflict between the flesh and spirit must continue as long as the old man has possession of the flesh, but when the old man shall be cast out of the flesh, and our mortal bodies are changed and made spiritual, then shall the warfare cease.

"And every power find sweet employ,
In that eternal world of joy."

Let us wait then with patience, knowing that when He who is our Life shall appear, then shall we appear with Him in glory.—Then shall we be like him, for we shall see him as he is; for 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.

G. M. THOMPSON.

For the Signs of the Times.

DEAR BROTHER IN CHRIST, (if one so unworthy might thus address you,) Your paper is hailed by me as a welcome messenger, indeed, and situated as I am, without hearing any Old Fashioned Baptist preaching, it is as cold water to my thirsty soul. Many times while reading the communications of the dear saints of God, who are scattered throughout the length and breadth of our land, my heart has been made to rejoice. Although they are so widely separated in the flesh, yet in Christ Jesus they are one. Yes, they speak the same language; they have been taught of the same great Teacher; their joys are one, aye, and I

might say, their sorrows too. Though they are often cast down, and go mourning in darkness and sorrow of heart; feeling to exclaim with David, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore?" Still their Redeemer lives, the same faithful and unchanging God. When the dark clouds are scattered, and the thick gloom dispersed, they are enabled with holy confidence to rejoice in Him as their strength and righteousness. Truly, they may rejoice with joy unspeakable and full of glory, when they can realize that it has been the chastising rod of their heavenly Father.

Oh, what is it that I would not be willing to sacrifice, that I might hear the blessed truth of God's holy word proclaimed—the soul-cheering doctrine of salvation by grace. I shall ever remember a sermon that you preached at Tapscott meeting house, during your visit to Ohio. You spoke from Isa. lxi. 1, 2 & 3.—Though many months have elapsed when I read those verses, the whole discourse is before me. Nearly a year previous to that time, I had been led, (as I humbly trust,) to rejoice in the Lord as my Redeemer; a Savior in whom there was an all-sufficiency. But many times I was left in darkness, and often feared that what I had thought to be the teachings of the Spirit, was only my imagination. On the day to which I alluded, every doubt was removed, every fear was banished, and I felt that I never again could entertain a doubt. You seemed to tell all my feelings with as much plainness as though you had always known me. I felt that I was the captive sinner, of whom you spoke, and though once bound with the iron fetters of sin, that liberty had been proclaimed to me, and I was now freed from its galling yoke. I felt to exclaim with the Psalmist, "The Lord is my shepherd, I shall not want." But from that time to the present, my sky has been a clouded one, with only an occasional gleam of light to cheer my lonely way.

"Tis a point I long to know,
Of it causes anxious thought;
Do I love the Lord or no?
Am I his or am I not?"

I trust you will pardon the length of this letter, for I doubt not but your patience is wearied long ere this. When I commenced, it was not my intention to write but a very few lines, my object being to ascertain the cause of the irregularity of my paper. May you be blessed with sustaining grace that you may bear all the trials through which you may be called to pass. And may the Lord strengthen you, that you may continue to encourage the scattered flock, while they are journeying through this vale of tears, is the prayer of one who feels to be less than the least.

Your unworthy sister in Christ,
*ELIZABETH K. LANDIS.
Indianapolis, Dec. 10, 1849.

For the Signs of the Times.

Lebanon, Nov. 30, 1849.

BROTHER BEEBE:—A few days ago, I received one of your papers wherein you propose to publish Rushton's defence of particular Redemption, such a publication will be a treat to me, for I have long desired to see a work on that subject, for I have never been reconciled in my mind, that any individual for whom Christ shed his blood, and satisfied divine justice, shall suffer the penalty of the Law, or that on him can be poured the wrath of God, since Christ drank the contents of that bitter cup in Gethsemane.

It appears to me that Christ could not see of the travail of his soul, and consequently could not be satisfied, if one, for whom He

suffered, and became surety, were to be banished from the presence of the Lord to endure everlasting punishment. And could divine justice acquiesce? No—for it must shine as conspicuously in the salvation of the redeemed, as in the condemnation of the wicked. Christ said, He came to give his life a ransom for many.—Again, it appears to me from John vi. and xvii. chapters, that the Father gave unto Christ a people,—Christ says that no man can come unto him, except the Father which hath sent him, draw him; but he says all that the Father giveth him shall come unto him, and when they come He will not cast them out, neither shall they perish; because He liveth they shall live also. This is a glorious declaration, brethren, and should ever be an antidote to despair; for if Christ should cease to live, then are all things but the fabric of a vision—He is eternity's Author, and must for ever exist. What a glorious covenant! how consummate the wisdom and goodness of God, and how well executed the covenant, so that the salvation of man is not dependent upon man! But when speaking on such doctrine, we hear others say, that Christ said, Come unto me all ye that labor, &c. And whosoever thirsts let him come unto me and drink. And only they who endure unto the end shall be saved. Such portions of scripture I understand well, for they are those characters whom God draws, and shall come unto Christ. For no person will hunger and thirst after righteousness, nor be weary and heavy laden with sin, until the spirit of God brings him into that state, and when once brought thereinto, the grace of God that is made rich with the blood of Christ, the exhalations of which, when it flowed from his side, is and ever will be remembered by God as an incense ever acceptable to him, and which grace will ever prevent the destruction of the subjects of God's grace, therefore they will continue unto the end. For if they sin, God will chastise them. To the truth of this declaration I am an experimental witness—I think that such invitations as "Come unto me," &c., and the declarations of Jesus as recorded John xiv. 17, are the secrets that are revealed unto babes and hidden from the wise and prudent.—Christ, our surety foresaw every obstacle to the salvation and redemption of his people whom the Father gave him, and He removed them all; for had he left one for me to remove, my salvation would be a failure: but Jesus my Lord with his expiring breath, in the agonies of death, yet in the triumphs of victory, exclaimed, "IT IS FINISHED!"

I did not intend to write but a few words when I commenced, but one word followed another, and if you have one half the pleasure in reading this letter, that I have had in writing it, then my labor is not in vain.

Yours, in Christ,

JAMES ROGERS.

For the Signs of the Times.

Near Frankfort, Ky.

BROTHER BEEBE:—As my sheet is not full; although I am unworthy and ignorant, I will communicate a few thoughts which you may dispose of as you think proper. I have been a constant reader of your paper for many years, and I must confess I have found a great many precious communications in it, especially those wherein some old soldiers of the cross of Jesus Christ that have been long in the service have written of what great things they hoped the Lord had done for their souls, and of their trials and joys, of their conflicts and victories. I have been led to review my

own travels, and I have rejoiced to find that I have traveled in the same road. It then comes to me like good news from a far country; but I must also confess that there have appeared many other communications which I believe had better not been written; as they have seemed calculated to gender strife. Paul, when instructing Timothy what he should teach, said, put them in remembrance, charging them before the Lord, that they strive not about words to no profit; but to the subverting of the hearers.

I am now a little more than sixty years of age, and it is about thirty years since I hope the Lord shewed me that I was a poor, lost, condemned, and hell-deserving sinner, and I was constrained to say,

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

But when in my greatest extremity, when I had given up all hope, and felt apprehensive that in a very little time, hell was to be my portion I hope Jesus unveiled his lovely face to me, as the fairest among ten thousand, and altogether lovely, and shewed me experimentally that salvation was of free and sovereign grace, unmerited by me. And from that time to this I have been hobbling along, conflicting with doubts and fears; and I have now to say, I am still a poor sinner, and if saved, it is all of free and sovereign grace. It is the desire of my soul that the brethren would be more engaged in admonishing one another to love and to good works, not for the salvation of their souls, but for the perfecting of the saints.

Yours, in hope of eternal life,

JAMES MARTIN.

For the Signs of the Times.

St. Clair Co., Ala., Oct. 17, 1849.

BROTHER BEEBE:—I have never witnessed such flattering prospects among the Old School Baptists of this State since I have been among them, as at the present time. In three churches, among which I labor, I have had the pleasure of hearing about twenty-seven experiences related, nearly all of which were the most satisfactory of any I have ever heard. The brethren generally appear to be very much refreshed from the presence of the Lord. It seems indeed that the time to favor Zion, yea the set time has come. The brethren and churches seem to be moving onward in harmony. The meeting of our Association has just passed; the meeting was characterized by the utmost harmony.

We entertain some fears as to the probable effect of the modern two seed doctrine, which appears to be approaching.

I have nothing more worth taxing your time to read; so I will close, remaining your unworthy brother and companion in tribulation,

JOHN HOOD.

For the Signs of the Times.

St. Mary's, O., Nov. 15, 1849.

BROTHER BEEBE:—Thinking that it is about time for me to make you a remittance for the Signs, I send you the inclosed, hoping that the small amount will aid you in continuing the publication. The Signs comes to me regularly, and myself and wife are much interested in reading their general contents. The letters from our brethren and sisters on experimental religion, and the correspondence of the churches and associations, and the subjects on which they treat are food to Christians. Your editorials generally are very acceptable and well calculated to strengthen and build up the child of grace. Some of the late

numbers are partially filled with queries and discussions on dark and metaphysical questions and doctrines which, I think, are of but little importance or interest to the meek child of God. I do not wish to censure brethren, but I must say that some of their queries, and letters growing out of them, look to me as if they were becoming wise above what is written. It may be that my perception is dark, in relation to these things. But this one thing I do know, that the letters from weak and humble brethren or sisters giving account of the dealings of God towards them—who appear to be sensible of their own unworthiness, and to possess a true christian heart, and to bow at the footstool of God and give him all the glory for his matchless grace, are to me, full of interest, and much more edifying than the letters and queries alluded to above.

Please credit me the inclosed amount, and continue to me the Signs.

Your unworthy brother,
W. M. SAWYER.

For the Signs of the Times.

North Berwick, Maine, Dec. 8, 1849.

BROTHER BEEBE:—I have been in this place about six weeks, and have had the pleasure of Elder J. L. Purington's company about four weeks of the time. We have been visiting the brethren and sisters of the church, and we have enjoyed a very agreeable season with them. For about two years past, this church has been in a very tried state, but they have been enabled to remove the cause of the difficulty, and appear to feel that they are released from a burden. They are very unanimous, and much good feeling prevails among them.

Within the bounds of the congregation we have found about twenty *Dry Baptists*. They seem troubled, and are earnest to hear the word preached. We feel encouraged to hope the Lord is about to revive his work in this place. Last Wednesday one young man came and related his experience to the church; he has been lately brought to know the truth; his wife is also one of the *Dry Baptists*; as soon as her health shall improve a little we expect them both to go forward in the ordinance of baptism. May God pour out the spirit of grace and supplication abundantly on his people, and right up his cause, in his own way and in his own time.

Yours,

WILLIAM QUINT, JR.

For the Signs of the Times.

Taunton, Mass., Dec. 9, 1849.

BROTHER BEEBE:—I once more attempt to write you a few lines, perhaps for the last time, as I have nearly reached the age of three score years and seven. I am feeble in body and feeble in faith, and sometimes fear that I have never had real saving faith; but at other times the blessed God of heaven is graciously pleased to revive my hope, and then I can say in truth,

"He near my soul has always stood—
His loving kindness, O how good!"

I desire to bear my testimony to the truth, and to tell my brethren and sisters, that I am a poor sinner, hoping and trusting at times in the salvation of God through grace. For by grace alone I hope for salvation, through faith, and that not of myself, it is the free gift of God, through the precious Redeemer. I am almost alone in this vicinity, in regard to my confidence in the doctrine of salvation alone by free grace; I can hear no preaching in which that is the theme, nor conversation, only through the little messenger, the Signs of the Times. They are truly welcome mes-

sengers to me. I can but value them highly when I read in them so many communications from the dear brethren and sisters, in which they tell of their joys and sorrows, and in which they relate my experience better than I can relate it myself; and this makes my soul rejoice.

May grace, mercy and peace be with you. I feel unworthy of the notice of any of the Lord's children; yet I love to hear them tell of his goodness, his mercy and his free and sovereign grace. If you have an obscure corner in your paper, and feel so disposed, you may insert these few lines; but if not throw them aside.

MARTHA BILSON.

For the Signs of the Times.

Little Piney, Mo., August 5, 1849

BROTHER BEEBE:—Allow me to give you the reason of the hope that is in me. Twenty-four years ago, and when I was twenty one years of age, I trust the Lord quickened me, and then I saw myself a sinner. Previously to that time I had reformed, and intended to go on to perfection; but when I tested my plan for perfecting myself, I found that the very best of my performances were like my sinful self and consequently all condemned.—I sought a closet wherein to pray; but O what a disappointment I met with! for I expected soon to feel better; but I felt from two considerations inexpressibly worse; first, I had expected to pray much better, and second, the perfections and holiness of God were displayed to me in so clear a manner that I could see no way for mercy to be extended to me. Truly the Lord led me in ways that I had not known, until it seemed to me that my day of grace was past, and I gave up all for lost. I was also perplexed with such temptations as these—Why trouble yourself? The matter, with you, is sealed, and, at this particular period, if I could have banished from my mind every thought of eternity, I certainly should have done so; but, thanks be to God, his ways are not our ways, for I had to stand still, if I am not deceived, until God was graciously pleased to reveal my salvation to me, which is no less than Jesus Christ, the Immanuel, who is the salvation of God.—Then was I made to feel a joy inexpressible and full of glory—Then I loved God and all his people; I also loved my greatest enemies, and my poor heart was engaged in prayer for them. Old things with me were done away and all things appeared new. Not new in regard to their dates, for in that respect they were eternal, but new in their revelation to me. In regard to my *old man*, I am still the chief of sinners.

I saw in the Signs a statement of the views of J. M. Watson, and also your reply. I heartily accord with you on that subject.—Our ever blessed Savior says, "Other sheep I have which are not of this fold; them also I must bring," &c., and the apostle says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it, by the washing of water, by the word," &c. Now it seems plain to my mind, that Christ loved and gave himself for the church, when she was in her unclean state, and that Jesus, the Lord, our Righteousness, owned and avowed her as his bride as fully at one time as at any other; and so far as debt and damage is concerned, Jesus meets and cancels all. If my wife should commit any offence worthy of death, I could not stand between her and the demands of justice; but, thanks be to God, Jesus is more closely related to his church, more vitally

united; for he is the head of the church, which is his body; and he is our life, and on this principle of union and vital identity alone, could the law demand satisfaction for our sins at his hands; the sword of divine justice was bathed in heaven. On this principle alone, could our sins be imputed to Jesus, and his righteousness imputed to his people. To understand this subject in any other way, would involve my mind in inextricable difficulty. But on this ground those sheep which the great Shepherd *must also bring*, are sheep indeed, they stand in relationship of sons, and because they are sons, God sends the Spirit of his Son into their heart, crying, Abba Father. They are a *chosen generation*, chosen or elected in him before the foundation of the world. They are justified and glorified in Christ, and secured in the covenant which is ordered in all things and sure. I cannot regard all this array of bible testimony as merely hypothetical; nor the covenant provisions as suspended on conditions to be by us performed, that we may thereby be recognized as sons and heirs of God in Christ. God has loved his people even as he has loved Christ, and he has loved Christ before the foundation of the world. John xvii. 23 & 24. The election and purpose of God embraced a definite number, and that number were known to, and loved of God with an everlasting love, and therefore with loving kindness are they drawn to Christ; for, no man can come unto him except the Father who sent him draw them. They were captives, and by nature, children of wrath even as others; but in Christ, they are and were the children of God.

These things the bible teaches me, notwithstanding the opposition of my flesh, and I protest against all such theories as are highly esteemed of men. I subscribe myself one of the poor and afflicted whom the world despise, yet entertaining a hope which enters within the veil.

RICHARD JONES.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1850.

INTRODUCTION.

Dressed in our new suit of typography, and on a sheet greatly improved both in size and quality, we are prepared to greet our readers with the good wishes usually expressed on the day of our date. We have long felt the necessity of enlarging the dimensions of our paper, but to enlarge and improve, without increasing the terms in proportion to the improvement has involved a question of expediency and prudence, which we have been hitherto unable to settle satisfactorily to our mind. The improved appearance of our paper has cost an outlay of several hundred dollars, and to publish the whole volume in its present form and style will increase the expense at least one thousand dollars above the expense of our old form. To save us from a serious loss, our circulation ought to be doubled in the course of the ensuing year, and we confidently look to the friends and patrons of the paper to exert their influence to procure new subscribers if possible to that amount.

The actual wants of our Old School Baptist denomination have demanded this enlargement; many important original communications, and interesting extracts have been excluded from our columns hitherto for want of room to insert them, which in our present enlarged form we shall be able to lay before our readers.

Hazardous as the experiment may seem,

we have fully determined to make ours the best, largest, and cheapest periodical that is devoted to the cause of truth and righteousness, in the United States, or in the world; and to the utmost extent of our ability, we pledge ourselves to make the improvement of matter correspond with the improvement in style and size. In short, we shall do all in our power to make our paper worthy the united patronage of all the lovers of truth throughout our wide spread country.

To make the Signs interesting, edifying, and generally profitable as it should, and must be, to those of the household of faith, we shall need the hearty co-operation of our brethren. If our brethren will write with a singleness of heart for the edification and comfort of the saints, this great object will be secured. Past experience has taught us, that all communications for the "Signs of the Times," to be well received and edifying, must be presented in a manner and temper calculated to gain the attention and serious consideration of the saints for whose edification they are designed; and all personal allusions which are calculated to irritate or mortify the feelings of the brethren must be cautiously avoided.

The most interesting communications to the majority of the readers of the Signs, are those written on the experimental exercises of heaven born souls. These generally reach the scattered saints in their lonely locations with the pleasing and heart cheering assurance that they are not alone in their spiritual exercises of mind; in their doubts and fears, their trials and victories they experience only that which is the lot of all their brethren which are in the world.

We wish by no means to exclude a calm, candid and brotherly discussion of the doctrine of the gospel; this cannot be done without seriously impairing the usefulness of the paper. Hundreds of our readers hear no preaching, and have no other opportunity to learn what are the doctrinal views of the Old School Baptists. But it is of the utmost importance, that such discussions should be conducted in the spirit of the gospel, to render them edifying to the children of God.

The Signs will continue to expose the hidden things of dishonesty, and point its arrows at the *man of sin, the son of perdition*; who exalteth himself above all that is called God; and vigorously push forward the war already declared against the Old Mother Arminianism, and her entire brood of falsely called *Benevolent Religious* Institutions; including all such religious institutions as have sprung up since the days of the Apostles of the Lamb of God.

The Title of our Paper.

Our old subscribers will observe that we have dropped the words, "and Advocate and Monitor," from the heading of our journal, and perhaps may wish to know the reason. When the list of subscribers to the "Doctrinal Advocate, and Spiritual Monitor," was handed over to us after the death of our lamented brother D. E. Jewett, and the two periodicals merged into one; it was thought proper to embrace enough of the title of that paper, to signify that they were thus united. Having secured the object for which the names were blended, we now discontinue them for the following reason, viz. We do not wish our paper to be regarded as a *Monitor*. Our only spiritual monitor being, as we hope, the Spirit of truth whom the world cannot receive. And as some have charged us with setting up our opinions as a rule of faith to others, we have felt constrained, to lay aside a

name which seems capable of such a construction. We still desire, so far as we may be enabled to advocate, and contend for the doctrine of God, our Savior, but we must decline the implied distinction, of being regarded as the *monitor* for our brethren, in faith or practice. We are too well acquainted with the weakness and fallibility of our own judgement and the defection of our own walk and conversation, to assume to be a Monitor to the children of God. Let no one follow us farther than we follow Christ.

Our Traveling Agent.

Brother Roger W. E. Brown, late an ordained minister among the New School Baptists, whose letter of withdrawal from that order is commenced on the first page of this paper, has united with the Old School Baptist church at New Vernon, on profession of faith; and having made arrangements with us for the purpose, has already set out, by packet for the State of Georgia, to procure subscribers for the Signs of the Times. He will probably spend a few weeks in Georgia, and then pass on into some other of the Southern States. We commend him to the kind regards of our brethren, and the churches, and associations of our order; and earnestly desire that his journey may not only prove beneficial to his health, which is at present imperfect, but also edifying and profitable to the dear saints among whom he may sojourn.

New School Baptist Ministerial Educational Convention at Boston.

In a late number of the Signs of the Times, we gave a condensed summary of the speeches made at this great church and state meeting at which Governor Briggs presided. We have since received the balance of the speeches as reported for the New York Recorder, and from them we copy the following.

Rev. Mr. Hague said—

"It is now little more than eighteen years since a man, living in our own Commonwealth, in one of our most delightful situations, became agitated with the question, What shall be done for the Great West? He, Rev. Dr. Going, the founder of Home Missions, saw among the emigrants from Europe a large number of Romanists, Socialists, and infidels, taking possession of the Great West; and he asked himself the question, 'How shall the pious influences of the East be brought to bear on the West?' The agitation of the question gave him sleepless nights; but the answer to it was the foundation of the American Baptist Home Mission Society in New York. After Dr. Going had accomplished this, he accepted the Presidency of Granville College, Ohio, and spent the remainder of his days in training young men for the ministry. This is an illustration of the subject before us, the relation of education to Home Missions. It is the same as the connection of the rail road car with the engineer. Of what avail are the road and the car, with no one to direct the connection of the two? So, likewise, the relation that the West Point Academy holds to the army of the United States, is the relation that ministerial education holds to Home Missions. In a Western village, where error and vice have got the ascendancy, what can be done without the Gospel ministry? In such a place, let an educated minister of the Gospel be settled, and you will see his influence, in promoting every good and useful object. You will soon see the change, both in outward appearance and in moral taste. Soon there will be a revival of religion, which will make the wilderness bud and blossom as the rose.

Several years ago he was in a little chapel in Greece. A company of Greeks were listening very attentively to an American, who, after reading from a Greek Testament, preached to them in their native tongue. That man when a boy applied to a gentleman by the name of Maynard, who was teaching at that time, to help him get an education. He was a poor, ignorant, unpromising lad. But his first lesson indicated talents, which by cultivation fitted him to hold the prominent station he now fills in a

foreign land. That boy was Jonas King. The same education that fitted that eminent man for his present position, is necessary to fit a man for the home work.

A brother had pointed him in the West to a church that had gone over to Campbellism, and said if they had had one educated man west of the mountains twenty-five years ago, the churches might have been saved from the desolating influences of this man. He gained his cause by saying that the Bible was wrongly translated, and there were not educated men who were able to contradict his assertion. This shows what is needed in a man that goes out West. He must cope not only with Campbell, but with the wily Jesuits and their female coadjutors. He saw a lady from Kentucky, at Cincinnati, who told him that she sent her daughter to a Catholic school, and from her letters feared she might be in danger of becoming a Catholic, and she resolved to go and take her away. She found the Lady Superior the most accomplished and charming woman she ever saw, and she thought if she had stayed there a few days longer, she would have made her a Catholic.

While at the West he heard a Mormon address an audience of five hundred persons, and he evidently began to get their confidence. His argument was very plausible, and his audience did not detect his sophistry. To meet such and similar cases, an educated ministry must be supplied. Our children will have either an educated teaching ministry, or an oppressive priesthood.

In regard to the interest felt in the cause of ministerial education, Dr. Hague remarked, that there has of late been less zeal than formerly, but the present week has indicated that a fresh feeling is rising. There ought to be a change in respect to the interest manifested towards students in the theological seminaries, and those preparing to become such. They should have the love and sympathy of the churches.

He concluded by exhorting the denomination to do their duty in the cause of ministerial education.

Rev. Mr. BRIGHT, Home Secretary of the Missionary Union, now addressed the meeting on the relations of this cause to Foreign Missions. He alluded to the sermon of Wednesday, on the *New Man*. It is the object of the Foreign Missionary enterprise, by the word and grace of God, to create the New Man throughout the entire world. It is a work that requires haste, and the highest consecration of ourselves to God. We learn that the islands of the sea are rapidly depopulating; and every where the heathen are melting away. One hundred million of them go into eternity every thirty years. It is the duty of the present generation of Christians to convert the hundred million heathen that will die in their lifetime. He had learned with surprise the idea of planting churches in the West and educating children in order to convert the heathen. But the present generation of heathen will have passed away before this can be done. There are among us in the North 3,500 churches, with 300,000 communicants. But 1,200 of these churches have no pastors. How much more would these churches do for foreign missions, if they were all supplied with educated ministers.

It is by the cause of ministerial education that the men are to be supplied for the work in the heathen lands. Last year, the Missionary Union decided that they must have seven new missionaries; but they could find but two. The lowest number that ought to be sent this year is ten. But where are they to come from? There are not more than one hundred and fifty candidates for the ministry in a course of preparation for the ministry in the Northern States. How is the want of the missionaries to be supplied? It may be said that there are four hundred young men of our denomination in our colleges, and we ought to pray that God would bring them into the ministry.

Again, to ministerial education will Foreign Missions owe its final triumph. It is now only twenty-five years since the conversion of the first Karen, and now there are 12,000 converts. These men are without country and without language. We have found that the heathen world is to be converted mainly by educated natives. The Missionary Union have more beneficiaries among the Karens than the Northern Education Society have at home. The American Baptist Missionary Union is in fact an Education Society.

Rev. Dr. PARRISON, of the Newton Theological Seminary, addressed the meeting on the connection of the Education Society with literary institutions. Most of the remarks that had been made seemed

to relate mostly to the cultivation of the intellect, and very little about the power of the Holy Ghost in fitting the candidate to receive into his own heart the word of life. The cause is obvious. We came to consult expressly how we could construct an able intellectual ministry. He thought that much had been done, and well done; but he feared the peculiar fact had been overlooked, that at the present time and for the past five years there has been a dryness, a sterility in religion and in the ministry, which shows that we have not rightly apprehended the great want of the churches. With most of the candidates there is something lovely; and yet, there seems to be a want of the strong impulse and earnestness which is not seen now. There are two evils in this state of things. Those who are teaching theology are not sowing in a soil well prepared to receive it. The Jews read the prophets every day, but they do not see Jesus. There is a thick veil over their hearts; and there may be a thinner veil over the Christian's heart.

It is important that our students for the ministry be more pious, on account of the influence they exert over the unconverted in the institutions in which they are pursuing their studies. It is well known that there are fewer revivals of religion in colleges now, than there were twenty years ago. He spoke of his own experience. For a year or two after he left college he taught an academy. There is a minister in Connecticut who was converted in that academy. He was recommended to his care and influence, and he put him under the care of a pious student; and he was converted in the course of two or three months. Another similar case he mentioned, and in the parlor of that man in the West, he had held many a religious meeting. When he was in college there was a revival, in which twenty-five were converted. There were on his entry five young men, who were made subjects of prayer by the pious students, and in less than six weeks they were all converted, and now they are in the ministry, and some have gone to the heathen. When he was at Waterville College as President, a student came to him and mentioned some young men who were serious, and requested him to converse with them. He was in the habit of conversing with all the students once. A number of these were converted.

He feared that laymen in our denomination overlook the influence of pious students, or when they send their unconverted children to institutions of learning, they would seek out for them pious room-mates.

While he was in Amherst College, a Boston gentleman put an unconverted son as a room-mate with a pious student, whom he nearly supported, and his son was converted, and now he is an able and useful minister in the West. He did not remember but one instance in which a Baptist layman had done this, and he recommended this course.

He had often been afraid to send his son to college; but he had rather do it than to send him to business in this city. And yet it would be a day of deep solicitude when he should send him away from the parental roof; yet he was consoled with the idea that he could get him a pious room-mate. He dwelt much on this, and earnestly recommended it to parents as the means of spiritual good to their sons.

Another word he had to say as to the influence of pious students on the government of a college. It was always good, except they undertook to be reformers, and then even they were better than those who have no religion."

"Rev. Dr. Hague" ascribed the origin of the great American Baptist Home Missionary Society to the late Dr. Going, and called him the founder of that institution. This society is now in its nineteenth year, according to the Dr.'s chronology, but its author is among the men that were. The historical account of its illegitimate birth and mushroom growth are worthy of consideration. It was first contemplated—not in the counsel of Eternity, in that purpose of Jehovah which he purposed in himself before the highest parts of the habitable world were made; but in the mind of a poor frail worm, who has since gone the way of all the earth. He asked himself the question—If he had sought the wisdom which is from above, would he not rather have asked wisdom of God, for that wisdom which cometh down from the Father of lights, with whom

there is no variableness nor shadow of turning? But the wisdom which displays divine immutability was not the kind for changing or attempting to change the ordinances of heaven, so the Doctor asked himself the question; and lo! this great church and state establishment sprang up, saying, Here am I, and at your service. Surely the Magicians of Egypt could not have done more by their enchantments. The wonderful origin of the institution is scarcely more curious than its office, it is to transfer some of the piety of New England to the states west of the Alleghany mountains. Having more piety in the old puritanic regions than could be profitably invested in New England stocks, the happy idea burst like a flaming meteor on the doctor's mind, that the surplus piety of the East could be profitably exported to the West.

The reader will also be struck with Doctor Hague's talent for comparison—how clear and lucid are his similitudes! The Home Missions are a Rail Road car! and an educated ministry is the engineer! There was not a fisherman in the boat with old Zebedee, that understood the machinery of Home Missions—how to raise the steam, and how to let it off; how to regulate the valves; how to sound the whistles or how to manage the brakes. In all the instructions given by the Master in his sermon on the Mount, or elsewhere, nothing was said on the science of Home Missions.—Alas! for the world, that Doctor Going had not lived to ask himself the magic question at an earlier period, so that the old apostles and primitive ministers of the gospel might have learned the science of propelling mission operations by steam.

The West Point Academy for educating the sons of Senators and nursing up an aristocracy in our republican America, bears the same relation to the army of the United States, as does an educated ministry, to Home Missions! As the Academy at West Point, is a worldly, aristocratic institution, which those who derive no benefit from, are compelled to support, for their own degradation, so are the Colleges and seminaries devoted to ministerial education. As the Home Mission, like the steam engine, is of recent invention, all such qualifications as Christ gave his old fashioned ministers must fall behind the spirit of the age.

But the necessity for human education for all purposes of steam missionism, was farther enforced by the history of Jonas King, who without any call or qualification from heaven, was instructed by a Mr. Maynard, and simply by his education was fitted for the responsibilities of a foreign mission to Greece. And such scholastic preparations, where neither the call nor qualification from God are even mentioned are said to be the very kind which the steam Missionism of the present day requires to work it, on the West Point principle. With such learned but graceless engineers, the speaker, was very certain, that Alexander Campbell, and Joe Smith, with all the Romanists, Socialists &c., might have been successfully resisted in all the Western States, and if but one of these accomplished engineers had been West of the mountains twenty five years ago, the churches might have been saved from the desolating influences of Alexander Campbell.

"Rev." Mr. Bright who feeds at the steam Missionary crib, in true West Point style, next addressed the convention, and announced the object of the Foreign Missionary steam car. "It is" said he, "the object of the Foreign Missionary enterprise to create the New Man throughout the entire world!" and to do it in a hurry too. To secure the object of this humanly devised "enterprise," the Foreign

Mission Society proposes to create one hundred millions in the present thirty years.—The Old Baptists who lived before the time when Rail Road religion was invented, used to rest on the testimony of the scriptures, that the *new man* is, after God, created in righteousness and true holiness, and that this was the exclusive work of God himself. They never dreamed that men bearing and disgracing the Baptist name and profession would ever assemble at Boston, and with a Governor at their head, claim these prerogatives of the Eternal Jehovah, set aside the work of the Holy Ghost in the regeneration of sinners, and claim the ability to create new men, at the rate of one hundred millions in every thirty years. How would such blasphemy have shocked the Baptists of only forty years ago! but now it is boldly uttered amidst the assembled multitude of *educated* ministers which represent the New School Baptist denomination of the United States, and is published with expressions of commendation in the most respectable New School Baptist periodical in America.

Mr. Bright assures the Convention that while the missionaries are to create one hundred million *new men*, or in other words convert or regenerate them, the cause of ministerial education is to supply the missionaries. He does not allow that the God of heaven will supply a single one of them, but to ministerial education, he asserts, will Foreign Missions owe their triumphs.

Rev. Dr. Patterson of Newton Theological Seminary, very modestly reminded the convention that, in the speeches which had been made, very little had been said about the power of the Holy Ghost, &c., but the "Rev. Dr." excused the speakers, as they had convened for a very different object.

Rev. Dr. Sears, Secretary of the Massachusetts board of education, closed by urging the necessity of getting the common schools of the whole country under the management of the clergy. He argued the propriety of bringing the schools more generally under their influence, and considers them more eminently qualified to control them than any other class of our citizens. This has been the desideratum of the clergy throughout the States for years.

HARD SHELL BAPTISTS.

"But one object of this communication is to thank the editor of the Baptist Register for excluding from the ranks of a christian community a company of people known it is true as 'Hard-shell,' or 'Anti-effort Baptists,' but who give melancholy evidence that they possess but little of the spirit of Jesus Christ. It has occurred to me that we are doing a serious injury to the cause of truth, in recognizing as christians those whose professions and whole lives very plainly indicate that they are actuated by the spirit of this world. That there are individuals in the Anti-missionary organizations who may be truly converted, and who are striving to lead holy lives I do not deny; but that as a mass they know any thing of the regenerating grace of the Divine Spirit, I have no reason to believe. I have now in my eye, one of their preachers who is regarded as a most orthodox expounder of their heterodoxy, the burden of whose preaching is the denunciation of every benevolent effort, and especially of the Temperance reformation. No man can accuse him of inconsistency, for he lives as he preaches; his discourses are usually followed and preceded by copious potations of intoxicating beverages. Another of these *spiritual luminaries* was recently haranguing his hearers on the *folly of excessive prayer*. This he did (as I am informed on good authority,) somewhat after the following manner: 'How absurd to be ever troubling God with your petitions. It does no good. You will be just as likely to receive for asking

once as for asking a dozen times, nay, more likely. Let me put a case. Would you not be much more inclined to grant a favor to a man who would ask you *once* than to a man who should be constantly pestering you to oblige him? If so, then you will be much more likely to get your prayers answered if you do not beg too much.' It may be supposed that these are extraordinary instances; but so far as my observation extends, I fear they may be taken as fair samples of the kind of instruction, which 'our Anti-brethren' deal out to their people and which the latter receive with the highest relish. The cause of truth and righteousness has no more unrelenting opponents, and the powers of darkness have few more efficient allies than are found in the vast majority of those whom we know as 'Hard-shell Baptists.' I would not be harsh or censorious; I would endeavor to be charitable; for I have myself to make large draughts upon the charity of others; but I am directed to test the tree by its *fruits*; and judging by the fruit, I cannot discover in these persons any thing that indicates a heavenly original. It is well known that many of them wrest the Holy scriptures and place such a construction upon them as may be necessary to sustain their opinions; they are bitter in their denunciations of those who think that they should be actively engaged in the service of Christ; and they afford but little evidence in their lives that they have spiritually discerned their obligations to the Son of God.

If these things be so, (and if they are not I wish to be informed,) is it right for us to call these people Baptists and to count them as christian brethren? For the most part they are extremely ignorant, and we may do them a serious injury by recognizing them as Christians. When we solicit them to send delegates to our religious Conventions, we in fact declare to them that we believe them to be a religious body, and that the only distinction between themselves and regular Baptists, is, that they differ with us on the questions of benevolent effort. It is time that we cease to be abettors of the delusion in which I fear that these opponents of Christ's cause are living.—We ought to love Christ too much to call them Christians; and we ought to love them too much to misrepresent their true characters. We should not hate or denounce one of them; we should treat them as we do any other class of persons whom we believe to be living in disregard of the Divine commands, and consequently in exposure to wrath. We should pray for them, faithfully admonish them, exhort them to forsake their wicked ways, and in the exercise of genuine repentance to turn unto the Lord while he may be found."

The above is only a part of an article from the pen of the popularly pious, and classic Wm. T. Brantly, a Rabbi in the University of Georgia. For one, we are not grieved that the editor of the Baptist Register has excluded us from the ranks of such men. We have long since, said to our soul, "Come not thou into their secret: unto their assembly, mine honor, be not thou united." That this modern Gamaliel designs to designate the Old School or Primitive Baptists, by the liberal use he has made of the refined epithets, *Hard Shells, Anti-effort Baptists, Anti-missionary organizations, Anti-brethren, &c.*, there can be no doubt. We are not disposed to discuss with his *reverence*, the hardness of the shells of those Baptists against whom he has pointed his envenomed darts; for, how *soft* he would wish our covering to be, or how *mellow* we would require to be to fit us for companionship with him and his associates we do not pretend to know. It may be good logic in the University of Georgia, where Mr. Brantly enjoys his dazzling eminence, to charge us with being *anti-effort*, in the very article in which he accuses us of *doing* so much to annoy him and his friends; that he should charge us with being *anti-mission*, and yet complain that we have too many preachers in the field, and that our preachers are too actively engaged in preaching our doctrine; but as we have been informed, "the legs of

the lame are not equal," we suppose the fact must account for the lack of harmony in the learned doctor's complaints against us.

The first charge against us in his article, and the only one that gives us pain, is that wherein we are accused of *giving melancholy evidence that we possess but little of the Spirit of Jesus Christ*. We are not grieved that he has thus charged us; but rather because of the truth of this one accusation. It is a source of real sorrow and affliction to the people of God in all ages, that while in this imperfect state they have had so little of the Spirit of Christ. The *little* which they have enjoyed has made them sometimes cry, Abba Father, with joy unspeakable and full of glory. But this blessed Spirit has, as yet only been given to them in measure, they have thirsted and longed, and prayed for a more abundant communication of it to their hearts, and some times they really enjoy a pleasing anticipation that they shall be satisfied, when they awake with his likeness.

If the Doctor has discovered that the Old Baptists possess a little of the Spirit of our Lord Jesus Christ, and the discovery has made him feel melancholy, how could he endure to see the Old *Hard Shells*, as he calls them, endowed with the same measure which the primitive disciples enjoyed, and which led them to denounce the doctrines and commandments of men for which he is an advocate, and to say of such as himself, "Wo unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam, and have perished in the gainsayings of Core?" If without overtaking our credulity we could believe what Mr. Brantly gravely affirms, *that he has in his eyes* a tipping preacher, we could easily account for the imperfection of his vision. If what he says be true, his eye is enormously large or the preacher must be very small. We would recommend to the consideration of the doctor, that portion of scripture recorded, Matt. vii. 5. "Thou hypocrite, first cast out the beam out of thine own eye," &c. Nor is it less difficult for us to believe that he has been *informed on good authority*, that any Old School Baptist minister has ever been heard to harangue his hearers *against troubling God* with their petitions. We call on the doctor to name the preacher, and also his *good authority*; and we shall regard the doctor as the author of the slanderous falsehood, if he does not name the persons implicated.

As to the charge of extreme ignorance, we are not disposed to make any defence; it is enough for us to know that by the *literati* of a former age Peter and John, and all their co-temporaries, with very few exceptions were regarded as ignorant and unlearned men, and the erudition of even the Son of God himself was questioned by those who presumptuously demanded, Whence hath he his learning? seeing he had never graduated from any of their schools. As a band of the disciples of the meek and lowly Lamb of God, we see our calling, 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 mighty. And we are divinely informed that our God has hidden these things from the wise and prudent, and revealed them to babes; because so it seemed good in his sight. Can Dr. Wm. T. Brantly see the same things in the calling of his brethren? Or is it not rather the boast of his party, that they possess much of the wisdom of this world?

HORRID MURDER!

"I have heard the King's English shockingly disregarded; but have never seen it absolutely murdered, till I heard my Old School Baptist brothers in the mountains, undertake to preach. Their particples are robbed of the *ing*, and the nouns made ridiculous by that additional trapping singular and plural and unknown; and their pronunciation is after a fashion any thing but Websterian. In many cases, I heard the preachers stop in the middle of a word, to spell it, letter by letter, as a child; and after mumbling over a chapter and a hymn in this way, he would claim to be heard by his auditors because forsooth, he was 'called to preach.' He would repudiate Greek, and Latin, and Hebrew, as useless—say that they were only learned by those who wished to accumulate wealth by preaching—but he could preach without any of this, and tell of the 'days of unleavened bread,' which meant 'days of sadness,' because unleavened was *sad bread*, &c.

Now, I will not make the picture as dark as it really is. That would tire your readers, and take up too much space. I have only related these things that you might know them, and to avail myself of the truism, 'like priests like people.' And truly they are 'like people.' 'Like' in ignorance in bigotry, in opposition to intelligence, and in integrity and piety.

These things are not only true of those who dwell among the mountains, but of the out skirts of all our congregations in this land. There are nooks and corners every where in this country where just such preachers exert such an influence, and where there is of consequence, just such a state of morals. We have heathen right in our midst. Heathen not for the want of preaching: but heathen, because of too much of it, such as it is."

For the above extract, as also that which we have copied from the letter of Wm. T. Brantly, we are indebted to a paper published in Georgia called the "Christian Index," but should we regard the misrepresentations and falsehoods uttered against the Old Baptists which crowd its columns as an *index* to the general character of the paper, we should blush for the depravity of those who patronise it.—The editor, to be sure, has offered a very lame apology for the insult which he has given to the sensibilities of those who may not be sufficiently hardened to relish these slanderous articles; but why did he, as the conductor of a professedly *christian* journal, copy from the "Observer" this article corroborating the statements of Brantly knowing as he must that they were unfounded in truth? We hate the hypocritical cant of the editor, who after opening his columns for the admission of calumny and falsehood can turn whiningly to the calumniated party, and say in the language of Shakespeare,

"Don't shake thy gory locks at me!
Thou canst not say I did it!"

We must regard the writer of the above extract as a cowardly assailant who dares not endorse his own vile aspersions; but chooses rather, and perhaps judiciously, to let his malicious calumny of the people of God, come *sneakingly* to the light without a signature: its general tone however betrays the hand and pen of some servile colporteur, or hireling missionary of a second or third class, who seems to fancy that his malicious abuse of the people of God will secure for him the favor of his missionary employers.

The Old School Baptists have no literary or theological schools under their patronage; they have never dared to fleece the unsuspecting and credulous community, in the name of God, to procure funds thus fraudulently to establish them; nor can they regard those established by others, for the purpose of qualifying men to preach the gospel, in any other light than anti-christian institutions. Our brethren in the interior of Tennessee, among the mountains, make no high pretensions to literary attainments; but if they did, we should feel mortified to see, paraded in a public paper such a specimen of their erudition as the

following sentence, which the reader will see is copied from the *literati* of new Schoolism, from their learned critic who is so tenacious of the King's English and an admirer of Webster.

"In many cases, I heard the preachers stop in the middle of a word, to spell it letter by letter, as a child; and after mumbling over a chapter and a hymn in this way he would claim to be heard by his auditors because forsooth, he was 'called to preach.'"

Wonder if professor Brantly won't feel in duty bound to present the claims of this yoke fellow of his to the University of Georgia, and have him dubbed with some high sounding honorary title, for his well timed contribution of slander and ridicule against the Old "Hard Shell Baptists."

If the brethren in the interior of Tennessee, or of any other state are behind this nameless correspondent of the "Observer," in literature, we are confident they would suffer nothing by a comparison with him on the score of common sense. It is far better that "in many cases," they, to use his classic language, should be heard to stop in the middle of a word, and spell it letter by letter, than to pass on as too many who profess to be more learned and wise do, without knowing or caring what the scriptures teach.

It is a happy reflection to the Old School Baptists, that while the scriptures declare that God has hidden the things of his Spirit from the wise and prudent of this world, and revealed them to babes, their enemies are constrained to testify even when assaying to slander them, that they are the very description of characters to whom the Lord, according to his own words, has revealed the mysteries of his kingdom. It is with our assailants as it was with Baalam, after whose error they run greedily, when they assay to curse, the Lord so overrules as to turn their cursing into blessings.

BREACH OF PROMISE—SUNDAY CONTRACTS.—A suit for damages for the breach of a marriage contract was lately tried in Philadelphia, where the defence set up was that the contract was made on Sunday, and therefore void. On this point the Judge's charge to the jury is thus reported:—

That the law in regard to Sunday contracts did not extend to contracts of marriage, which by many religious sects were considered as solemn sacraments, to be only sanctioned by impressive ceremonies.

The contracts made on Sunday which are void are those relating to worldly business. To hold that marriages solemnized on that day were void, would be to disturb thousands of marriages which have been contracted, and to render illegitimate a very large number of citizens. The jury found a verdict of \$300.

Since our Legislatures and our courts of justice have become so wise and pious as to discriminate between Sunday contracts of a worldly, and those of a religious nature; perhaps they can inform us whether pledges of money made on Sunday, when collections are taken up in the churches for supporting ministers and missionary objects are worldly or religious contracts—whether null and void, or in full force. Or must the church first decree that money begging on Sunday is a sacrament of the church; and that to annul it, would seriously affect thousands who are engaged in this popular description of modern mendicancy.

BAPTIST THEOLOGICAL SEMINARIES.—A writer in the *Southern Baptist* details the condition of the four Baptist Theological Seminaries in the South and South-west: "The sum of \$300,000 is invested in the means of theological education, and the proceeds of this fund, which ought to support 160 students, are now supporting 80, at an average cost of

\$600 each. Covington, with an endowment of \$160,000, yielding \$9,600, has one professor and one pupil. Mercer, with \$50,000 for theological purposes, yielding \$3,000, has two professors and five students. Furman has three professors, and Howard has one. We have seven professors, 'all burning and shining lights,' employed, and thirty students prosecuting their course! Do not these facts prove that our candidates for the ministry are not duly impressed with the importance of theological education?"

Is it any wonder that the New School Baptists should prefer to manufacture their own ministers when they can get them through the mill at so cheap a rate?

The trifling sum of \$300,000 invested in modern machinery for the purpose, will enable the craftsmen to run them off the wheel at the moderate rate of six or seven hundred dollars each. And all this money can be collected from their remarkably gullible communicants. This small pittance will enable the learned and "reverend" professors to fare sumptuously every day; and the pupils learn to ape their aristocratic lords, while the paltry expense can be saved from the snuff money of the old ladies who are made to believe that they are casting their mites into the exhausted treasury of the Lord.

But the poor Old School Baptists are so obstinate, and, as Dr. Brantly would say, *Hard shelled*, they choose rather to pray the Lord of the harvest to send men into his harvest.

CHURCH AND STATE.—The Kentucky Convention for the revision of the Constitution, have decided to retain a provision by which preachers of the Gospel are rendered ineligible to seats in the Legislature.

We doubt not that the intention of the convention was good; but experience in the State of New York has taught us, that until the ballot boxes of our country can be protected from the corrupting influence of priestcraft it is of little consequence to keep the clergy out of the Legislature. So long as the people continue to leave it to them to say who shall be elected, they will have their minions there, through whom they will preserve "behind the throne a power greater than the throne."

TO SUBSCRIBERS.—At the end of every volume we usually strike from our subscription list the names of many from whom we have received neither remittance nor intelligence for a long time, not knowing whether they are living or dead; in doing this we sometimes erase the name of some who wish to continue their subscription; in all such cases it is only necessary for them to inform us and we will re-insert their names. We have stricken many names from our subscription books already, and before we issue our next, we shall strike off several hundred more, unless we hear from them. Delinquent subscribers will oblige us much by forwarding the amounts due us without delay.

RUSHTON'S LETTERS ON THE ATONEMENT are printed and at the Bindery; we shall be able to send them to those who have ordered them in the course of a week.

THE EVERLASTING TASK FOR ARMINIANS will be printed in a few days.

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RUSHTON'S LETTERS will be supplied for 25 cents per single copy,
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OLD SUBSCRIBERS who may have failed to receive all the numbers of the last year, can be supplied without charge with such numbers as they may lack, by ordering them.

As we have several hundred copies of the last volume complete remaining on hand, those who wish, can be supplied with complete sets at fifty cents per copy.

Miscellany.

METHODIST CHURCH DIFFICULTY.—A rupture having taken place in the large Methodist church in Alexandria on the Northern and Southern question, the case came before his Honor Judge Scott, on the claims of two sets of trustees to the church property, the church edifice having been shut for some months, and the two congregations worshipping in two different halls. The Judge speedily gave his decision, ruling out both boards of trustees, and directing that the property be placed in charge of three trustees of different denominations, viz: Phineas Janney, of the Society of Friends, A. C. Cazenove, Presbyterian, and William Fowle, Episcopalian, until a compromise shall be effected, or the right of parties secured in due course of law.—*National Intelligencer.*

CURIOUS CIRCUMSTANCE.—One of the French National Guard, who was supposed to have died from indigestion, produced by drunkenness was recently buried in the Department of the Mayenne. He was buried with military honors, and on the firing of the last volley, a groan was heard to proceed from the coffin, which was instantly taken up and opened, when the supposed dead man rose up, and on examination it was found that the sergeant had negligently loaded his piece with ball cartridge; the ball had passed through the thigh of the man, and thus prevented his premature interment. The resuscitated man who was soon cured of his wound, has evinced his gratitude by commencing an action against the sergeant, to recover damages for the injury.

A NEW LAW QUESTION.—The *Hallowell Gazette* states that a novel case is to be brought before the District Court, to try a father's right to his own child! The grandmother of the child claims it by virtue of a gift from the mother on her death-bed, and has sued out a writ of replevin and obtained possession of it. On the other hand, the father, who is much attached to his child, and amply able and qualified to provide for it, and desires so to do, contends that the gift was not intended to be a permanent one, and that it was also a conditional gift—optional with the father to ratify or annul.

TERRIBLE RESULTS FROM USING BURNING FLUID.—At Derby, Ct., the wife of Roswell Bradley, was filling a lighted lamp with 'burning fluid,' when the fluid ignited, and producing an explosion, the fluid was thrown over Mrs. B., her two daughters, and an Irish girl, enveloping all in flames. The girl and one of the daughters died from the effects of their burns, and the other daughter is not expected to live. Mrs. Bradley was badly burned, and so was her husband in his efforts to quench the flames upon the others.—*Springfield (Mass.) Republican.*

POULTRY AND EGGS IN BOSTON.—An interesting statistical article in the *Boston Transcript* states that the amount of sales of poultry in one market in that city, for the year 1848, was six hundred and seventy-four thousand and twenty-three dollars. The amount of poultry sales for the whole city of Boston, for the same year, was over one million of dollars! The amount of sales of eggs for the whole city of Boston, for the same year, was a fraction short of a million of dollars.

EXPLOSION OF A METEOR.—An explosion of a meteor was heard in North Carolina a few days ago, and several pieces of iron were picked up the next day, supposed to be portions of it. The largest piece was found in Cabarras county, weighing 19 pounds. It had struck a large pine tree lying upon the ground, and went through it, breaking it in two, and then into the earth to the depth of three feet.

THE POPE AT A DISCOUNT.—At the sale of furniture belonging to the Merchants' Club at Rome, in consequence of all such meetings being now absolutely prohibited, a fine portrait of His Holiness, in a rich frame, which adorned the club-room, and cost a considerable sum, found no purchaser at even a dollar, and the auctioneer received a hint that he was merely losing his time, as no one would take the trouble of carrying away the picture if it were even offered gratis.

STAGE UPSET.—A stage coach fell some sixty feet down a steep mountain, (in crossing the Alleghenies for Pittsburg one night last week,) when it was stopped by a tree, which prevented it from falling fifty feet further into the Youghogny river. Two of six passengers were killed, Mr. Clarke, an old gentleman of Cincinnati, being one. The passengers, who were all more or less hurt, ascribe the accident to gross carelessness in the driver, who it is alleged was intoxicated.

THE CHOLERA.—Advice from Chihuahua, to the 24th September, state that the cholera was raging there tremendously, having broken out two days previously, carrying off from fifty to sixty persons a day, and that out of a population of about 15,000 souls. The inhabitants were in the greatest consternation, and business was quite at a stand. In Durango, out of a population of 20,000, fully 3,000 had been swept away by this dreadful scourge.

LOSS OF A JERSEYMAN IN THE PACIFIC.—Mr. George C. Little, of Bridgeton, West Jersey, sailed from New York last summer with a California company in the ship *Clarissa Perkins*. After a long and perilous voyage, and when the vessel was fast approaching San Francisco, he fell overboard while leaning over her side fishing, and was instantly lost. The boat was launched to find him but in vain.

CAPITAL PUNISHMENT IN MASSACHUSETTS.—As apropos of the present excitement in Boston, on the subject of murder, the question, "Ought the next Legislature to abolish capital punishment?" was discussed on Monday evening, by the Mercantile Library Association, in a very able manner, the Post says, and decided in the negative, by a majority of three to one.

A CURIOUS ERROR.—A queer typographical error occurred lately, which shows how great a change a type may make. The editor was warmly eulogizing the official conduct of a public man, and said that "he had lived down his enemies." The compositor, however, omitted the *v*, so that the sentence read, "he had *lied* down his enemies."

NIAGARA FALLS A MILL STREAM.—A flouring mill has been erected at the suspension bridge over Niagara Falls. It is placed upon the bank of the river, at a perpendicular elevation of 250 feet above the water which propels it, and is connected therewith by a cast iron-shaft 270 feet in length, running at an angle of 45 degrees.

STATE BANK AT MORRIS.—The *Morris-town Banner* of the 15th inst, says:—"We understand that about \$30,000, which were wrongfully put into the hands of E. A. Thompson, are likely to be got back by the receivers without having been put in circulation."

FINDING AND NOT RETURNING IS STEALING.—In the Court of Common Pleas at Manchester, N. H., Mrs. Polly Lord, of Deer-ing, was recently sentenced to the State Prison for two years, for retaining and using \$250, which she picked up and kept, knowing the owner.

CALIFORNIA GOLD AT THE MINT.—The *Pennsylvanian* states that three million seven hundred and thirty thousand dollars of California gold had been received at the U. S. Mint in Philadelphia, up to the 7th inst.

HARD WORD.—The *Amherst Cabinet* says the Indian name of the stream that skirts the village on the north and east, and flows into the Souhegan, is *Quohquinapassakessanannagnot*.

A NEW TOWN.—In Orange county, a new town called Wawaynda has been set off from Minisink.

POETRY.

For the Signs of the Times.

THE ARK.

"By faith, Noah, being warned of God of things not seen as yet, moved with (Godly) fear, prepared an ark to the saving of his house."—Heb. xi. 7.

The time draws nigh! the hour moves on apace,
Destruction waits for Adam's guilty race;
Almighty vengeance arm'd with frowns appears,
Man's boundless crimes have reach'd Jehovah's ears.
His searching eye looks down from heaven to earth,
And sees man's way corrupted from his birth;
Sinful, unclean, and vile beyond degree,
Evil reigns in his heart continually:
So altogether turn'd aside from God,
As to provoke his wrath and direful rod.
The Judge of all the earth his purpose shows,
A flood shall soon destroy his rebel foes;
Yet in the midst of this accursed race,
Was one who in Jehovah's eyes found grace;
Noah, an heir of righteousness is found,
By sovereign love encompassed round;
Humbly he walks before the Lord his God,
Who kindly warns him of the coming flood;
Bids him for safety to prepare an ark,
In which with all his house he must embark;
And thus he shelter'd in that awful hour,
When waken'd justice should display its power.
Mov'd with that Godly fear which faith inspires,
He readily performs what God requires;
The ark was built according to command,
As 'twas devised by an Almighty hand;
Thus to preserve upon the earth a seed
Of living creatures for man's time of need.
All this completed Noah must embark,
With all his family within the ark;
While to secure and keep them safe within,
Jehovah comes and kindly shuts him in.
And now the angry skies their torrents pour,
The lightnings flash, and the loud thunders roar;
The deep's vast fountains boil and swell with rage,
Its awful violence nothing could assuage.
The flood prevails, unceasing swells the tide,
Destruction hastens, hell gapes open wide;
While terror-stricken, and aghast they flee,
Who mock'd and rail'd at Noah's piety;
All unavailing is their hideous cry,
'Tis met with flashes from Jehovah's eye;
They scorn'd his warnings while they felt secure,
And now the day of wrath they must endure.
On, on the waters roll, the valleys fill,
And still they rise and bury every hill;
The highest mountain top is covered o'er,
While man and beast sinks down to rise no more.
But while such ruin reigns on every side,
The ark is borne in safety on the tide;
She gently rises on the swelling waves,
And cannot sink, for God in mercy saves;
Floods cannot drown her, nor the tempest break,
Nor can the storm her solid timbers shake.
The same almighty power that saw it good
To save his servants from the fearful flood,
Secur'd them well till all was overpast,
And caused them on the earth to rest at last.
The ark doth thus a lively figure prove,
Of God's unchanging, everlasting love;
Christ Jesus is the ark, the hiding place,
Who saves from floods of wrath his chosen race;
And in this secret place they dwell secure,
Kept and preserved by him whose word is sure.
Three stories in the ark of old were found,
And here lies hid a mystery profound;
It shows that Christ the ark will surely have,
From all the earth a people he will save;
Three periods are employ'd to gather in,
And save them from their state of death in sin;
Before the law of Moses came, was one,
And then among the Jews a seed was found;
While last of all it is in gospel days,
That God completes the people of his praise;
Hid in three measures works the gracious leaven,
Till the whole lump is well secured in heaven.
Clean beasts by sevens within the ark must go,
Which to our understanding seems to show,
A number perfect and complete shall prove,
Jehovah's sovereign, everlasting love.
All needful stores the ark also contain'd,
That through the flood their life might be sustain'd.
Thus stor'd in Christ all needed blessings are,
For those who're call'd eternal life to share.
And as the Lord appear'd of old to say,
How many in the ark secure should stay;
So doth the Lord by name his people know,
Nor shall the waters ever one o'erflow.
When Noah in the ark was all secure,

God shuts him in to make his promise sure,
'Tis thus the Lord secures his chosen race,
They safely dwell in Christ their hiding place.
As through the flood the ark was safely borne,
Unharm'd by all the fury of the storm;
Brought by the Lord upon the mount to land,
Protected by his own almighty hand;
So this undoubtedly will serve to prove,
That God's elect rest in his faithful love,
Chosen in Christ their husband, and their head,
Ere the foundations of the earth were laid;
Nor shall the floods of sin, nor Satan's power,
One chosen sheep be able to devour;
Shut in on every side and well secur'd,
Both grace and glory are by oath insur'd;
Let billows roll, let waves rise mountains high,
The God of Jacob rides upon the sky;
In every storm, arm'd by Omnipotence,
He shows himself their strong and sure defence;
O'er sin and hell victorious they shall rise,
And sing his praises in the upper skies.

JAMES MANSEY, JR.

Ramapo, Rockland Co., N. Y., Dec. 7, 1849.

Selected for the "Signs of the Times," by L. A. Stephens from Ralph Erskine's Gospel Sonnets.

When heaven me grants at certain times,
Amidst a powerful gale,
Sweet liberty, to mourn my crimes,
And wanderings to bewail.

Then do I dream my sinful brood
Drown'd in the ocean main
Of crystal tears and crimson blood,
Will never live again.

I get my foes beneath my feet,
I bruise the serpent's head;
I hope the victory is complete,
And all my lusts are dead.

How gladly do I think and say,
When thus it is with me,
Sin to my sense is clean away,
And so shall ever be.

But ah! alas! the ensuing hour,
My lusts arise and swell
They rage, and reinforce their power
With new recruits from hell.

Tho' I resolv'd and swore thro' grace,
In very solemn terms,
I never should my lusts embrace,
Nor yield unto their charms;

Yet, such deceitful friends they are,
While I no danger dream,
I'm snar'd before I am aware,
And hurried down the stream.

Into the gulph of sin anon,
I'm plunged head and ears;
Grace to my sense is wholly gone,
And I am chained in fears;

Till straight my Lord with sweet surprise,
Returns to loose my bands,
With kind compassion in his eyes,
And pardon in his hands.

Yet my life is nothing else,
But heaven and hell by turns;
My soul, that now in Goshen dwells,
Anon in Egypt mourns.

OBITUARY.

DIED, at his residence near Hagarstown, Md., Nov. 23, 1849, MR. CHARLES A. DARBY, aged 47.—His death was occasioned by a tumor of some kind on the side of his neck, which he had had for several years; but which did not trouble him much until the past fall, when it commenced increasing in size, and extended inwardly so as to prevent his swallowing any thing but a little water, and he thus literally starved to death, having no apparent disease. Mr. Darby had never been baptized, but was evidently a subject of grace, a decided Old School Baptist, and a warm friend to the brethren and to the cause; he was very comfortable and composed in mind during his sufferings. He left two young sons as his only remaining family. May God make himself manifest to them as their Father in Christ.

S. TROTT.

Fairfax Co., Va., Dec. 18, 1849.

NOTICES.

TO AGENTS AND SUBSCRIBERS.

Those who may favor us with orders for the Signs, will save us from much perplexity and liability to mistakes, if they will strictly observe the following instructions—

1. In sending new subscribers, write the name of each subscriber, and the name of his Post office, county and State in as plain a manner as possible.
2. In sending money to be applied to the credit of old subscribers, never neglect to name each person that is to be credited, and his post office address.

3. When any subscriber wishes the direction of his paper changed from one post office to another, be particular to mention the names of both, that is, the office where the paper has been sent, and that to which it is to be sent.

4. Those who order their papers discontinued, should state the post office address of the person or persons who wish to discontinue. Those who prefer to signify their wish to discontinue by returning the first number of the new Volume, should write on the margin, their name, and that of their post office and State, and then envelope the paper in a wrapper and direct,

"Signs of the Times, Middletown, Orange Co., N. Y., and send it to us by mail.

POSTAGE.

For the information of some of our subscribers who have desired it, and of some post masters who do not know their business, we copy the rates established by the Post Office laws of the United States.

"Chapter xix. Postage on News papers.

147. News papers carried not over 100 miles, or any distance within the State in which they are mailed, are to be charged with a postage of one cent each.

If carried over 100 miles, and out of the State in which they are mailed, they are to be charged with one and a half cents each." Postage on the Signs, established by the present law, is six cents for every three months, for any distance in the State of New York, or 100 miles from Middletown, if out of the State of New York. And for any distance out of this State, over 100 miles, nine cents for every three months. Every deputy Post Master who exacts more than these rates on the Signs, is liable to a prosecution; and whenever higher rates are exacted, if our subscribers will let us know of the facts, such post masters shall be attended to.

OLD SCHOOL MEETING.

BROTHER BEEBE.—Please give notice through the Signs that there will be an Old School Meeting held in Olive, Ulster county, New York, on Wednesday and Thursday before the fourth Sunday in January next, to which we invite a general attendance of the Elders and Brethren of the Old School Baptist Order. The first day of the meeting will be held at the meeting-house of the Church of Olive and Hurley, and the second day, at the meeting-house of the Olive Church. To commence each day at 10 o'clock, A. M.

By order of the church,

JACOB WINCHEL JUN., Church Clerk.

Olive, N. Y., Nov. 30, 1849.

MARRIED.

In this village, on Thursday evening, the 13th ult., by Eld. Gilbert Beebe, MR. WAKEMAN B. OAKLEY, to Mrs. EMILY REEVE all of Wawaynda, in this county.

At Warwick, on the 19th ult., by Elder P. Hartwell, MR. GEORGE FERMAN to MISS MARGARET SMITH all of Warwick.

RECEIPTS.

NEW YORK.—J. Cox, \$1; Asa Mapes, 2; Elder P. Hartwell, 3; Wm. D. Coleman, 2; B. Corey, 1; G. M. Allen, 4; Wm. H. Kerby, 1; Eld. Chs. Pavey, 1; Eld. Jas. Manser, 2; Ira Horton, 1.	\$18 00
VIRGINIA.—John Fishback, 5; Eld. S. Trott, 5.	10 00
MARYLAND.—Whitfield Woodford, 9; John Montgomery, 8.	17 00
MAINE.—Elder Wm. Quint, 2; Elder J. L. Purington, 2.	4 00
KENTUCKY.—Miss F. Owen, 1; Elder G. M. Thompson, 1; Jas. Martin, 1; E. S. Dudley, 4; John Cranfill, 1.	8 00
PENNSYLVANIA.—S. White, 1; Morgan Shotts, 1; Jas. Carter, 1.	3 00
GEORGIA.—W. L. Davis, 1; J. Wooton, 1.	2 00
OHIO.—Dea. I. T. Saunders, 6; B. Jones, 2.	8 00
INDIANA.—Eld. J. F. Johnson, 1.	1 00
MISSOURI.—C. W. Baker, 1; R. H. Pence, 1.	2 00
Wm. Deatherage, Ill, 5; L. Pickard, Ala., 3; Elder E. G. Terry, for J. Dewey, Mich., 1; Wm. N. Stutts, N. J., 1; Mrs. M. Bilson, Mass., 1; Eld. J. R. Gay, Ct., 1; Reuben Manning, Esq., Texas, 7 50.	19 50
For Rushton's Letters and Everlasting Task, Wm. Crutcher, Ala., \$1; Geo. Richards, O., 1; L. Fairman, Ia., 1; E. S. Dudley, Ky., 1; Job Northrop, Pa., 31; W. L. Davis, Ga., 1; D. C. Davis, Ga., 1; Jas. Carter, Pa., 31.	6 62
Total.	\$98 12

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

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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.
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, ORANGE COUNTY, N. Y., JANUARY 15, 1850.

NO. 2.

POETRY.

FORGIVE.

Thus wisdom speaks aloud, and yet
Pride hardly will resign;
Though to forgive and to forget
Is godlike and divine.
When injured, I can scarce tell how
To pass the injury by;
My angry spirit will not bow,
Nor let resentment die.

The heaving billows swell within,
Till all is tempest grown;
Thus do I share another's sin,
Thus make his guilt my own.
But come my proud rebellious heart,
One serious thought bestow,
Do I thus act the christian's part?
Has Jesus acted so?

Just the reverse; his generous breast
Did kind compassion move;
When sinners cursed, the Savior blest,
And injuries paid with love.
Although by wicked hands he died,
With the last breath he drew,
Father, forgive! he sweetly cried:
Himself forgave them too.

Jesus! I hide my head in shame,
I blush and weep to see
That I, who bear thy sacred name,
No more conform to thee,
Oh! the sharp pangs he underwent
To clear my guilty score!
And shall I trifling wrongs resent?
No;—I'll resent no more.

I'll seize the offending brother's hand,
And call him still my friend;
My angry passions I'll disband,
And every quarrel end.
Why should we differ by the way?
Why should dissensions come?
We hope to live an endless day,
In one eternal home.

Malice and rage be banished far—
Revenge, adieu to you;
I'm a delinquent at the bar
Where he stands guilty too.
I must have mercy or I die,
And sink in sad despair;
I must forgive affronts, or I
Can hope no mercy there.

While others, then, punctillious, boast,
Lord, bend my stubborn will;
For he that condescends the most
Remains the victor still.
Fain would I imitate my Lord,
And bear each cross event—
Humility's its own reward,
But pride has punishment.

Come, Holy Spirit, heavenly dove,
Descend on balmy wings—
Come tune my passions all to love,
Come strike the peaceful strings.
Jesus, my longing soul shall wait,
And at thy feet adore,
Till I shall reach the happy state
Where discord is no more.

Religion.

Religion smooths the troubled stream,
She sheds a mild resplendent beam,
Which lulls to stillness every care,
And blunts the arrow of despair.

Affliction scarce can raise a sigh,
Whilst her bless'd influence hovers nigh;
Nor poverty one tear beguile,
But she will change it to a smile.

Teach me—O heaven! her path to tread,
By her bright taper to be led
To thy bright domes, the bless'd abode,
Of saints, of angels, and of God.

Affliction.

Oh whence is the freshness that gives to the flower
Its scent and its summer hue?

It came in the dark and midnight hour,
In drops of heavenly dew.

So, often in sorrow the soul receives
An influence from above,

That beauty, and sweetness, and freshness gives
To patience, and faith, and love.

COMMUNICATED.

For the Signs of the Times.
Ramapo, Rockland Co., N. Y.,
Dec. 18, 1849.

BROTHER BEEBE:—I am pleased to find that you are meeting with sufficient encouragement to warrant you in enlarging, and otherwise improving the "Signs of the Times." And the thought has arisen in my mind of late, that it would perhaps be possible for some of those who write for the Signs, to strive with you for improvements, and to endeavor to write more for edification, and less for contention. Not that I would charge any of my brethren with writing with a design to cause contention; but what I mean is this—Let us strive when we write, to write something really calculated to edify the church of Christ; things that even the feeble of the flock may appreciate and understand; something that we have felt, seen or handled of the word of life, and though I am not so sensitive as some of my brethren appear to be, in regard to controversies in the Signs; yet for the sake of union, harmony and fellowship among the dear children of God, I would earnestly exhort them to brotherly forbearance and love; seeing "How good and how pleasant it is for brethren to dwell together in unity."—Psa. cxxxiii. 1. Another year of our pilgrimage is fast receding from our view, the opening of a new year would seem to be a suitable time for reflecting on the goodness and loving kindness of our God, whose mercy endureth forever. Can we not look back upon the past year, and remember some instances of God's mercy and favor towards us, unworthy as we are. We may have experienced many dark days of sorrow and affliction, while accumulated trials, and temptations may have seemed almost ready to overwhelm us in despair. But has the Lord altogether forsaken us in these dispensations of his hand; have we been alone in the furnace? has there been no relief afforded? have none of our cries and petitions been heard, and graciously answered? Has there been no walking in the light of his countenance? and have we never during the past year been enabled to bear testimony from a heartfelt and blessed experience,

"That though we oft have him forgot,
His loving kindness changes not."

If we have had none of these tokens for good, our lot is dark and gloomy indeed; but not hopeless—Oh no! If we are indeed his children, and have of a truth felt his gracious love in our souls, he will yet appear for our deliverance, and fill us with joy and gladness, thanksgiving and praise, and the voice of melody. O thou afflicted and not comforted child of God! We cannot desire for you any greater blessing from on high, than that it would please the Lord, if his blessed will, at the commencement of another year of your pilgrimage, to shine upon your pathway, and give you the evidence within, that you are indeed a follower of the Lamb, and interested in the rich blessings of his grace and salvation.

It is encouraging to a poor weary traveler to find a place of rest and repose, after the storms and dangers through which he has passed. He goes forward on his journey with recruited strength, and a trusting heart that he will arrive at length at his journey's end. So with Zion's pilgrim, he has a thorny road to walk, a wilderness, yea a desert land to pass through, difficulties await him at every step; while he is often constrained to cry out with the poet,

"My soul with various tempests tost,
Her hopes overturned, her projects cross'd,
Sees every day new straits attend,
And wonders where the scene will end.
Is this, dear Lord, the thorny road,
Which leads us to the mount of God;
Are these the griefs thy people know,
While in this wilderness below?"

Still out of the depths he is enabled to cry unto God, who hears and answers him in his own good time, and gives courage still to pursue the heavenly road, and grace to bear up under all the trials and perplexities of the way.

Again, dear brethren and sisters in Christ, the beginning of another year should remind us that "The time is short!" the Lord grant that our hearts and affections may be weaned from the things of time and sense, that laying aside every weight, and the sin which doth so easily beset us, we may be found looking unto Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross, despising the shame and is forever set down at the right hand of the throne of God. May the Lord enable us to watch and pray, for we are fallen upon perilous times. The enemies of the cross of Christ are marshalling their forces, and concentrating all their energies; and who can tell what farther advances they may be permitted to make, before the year we have just entered upon shall close? Watchman! what of the night? Is there any that knoweth how long? oh that a united cry from the Israel of God may arise before the mercy seat of Jehovah, for strength to endure, and grace to bear up in the trying hour! We behold every succeeding year, the testimony of God in his word being fulfilled,—evil men and seducers continue to wax worse, deceiving, and being deceived. Anti-christ grows bold, and knows not that speedy destruction awaits her. But more to be lamented than even the triumphs of the enemy, is the cold, indifferent state of the Zion of God. There is death in the pot! 2 Kings iv. 40. What barrenness is felt in the soul! what deadness in the affections! what earthly-mindedness! what backwardness in the service of God! what disregard for the privileges of Zion, and neglect of its duties is manifested at the present time! I feel, I sometimes mourn over these things in myself; I see them in others. Is there not a cause? doubtless there is, but what is it? Some will tell us the cause is our own, and likewise the remedy; but although I would not, and cannot justify either myself or my brethren in disregarding the commandments of the King of Zion, and though I cannot deny but that evils do exist among us, and should rejoice to see less carnality, less

strife and contention, with greater harmony and peace among us—yet I do think that there is a set time to favor Zion. The present seems to be a time to scatter, and not to gather together, and I am well convinced in my own mind, that nothing but the quickening, enlivening influence of the blessed Spirit of God can turn our captivity as streams of the south. When in primitive times, those who gladly received the word, and were baptized, seemed to enjoy a blessed season of prosperity—when they continued in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers, and when the Lord added to them daily such as should be saved, was there not a cause? "Yea, verily, great grace was upon them all." Here then their steadfastness, their obedience, and their love one to the other is easily accounted for. And certain I am it requires the same grace now in operation to keep us in the footsteps of the flock, and to heal our backslidings: The language of the poet finds an echo in my breast,

"Savior, visit thy plantation,
Grant us Lord a gracious rain;
All will come to desolation,
Unless thou return again;
Lord revive us! Lord revive us!
All our help must come from thee."

Yet as the present state of the church of Christ, as well as at all other times, and under all circumstances is determined by God, and as he is pleased to withhold the gracious outpourings of his Spirit, there is undoubtedly a *needs-be* for it. God's word can never fail of its fulfillment. Anti-christ must necessarily gain such an ascendancy, and arrive at such a state as to fill up the measure of her iniquity, that the Lord may pour upon her the appointed vials of his wrath and indignation. Brethren, the hour of temptation draweth nigh, to try all those that dwell upon the earth. The shadows of the evening are stretched out, and the night cometh on: Alas, for the day is great, for there is none like it, it is even the time of Jacob's trouble, but he shall be saved out of it. Jer. xxx. 7. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. In that day the Lord with his sore, and great, and strong sword, shall punish leviathan, the piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that is in the sea. [Isa. xxvi. 20, 21, and xxvii. 1.]

I subscribe myself a fellow citizen with the saints.

JAMES MANSER, Jr.

Great grace and small gifts are better than great gifts and no grace. It does not say, "The Lord gives gifts and glory," but, "The Lord gives grace and glory." Blessed is such a one to whom the Lord gives grace, for that is a certain forerunner of glory.—Bunyan.

"Where the world rebuketh, there look thou for the excellent."

For the Signs of the Times.

BROTHER BEEBE:—I ask indulgence in noticing some points in brother Clark's chapter on the Opinions of Men, No. 23, Vol. 17, Signs; as also in brother Beebe's editorial relative thereto, especially so, as I have been misapprehended by both, in reference to my communication in the 16th No. of the same Vol. of the Signs. I attach no blame to either of you for the misapprehension. The fault was mine in not properly explaining myself. I have reference to my answering to the enquiry "Is the quickening and life giving spirit of God a created existence," that it is; and my further remarks thereon. I explained that I did not understand this spirit to be the Holy Ghost, that the Holy Ghost is God—not a God as there incorrectly printed. The term *quicken* is used in different senses in the Scriptures. It is used to denote the raising or calling the dead to life, and this power is ascribed to both the Father and the Son, John v. 21, and in Eph. ii. 5, where it is ascribed to God. Christ is represented as the subject of it, together with his people. Again as I understand the subject, it is used to denote that effect which the spirit or seed of Christ when implanted in regeneration, has on the soul, in becoming spiritual life to it, and causing it to discern, and reason upon, and approve of spiritual things; or as the apostle speaks, 1 Cor. ii. 12, *To know the things that are freely given to us of God.* To illustrate the subject by *leaven*; if you were asked in reference to bread what occasioned the dough to become light, you would say it was the *leaven* put in it; so I say it is the light imparted by regeneration that quickens the soul. In so saying you would not be understood as saying that the leaven first imparted itself to the dough; it would be understood that the baker put it in for that purpose. Neither did I at the time think that in saying that the *spirit* which is *life and quickening*, to the soul is a *creature* that I should be understood as saying that this spirit was the cause of its own communication to the soul in regeneration. The fact is, I did not suppose there was any difference of views among us as to regeneration, or the implanting of spiritual life being effected only by the power of God. I have uniformly represented regeneration to be the work of God; and thought the brethren did. But I understood the whole argument between us to be, what is that which is the life and quickening of the souls of believers, the Holy Ghost, or the Spirit of Christ as emanating from him as their immediate spiritual Father? I occupied then and do now, the latter ground. But I have understood others to contend that the regenerated and new born spirit in the believer is some how the Holy Ghost; but how, exactly, I have not been able as yet to comprehend, though I have tried by queries, &c., to induce them to define their views. Sometimes I have supposed persons to mean by the new birth, simply the indwelling of the Holy Ghost; others I have supposed held that the soul itself was born over again, and born immediately of the Holy Ghost, and was thus changed from a natural to a spiritual soul. Others again seem to hold that a new and distinct existence is produced in the soul, as an immediate creation by the Holy Ghost, so that each according to my comprehension, represents the believer to be the immediate seed of the Holy Ghost, and not of Christ distinctively. Most of our brethren probably ascribe the act of regeneration to the Holy Ghost distinctively, and I have frequently from custom so spoken of it. And I am not disposed to dispute with

brethren on that point, so long as they acknowledge it to be by the power of God; but at the same time I said in replying to the query above noticed, that *I knew of no authority in the Scriptures to believe that it is his province (that is the Holy Ghost's distinctively,) to quicken or first regenerate dead sinners.* I still say so, and would still ask brethren if they know any such direct authority to point it out. My impression is that if it is ascribed to God in a distinctive sense, it is not to him as he exists as the Holy Ghost but, as he exists in the Son, as the Mighty God, the Everlasting Father, &c. It seems to me a natural idea, that he as the Everlasting Father, should generate his own children, in the sense in which they are his. And the New Testament appears to define the province of the Holy Ghost in relation to the children of God, to be that of a *Teacher and Comforter.* In confirmation of my views that the *spirit* which is communicated in regeneration, and which therefore stands in opposition to the *flesh*, is a quickening spirit, I quoted John vi. 63, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you are spirit and are life," leaving out the *they*, as unnecessarily supplied by the translators. In thus applying this text I find I come in contact with brother Beebe. My views of the text may be wrong, but as I cannot see them so, I will assign my reasons for holding on to them. First, as to the contrast between the *flesh* and the *spirit* mentioned, I will refer to 1 Cor. xv. 45, "And so it is written the first Adam was made a living soul; the last Adam *was made* a quickening spirit." I cannot separate the idea of being *made* from that of being a *creature*, in the sense in which he was made; but in being *made a quickening spirit*, I do not conceive that Christ's power to raise the dead or quicken whom he pleases as the Father does, was a created power. It is as God he exercises that power. But I understand the apostle here, by the two Adams, to represent Adam and Christ as two heads of two distinct posterities, each posterity being in the image of its head. And in this sense both heads are represented as *made*, and their respective posterities of course as created in them. Hence as the *first head*, that is, as manifested in the world, was made a living soul, so his posterity in their natural or fleshly birth are partakers of living souls, that is, natural and rational souls, by which they are capacitated for understanding natural things; and as the last head was made a *quickeningspirit*, so his posterity in their spiritual birth, or in being born of the spirit, are made partakers of the *quickeningspirit*, by which alone through its quickening influence on the soul they are enabled to discern spiritual and heavenly things. The apostle to be sure carries the idea on to their being made partakers of the image or likeness of Christ, their Head in the resurrection. But here are the two Adams, and their distinct posterities and characteristics pointed out. And here I am admonished to recall a qualification I gave in my first reply to Elder Williams, to an expression of Elder Dudley's. He had used the expression *quickeningspirits* in reference to the regenerate. I said I should prefer *quickenedspirits*. I was wrong, *quickeningspirit* is the scriptural and proper expression. *Spirit* not *spirits*, for *there is one Spirit*, and Christ is one. Now I understand our Lord in the text John vi. 63, to refer to the same distinction between the natural and spiritual seed of Abraham, and between the earthy and heavenly dispensations as is above presented between the two Adams. And he in

the context connects the resurrection with his dispensation as the apostle does with bearing his image. See verses 54 & 62. Christ had been speaking in the context of *eating his flesh* and drinking his blood, to his *Jewish disciples*, and they said it was a *hard saying*, &c. In the text, as I conceive, he explains to them the reason why they could not understand him. *The words that I speak unto you*, are not like the precepts of Moses' law, addressed to you as natural persons, and sanctioned by the penalty of death in case of transgression. *They are spirit and are life.* Therefore the *flesh profiteth nothing* in reference to understanding my words. As the natural seed of Abraham, having living souls, you could be taught to understand the requisitions of Moses' law, and you could receive the idea of eating the flesh of those sacrifices offered according to the law, because it was a food on which as natural persons you lived; not so in reference to the sacrifice of myself and the eating of my flesh, &c., no fleshly or natural person can ever receive it. *It is the Spirit that quickeneth* in distinction from the *flesh*. It is by being born again as the spiritual seed of Abraham, that the soul is quickened or raised up to comprehend the idea of trusting in my sacrifice, and of living by eating my flesh and drinking my blood. As I understand it, therefore, it is Christ and Adam contrasted, the spiritual with the natural seed of Abraham, and not the Holy Ghost, with the fleshly powers of man. I have thus endeavored in connection with what I have written before, to give an explanation of my views on this point. Whether those views be correct or false, it will, I think be apparent that in ascribing a quickening power to the spiritual life, when begotten in the soul by the power of God, I ascribe it to its influence on the soul; that the nature of the soul is not changed, and hence it is still subject to be influenced by the flesh, but that the spirit of Christ as begotten, quickens it not only in raising it experimentally, through faith from its state of death under the law, but also in giving it capacity to receive and approve of spiritual things.—And that this spiritual life as it existed in Christ as its Head, was in distinction from the Godhead a begotten or produced existence. The Godhead whether it exists as the Father, as the Word, or as the Holy Ghost, being every way perfect cannot be multiplied or expanded by *generation* or *regeneration*.

Other points in connection I would notice, but I must pay some special attention to brother Clark, as all conversant with the Signs will discover, he has had particular respect to me in his chapter.

I will begin with his saying, "If that is the gospel, I never preached it, never knew it, and don't now know it." This is said in reference to his *fourth* specification, which is evidently designed as a hit at me. As brother Clark undoubtedly believes that he preaches the gospel, (and I believe so too,) he must have meant to convey the idea by those expressions, that I either do not know the gospel, or have departed from it. It is not very pleasant to be so accounted of by an esteemed brother; will brother Clark, therefore, attend to me a little in reasoning on this point. As to the term *eternal creation* which he by construction attaches to my views, it is no more inconsistent, (if the construction be right,) than that of *eternal generation* which I presume he admits is correct. As to the *triplex* or *threefold character*, or if you please *threefold existence or person*, which I ascribe to our Lord Jesus Christ, it may not on examination appear so very alarming. The

Rappahannock Circular published in the same number of the Signs with brother Clark's chapter, the sentiments of which I presume he agrees with, whilst it rejects, in words, the idea of three natures or existences in our Lord, says, that he *has revealed himself as the Son of God and the Son of man.* Here then is fairly admitted two of the existences which I contend for; reader, what think you is the third for which I contend? It is no other than this, that he also exists as the *uncreated, unbegotten and self-existing Jehovah*, this is the contested point, and I speak candidly when I say, here the turning point of difference between us lies; let them receive in heart this third existence of our Lord, in its full and plain import, and I think they would not differ with me about his *sonship*. And is the idea that I should contend for our Lord's being essentially and really the *Jehovah*, whilst I contend that he is distinctively the *Son of God* and the *Son of man*, so very alarming as to lead a religious body in their deliberative capacity, to proscribe the sentiment and thereby indirectly proscribe me, and to lead brother Clark to imagine I was a-going to *bite and devour* my brethren, and to sap the foundation of gospel truth?—Why, brother Clark and brother Lauck, both, however much they may diverge from it when they come to illustrate their views of the sonship of Christ, in their general preaching, preach him in the same threefold character that I do; and therefore I esteem them as gospel preachers. The very Circular just referred to, goes on in immediate connexion with what is quoted above, to say, "And we understand that the self-existing, independent and eternal I AM took on him the seed of Abraham." Here, therefore, it admits in strong terms this third characteristic which I contend for, and as a third, unless they can prove that to exist independently and eternally of himself means nothing more than to exist as he is the Son and begotten of God; or that one or the other of these characteristics is merely nominal. But there is another point taken into the account of my departure from the gospel, *viz.*, my contending that the everlasting love of God to his people runs through Christ, instead of being first placed on them as out of Christ, as though I was destroying the gospel, in representing Christ as too much the *Alpha* as well as the *Omega* of salvation, and in representing the union of Christ and his people *real*, and not merely *nominal*. I did not intend, when I commenced, to argue any of these points with brother Clark; but I wish to ask him to reflect calmly on the subject, and to decide whether, if he makes one or the other of the above noticed characteristics of our Lord, *nominal*, and makes the *eternal union* of him and his people, *nominal*, he can defend himself by Scripture or reason, from the charge of placing in the same *nominal predicament, election, predestination, particular atonement, and in fact the whole of salvation?* I think he cannot; all must stand or fall together; there must be an eternal reality in the whole, or in none of them. Brother Clark speaks of making these things *tests of free intercourse with brethren*, and of *shooting arrows, &c.*—Who is it that is making these things a test? I cannot think that I do. Shooting arrows at each other, especially if envenomed, is calculated to separate us. It would be well for us all to beware of shooting such.

Brother Clark has certainly placed himself in rather an awkward predicament, in that, after giving us such a chapter on the opinions of men, he rests his condemnation of my sentiments as *new and erroneous*, solely upon the

opinions of nine tenths of the Old School Baptists, without producing a single text of Scripture in support of the sentence. If he wished to convince me of being in error, he took wrong grounds; had he produced one plain text to the point, it would have had more weight with me than the whole testimony of *ecclesiastical history*, to which he refers. Or does he mean to class the producing, plain pointed declarations of Scripture as justifying our views, with the *opinions of men*? I should infer so, and if he does, I would like to know what we have but the *opinions of men* to ground our religious belief on.

Another point in brother Clark's chapter which I wish to notice, is his saying, "I think I *speak advisedly*" when I say that if there is not an end of these things in the Signs, there will be an end to the Signs." Being confident that brother C. would not entertain the idea, that a withdrawal of his individual patronage would stop the Signs, when he, therefore, says I think I *speak advisedly*, &c., I am irresistibly led to the conclusion, that he has had previous consultation with other influential brethren, to hold this threat over brother Beebe's head, that if he persists in publishing in the Signs views and arguments differing from their views, they will unite their influence to withdraw all the subscribers they can from the Signs, in order to stop the publication. Brother Clark, have you not been an advocate for republican principles and religious liberty? And will you now unite in a combination to establish a censorship over the Signs, as arbitrary as any established by the most absolute monarchs of Europe over their presses? Do please withdraw that threat for your own consistency's sake. Consider, that although like every thing else human, the Signs have many imperfections, and perhaps some evils, yet if you were to succeed in stopping them what a source of consolation you cut off from many of the poor scattered sheep of Christ; some of whom have borne testimony that the Signs afford almost the only opportunity they have for religious intercourse with those whom they esteem as brethren. If you do not feel disposed to read the discussions on points of doctrine contained in the Signs, you can pass them by, there are other communications you can read, perhaps with pleasure. Others do take an interest and find profit both in discussing and in reading the discussions, and comparing the views of brethren; and can you not have forbearance enough my brother, to indulge them in that privilege?

There are other things in brother Clark's chapter, on which I would like to remark, but I must desist. Many of his remarks on the *opinions of men* appear general, and are in themselves good, yet there is throughout an evident bearing given towards the Signs and certain writers therein. And none I presume will dispute that there is a pretty heavy bearing towards me; this led me to conclude that he had a reference towards me, in what he said about persons *aiming to establish new theories and to gain fame as leaders, &c.*—And in conclusion I will relate my exercises thereon. I felt somewhat distressed that brother Clark with the personal acquaintance he had with me, should judge me influenced by such base, ambitious, and selfish motives in writing what I had for the Signs. I thought I would say in reply thereto, that if I was guilty of such baseness, I hoped God would make an example of me for it. But I had no sooner so thought than I was led to reflect on what a wicked deceitful heart I had, such as the Lord only could know, and on what an awful situation I should be in, if the Lord

should make an example of me by punishing me for one of a thousand of my sins, and I felt to shrink back from expressing such a wish, and to cast myself upon the mercy of God to forgive my iniquities and to cover over my sins; and to pray that the same mercy in forgiving, might be extended to brother Clark and others if they had unjustly cast such imputations upon me. And here I leave it.

S. TROTT.

Centreville, Va., Dec. 21, 1849.

For the Signs of the Times.

Athens, N. Y., Dec. 27, 1849.

ELDER BEEBE:—As I have had the privilege of reading your paper, the "Signs and Monitor," and think it contains interesting and useful reading, which comforts, strengthens, and encourages the saints—And those who write "contend earnestly for the faith once delivered to the saints," and talk of salvation as a work of free and sovereign grace, while they oppose the systems of religion invented by men, "that have come newly up," and also the belief of many professed christians, who say the Savior has done a part of the work of redemption, and now calls upon us to complete the great work, and as I want to subscribe for your paper, which has been very edifying to me, I will improve this opportunity to send you a few words expressive of my views and feelings, and also a little of my christian experience and travel.—Although I am entirely incompetent for the undertaking, and cannot say any thing that will be instructing to any of the saints,—yet when I have been reading the able articles in your paper, and have received so much comfort from them, I have had a desire to express my satisfaction, in hearing from those, who love to tell what God has done for them; and have at times desired to say to them in the language of David, "Come and hear all ye that fear God, and I will declare what He hath done for my soul, He hath done great things for us whereof we are glad." Although I cannot call you brethren in church relation, (not being a member of your order of Baptists,) I hope I can in the Lord. My views of the doctrine of the Bible agree at least in some measure with those who have written in the "Signs," although there are some things beyond my feeble comprehension, as also in the word of God; yet I dare not say they are not so because I do not understand them, but feel that it is safe for me to believe all of the truths contained in God's holy word, even if I cannot give a reason why things are thus and so, (only God would have it so.) I believe all of the saints were chosen in Christ before the foundation of the world, "That we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will to the praise of the glory of his grace, wherein he hath made us accepted in the beloved," and they can never be lost, or fall from grace, for we read, "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." I believe "God works all things after the counsel of his own will, declaring the end from the beginning, and from ancient times the things not yet done, saying, my counsel shall stand, and I will do all my pleasure." And I believe by the transgression of Adam, all of his posterity were made sinners,—depraved and corrupt, "And all the imaginations of their hearts are evil and only evil, and that continually." And all of us "were dead in trespasses and sins,"

until quickened by divine grace, and made to see and realize our lost condition by nature, our awful guilt and condemnation in the sight of God, and the holiness and purity of his character as revealed in his word, and his wrath hanging over our guilty heads, and were made to abhor ourselves, and repent as in dust and ashes, and cry, "Lord save I perish." And when we beheld the Savior, by an eye of faith, suffering and dying for his people, "The just for the unjust," and received an evidence of our sins forgiven, through the merits of our great Mediator and Advocate with the Father, (not for any works or righteousness of our own,) we rejoiced with joy unspeakable and full of glory, and called upon our soul and all within us to bless and magnify the name of the Lord, who had done such great things for us. We then saw that God would have been just in sending us to hell; that his law demands perfect obedience, which we had not rendered, and could not do it. We also saw and felt that he "can be just and the justifier of him that believeth in Jesus." And the Apostle exclaims, What shall we say then to these things, if God be for us who can be against us, He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Who shall lay any thing to the charge of God's elect? it is God that justifieth; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began. I think I can say in sincerity and truth, my soul loves these precious declarations of the word of God, for I have felt my utter inability to render any thing to God that is acceptable in his sight. "That in me, that is in my flesh dwelleth no good thing, and when I would do good evil is present with me." But I do rejoice in the consolations of the gospel, "And am persuaded God is able to keep that which I have committed to his hands against that day," that if I am indeed a child of God, "I shall come off conqueror and more than conqueror through him, who hath loved me and given himself for me." And the Savior says, "In my Father's house are many mansions, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." But I must leave this part of my subject and say a little about my trials by the way. Nearly seven years ago I hope God for Christ's sake forgave my sins, and I found joy and peace in believing, and took great delight in telling what God had done for me, and testifying of his power to save, I then thought I should be always thus happy, and live above the troubles of earth, but had not traveled far before I discovered something within me still prone to wander from the God I loved, and ere I was aware of it, I had backslidden from him, and in a measure lost my enjoyment—my peace of mind was almost gone, and I was left to mourn an absent Savior. Instead of saying as I once could,

"Jesus all the day long
Is my joy and my song."

I had to say, "was my joy and my song." My prayer then was, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit;" when Jesus appeared again for my deliverance, he was, if possible, lovelier than before, and his presence was comforting to my soul; sometimes I have enjoyed the presence of my heavenly Father in secret and public devotions, at other times I have not, and prayer has proved a task and burden in consequence of formality, or lukewarmness in these exercises. I have learned by experience the truth of the words, "If ye be wil-

ling and obedient ye shall eat the good of the land." Not that I think there is any merit in what we can do, but in the path of obedience there is real solid comfort, an enjoyment that we do not have when we neglect our duty, and forget to call upon God for all we need; for we read, "The Lord is nigh unto all them that call upon him in truth," but "If I regard iniquity in my heart the Lord will not hear me," and "He that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." But I have had other trials besides the warfare within. I related my experience and united with the Baptist church here, and soon learned that we were not agreed in doctrine, I could not fellowship all of their practice, and engage with them in their benevolent enterprises to convert the whole world, nor unite with them in protracted meetings with that faith and zeal which was required of me, nor suppose whenever men raise an excitement, that God will pour out his spirit, revive his work and convert sinners, for David prays, "Do good in thy good pleasure unto Zion." I traveled along with them however, as well as I could, (what I did not like, disliked,) until last spring, then I told them I could not walk with them, and thought they were not on gospel grounds. I did not do this however, until I had had many sleepless hours at night contemplating these things and the result of so doing, and trying to quiet my feelings. I finally resolved to do my duty let what would follow, and did accordingly. Thus I am as it were almost alone, and adopt the language of the Jews, "By the rivers of Babylon there we sat down, yea we wept when we remembered Zion; we hung our harps on the willows in the midst thereof, for they that carried us away captive required of us a song."

My sheet is almost full, and the half is not told. I desire you or any of God's ministers to visit us whenever you can. If you think proper publish this, when you commence your new volume and have room for it.

ALONZO G. PORTER.

For the Signs of the Times.

Madison county, Ala., Jan. 1, 1850.

BROTHER BEEBE:—In the year 1813 I was first a member of the Licking association in Kentucky, held at Briant's Station, at which time Luther Rice visited the association, as agent for the board of Foreign Missions, and proposed a correspondence with that association. Our old brethren, Elders Ambrose Dudley, Lewis Corbin, Thomas, John Barnet, and Shackelford, a visiting member, quite an old gray headed man with many others, were present, and after due deliberation, the association decided that they could not open correspondence with the board at that time, that the subject was new with them, new, bran new, just newly come up among us, so considered by the Old Baptists as far as I understood them; but it is stated here among us that the Missionaries are the Old original Baptists, Waldenses, &c., and that the Old Baptists are only about thirty-seven years old, and that they originated from two Old Baptists in North Carolina, and thousands of poor unthinking men and women conclude it is so.

I send you a slip taken from the Alabama Baptist Advocate, published in Marion, Perry county, Alabama, a Missionary paper, from which you will see that they acknowledge that modern Missionism originated among the Baptists with Doctor Carey, and if success in the enterprise gives credit to the system, we ought all to join the Moravians or Roman Catholics, for I see from Buck's account of them, they outstrip all others.

I particularly request through the Signs of the Times, if brother Trott pleases to give through that medium, his views on the subject of Christ's being carried to the pinnacle of the Temple, and what, if any connection that circumstance has now with a gospel minister? Also his views of the last three verses of the 17th chapter of Revelations, and, in the 18th, how it is that the souls of men are made merchandise of in religious matters?

My health has been very feeble for the last three months, and after many thoughts and exercises of mind, if I have learned any thing, I have learned to know what I thought I had known a long time ago, (which is this) I am less than the least of all saints. I hope it has been the pleasure of the Lord to shew it to me, and therefore I think I can say conscientiously that it is a principle implanted by grace in the hearts of all saints, therefore they all feel it, and all say it in truth; the poorest creature in all the world, the greatest depravity, the most corrupt in heart, the greatest weakness and want in every thing—no might, no strength, a perfect beggar by day and by night; give me this, and give me that, give me life, and give me breath—a perfect beggar for every thing in time and eternity, like a poor crippled Jacob walking on crutches, all these things are against me—like Jacob, I leave my complaints with myself; but all this put together, though a mighty load, is not as heavy as one ounce of sin, nor one vial full of the wrath of God. These things some times give your poor unworthy brother, if I may say brother, a little comfort in my pilgrimage through this weary land. Nevertheless the lame take the prey, and there is not one feeble one among them. The poor shall become a strong nation, for the Lord is their heritage.

May the Lord give all his poor dear children a deep concern about his Zion, and excite their minds prayerfully that the Lord would revive his people.

Dear brother, I have no disposition to write for publication, but if you think the subjoined slip and the remarks I have made, worth any thing to a poor people, or promotive of the praise of the Lord, do as you please with them. If you think one idea in it will produce conflict among the poor Old Baptists, throw it into the fire.

A companion of all them that are in tribulation,

WILLIAM CRUTCHER.

The Missionary Enterprise.

"It is a singular circumstance that this most important institution, designed to promote the conversion of the world, came into existence during the stormy period which shook so terribly the nations at the close of the last century. The angel of the everlasting gospel had folded his wings for near a thousand years previous; but amid the gloom, darkness and tempests of the French revolution, those drooping wings were unfolded for a glorious flight. It was in 1792, and during the few years that followed, that the English Baptist Mission was formed, then the London Missionary Society arose: then the Wesleyan; then the Scotch and the Church Missionary Society. These noble institutions came like the successive peaks of the Alps or the Appenines, each touched with the beams of the rising sun: and each society in succession coming under the blessed influence of the rays of the Sun of Righteousness.

The humble origin, too, of this vast system of benevolence is a striking fact. There was not a Missionary Society in Christendom till Mathew Carey was led to offer himself to the English Baptists to go as a Missionary to India. That humble Baptist's name was thus honored by the distinguished churchman, William Wilberforce, in the House of Commons—"I do not know a finer instance of the morally sublime, than that that poor cobbler Dr. Carey, working all day in a stall, should have conceived the magnificent idea of converting the world. Mil-

ton planning Paradise Lost, was not a nobler spectacle than Carey planning the conversion of the heathen."

The present extent of this work is a grand feature in the history of the world. Our Missionaries are now in the isles of the Pacific; they are seen in the cinnamon groves of Ceylon and amid the plague-smitten atmosphere of Turkey. The gospel is preached to the Arab in his tent; to the Cassock in his forest; to the lewd Hindoo; to the filthy Hot-tentot. And the progress of the work justifies the poet's beautiful language:—

"Arabia's desert ranger
To him shall bow the knee,
And Ethiopian stranger
His glory come and see,
Ships, from the isles shall meet,
And pour the wealth of ocean
In tribute at his feet,
For he shall have dominion
O'er river, sea and shore—
Far as the Eagle's pinion
Or dove's light wing can soar."

Boston Traveler.

For the Signs of the Times.

Milton, Ia., Dec. 16, 1849.

BROTHER BEEBE:—It may appear presuming in me to write you again so soon, but my only apology is that I cannot forbear.—Something whispers to me, by day and by night, that although I cannot see and converse personally with the brethren, I can communicate with the saints by writing. And let me be where or at what I may, the impression follows me; write—write—write, and I cannot shake it off. So my dear brethren and sisters, I hope you will forgive my presumption in again trying to address a few lines to you.

There has been considerable controversy in the Signs of late, which, I confess has caused me a great deal of uneasiness, because the subjects involved have been too deep for my weak capacity to comprehend: but still I have been as much puzzled by brother Clark's letter, or more so, than by any of the others: for I am sure if all the brethren and sisters are as glad to see the Signs come as I am, they do not "glance over them to see what they contain, and lay them by without reading them;" for I do love to compare them with the scriptures; and what I find in them that is scriptural, I regard as the truth of God, and what is not sustained by the scriptures I regard as but the opinion of the writer; for truth is truth, and error is error, whether it be as old as the hills, or as new as the present time. I think there has been too much harshness in the treatment of some of the brethren towards each other. But I hope my brethren will still write, for I love to read their epistles of love; for we are commanded to love one another. "Behold what manner of love the Father hath bestowed on us!" when my mind is led on this strain, I often feel like saying to you, old soldiers of the cross, "Fear not, for God will go before you, and he will be your rear-ward." Stand fast as good soldiers; having on the whole armor of God. Lift up your voices like a trumpet; cry aloud and spare not. "Speak ye comfortably to Jerusalem; cry unto her that her warfare is accomplished, that her sins are pardoned; for she hath received of the Lord's hand, double for all her sins." O, how I love to meditate on the glorious atonement that our Savior has made for all who love him. He was delivered up for our offences, and raised again for our justification. And when we were without strength, in due time Christ died for us. O, if I could only command language suitable to express my feelings—but the half cannot be told.

Brother Beebe, I feel like saying a word or two to you, for I do believe that you have a great many trials and afflictions; but I do believe that God has set you on the walls of

Zion, and that he has enabled you by his grace to stand firmly in the truth, and in defence thereof; while the obituaries of many beloved brethren have been recorded, who have fought the good fight, and finished their course, and kept the faith, who have received an honorable discharge from their labors, and have gone to receive their crown of glory, yet for some wise purpose you are spared; and O, may you at all times be found dressed in the armor of righteousness which your Heavenly Father has provided for you; and may you always be enabled by the presence and grace of God, to fight manfully the battles of the Lord, and never give one inch of ground, even if you should be called to lay down your life in defence of truth. Greater is he that is in you than he that is in the world. His grace is sufficient for you, and he will always be with you in every time of need; and in the end he will receive you to himself.

I have experienced a long dark season of late, but it has passed over, and for some time I have had a time of rejoicing in the good Shepherd and Bishop of our souls. He is dear to all his sheep; and if any enter his sheep fold, not by the door, but by climbing up some other way, the same are thieves and robbers. But he that entereth in by the door is the Shepherd of the sheep. He gathereth them with his arm, and carries them in his bosom. He feeds his flock like a shepherd, and when the wolf comes, he never fleeth; for his own the sheep are; and he careth for them, and layeth down his life for the sheep; and he declareth that he knows them, and gives to them eternal life, and they shall never perish, neither shall any pluck them out of his hand. He keeps his people as the apple of his eye. He is their meat and their drink—he clothes them with the robe of his righteousness and the garments of salvation he puts upon them. He is a wall of fire round about them, and a glory in their midst. What more do we want? Only a heart to praise our God and Savior. A heart from sin set free.

Brother Beebe, I have a question to ask you, which I wish you to answer: viz.

If a member of a church, in good standing be removed so far from the church as to be unable to attend the meetings of the church often, if that member should write to the church once or twice a year, is it not the duty of the church to answer such letters?

SARAH H. IZOR.

N. B. We have been favored with a call from two brethren this last fall, who came to this place on business; I was much pleased with their short visit, and I now cordially invite, (with the hearty concurrence of my husband,) any, and all brethren and sisters who may visit our little village, to inquire for Joshua D. Izor, where they will receive a hearty welcome. We have no doubt that ministering and other brethren often pass this way, and it would give us pleasure to entertain them.

I hope the saints will remember me in their prayers when at the throne of grace. I am here alone, with none to lead and guide me in spiritual things but the Spirit of God; may he direct all our steps in righteousness.

S. H. I.

For the Signs of the Times.

Flat Rock, Oct. 20, 1849.

BROTHER BEEBE:—Unworthy and ignorant as I feel myself to be, I have a desire to inform my dear brethren and sisters who read your paper of some of the dealings of the Lord, and of what I hope that he has done

for me, the chief of sinners. My first twenty-nine years were spent in the service of sin and Satan; but at the commencement of my thirtieth year I found myself greatly troubled in mind; my feelings were strange, and I resolved to try to get rid of them. To effect this I went into merry company; but this only increased the weight of my trouble. I then retired to lonely places, and tried to pray, but my mouth was stopped and I could not utter a word, only to say, "Lord have mercy," I thought the chilling hand of death was upon me, and that I should soon die; these impressions added greatly to my distress. My wife observed my depression and inquired the cause of my sadness, and I told her that I should not long be with her, for death had called and I must go; for I really thought that I must die and sink down to endless punishment; for I had a view of the holiness and justice of God, and all my sins that I had ever committed were laid before me, and I saw what a wretch I was, and I thought there could be no forgiveness for me. And I felt that hell was my just desert. I could see no way possible for his justice to be satisfied, if I were saved; for I had rolled sin as a sweet morsel under my tongue, and I was made to see and feel that of all men I was the worst. I could find nothing good within me, I was a mass of sin, and uncleanness, and death. I was fully convinced that if ever I was saved, it must be all of the grace of God. These awful feelings continued for two years or more, during which time I often cried, "Lord save, I perish." I often thought that if I possessed ten thousand worlds, I would freely give them for the redemption of my poor soul. Sometimes these words occurred to my mind, If I should give the cattle of a thousand hills, they could not atone for one sin. I felt myself to be a poor miserable worm of the dust; a brother to dragons, and companion of owls, despised of all, and a laughing stock to the world.

Still, through all these trying exercises, I could not refrain from begging the Lord to have mercy on me. On one day, I retired to a solitary place, to pour out my soul in prayer to God, where I thought no eye could see me; but alas! I could not utter a word; for I was heavy laden, and bowed down to the earth on account of my sins, and on my way home considering my lost condition, and thinking of the terrors of death and hell, I cried out involuntarily, Lord, it is better than I deserve; then it appeared to me as though the Lamb of God presented himself to my view, and applied to me these words, "Fear not, for he that hath begun a good work in you will perform it until the day of Jesus Christ;" then the words were applied to me, "Your sins, (which are many) are forgiven you: Take my yoke, and learn of me, for I am meek and lowly in heart, and you shall find rest unto your soul." I then cried aloud for joy, and thought that my troubles were all over. I stood still, and amazed I said, Can this be? What! after having trampled thy holy laws under my feet, and still, is there mercy for me? But I then saw that Christ came not to call the righteous, but to save them that were lost; that his people must be lost before they could be found; they must die before they can be made alive. It was impressed that God would make of me an instrument to declare unto men that he is the Living God. But O, thought I, what a poor instrument will I be: and here again my troubles commenced, for I knew that I had but little learning, a worm of the dust. Yet poor and unworthy as I am, I can have no rest until I go forth and declare unto men what he hath

done for his people. He speaks the word, and it stands fast; He commands, and it is done. When he says, Live, that man to whom he speaks is made alive, and when he says, Die, he dies; and those to whom he saith, Go forth, go forth, and when he puts the new song into their mouths, they can sing.—When his words came to me, saying, “Arise confess thy sins, and be baptized, I straitway arose and was baptized, September 24, 1849.

Brother Beebe, you will learn from the above that I am a poor ignorant and unlearned man: if you think this worthy of a place in the Signs, publish it, if not throw it under the table; for I know that I am not worthy to be numbered among the people of God.

Yours, in hope of eternal life through the crucified and risen Savior.

ELKANAH SMITH.

For the Signs of the Times.

Thomas Co., Ga., Dec. 18, 1849.

BROTHER BEEBE:—I am a poor unfortunate creature, yet I sometimes hope that I am a pilgrim in these low grounds of sorrow. I was born in Jefferson Co., Ga., April 11, 1802, and baptized in Walton Co., on Thursday, Jan. 3, 1828. I have wandered over a part of nine different states, I have visited about six hundred different churches and tried to preach about twenty one hundred times, that is to say, averaging about twice a week for near twenty one years. I have attended about one hundred associations; I have never been captivated by any of the new religious notions. I have visited five mission stations among the Indians, and I cannot speak favorably of them. I have often been made sorry to hear my brethren fighting with weapons that could be turned against us to our disadvantage, that is to say, making remarks that would not hold good. I have been long of the opinion that a friend to any cause could do it more harm than all its enemies, by injudiciously running into extremes. I am a grand son of Elder Elnathan Davis, one of the first Baptists of North Carolina. He was baptized by Shubal Stearns, long before the Revolutionary war, and ended his days in Pendleton District, South Carolina, February, 1821. When I saw him, Oct., 1820, he told me that he had then been ordained about 64 years, and was about 88 years old; had by the laws of North Carolina been taken to the public whipping post seven different times and had thirty nine lashes laid upon his bare back for preaching Baptist doctrine, and that he would go right off and preach that night with his back all bloody, which makes me the more easily alarmed, at any thing that looks the least like uniting law and religion. I now come to a close by saying, “The sword of the Lord and of Gideon.”

Farewell, the Lord prosper thee and give us a happy meeting around his throne, Amen.

J. H. DAVIS.

For the Signs of the Times.

Richmond, Maine, Dec. 22, 1849.

ELDER G. BEEBE:—

Dear Sir, I am admonished that another year is about to close upon us, and I feel a desire to continue a subscriber to the Signs, which has been a great blessing, as I trust, in the many very excellent communications through its columns, to me. I cannot think of doing without it; for the communications of Elders Trott, Williams and quite a host of others, together with the very faithful and able editorial matter are so harmonious with the expressions of the people in the scriptures called the children of God; and all of that family scattered up and

down this world, love to hear from each other; and one of my troubles is that I cannot oftener receive accounts from them, it is a very dark day spiritually in this vicinity. But I sometimes have thought with Elder S. Williams, in his letter of Dec. 4, in the Signs, and that has been an encouragement. We have a great variety of religions in this region, but a very little of the humbling doctrine of the cross of Christ, the only one that will do helpless sinners any good or satisfy the enlightened soul; he wishes something more substantial than the out side, that seems to be so prevalent these days; but it is our duty to watch and be sober, waiting patiently for the coming of the Master.

I hope you may continue long and faithfully expose error in high places, and encourage the sheep and lambs of the flock.

Yours in hope of pardon,

LEVI WHITNEY.

For the Signs of the Times.

Scioto County, O., Dec. 1, 1849.

BROTHER BEEBE:—Please receive the inclosed remittance and place it to my credit, and receive my thanks for so valuable a messenger, and allow me to acknowledge that I have received much comfort and consolation in reading the many able communications from our brethren and sisters, so widely scattered abroad, through its columns. When I have been cast down and very low, my spirits have been often refreshed on reading the trials and afflictions of so many of God's dear children who have shared largely in those trials which our divine Master has assured us should come.

May God graciously enable you and others who use their pens in defence of the glorious truth of the gospel, and in opposition to the assaults of the enemy, to faithfully discharge your duty. You may often have the finger of scorn pointed at you; for the truth of God was never popular with the world, and is probably as much despised at this, as at any former period. This is indeed a day of boasted light; the political, and the professedly religious world are uniting their energies in the cause of that darkness which they call light, and which, while it dazzles the eye, dims the sight and bewilders those who are feeble minded. May the Lord hasten the time when his children shall enjoy a respite from the annoyance of their prowling enemies.

Brother Beebe, I would like to have your opinion or the opinion of some other brother who may feel free to give one on the following question, viz.—

How far is it the duty of God's children to go from the place of their residence to unite with a church, provided there be no church nearer to their residence?

I remain as ever yours.

LEVI SIKES.

For the Signs of the Times.

New Orleans, La., Dec. 25, 1849.

BROTHER BEEBE:—The Signs of the Times is a most valuable periodical to me: and although I am not personally acquainted with you, and it is not likely that I shall ever see your face, yet having been a constant reader of the Signs for more than twelve years, the last ten in New Orleans, I feel as though the name of brother was not too dear.

Perhaps you may think that in New Orleans the time is so much occupied in the cares of life and in making money, that there is scarce time or inclination for reflection; but I think I can say there are a few even here that can say the Lord is my shield and buckler, and my preserver, although the number is

very small indeed; I know of none beside myself in this city that take the Signs, yet of four papers that I take, the Signs is the cheapest, and yet I value it most.

From a sinner that expects to be saved (if saved at all) alone by grace, J. DURAND.

For the Signs of the Times.

Springfield, December 24, 1849.

ELDER BEEBE:—Through the goodness of our covenant God, I am still preserved, and still enjoy a hope that I am traveling towards that city which hath foundation, whose maker and builder is God. But at times it seems to me that one so poor and helpless, and sinful as I am, cannot be admitted into that city where nothing unholy or impure shall enter. But I can say I love the truth, and I love them that stand as witnesses for God and his cause; and it gives me pain to hear them who teach for doctrine the commandments of men, & tell the sinner that Christ has made an atonement for all the human family; and now they must come and repent and believe, and then God will save them. I remember well the sermon I heard you preach from these words many years ago, “It is not meet to give the children's bread to dogs,” and starve the children.

Brother Beebe, I wish you would give me your views on this text, “Behold I stand at the door and knock,” &c.

May the God who led Israel through the wilderness, lead and guide you by his unerring Spirit.—Farewell. J. HOLLISTER.

For the Signs of the Times.

Miami county, O., Dec. 17, 1849.

BROTHER BEEBE:—Your paper still comes to us as a welcome messenger, and I must say that I differ from some of our brethren in respect of controversy and opinions, I do love to hear the opinions of men, and if my weak judgment is able to determine whether it is in accordance with divine writ, I can say amen to it; but if I cannot comprehend the brother's views, I pass it by, believing that there are some that does, and if there is any thing contrary to sound doctrine that you or some other brother will detect it; and as for controversy, if it is conducted in the spirit of love, I think it profitable. It does appear to me that if we condemn controversy, and the opinions of men, we do condemn almost all the preaching that we hear. Is not every discourse that we hear made up of argument and opinion? And I cannot see any difference between a man's speaking or writing his views. As I have to write I just thought I would be like one of Job's friends, and tell mine opinion. JOHN R. MILLER.

REMINISCENCES.

Early Persecution of the Baptists.

We take the following account of the persecution to which our ancestors were exposed, from the Minutes of the Philadelphia Association, for the year 1770. It is an extract from letters received from New-England at that time, and demonstrates conclusively that the alliance of Church and State in Massachusetts was no less tyrannical and despotic than in the mother country.

“The laws of this province (Massachusetts) were never intended to exempt the Baptists from paying towards building and repairing Presbyterian meeting-houses and making up Presbyterian ministers salaries; for, beside other insufficiencies, they are all limited, both as to extent and duration. The first law extended only five miles around each Baptist meeting-house; those without this circle had no relief, neither had they within, for though it exempted their polls, it left their estates to the mercy of harpies, and their estates went to wreck. The Baptists sought a better law,

and with great difficulty and waste of time and money obtained it; but this was not universal. It extended not to any parish until a Presbyterian meeting-house should be built, and a Presbyterian minister settled there; in consequence of which, the Baptists have never been freed from the first and great expense of their parishes; expenses equal to the current expenses of ten or twelve years.

This is the present case of the people of Ashfield, which is a Baptist settlement.—There were but five families of other denominations in the place when the Baptist church was constituted; but those five, and a few more have lately built a Presbyterian meeting-house there, and settled an Orthodox minister, as they call him, which cost them £200. To pay for both they laid a tax on the land; and as the Baptists are most numerous, the greater part fell to their share. The Presbyterians in April last demanded the money. The Baptists plead poverty, alleging that they had been twice driven from their plantations by the Indians in the last war; that they were but new settlers, and cleared but a few spots of land; and had not been able to build commodious dwelling houses.

“Their tyrants would not hear. Then the Baptists plead the ingratitude of such conduct; for they had built a fort there at their own expense, and had maintained it for two years, and so had protected the interior Presbyterians, as well as their neighbors, who now rose up against them; that the Baptists to the westward had raised money to relieve Presbyterians who had, like them, suffered by the Indians; and that it was cruel to take from them what the Indians had left.

“But nothing touched the hearts of these cruel people. Then the Baptists urged the law of the province; but were soon told that the law extended to no new parish till the meeting-house and minister were paid for.—Then the Baptists petitioned the General Court. Proceedings were stopped till further orders, and the poor people went home rejoicing—thinking their property safe; but had not all got home before said order came, and it was an order for the Presbyterians to proceed.

“Accordingly, in the month of April they fell foul on their estates and left them hardly any but a wilderness. They sold the house and garden of one man, and the young orchards, meadows, and cornfields of others; nay, they sold their dead, for they sold their graveyard. The Orthodox minister was one of the purchasers. These spots amounted to three hundred and ninety-five acres, and have since been valued at £363 8s., but were sold for £35 10s. This was the first payment. Two more are coming, which will not leave them an inch of land at this rate.

“The Baptists waited on the Assembly five times this year, for relief; but were not heard, on pretense they did no business; but their enemies were heard and their business done. At last the Baptists got together about a score of the members at Cambridge, and made their complaints known, but in general they were treated very superciliously. One of them spoke to this effect: “The General Assembly have a right to do what they did, and if you don't like it you can quit the place.” But, alas! they must leave their all behind! The Presbyterians are not only supercilious in power, but mean and cruel in mastery. When they came together to mangle the estates of the Baptists, they diverted themselves with the tears and lamentations of the oppressed. One of them, whose name is Wells, stood up to preach a mock sermon on the occasion; and amongst other things, used words to this effect: “The Baptists, for refusing to pay an Orthodox minister, shall be cut in pound pieces, and boiled for their fat to grease the devil's carriage.”

It seems incredible, now-a-days, that such outrages should ever have been practiced on American soil; and systematic efforts are made by men like Dr. Ely, and Dr. Parsons Cooke, to cover up or palliate the despotic persecutions of the New-England Puritans.—But the truth cannot be concealed, and religious tyranny has no apology. The Baptists of this country have ever been both the apostles and martyrs of religious liberty.—Had they been silent, the whipping post and the pillory might still have flourished, and a State Church have extended its despotic sway over all classes of citizens.—*Chris. Chronicle.*

From the "Portland Pleasure Boat."

Rag-Baby Fairs and Rag-Baby Religion.

ORLAND, November 12, 1849.

Esteemed Friend Hacker:—The Congregationalist Society in Orland have erected a meetinghouse the present season; on Thursday evening last they held a beautiful Fair in the church, as represented by them. Admittance by tickets, 25 cents. The first to gull the people with, was a toy shop, consisting of rag-babies of different sizes, some with walnut heads and some with stuffed heads. Two of them represented man and wife. * *

* * All manner of tomfooleries were for sale. They had a cake containing one gold ring, which was sold at twelve and a half cents a slice; a fortune-teller who exacted six and a quarter cents for telling a fortune; also, a post office, twelve and a half cents postage on letters. They had a grab-bag filled with useless articles, which was twenty five cents for a grab inside of the grab-bag. After the bag was emptied of its contents, it was set up at auction and sold at 45 cents. To cap the climax they had a large table spread with all manner of rich, unhealthy, highly seasoned cakes, pies, sweetmeats, &c, which were sold to such as wished to gratify their lusts—articles fit only to pervert the appetite, and throw the whole system into disorder and disease.

This Fair was got up to raise funds to carpet their preach-house. The priest who has charge of the Congregationalist's Church in Bucksport helped swell the number, and before partaking of the rich repast, offered a mockery of thanks to the God of the universe, thanking him for their rich spread table, and that they had been so successful in disposing of their tomfooleries.

The following is a review of the market: Preach-craft and Church-craft, trade very brisk; Old-fashioned Christianity, scarcer than ever, indeed the article appears to have gone entirely out of fashion among them; Mockpiety, continues very brisk one day in seven and the sellers of the article look fat, sleek and haughty, "their eyes stick out with fatness." Righteousness very scarce, it is thought by some that there will never be any more of this article among them; Prayers, dog cheap in return for a little popularity, or a promise of a little money.

O that there were some among us that dared to speak the whole truth in such a way that the Congregationalists would feel it was for them—that the word might be as plain as Nathan's reproof was to David, "thou art the man." If these Fairs are not emphatically "milking the goats," I know not what is. Such Fairs are neither more nor less than gambling.

A SUBSCRIBER.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1850.

Christian Correspondence.

The advantages and disadvantages of a free, social, and christian correspondence among the children of God, has occupied our mind considerably for a few weeks past. There is a latent desire in the hearts of all the sons and daughters of Jerusalem to know of the general welfare of the church of God throughout the length and breadth of our borders. This desire is fully warranted by every lesson and admonition of the New Testament. The church of Christ is but one body, and one spirit, even as the saints are all called in one hope of their calling. This mystical body of Christ is so constituted and united, by joints and bands, that one member cannot suffer without causing pain to its fellow members. There is a strong sympathy among all the members thus vitally united to Christ the Head, and closely related to each other; and God has set the members in the body as it hath pleased him, and made them mutually dependent one on another; so that the hand cannot say to the foot, I have no need of thee.

Thus vitally identified in their spiritual life, light, joy, and comfort, as also in their lamentations, sorrows and conflicts, can it be possible that any of God's children can lightly regard a christian correspondence? We would not judge hastily, nor pronounce rashly on those of the professed disciples of Christ, who seem indifferent on this subject; nor even on those who not only fail to appreciate the privilege themselves, but evince a disposition to interrupt and throw obstacles in the way, to prevent the harmonious correspondence of others, who delight in speaking often one to another.

Dear and cherished as the privilege of a friendly and christian correspondence may be to many, if not to all the saints, this privilege, like every blessing bestowed on us may be perverted, and thereby become a source of much sorrow instead of joy to the people of God; and it may be well for us to consider the subject in all its bearings. In this article, we propose to notice some of the advantages, and some also of what may be regarded as disadvantages of christian correspondence.

In presenting the benefits resulting to the saints, we may consider the scattered location of the brethren and sisters of the household of faith—Thousands of the dear children of God are located so remotely from their brethren, that they very seldom enjoy the pleasure of personal interviews. During the seventeen years of our connection with the publication of the Signs, as a medium of correspondence we have received the testimony of several thousand Old Fashioned Baptists, who have assured us, that they had, previously to the publication of this paper, supposed themselves, like the old prophet Elijah, left entirely alone on the earth. They wept, when they remembered Zion. To these brethren, a medium of frequent and familiar correspondence with all the saints was hailed with joy and thanksgiving to God.

Among the saints scattered abroad, were very many found who have not the privilege of hearing the gospel preached; and all the immediate intercourse which some of them have had with their brethren has been through the columns of the Signs of the Times. These would many of them sooner be denied a portion of their daily bread, than to relinquish their interest and enjoyment in this medium of correspondence.

But of those who enjoy the greatest privileges of social intercourse with brethren of their faith and order in their own vicinity there are many who feel a strong desire to hear from those who are in solitude, and also of the general state of the churches and brethren through the land. Old School Baptist religion is not selfish, nor will it countenance a selfish course of conduct in those who profess it. It is not enough with them to be comfortably situated in the midst of many brethren, and where they can mingle frequently in the assemblies of the saints, they sympathise with those who are providentially situated where they cannot enjoy the society of the saints. These feel a desire, not only for their own gratification, but also for the comfort of their afflicted brethren and sisters, to sustain the Signs as a convenient medium of correspondence.

There are seasons in the experience of all the saints, when their minds become tried, their spirits depressed, and their hope in God severely challenged by the enemy; at such times, as all have witnessed, each christian feels tempted to doubt the reality of his interest in the Redeemer, and concludes that no

real child of God is exercised in the same way. How often under such trials of their faith do the saints cry out in the language of the poet—

"Ye, who love the Lord indeed,
Tell us, is it thus with you?"

To all such tried, afflicted, tempest-tossed souls, the experimental communications of brethren and sisters who have experienced the same things, come like cold water to a thirsty soul—like good news from a far country, and bring joy and gladness to their souls.—The united testimony of thousands who have written to us during the last eighteen years, has confirmed us in the conclusion, that the general correspondence of the children of God, is more universally useful to them on account of the experimental subjects treated on than any other subjects discussed. This accounts for the strong preference expressed so generally by our readers for those communications which treat principally on christian experience and the common trials of the saints.

An interchange of sentiments and views of all the spiritual family on subjects of a strictly doctrinal nature, and of their understanding of the order and discipline of the house of God, must be interesting and profitable to such of the saints as feel a consciousness that they have much to learn; and who desire to profit by what they esteem as the clearer light of their brethren whom they esteem better than themselves: but still, they all feel that the importance of the question of their own personal interest in the kingdom of Christ is paramount to all other considerations. Hence while they esteem highly the doctrinal communications of their brethren, they attach a still higher value to those of a more strictly experimental character.

That there are gifts bestowed on the children of God by the great Head of the church, for mutual edification, none will deny; and that they are admonished to communicate freely of those things which they have freely received of the Lord—the things whereby one may edify another, none can deny; and as the bounds of our earthly habitation are so set in the course of divine providence, that all the saints cannot greet each other face to face—an epistolary correspondence through the Signs has been regarded as eminently calculated to obviate the difficulties arising from the distance of the location of one from another.

The above are some of the benefits resulting to the saints from christian correspondence. These benefits could not be so well secured by private correspondence as they are through the medium of a printed paper.—Private correspondence must necessarily be very limited; but one letter published in the Signs is not only read by about four thousand constant readers of the Signs, but it is also preserved in the bound volumes of this Journal to be read by generations to come. The expense of private correspondence is also much greater than a correspondence through the Signs. Each number of the Signs in its present form, is capable of presenting a large number of articles and letters of brethren and sisters from many different sections of our wide spread country; the subscription price of the paper, and the postage would hardly pay for the paper which would be required for so general a correspondence, if conducted in any other way.

But we have proposed to speak also of the disadvantages of a printed periodical of this kind. It is a popular adage,

"Where ignorance is bliss,
'Tis folly to be wise."

And if because a general correspondence of the saints discloses to us the humiliating fact, that we as a community of Old School Baptists, are not perfectly united in all our views of doctrine and order, we are subjected to pain, mortification and grief, the question may arise whether an ignorance that such defects and discrepancies really exist among us, would not be *bliss* compared with the mortification of knowing the true state of things? If it would be better for the Old School Baptists to rest under the delusive notion that all who profess to be of our number are perfectly united in all important points of faith and practice, than to know the true state of things, then, so far as the Signs make known the truth of this matter, their tendency is mischievous. But let it be remembered that if the tendency of the Signs and of a correspondence of the saints through the Signs to disclose existing defection and discrepancy of opinions among brethren is sufficient reason for rejecting the Signs, then all such intercommunications among the saints as evidently tend to disclose the same, should also be suppressed.

No candid brother will dispute that through the Signs, as an organ of communication, the Old School Baptists throughout the United States have become acquainted. Previously to the issuing of this paper, it was currently reported by our enemies, and almost universally believed by our friends, that the old fashioned order of Baptists had become almost extinct. Almost every little band of them, thought that they only remained. But they were hunted up by the Signs, and introduced to the thousands of their brethren whom God had preserved from bowing down to the modern Baal. None then appeared to doubt the utility of the publication. But now that through our columns some apparently conflicting sentiments of professedly Old School Baptists have come to the light, some have seemed vexed with the Signs, as though the disclosure of existing facts, was the occasion of the existence of all these evils. But again we say if it be more conducive to the health and prosperity of the churches and brethren of our order to conceal the true state of things among them, the Signs should be censured as a mischievous *tell-tale*.

Is it strange that there should be dissensions among a community of about one hundred thousand professedly Old School Baptists in the United States, all of whom claim the right to be heard through our columns when they have any communication to make? There were dissensions among the primitive saints in the apostolic age and purity of the church, and it would be astonishing if there were none now. We are no advocate for dissension and controversy, but where there are differences of opinion among the brethren, involving important considerations, we believe it far better to discuss such differences in a calm, friendly and christian manner, than to conceal the fact, and pretend to be perfectly harmonious; and as far preferable as truth is preferable to hypocrisy.

The instructions given us by the apostles of the Lamb, are, not to strive about words to no profit—to avoid endless genealogies and questions about the law, which serve only to gender strife. Nothing of a speculative nature should be dabbled with in the correspondence of the saints. No brother should indulge an ambitious desire to show how much he knows; nor should any keep back what they honestly believe would be for the edification and comfort of the saints generally.—And when any want of perfect unanimity is

discovered, treat it not hastily. Weigh every sentiment in an even balance; if we do not fully comprehend the subject of discord let us fully inform ourselves before we shoot an arrow. And when the subject is clear to our own mind, we will be able to assist our erring brethren to remove the notes or beams from their eyes. We should, and must avoid all personal invectives, thrusts, and offensive language towards our brethren. If they err, and if we would convince them that they err, we must deal kindly, faithfully, meekly and tenderly with them.

We should not forget that we are some distance this side of heaven, and in our flesh there dwelleth no good thing; and it doth not yet appear what we shall be; but when he who is our Life shall appear, we shall be like him, for we shall see him as he is.

FREE AGENTS!

Greenport, N. Y., Jan. 1, 1850.

BROTHER BEEBE:—I think you said through the Signs of the Times, some time ago, that you would prove, at some future time that such a thing as a free agent cannot exist. As I have seen noticed nothing farther on the subject, you will oblige me by redeeming your pledge, for we have large numbers of them here in Greenport.

DANIEL HARRIS:

REPLY.—We have no recollection of making the promise, but we doubt not that our correspondent is right, and we thank him for reminding us of it.

We have always considered the expression *free agent*, in its application to the human family, in a religious point of view, as a contradiction of terms. An *agent* is in all applications of the word an *actor*, whether the term be applied to animate or inanimate things, whether to men or machines; hence all beings or things which are capable of acting, are in the true sense of the word *agents*. The word *free* in this connection has reference to volition, and signifies that the *agent* that is *free* can act at pleasure, do as it pleases, without restraint or aid. In the agencies of machinery, none will contend for volition, as machines have no wills, consequently no volition; therefore they are not *free*. They act as they are acted on, and produce the results designed by the engineer or machinist.

The application of the word *free* to the *agency* or action of men, signifies that the man who claims to be a *free agent*, claims the right and ability to do whatever he pleases, without the least restraint. A man, to be a free agent cannot be bound by law; for if he is restricted to the rules of any law, human or divine, he is not *free* to do as he pleases. If Adam had been a *free agent* in his first estate, he could not have sinned: for if free, he had a right to do as he pleased; but as he was created under law to God, he was bound to obey that law or suffer its penalty, hence he was not *free*. As an agent he was not "left to the freedom of his own will," as asserted in the Westminster Catechism; but he was held to a rigid accountability to God for his agency. If under the superior control of his Maker, or if subject to any other restriction, he was not a *free agent*; and if there be a creature in earth or heaven, that is a *free agent*, we have not been informed of its existence.

This hackneyed term is a favorite with *arminians* and *will-worshippers*, to signify that men possess the power to *will* and *work* their way to heaven or hell; that being in a fallen state, the Lord has endowed them with all requisite power to secure their own salvation.—But the Holy Ghost has declared by an inspired apostle, that "It is not of him that willeth, nor of him that runneth, but of God

that sheweth mercy." "Not of works, least any man should boast," thus proving beyond all cavil, that salvation is neither of the will nor works of man. That man is an agent, or actor we admit; but that he is unrestricted and unrestrained in his actions we, by scripture authority deny. He is a restricted agent, and for his agency he is accountable to God. Ungodly men are not *free*, unrestrained *agents*, for the remainder of their wrath God *restrains*; neither can christians be *free* actors, for "to will is present, but how to perform they find not;" and Paul says, "So we cannot do the things we would."

If brother Harris has *free agents*, or those who claim to be such, in his vicinity, he may test the truth of their pretensions by requiring them by taking thought to add to their stature one cubit.

Persecution of the Old Baptists in North Carolina.

The thrilling account in the letter of Elder J. H. Davis on the 13th page of this paper, of the persecution and sufferings of his grandfather, Elder Elnathan Davis, will be read with much interest, and ought to be read with much profit by all the saints. Paul received the same number of stripes at five different times; but thus venerable champion in the cause of truth and righteousness was honored with seventy eight additional stripes. And with his flesh bruised and bleeding at every wound, dared to defy the mingled cruelty of earth and hell, and trusting in God, pressed onward not suffering one day to pass unoccupied in his Master's service.

How many of us could stand thus firmly in such trying times and endure seven times forty stripes save one, for preaching Baptist doctrine, and then with our blood still flowing, heedless of pain, regardless of the wrath of enemies go directly from the Whipping Post to preach the same offensive doctrine? We sometimes even now complain of what we call hardships, now, when no prison, stocks or whipping posts obstruct our way. Comparatively speaking, our lines have fallen in pleasant places, and we have a goodly heritage.

North Carolina was, at the time alluded to, a Province of the British government, and the laws which sanctioned this persecution were British laws. Under the present constitution and laws of that State, the Old School Baptists enjoy equal rights with their fellow citizens.

Under the despotism of the Puritans in New England, and the Church of England at the South, the Old Fashioned Baptists suffered beyond description; but God was present to sustain them, and never has the church been so pure, as when thus grievously persecuted.

Reply to Brother Sikes.

We know of no rule by which we are authorized to specify any certain distance that a disciple of Christ is required to go to identify himself with a church of his faith and order. All are not alike in their circumstances and facilities for traveling. There are some who could go hundreds of miles, and others who could not go one mile. We believe where the way is open in providence, no distance ought to prevent the saints from meeting and casting in their lot together in church order; where the way is hedged up in providence, it is consoling to know that under the gospel dispensation, we have not to go up to Jerusalem, nor to the mountain of Samaria to worship. In all places where He records his name, he will come unto them and bless them.

Each christian must be the best prepared to judge how far he can go to mingle in the society of the saints.

It has often seemed strange to us, that brethren in moving into different sections of the country, pay so little attention to the subject of locating themselves near a church of their order; but perhaps the Lord designs that they should be thus scattered for some wise purpose.

Reply to the Query of Sister Izor.

We know of no special rule laid down in the New Testament regulating the epistolary correspondence of churches with their distant members; but we would infer from the repeated admonitions given to the saints to deal faithfully and affectionately with one another, that when any of the members are deprived of the privilege of meeting with the church, and wish to be informed of its welfare, either the church as a body, or some member of it should cheerfully respond to their letters of love. We are to bear one another's burdens, and so fulfil the law of Christ. If the church as a body cannot find it convenient to so correspond with all its absent members, we would suggest the propriety of corresponding with some individual member or members of the church.

Miscellany.

DEATHS IN NEW-YORK CITY IN 1849.—The total number of deaths in New-York city during the past year is estimated 22,372 of which 5,072 were from cholera. The mortality of the city during the preceding year amounted to only 14,618; but allowing for the increase of emigration, and the fatal effects of the epidemic, the excess in the number of deaths for 1849 is fully accounted for.

DEATHS IN PHILADELPHIA IN 1849.—The number of deaths in Philadelphia during the year 1849 was 9,463, or an increase of 1,738 over the previous year. Of the deceased, 5,035 were males, and 4,428 females.

DEATH OF GEN. R. VAN RENSSELAER.—We learn from the *Albany Journal*, that Gen. Rensselaer Van Rensselaer died on the 2d inst., at Albany, from inhaling charcoal gas.

LOSS OF PROPERTY ON THE LAKES.—The total loss of property resulting from disasters on the Lakes during the season of 1849, equalled \$368, 171. There were lost in connection with them, 34 lives. In 1848, the loss of property was \$420,512; loss of life, 55.

DEATH BY A BUTTON.—A daughter of the Hon. Joel Jones, Mayor of the city of Philadelphia, aged six years, died on the 28th ult., in consequence of swallowing a small button, which lodged in her throat.

POVERTY NOT CRIME.—Gov. Fish, in his annual message, says that out of 746 persons confined on Blackwell's Island at one time during the past year, upon the charge of vagrancy, 220 were there from the effect of "poverty, sickness or destitution." Out of the whole number, 746, he remarks, "only three were lawfully imprisoned!"

FREEDOM OF CONSCIENCE.—At Rome, an unfortunate parrot, announced by one of the Papal spies as having uttered seditious cries, was arrested by the police, and, without a hearing, executed on the spot.

A STEAM MAN.—A mechanic in Russia is said to have succeeded in making a steam man. It is probably one of the most interesting inventions ever offered to the public. It is a colossal statue, the feet of which are placed upon wheels upon a railroad, and as he goes thundering over the course, the steam comes puffing out of his nostrils in a manner to give the appearance of Satan as pictured in the Revelation.

EXTENSION OF THE ERIE RAILWAY TO CORNING.—On and after the 31st ult., the cars run directly to Corning, a distance of 301 miles from the city of New York. Here the road

connects with the Corning and Blossburg Railway, which extends into the coal mines of Tioga county, Pennsylvania. On Tuesday, Jan. 8th, the Newburg Branch of the Erie Railway commenced operation, and cars are advertised to run regularly henceforward.

CHEAP PAPERS.—The *Vermont Chronicle* mentions the cases of two papers in its region of country, which were induced to try the cheap plan by reducing their subscription price, both of which, after trial, announce to their subscribers that they shall be compelled to return to their old prices. One states that a handsome addition to its list was not sufficient to make up its losses; and the other, that the experiment has cost its publisher a positive loss of fifteen hundred dollars.

A GOOD RULE.—A postmaster informed us the other day that he made it a rule never to request the discontinuance of a paper; if the subscriber is in arrears, and did not at the same time forward the amount due. Should this practice generally prevail, it would be a powerful protection to publishers, shielding them against the forgetfulness of their subscribers. It would also have a tendency to convince delinquent subscribers that by law they are responsible, till all arrearages are paid.—*Express*.

CANADA TO BE ABANDONED BY GREAT BRITAIN.—The London *United Service Gazette* has reason for "boldly announcing that the question of abandoning Canada, as a British colony, has been the most absorbing topic, (with the Cabinet,) and we learn, from authority in which we are apt to place firm reliance, that it has been all but determined to give up Canada as a dependency of the British Crown."

STAY AT HOME.—Mr. Marcus Nye, now in California, writes to his friends in Barnstable, and advises, that as long as the tide ebbs and flows in Barnstable harbor, and clams can be got by digging, none of his own folks should leave for the gold regions.

A MOTHER'S LOVE.—Mrs. Julia Felio fell dead in the streets of Toronto, on the 22d ult., from over excitement, in her efforts to procure bail for her son, a lad about ten years old, who had been detected, with several other youths, in the act of stealing from a garden, and lodged in jail.

A CLERGYMAN KILLED.—Rev. Moses S. Morris was shot dead recently near Decatur, Alabama, by Dr. Delony. A letter says: "Parson M. was met on the road by Dr. D. Parson M. observing him approaching with a gun, on horseback, stopped his horse, threw aside his blanket and bared his breast. Dr. D. supposing he was searching for a pistol, shot him dead on the spot. Parson Morris was universally beloved. No defensive weapon was found on his body when the inquest was held. The difficulty, as far as ascertained, appears to have been in consequence of family discords. Delony was committed to jail to take his trial."

REMARKABLE LONGEVITY.—But six deaths have occurred in the town of Middlebury, Ct., during the past year, out of a population numbering 770 persons. The ages of the deceased were as follows: 84, 57, 90, 78, 77, and 84. Average age about 78. Aggregate age 470 years.

CIRCUSES EXCLUDED FROM VERMONT.—The Legislature of Vermont, by a large majority, has restored the act prohibiting circuses to enter that State.

SECRET SOCIETIES.—Twenty two students have been lately expelled from the University of Michigan, for being members of secret societies.

NEW CATHOLIC DIOCESE.—The Catholics are about to found a Diocese or Bishopric in Minnesota, with the seat of the Bishop at St. Paul.

Mankind are very odd creatures. One half censure what they practice, the other half practice what they censure. The rest always say and do as they ought.

He who betrays a friend's secret because he has quarrelled with him, was never worthy of the sacred name of friend. A breach of kindness on one side will not justify a breach of trust on the other.

POETRY.

Reflections on the Cholera.

BY MRS. LYDIA BAXTER.

Who hath not lost a friend!
While o'er our fated earth
The plague its wrath did spend,
Crushing fond hopes at birth,
Who hath not paused, with tearful eye,
To view the angel passing by?

Parents have stood aghast,
To see their flow'rets fall,
And sickened at the last
Lay silent 'neath the pall;
And in the same cold, silent ground,
With those they loved a tomb have found.

Homeless, the orphan band
Alone have sat and wept,
Till midnight o'er the land
In darkling shadows crept;
Then laid them down in some lone spot,
Where grief awhile has been forgot.

The drunkard's song was hushed
While o'er the midnight bowl,
And all his hopes were crushed,
As horror filled his soul;
With anguish deep, and madness there,
His spirit sunk in dark despair.

The statesman too did bow;
The hero and the sage,
The man with furrowed brow,
And locks all white with age,
Alike have felt the power of God,
And sunk beneath his chastening rod.

The blooming youth and child,
The infant of a day,
Were laid, in anguish wild,
Within the tomb away;
And smitten hearts have breathed the prayer,
"Spare! O my God! in mercy spare!"

As flowers that decked the lawn
Have felt night's chilly tread,
Friend after friend has gone,
Hope after hope has fled,—
Transplanted, some to climes more fair,
To shed eternal fragrance there.

The storm its force has spent,
And yet the monster stands,
With quiver full, and bent
The bow, for his demands:
Unerring then the blow will be,
When once the dart is aimed at me.

Solitude.

Solitude, divinely pleasing,
Thee I hail with tranquil heart:
Here's no meddler, prating, teasing:
From the world with joy I part.

Such a world of deep deception,
Envy, falsehood, and disguise:
Who that has the least reflection,
Would its painful baubles prize!

Come! sweet soothing meditations—
Fill my mind with hallow'd bliss;
Heavenly, cheerful contemplations,
Waft me from a world like this:

From a clime where virtues languish,
Where a friend is rarely found;
Where the heart is pierced with anguish,
While we run the giddy round.

See mild virtue weeping, sighing,
O'er the wreck of hard earn'd fame,
While the wretch goes joyous hieing,
Who was virtue's deadliest bane.

Still, my soul, learn resignation,
All the ways of Heaven are just;
Midst the darkest tribulation,
God's unerring wisdom trust.

Can a parent kind and tender
Leave his darling in distress?
Will our Heavenly Father render
More correction than is best?

Cease, my soul, then cease complaining,
Bow resign'd and kiss the rod,
Sovereign mercy still is reigning,
All creation speaks a God.

The gay flowers of spring and summer,
Autumn's fruits and winter's storms,
Speak a good and gracious Donor
In their varying, changing forms.

Bow, my soul, with calm submission
To the sovereign Lord of all,
He appoints thee thy condition
Who beholds the sparrow fall.

AMELIA.

Much Truth in Little Verse.

Each has his faults, we readily allow,
To this decree our dearest friends must bow,
This one's too careless—that one too correct—
All save our own dear self have some defect.

MARRIED.

Near Circleville, on Thursday evening the 10th inst., by Elder Gilbert Beebe, Mr. BENJAMIN S. CUDINGTON to Miss MARTHA JANE, daughter of Henry W. Miller, Esq., all of Walkill.

OBITUARY.

DIED, very suddenly, at New Vernon, on Wednesday evening, the 2d inst., Miss CATHERINE ANN, youngest daughter of Col. Nathaniel Beyea, in the 14th year of her age.

"Time hath no power to bear away
Thine image from the heart;
No scenes that mark life's onward way,
Can bid it hence depart.
Yet, while our souls with anguish riven,
Mourn, loved and lost, for thee,
We raise our tearful eyes to heaven,
And joy that thou art free.

We miss thee from the band so dear
That gathers round our hearth,
We listen still thy voice to hear
Amid our household mirth—
We gaze upon thy vacant chair,
Thy form we seem to see;
We start to find thou art not there,
Yet joy that thou art free.

A thousand old familiar things,
Within our childhood's home,
Speak of the cherished absent one,
Who never more shall come.
They wake with mingled bliss and pain,
Fond memories of thee;
But would we call the back again?
We joy that thou art free.

Amid earth's conflicts, woe, and care,
When our dark path appears,
'Tis sweet to know thou canst not share,
Our anguish and our tears—
That on thy head no more shall fall
The storms we may not flee;
Yes, safely sheltered from them all,
We joy that thou art free."

New Baltimore, December 28, 1849.

BROTHER BEEBE:—It becomes my painful duty to announce for publication in the "Signs," the death of Deacon CHARLES HOLLSCLAW of Carter's Run church, Fauquier Co., Va. Brother Hollsclaw died on the 25th of December last in the 66th year of his age—For more than forty years, he was a disciple in the school of Christ, and gave evidence by his walk and conversation that he had been with Jesus. During the sifting process, by which the discordant materials of so many Baptist churches in Virginia were separated, brother Hollsclaw came out on the Lord's side and continued firm and steadfast to the end. He died as he lived, in the faith of God's elect, and respected and lamented by all who knew him. The church at Carter's Run, as well as his amiable family has sustained a heavy loss in this bereavement. May God support them under the afflicting dispensation. K.

OLD SCHOOL MEETINGS.

BROTHER BEEBE:—Please give notice through the Signs that there will be an Old School Meeting held in Olive, Ulster county, New York, on Wednesday and Thursday before the fourth Sunday in January next, to which we invite a general attendance of the Elders and Brethren of the Old School Baptist Order. The first day of the meeting will be held at the meeting-house of the Church of Olive and Hurley, and the second day, at the meeting-house of the Olive Church. To commence each day at 10 o'clock, A. M.

By order of the church,

JACOB WINCHEL JR., Ch. Clk.
Olive, N. Y., Nov. 30, 1849.

Westmoreland, Dec. 24, 1849.

BROTHER BEEBE:—The Old School Baptist church in Westmoreland, Oneida County, N. Y., have appointed a meeting to commence on Friday the 22d day of February, 1850, and will close on the following Sunday evening. We invite all of our Old School brethren who can conveniently meet with us, and especially brethren in the ministry.

Yours in love, JAMES BICKNELL.

NOTICES.

Whitefield, Lincoln Co., Me., Dec. 28, 1849.

We, the Whitefield church, feel it our imperative duty to inform our brethren, through the Signs of the Times, that Elder Richard B. Tobie is no longer a member of this church, but was excluded from our fellowship in church meeting on Saturday, December 22, 1849.

The reasons for his exclusion are embodied in an official communication received from the Old School Baptist church at North Berwick, (of which Elder R. B. Tobie was pastor) and also by verbal information from that church we have become satisfied that he has not conducted in a manner becoming a gospel minister and a christian, and is unworthy the confidence and esteem of all Old School Baptists.

Signed by order of the church,

WILLIAM PEASLEE, Church Clerk.

RUSHTON'S LETTERS

Are now ready, and we have mailed them to those who have favored us with their orders.

The Everlasting Task for the Arminians will be printed and stitched as soon as we can dispose of a press of work now crowding on our hands; probably in two or three weeks we shall be able to mail them.

TERMS.

Rushton's Letters will be supplied for
25 cents per single copy, \$1 00
5 copies for 2 00
12 copies for 15 00
100 copies for

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs, should also state distinctly the post office address of the papers ordered.

Fragment.

Such as can be content with a profession of a godliness that may suit with the times; that can please themselves with any kind of godliness, or with a form, any form of godliness, and that can change their form when they please—such may avoid persecution; but all that will live godly in Christ Jesus, in the power and spirit of Christ Jesus, and resolve to live up to the example of Christ Jesus, they shall have persecution. No avoiding it; no entering into the kingdom of God but by tribulation.—Bunyan.

RECEIPTS.

NEW YORK.—A. Blend \$2; H. Horton 1; R. Thayer 1; J. McGrow, Esq. for L. Bouton 1; T. Benedict 4; Mrs. E. Woolnough 1; D. Mulock 1; H. N. Bennett 1; Dea. S. Reed 1; Mrs. M. Bloom 1; A. G. Porter 1; Perry West 4; G. Lobdell 5; Edward Clover 1; John Hayne 1; Eld. Amos Harding 1; Dea. Loton Horton 1; Wm. O. Beakes 1; E. C. Reeve 1. \$30 00

ALABAMA.—S. S. Chandler 1; T. M. Ramsey, P. M. 1; S. Seely, P. M. 1; Eld. B. Lloyd 650; O. Eddins, (to Jan. 1, 1850.) 1. 11 19

OHIO.—Jesse Miller 2; R. Donham Jr. 2; E. Smith P. M. 1; Eld. J. C. Beeman, for J. Osborn 1; Eld. Levi Sikes 2; Eld. B. Buckles 1. 9 00

MAINE.—Capt. L. Whitney 1; P. B. Coleman 1; W. W. Dodge, for Capt. J. R. Stinson 1; Eld. J. L. Purington 5. 8 00

ILLINOIS.—Wm. Capeland 1; S. Rankin 1; Eld. D. Tommehill 2. 4 00

VIRGINIA.—Elder J. Ruckman 1; Eld. R. C. Leachman 1; Wm. Hutchinson 3; Leven Richards 3; Mrs. Anna N. Duke 1; S. S. Hillsman 4, for F. Johnson 1; I. Settle Esq. 2; Tho. Welch 1; Sarah Morrill 1. 18 00

PENNSYLVANIA.—W. H. Crawford 3; Dea. E. Vanarsdale 1; J. Sager 1; Tho. Baner 1; Dea. J. Finney 6; C. Serch 5; L. Lashley 1; Eld. Wm. Sharp 10; D. Griswold 2. 30 00

MICHIGAN.—D. H. Brown 1; J. E. Hammond 2; Eld. E. G. Terry 5. 8 00

MISSOURI.—L. Dodson 5; J. Welton 1; W. F. Kercheval 1. 7 00

KENTUCKY.—Johnson Watts 6; James F. Kelley 1; Eld. Geo. Marshall 3; Jas. Gouge 1; H. P. Williams, Esq. for C. Mills 2; Eld. G. M. Thompson 1; Eld. Caleb Guthrie 3; G. Williams 1. 18 00

GEORGIA.—T. T. Johnson 1; Eld. B. Manning 7. 8 00

INDIANA.—P. Jones 1; Eld. E. Staggs 3; B. Conner 2. 6 00

P. C. Buck, Ten. 5; D. Cole, Mass. 3; (money for Guard not received.) Gen. Wm. C. Stanton, Ct. 1; Wm. Fisher, Fla. 1; J. Durand, New Orleans, La. 1; John Montgomery, Sr. Md. 1; A. Nichols, N. H. 2; B. V. Drake, N. J. 1. 15 00

For Rushton's Letters and Everlasting Task. Mrs. S. Izor, 31; G. Everett, 31; A. Vanmeter 1; T. Benedict and others 1; Mrs. E. Woolnough, 25; F. M. Ramsey, 31; Eld. B. Manning 1; Wm. H. Crawford 2; J. Hollister, 31; Wm. Morgan 1; Dea. D. L. Harding, 25; S. Caldwell 1; James Gouge 1; Elder J. C. Beeman, 50; John Osborn, 50; Wm. Fisher 1; Mrs. A. P. Suggett, 25. 11 99

Total,

\$184 18

LIST OF AGENTS.

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

ALABAMA. Elders, B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis and D. Moore.

CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton and Wm. N. Beebe.

DELAWARE. Elders, Peter Meredith, L. A. Hall, and brother W. Hitch.

DIST. OF COLUMBIA. A. Mackintosh and Joseph Grimes.

FLORIDA. Elder Seaborn Jones.

GEORGIA. Elders, J. W. Turner, A. Preston, J. Colley, A. Belcher, G. M. Lowry, D. C. Davis, B. Manning, brethren J. C. Simms, P. Stewart, Geo. Leevies, J. M. Holley, J. Gersham and N. Beavers.

INDIANA. Elders, W. Thompson, D. Shirk, J. W. Thomas, R. Riggs, B. Parks, S. Jones, J. P. Bartley, J. F. Johnson, John Richards, E. Poston and brethren B. Caress, J. Romine, W. Spitzer, H. D. Banta, T. D. Clarkson, H. D. Gomer, Gilbert C. Mills, G. W. Marlow, John W. Blair, E. Staggs, John Rankin, John Brandon, A. H. Bryan and D. H. Wheeler.

ILLINOIS. Elders, Tho. Threlkeld, Cyrus Wright, brethren N. Wren, J. Stip, Dr. Ambrose, A. Sanford, E. Tommehill.

IOWA. Eld. J. H. Flint, W. M. Morrow and brethren Wm. B. Goodall and Geo. Judah.

KENTUCKY. Elders, Tho. P. Dudley, S. Jones, J. H. Walker, Wm. Gosney, J. Theobald, Lewis Jacobs, Geo. Marshall, H. Cox, James W. Dudley, M. Gossett, J. H. Gammon, Jas. L. Fullilove, G. M. Thompson, and brethren A. Vanmeter, J. Martin, C. Mills, J. M. Teague, Wm. Hassmore, Wm. Manning, J. Duval, M. Lassing, H. Con, B. Mitchell, J. Watts, G. Williams, J. M. Kennon.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., FEBRUARY 1, 1850.

NO. 3.

POETRY.

For the Signs of the Times.

Lowell, Oneida Co., N. Y., Jan. 14, 1850.

BROTHER BEEBE:—The first number of your improved sheet has come to hand, and I must say, that I am much pleased with its appearance and matter. It is an *adage*, that misery loves company; and many has been the time, within the past year while feeling that my sorrows and afflictions were of a character peculiar to myself, that the truth of that *proverb* has been demonstrated to my mind; while I was permitted to read from the pen of my distant brethren of the hand dealings of that God, to whom *alone* we look, for life and immortality.

The following lines are the result of some of my leisure moments, and by request of some of the brethren, I forward them, for you to dispose of, as you may think proper. J. B. DRUMMOND.

Man as he was, and as he is.

Poetic fire! a portion may I feel,
Of *man* to speak, both in his woe and weal;
But uncommenced, the subject rises high,
And caution says, you'd better lay it by.
Now hope came in, and offered to attend,
And nam'd the Bible as a guide and friend;
By which we learn that man was made at first,
Without, or power, or sense, a mass of dust.
But when the Lord, the breath of life had breath'd
This statue, then a soul, and life receiv'd.
Erect he walk'd and in God's image stood,
Unstain'd by sin, and knowing only good.
The beasts were made alive, *without a soul*,
That *man* the better, might their acts control.
The man was then within the garden plac'd
With *trees and herbs* delightful to his taste;
All which *Jehovah* gave to him for meat
Excepting one, which he forbade to eat.
Now by this means, your constancy I'll try,
You must not eat, or touch it, lest you die.
For by this *Tree*, is good and evil known,
For eating which, your *life* can but atone.
Then, saying *Man* should not be left alone,
He made a *Woman*, of his flesh and bone;
A helpmeet then, to *Adam* she was given,
To share with him, this Paradise or heaven.
Now hand in hand, this couple daily mov'd,
A happy pair, and by their God approv'd;
At eve they join, to chaunt their happy notes,
And through the air the heavenly music floats.
Among the beasts, and ranging at his will,
Of subtle powers, and of consummate skill;
The Serpent, seeking envy to provoke,
The woman sought, and thus indignant spoke;
Yea, hath *Jehovah* said, Thou shalt not eat,
Of this delicious fruit, so good for meat;
By which he knows, that you like God will be,
And have the power, the good and ill to see?
Thus, by his skill, the woman's powers did wave,
She eat the fruit, and to her husband gave;
And when he saw, the man himself did eat,
He thought his victory, then must be complete:
For well he knew, that should this man rebel,
Himself and race, would be exposed to hell.
And if in truth, the devil takes delight,
He look'd with pleasure, on this dismal sight.
But *Lo! Jehovah*, with an awful hand,
Pronounc'd a curse which swept o'er all the land;
And said, Thou Serpent, who induc'd the fall,
Dust shalt thou eat, and on thy belly crawl.
The woman's seed shall spoil thy work he said,
For you, his heel shall bruise, and he, your head,
From which, an inference, we may fairly raise,
That God designed a people for his praise.
Now let me ask, of any one, or all,
Why man was left, and suffer'd thus to fall?
Why was the Serpent suffer'd to persuade,
To acts he knew would mar what God had made?
Why was this pair, to this dread monster left,
To hear his reasoning till of sense bereft?
Why left to do the act by which they fell,
And thus expose their race to endless hell?
Speak, you who can, and make the mystery plain,
Was this a loss,—or was it all a gain?
Conceive for once, the Serpent in his chain,
The woman by her consort on the plain,
Without a tempter, to induce the fall—
And where the *blood* so freely shed for all?
Yes,—where the *ransom* by the Savior paid,
Which God accepted, ere this world was made?
J. B. D.

PREPARE me, gracious God,
To stand before thy face;
Thy Spirit must the work perform,
For it is all of grace. Toplady.

COMMUNICATED.

For the Signs of the Times.

Southampton, Jan. 4, 1850.

BROTHER BEEBE:—Having spent a part of the evening in reading a small portion of the history of the most interesting and endearing character ever revealed to man, I seat myself to give utterance to a few thoughts arising therefrom. It was said by the blessed Redeemer, Thus it is written, and thus it behoov'd Christ to suffer, and to rise from the dead the third day. The question very naturally arises in the mind, why were these things written, and wherein did it behoove him to suffer. It is said by many, it was written of him, hence it was necessary that he should undergo the sufferings alluded to, that prophecy might be fulfilled. But this answer falls far short of satisfying the enquiring mind, and it is altogether incompetent in itself, to present that great truth, upon which all prophecy rests. The prophets all speak of a sublime glory, which was treasured up in Christ, and that should be revealed at his advent into the world. For to him gave all the prophets witness, &c. There was a mysterious glory treasured up in Christ, which he alone was able to reveal, or make manifest in its fullness. And this glorious mystery was the salvation of the church. Said he, I was set up from everlasting, from the beginning, or ever the earth was. The question now arises, in what character, or office was he now set up? He is here brought to view, as the covenant head, or husband of the church. Thus it was that he said, "Rejoicing in the habitable part of his earth, and my delights were with the sons of men." This expression can never be reconciled to any other subject in heaven or earth, save the truth of eternal and unconditional election, or that Christ had a chosen church, which was among the sons of men and the members of this church were his delights, and their salvation from that sin pollution and misery into which they would fall in Adam their natural head, and their final blessedness with himself in glory, formed the theme of his rejoicing. Hence it is written, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. We thus view Christ, as the covenant head or husband of the church, and with him was established that covenant, which is ordered in all things and sure. He rejoiced in the sure mercies of this covenant, in the contemplation, (if we may thus speak,) of the redemption, and final glorification of all the children of that covenant, and in trampling all the powers of earth and hell under his feet, and in leading captivity captive, and receiving gifts for men, by which his ransomed ones should be comforted, and himself glorified. He saw his people in their fallen state, for by nature they were the children of wrath even as others. He saw them in all their pollution, misery and shame; but why were they not left to perish in their sins, and sink in everlasting

wo? Because the arms of eternal, electing, and preserving love had embraced them, and the covenant engagements of the Son to the Father held them fast. And though they had fallen in Adam, they had not fallen out of Christ. In themselves, sinful and polluted, miserable, lost and wretched, still they were his delight, and he loved them still. They were *his*. They were chosen and preserved in him. They were bone of his bone, and flesh of his flesh, and were predestinated to be, in the fulness of time, manifested as such. And Paul said, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church."

Do we wonder why the Redeemer should come to earth? The language of the apostle will turn our wonder into joy. For this cause shall a man leave his father and mother, and 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. His manifested union with her brought him where she was. Eternal love could not change.—And in her redemption, Christ came into union with her in her humanity. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Again, 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 them that had the power thereof, that is the devil, and deliver them who through fear of death, were all their life time subject to bondage; for verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoov'd him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. They being his brethren, or his bride, he held the right of redemption, and he alone did hold that right. If we trace the subject under any one of the figures made use of by the inspired writers, we are brought to the same glorious truth, for they used those figures to set it forth. If we take the figure of the husband and wife, we cannot fail to see why it behoov'd Christ to suffer, and to rise from the dead; he was bound so to do by his covenant engagement; his love for his church led him into those engagements. Paul hath said, The law knoweth not a woman which hath an husband. Christ, the husband of the church must answer for her; she was betrothed to him, in faithfulness, in righteousness, and in judgment, and in loving kindness, and in mercies. He must therefore answer for her. Hence he said to the Jews, if ye seek Jesus of Nazareth, I am he, let these, (my members) go their way. There is a perfect harmony then in that saying of Christ's.—These are the words which I spake unto you, when I was yet with you, that all things must be fulfilled which were written in the *law of Moses*, and in the prophets, and in the Psalms concerning me. By his union to the church

as Head and Husband the law could reach none but him, and on him were its rigorous demands laid, and he answered to the same, as he said, Heaven and earth shall pass away, but not one jot or tittle shall pass from the law, till all is fulfilled. The church was in the transgression, and he alone could redeem her from the curse of the law, and this he did in being made a curse for her. To this end was prophecy directed and its fulfillment is the accomplishment of the salvation of God.—Christ offered *himself* without spot to God, and by that one offering, he hath perfected forever them that are sanctified. He has fulfilled, and magnified the law, and made it honorable, and is the end of it for righteousness to every one that believeth. He did not come to bring the church into a salvable state, but to save her, and to everlastingly liberate her from the demands of the law. And upon this point, how beautiful, and lively the figure of the offering up of Isaac. And in relation to this figure perhaps I may differ from many of my brethren, I cannot look upon Isaac as a type of Christ, as some of my brethren do, in this particular transaction. But I would say with Paul, Now we brethren as Isaac was, are the children of promise. I look upon him in the transaction referred to, as a type of the church. For no where in the bible can I find a figure representing Christ as being released short of being actually put to death for the sins of his people which he bore in his body. Abraham was commanded to offer Isaac, but was not commanded (as I can find from the history) to actually immolate or sacrifice him. It seems more reasonable to me, to look upon the Ram as a representative or type of Christ bound in the thicket of his covenant engagement, and before Isaac or the church is sacrificed, the voice of mercy reaches the earth, Spare him! I have found a ransom, I will have mercy, and not sacrifice. My covenant engagements which my love for my church has brought me into, have now brought me forth. Therefore loose the church from the sacrificial altar, and bind me thereon. For Lo, I come! In the volume of the Book it is written of me to do thy will, O God! By the which will, the church is sanctified through the offering of the body of Jesus Christ—once for all. Here we, like faithful Abraham of old, saw the day of Christ, and are glad. In the offering of Christ, in a body prepared by God, the church is redeemed, the law is satisfied, the Father well pleased, and is everlastingly glorified. But what love is this, that led the dear Redeemer into this place of awful responsibility for us! Is it a creature's love that is changeable, and will lift us up to-day, and cast us down to-morrow! Is it a love that death can conquer and shut out its glories and its powers from our never dying souls! Ah no! it is God's love, and will burst in enrapturing and all-conquering splendor, glory and light, through the disarmed caverns of the grave, and shine in endless power and glory over the monster death, and pour its effulgent rays into the rejoicing souls of all the heirs of glory for ever and ever. Christ had

said at an early day, O death! I will be thy plagues; O grave! I will be thy destruction; repentance shall be hid from mine eyes. It behooved Christ to suffer as the surety of the church, that the law of God should have its full demand, that judgment might be laid to the line, and righteousness to the plummet. The atonement was just enough, and not one jot too much to redeem the hundred and forty-four thousand, the children of the covenant, a full, square and perfect number, and to this number was the atonement ordered in the covenant, and it is just as full, just as square, and just as perfect as is the number, for whom it was ordered, in that covenant, which is ordered in all things and sure. Now it was equally important that Christ should rise from the dead, and bring life and immortality to light, to quicken every heir of glory, to turn them in their affections from sin and ungodliness, to bring them into communion with God and himself in time, and in eternity to which we are hastening, as it was that he should die to redeem us from the curse of the law. And it is an important part of that covenant, that he shall write his laws in the hearts of all the children of it, and teach them personally his nature, holiness, and character, whom to know is life eternal. This is one of the things which is ordered in that covenant, and is sure. It is one harmonious whole. There is not a seam in it, by which we, or any mortal, or mortals, nor all the men in the universe can rip it to pieces, and give God a part, and Christ a part, and free will a part, and the balance to good resolutions. Like the coat worn by the dear Redeemer, it is woven from the top throughout. Hence say we again that it was important that Christ should rise from the dead; that he should not only conquer death, but rise in holy triumph. The church is dead and her life is hid with Christ in God. And it was once said, "Why seek ye the living among the dead?"

Jesus died and rose again, as Paul said according to the scripture: and when he rose, he brought our life to view, and ascended on high, leading captivity captive, and receiving gifts for men, yea, for the rebellious also. He laid down his life, and he took it again. He has entered into heaven itself, there to appear in the presence of God for us. Wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. He is enthroned in light and glory, and has all power in heaven, and in earth, to carry out, and make a personal application of this salvation to every elect vessel of mercy. It is his work—He alone can do it; and all the efforts of men and devils have never yet and never will either reveal Christ to a sinner as the hope of glory, nor retard his progress, in that work of infinite wisdom, and almighty power. He shall gather his lambs with his arm, and carry them in his bosom. He 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. "I am he that liveth and was dead; and behold, I am alive forevermore, Amen, and have the keys of hell and death." 'Tis he who gives eternal life to as many as the Father has given him. And God has given him power over all flesh, to give that eternal life unto them. Who, or what, then can stay his arm, or rob him of his glory, or snatch from his eternal and almighty embrace a single heir of glory? There is none in all earth or hell. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. He not only quickens them, but he leads them, and he leads them by the right way to a city of

habitation. He is the commander and leader. He speaks, and it is done, he commands, and it stands fast. He calls his own sheep by name, and leads them out. The church is washed, sanctified, and justified in the name of the Lord Jesus, and by the spirit of our God. On the coronation of Christ in glory, he received of the Father the promise of the Holy Ghost, and he has sent him unto us, to take of the things that belong to Jesus, and to shew them unto us. And said Paul, That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. Thus does not only Christ, but every believer in him triumph over death, hell, and the grave, and our souls are cheered in the glorious proclamation. He hath swallowed up death in victory, and the Lord God will wipe the tears from off all faces.

Dear brothers and sisters scattered abroad, tossed at times with rolling billows, sometimes tried, then again tempted, sometimes hoping, then again almost despairing, have we the evidence of a personal interest in the great, perfect, and finished salvation of Christ? If so, do not these truths written and sealed within by the Spirit of God, present to us a foundation from which all earth and hell combined can never remove us? May we not then adopt the language of Paul and say, I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day? Look forward then and hail with longing desires the approach of that blissful, and eternal day, when around the throne of God and the Lamb, we may sing with immortal melody, O death! where is thy sting? O grave! where is thy victory?

Yours, in the best of bonds,

WILLIAM SHARP.

For the Signs of the Times.

Cambridgeport, Jan. 21, 1850.

BROTHER BEEBE:—It is matter of the deepest gratitude, that our Heavenly Father has not left himself without witness, nor his children without consolation, even at times of the greatest darkness and severest trial. So long as the record of the burdens of the Israelites in Egypt, or their captivities in Babylon remains, or the covenant of grace remains secure, so long the children of God may not despond. Though error stalks at noon-day, and though the foes of the truth grow bold—nay, though the love of many waxes cold and the visible ways of Zion seem to mourn, yet the time to favor her, yea, the set time shall come. He hath not cast away his people whom he foreknew. The purposes of infinite wisdom and everlasting love still roll on undisturbed; he will work, and who shall hinder?

It is indeed a day of rebuke, of blasphemy, of trial, of scattering, and of fear; yet the name of the Lord is a strong tower, and those whose place of defence is the Munition of rocks have no occasion for alarm. That we have occasion for sorrow and repentance by reason of our waywardness is true; but he that maketh the Lord his trust, happy is he. There can be no doubt that the day of darkness is designed for the trial of faith, no less than the hour of consolation for the comfort of hope. Is not our Heavenly Father now instructing us that our dependence is only upon him, and that fervid zeal and sound knowledge are in themselves alike unproductive of spiritual results. We know there are those who find a remedy for every season of coldness in the use of "extraordinary means" and "special efforts;" but the children of God have learned that "cursed is man that trust-

eth in man and maketh flesh his arm." It is not by might, nor by power, but by him with whom is the residue of the Spirit. The present day of darkness and coldness is one which reminds us of our dependence upon God, and should lead us to the more earnest reliance upon that source whence all our springs arise, and to look to the hills whence alone our help can come. Do we realize that dependence? do we feel our nothingness, our helplessness? While it is well that our heads should be properly instructed, "it is a good thing that the heart be established with grace."

There are some considerations, my brother, connected with the present low state apparent among the children of God, which press upon my mind, and which I would I had ability to express to you; my inexperience and ignorance cause me even now to hesitate.—But with an earnest hope that what I may say may not be misunderstood, and that you and my brethren will bear with my weakness, I will endeavor to proceed.

There can be no doubt that God has ordained the day of darkness and of trial, no less than the day of prosperity. Each brings its peculiar lesson. "In the day of adversity, consider." As Old School Baptists, & witnesses for divine truth, we have endeavored to "contend for the faith once delivered to the saints." We have endeavored to heed the admonition of the apostle, and put on "for a helmet the hope of salvation;" have we been equally anxious to use "the breastplate of faith and love?" The knowledge of truth alone is worthless, if it be not combined with the love of truth; and where both exist, we expect to see the practice and obedience of truth. "Devils believe and tremble," and "faith without works is dead." We have contended with the enemy without; have we forgotten the enemies within? Have we forgotten "the old man," "a carnal heart," and the seductive no less than the hostile influences of the world. Have we been so careful to entertain nothing but truth upon the nicest points of doctrine, only to neglect the weighty and important considerations of well ordered lives and godly conversations? Too much truth we cannot know; God grant us the blessed savor, unction and power of it in our hearts.

As the children of God, we are bound together by the strongest ties, no less than by the belief of a common faith. From this relation spring the highest and holiest duties. "Bear ye one another's burdens, and so fulfill the law of Christ." "Warn them that are unruly, comfort the feeble minded, support the weak." "Confess your faults one to another and pray one for another." "Forsake not the assembling of yourselves together." Have we thus found our love for truth and our divine Redeemer? Have we heeded those instructions as sober, every-day duties, or have we consulted rather our feelings, and acted merely under impulse? He who has had any experience in divine things knows that he does not always enjoy the same lively exercises of soul; but he also knows that divine truth remains the same, and the commands of his Redeemer are unaltered. We believe the ever adorable Spirit can only create right affections; but shall we use any of the great facts of God's word as an excuse for our slothfulness and neglect of duty? In this day of adversity, let us consider. Do we cherish an affectionate regard for our brethren and sisters in Christ? Do we desire their spiritual prosperity? Do we grieve at any departure from the law of Christ? Are we tender and faithful in our admonitions? Is

there not among us too great neglect of these important duties, in the observance of which there is great reward?

We are told that in former times they that feared the Lord spake often one to another. The stated meetings of the church, no less than the public ministrations of the word, are privileges which it becomes us as the children of God to prize. If they are to be attended to, this authority must be found in the word of God. If there found, to neglect them is to neglect that word. Can it then be a matter of indifference to any child of God whether he is or is not standing in his lot?—Can he with impunity neglect to bear his share of the common burden? Can he withhold his sympathies, his presence, and his aid from the meetings of the Church and experience no loss, or the church feel no hindrance? Do we entertain for those who are called to minister in word and doctrine a tender regard and affection? Do we remember they are earthen vessels, and look for supplies for them to Him who only can give? Do we endeavor to lighten their burdens, to minister to their necessities, and to stay up their hands?—Whoso is wise, let him consider these things.

Is it not true, that by neglect of these considerations, too little attention is paid to the proper discipline and management of God's house? Slothfulness, carelessness, worldly policy, are words which are not found in the christian vocabulary. Watchfulness and active obedience to the laws of our spiritual king, are our daily duties; an individual or a church neglecting these must expect difficulties and experience sorrow. "For this cause," said the apostle, speaking of irregularities in the Corinthian church, "many are weak and sickly among you, and many sleep." Is not the present season one which should arouse us to these considerations, and to a more careful examination of our condition and conduct by the word of God?

My brother, I would not be thought to exercise censoriousness towards any of my brethren. I have not written because I believe myself capable of instructing any. I am but a miserable sinner, yet entertain some humble hope in the mercy of God through the Lord Jesus Christ. I sometimes feel my dependence for every spiritual breath and act upon his power who quickens the dead; and I trust also that my desires sometimes go out for my brethren and sisters who are partakers of like precious faith. Were it not for an occasional glimpse of the promise, "I will never leave thee nor forsake thee," I should despair. But "he that keepeth Israel doth not slumber." "Wilt thou not revive us again that thy people may rejoice in thee?"

LEONARD COX.

For the Signs of the Times.

Kingwood, N. J., January 10, 1850.

"In the mount of the Lord it shall be seen."
Gen. xxii. 14.

ELDER BEEBE:—There is not perhaps a circumstance related in all the book of God of more intensely absorbing interest than that which gave rise to the utterance of this sentence.

Abraham, when himself and his wife were past age, so that nature would forbid all hope of posterity, had had the promise of the Almighty, that he should have a son. Many other promises made to him were dependent for their fulfillment upon this one. Among others, was this important one, that in his seed should all the families of the earth be blessed. The promise had been fulfilled—Isaac was born, and had arrived at the age of twenty five years, when lo! Abraham is commanded

to slay his son, and offer him for a burnt offering. When the fatal moment arrives, and the knife is drawn to take his son's life, an angel of the Lord calls to him to stay his hand. Abraham had before said to his son that "God would provide himself a Lamb for a burnt offering," and now for the first time he discovers the lamb caught in the thicket by his horns. This is the circumstance, together with the assurance that the Lord will provide, of which it is said to this day, "In the mount of the Lord it shall be seen."—The excellence of this passage mainly consists in its typifying so pointedly gospel times and gospel blessings. This circumstance, that has called forth the astonishment, the admiration of ages and generations, is but the shadow, the type of a more grand and imposing display, in which the wisdom, condescension, and perfections of Deity have been and are more fully exemplified in the mount of God. Isaac was the child of promise, the son of the free woman, thus typifying the seed of Christ, or children of promise under the new covenant. Christ we understand to be prefigured by the lamb caught in the thicket by his horns; caught in the sins of his people, his bride; he standing in their law place as the Head and Husband. Whether it was the same spot on which both were offered, I will not undertake to determine. It certainly was not far distant. Abraham was directed to go to the land of Moriah, to one of the mountains that the Lord should tell him of. The precise spot being thus designated by the Lord himself, the probability is that it was either the place where the temple was afterwards built, (Mount Moriah,) or else Mt. Calvary, and from the reading I should rather think the latter was the place. The spot where "Jacob's ladder," (as it has been called,) was set there is also reason to believe was at or near the same place. The language of Jacob, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven," certainly favors the idea. So does also the name Bethel the house of God. It is very natural to suppose that the mount, consecrated for the offering of the great sacrifice, when the Lord should visit and redeem his people, would be distinguished in previous ages and generations by the Most High by some such tokens of respect and regard as these of which we have been speaking. Fit name, fit place for the repetition and reaffirmation of that promise in which all nations were deeply interested—for the revelation of gospel truth in such types and shadows as that of the release of the promised Isaac by the substitution of a lamb for a burnt offering. But let us leave the shadow for the substance. And let us seek it in a more grand and sublime elevation than any of the mountains of Judea—a loftier summit than either Calvary or Moriah. In that mountain, which in the last days shall be established in the top of the mountains and exalted above the hills, we may look for a more full and glorious revelation, and developing of the gospel truth brought to view in our subject.—In none other than the gospel church—the church of Christ may be seen this great sight.

This, that had been hid for ages and generations, and is yet concealed from the great and the wise of this world, your eyes, brethren, are permitted to see. We will contemplate this sight for a few minutes. And in the first place we think it is confined exclusively to the "hill of the Lord," and to those who are privileged to "stand in his holy place."

Although in Isaac the promise should be fulfilled, yet it was a divine command, the

command of God that he should be slain. He is bound and laid upon the wood, and no alternative appears, but that his life must be taken. But before the fatal blow is struck Omnipotence interferes and provides a substitute. Thus the name Jehovah-jireh the Lord will provide. Isaac, thus bound and about to be sacrificed, aptly represents the situation of all the children of God by nature. Children of wrath, it is the fiat of him whose law cannot be broken that they shall die—that they shall be cut off as transgressors. They are even "condemned already," and the sentence of death is passed upon them. In this condition is there any alternative? Is there any hope of escape? It is a judgment from which there is no appeal, and an awakened conscience but seconds the stroke. The soul quickened and made sensible of the character of God and of the requirements of his law, and his own guilty condition in his sight, is deeply impressed with the justice of the sentence and the impossibility of escape from it. Yea, in receiving his doom, from the depths of his heart he will ascribe righteousness unto his Judge. For such souls there is deliverance. It is worthy of remark that Isaac's release was delayed till the very last moment, neither had it been discovered before that there was a substitute at hand. How much of christian experience in this! How full of instruction! The voice of pardon and forgiveness is withheld from the sinner till the soul despairs—till all hope is cut off, and then just at the precise moment when it gives up to perish and submit to its fate, it will be manifested that Jehovah-jireh, the Lord seeth. The all-seeing eye of God has kept constant vigil, while justice was preparing to strike the sinner down. He will not suffer him to become a prey to the adversary, to go down to the pit. We said that for such there was deliverance. The Lord hath provided himself a Lamb for a burnt offering; He hath found a ransom. Notwithstanding all that the soul has heard of Christ, and of his saving sinners, he never has beheld in him his substitute, never has seen Christ bleeding—dying that he might live. It has been withheld from him till the last, the sinking moment, as the sword of justice is raised to execute the sentence the Spirit interposes, points out the great Sacrifice as the sinner's surety, gives the soul satisfactory evidence of its interest therein, directs justice to the Shepherd of the sheep, and demands that the lawful captive be delivered. *In the mount of the Lord it shall be seen.* Truly is it said that "In Judea is God known, and his name is great in Israel; in Salem also is his tabernacle, and his dwelling place is in Zion." In his own Mt. Zion, it hath pleased him to reveal himself and make discoveries of his grace in the salvation of his people.—Not only can the individual members of his Zion bear testimony to these things in their own experience, having been the subjects of this great deliverance, but every now and then new trophies of his grace are brought in to rehearse the pleasing story, and to add new testimony to the wonderful works of the Lord in his holy hill. New discoveries are again and again made to the saints themselves. New deliverances are again and again experienced. As it was said of Israel of old, "Many times did he deliver them," so with the saints, when doubting and desponding in view of their sins, many times is the eye of faith directed by the Spirit to the great sin offering as

their hope, and deliverance, a sweet release succeeds.

The deliverance is complete, it is full and final, not stopping with the individual's first exercises, but extending to every trial, to every conflict that he meets with in his pilgrimage. *It shall be* is the language and the mouth of the Lord hath spoken it.—The hour of final triumph lies beyond this wilderness; the fulness of the deliverance will not be realized till a release is given from the grasp of the last enemy. This is the end—the summing up of that redemption of which we now see and know only in part, and what we have as yet received is but a foretaste. In the Zion of God—in his holy mount, unto all who are privileged to dwell there, to "abide in his tabernacle" it shall be seen—it shall be realized.

Unworthy of such distinguishing mercies may I subscribe myself your brother.
E. RITTENHOUSE.

For the Signs of the Times.

Lebanon, Warren county, Ohio.
Jan. 25, 1850.

BROTHER BEEBE:—I have received the 1st and 2d numbers of the present volume of the Signs, and can say, that I have been truly gratified in perusing their contents. Oh! that the spirit manifested in the first poem, on the first page of the 2d Number might fill the breast of every member of the church militant. I have just been reading the 12th chapter of Romans. Every sentence in the chapter, is a big sermon.—"I BESEECH YOU THEREFORE, BRETHREN, BY THE MERCIES OF GOD." Oh! what do we not owe to the MERCIES of God? By the mercies of God, let us show mercy with "cheerfulness" to our offending fellow men in general, and to our brethren in particular. Brethren, read the chapter; and may the Lord work in us all, both to will and to do, the heavenly precepts contained therein. While the salvation of the soul from the curse of the law, is effected only by the shedding of the precious blood of Christ—and while the salvation of the soul from the love and practice of sin, is wrought only by the sanctifying and cleansing influence of the Holy Spirit—yet God has made it the duty of all his children to "Be careful to maintain good works, for these things are good and profitable unto men." "That they do good, that they be rich in good works." "To be ready to every good work."—God gave the scriptures, "that the man of God may be perfect, thoroughly furnished unto all good works." The apostle prayed for his brethren, "That they might walk worthy of the Lord unto all pleasing, being fruitful in every good work." A writer in Wales has said—"It is much to be lamented, that there are many who seem to take much greater pleasure in disputing about the doctrine, than in practising the duties of christianity. It is not unfrequently the case, that the most noisy and furious disputers are the farthest from leading an humble, holy and godly life. If our knowledge of the truths of the gospel, be not the means of transforming us more and more into the blessed image of God, we have reason to fear that our knowledge is not genuine." Brother Beebe, I am well pleased with your remarks upon christian correspondence, contained in the 2d No. present volume. Surely, if we enjoy the presence of Jesus, we love to hear of the welfare of his children. When we see or hear of the prosperity of Zion, we are glad, and we

rejoice with those that do rejoice—but, when we hear of her adversity, we are sad; and then we weep with them that weep; but in both cases, we obey the injunction of inspiration.

My mind, my brother, has been deeply concerned about the present dark and coldy state of the church. For a number of years past, almost the whole of my preaching has been doctrinal, and exposing the errors of arminians: I kept on preaching in that manner, until it appeared to me that my preaching had no effect upon those that heard me, except it was when I was lampooning the poor arminian, and then there would be some smiling, and a considerable laughter. Now, while I oppose arminian doctrines, God has taught me to call no man common. While I preach the doctrine of God's everlasting love and choice of his people in Christ Jesus—I feel it my duty to exhort all who have hope in Jesus, to be found walking in all the precepts and ordinances of the New Testament blameless. My own soul has been greatly comforted of late when trying to preach to others the unsearchable riches of Christ. Our congregations have increased largely in numbers and in attention. Many faces are seen bathed in tears, while their countenances seem to say—"we would see Jesus." The love and fellowship of the brethren is increasing. A desire for the prosperity of Zion is manifesting itself in the churches. And although Jacob is small, I cannot but hope that his God will soon cause him to arise, and look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

"Tremendous as a host that moves
Majestically slow;

With banners wide displayed, all arm'd,
All ardent for the foe."

But brethren, let us always remember—Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. Let Israel hope in the Lord. And let us not be weary in well-doing, for we shall reap in due time, if we faint not.—Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. Finally, brethren, let us see that we possess a readiness of mind to do the will of the Lord, as well as to know it. Soon our poor labors on earth will close, and then we shall enter upon that rest where—

"Every tear is wiped away;
Sighs no more shall heave the breast:
Night is lost in endless day,
Sorrow, in eternal rest!"

SAMUEL WILLIAMS.

For the Signs of the Times.

Peekskill, Jan. 8, 1850.

BROTHER BEEBE:—The time has again rolled round when you expect to receive your annual subscriptions for the Signs, I have delayed sending mine for a few days in hopes I should be able to enlarge it by getting a few Baptist members of the Peekskill church to subscribe for the Signs, or to take Rushton's Letters and Gadsby's Task; but alas, how are the mighty fallen, as in the days of the apostles so it is now, all have their excuses, those who profess to love the truth, only bring the matter home and sift them on the doctrine of salvation by grace, and you touch a point too tender for them to think, that poor, frail, weak, sinful man, has nothing to do in the salvation of his soul.

They tell you that they know it is of

grace, but then it is free, free to all that will make up their minds to receive it, and the thing is too humbling to let God have all the work and all the praise of man's salvation. Such is the condition of every Baptist church that I am acquainted with near me, but I go not into their assemblies, for I think it is wrong for any who do not believe in their effort system to encourage them by their presence, for how can two walk together unless they be agreed? I often think when I pass the Baptist meeting house in Peekskill, of the whited sepulchres we read of in the New Testament; the outside is very costly and fine, but the inside is full of rottenness; but it is a glorious thing to know that God will do all things after the counsel of his own will. All that men can say or do does not alter his decree, for he will bring all things to pass as seemeth him best. I know that many of God's dear children mourn and lament on account of these things, but still it has a tendency to make them watchful and look into their own hearts, and pray for direction and guidance, that they fall not out by the way. I wish I could think with some of the brethren who write for the Signs, that there is a good time at hand for God's poor despised ones. My poor humble opinion is, that the time is fast approaching when all who love the truth, and are kept by the power of God to manifest it abroad will meet with a greater persecution than has been known for many years; is it not seen to be the case more and more, daily? Look at all the different denominations of professing christians—Take our own village for example; we have the Old and New School, (so called,) Presbyterians, one Episcopal, two Quaker or Friends meeting houses, one Episcopal Methodist, one Protestant, one Wesleyan, one Dutch Reformed with a D. D. for the Pastor, one Colored, and one Baptist house—Look at the harmony and union of the several Pastors all uniting in the one glorious and efficacious work of saving sinners by holding protracted meetings, religious conventions, converting the Heathen by their dollars and cents, and turning the world upside down to make one proselyte, and using every means in their power to molest and persecute any who will not fall in with their measures, and it matters very little with them what a person's character is, if they have any degree of morality, so they give plenteously to their different manufactories for saving souls. What thoughtlessness, what absurdity when you read the word of God and see his way and plan of saving sinners!

I was very much pleased to read the letter of Elder R. W. E. Brown; may the God of Jacob uphold him, and may much good result from it. I would cheerfully subscribe one dollar, if some of the brethren would do the same, and have as many copies of his letter printed and distributed among the Baptist churches in different parts of the union as the money would pay for, (that is if it was agreeable to your wishes,) I have ordered my son to procure me one or two copies of Rushton's Letters, and some of Gadsby's Task, as it is more convenient to get them from him, as he is in Sing Sing every two weeks, and the postage would be considerable by mail to Peekskill. I often rejoice in heart when the welcome messenger, the Signs comes to hand, to read and hear from so many brethren and sisters, (whom I have never seen in the flesh) who all speak the same language, and manifest

the same spirit, showing them to belong to one family, seeing eye to eye, and trusting in the finished work of salvation through our blessed Lord and Savior Jesus Christ.

May the Lord in his mercy preserve you, and keep you through the year we have just entered, and may the brethren sustain you in the labor of love in guiding and directing the Signs; and I do truly say as Paul said on one occasion, "Pray for me, that I may be kept by the power of God through faith unto salvation."

From your unworthy brother in Christ, if I may be permitted to be so called,

JAMES MANSER, SEN.

P. S. If it is not asking too much, I should be pleased at some future time to have your views on that passage of scripture where Jesus says, "And I if I be lifted up from the earth, will draw all men unto me."—John xii. 32.

J. M.

For the Signs of the Times.

Strickersville, Pa., Jan., 1850.

BROTHER BEEBE:—As you have enlarged the Signs, I have thought that you may occasionally find room for an extract, and I have concluded to send you one from Dr. Campbell's Lectures on Ecclesiastical History. The Doctor was a Presbyterian preacher, and Principal of Marischal college at Aberdeen, Scotland, and ranked among the first literary characters of his age. The following extract is from page 151 of his Ecclesiastical History. After having described the gross departure from the primitive order of the church, by which the private members were excluded from a participation in the affairs of government, he says,

"But before such tenets as these, with so much of the political views of an aspiring faction, and so little of the liberal spirit of the gospel, could generally obtain, several causes had contributed in preparing the minds of the people. On every occurrence the pastors had taken care to improve the respect of the lower ranks by widening the distance between their order and the condition of their christian brethren, and for this purpose had early broached a distinction which in process of time universally prevailed, of the whole commonwealth into clergy and laity. The terms are derived from the Greek words, *cleros*, lot or inheritance, and *laos*, people. The plain intention was to suggest that the former, the pastors or clergy, for they appropriated the term *cleros* to themselves, were selected and contra-distinguished from the multitude, as being in the present world, by way of eminence, God's *peculium*, or special inheritance.

It is impossible to conceive of a claim, in appearance more arrogant, or in reality worse founded.—God is indeed, in the Old Testament, said to be the inheritance of the Levites, because a determined share of the sacrifices and offerings made to God, were in part to serve them instead of an estate in land, such as was given to each of the other tribes. But, I pray you, mark the difference! No where is the tribe of Levi called God's inheritance, though that expression is repeatedly used of the whole nation. Moses, who was himself a Levite, says, in an address to God, Deut. ix. 29, "They are thy people, and thine inheritance, which thou broughtest out by thy mighty power."

So much for the Doctor—Thus we see that the distinction of *clergy* and *laity*, involves more than mere respect. It involves a principle of aristocracy at war with both the letter and spirit of the gospel as established by Christ and his apostles. On every occasion where circumstances called for it, this aristocratic spirit was rebuked, in the most pointed manner, by Christ, and in terms too plain to be misunderstood. Perfect equality between the preachers and their brethren was inculcated by the gospel order. True, those whom God calls and qualifies for the work of the ministry, are to be approved for the work's sake; but they are not to be regarded as mas-

ters, or called Rabbi. Indeed they are servants of the church; and what can be more arrogant than for a servant to claim a distinction that would, in point of dignity, elevate him above his mistress? or what could justify him in claiming from her implicit obedience to his dictation? Such is precisely the absurdity of the above distinction. The principle involved in this distinction is now carried out in the arrogant claim of the clergy to an implicit submission of their hearers to their *dictum*; and it is to this we are to look for the subversion of our dear bought rights more than to any thing else.

When this subject is touched, there are many ready to chaunt the siren song of "No Danger!" The Constitution, say they, guards us against all danger; but Where is our Constitution? It is on parchment, and although the best in the world, yet the same power that made it can destroy it; and if the clerical influence over the Legislatures should increase a few years to come in the same ratio that it has for a few years past, ICHABOD will soon be written on our Constitution—the *glory is departed!*

Indeed the great danger lies in the notion that there is no danger. Could the people have their eyes opened to understand the true state of things, they would arouse from their lethargy; and it is to be hoped that if that were the case, there is yet political virtue enough in the country to defeat the schemes of clerical ambition. But there is one consideration. The Most High ruleth in the kingdoms of men, and giveth to whom he pleaseth. That he in his providence gave us the government which we now enjoy, is evident to candid intelligent minds; and should he see proper to withdraw his fostering care, and leave us to fall victims to our own folly, we must bear it, he will be just in so doing. But truth will finally prevail: God will be glorified, and his church, whatever may be her trials and afflictions, will ultimately triumph; and that we may be found among that despised body, is the prayer of

Yours, as ever,

THOMAS BARTON.

For the Signs of the Times.

Wallkill, Jan. 6, 1850.

BROTHER BEEBE:—Being deprived of the privilege this day of meeting the assembly of the saints, which privilege I esteem very highly, I will employ a few moments in conversing with them in this way. We are admonished to speak often one to another; and thereby stir up each other's pure mind by way of remembrance. It is worthy of remark, that the mind to be stirred up is not the carnal mind, but the pure mind which is received from Christ, our living Head and our law-giver. Hence the apostle says, Let that mind be in you that was in Christ Jesus. I desire to possess more of that mind; and sometimes there are seasons when I feel to say with the Psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord forever, to behold the beauty of the Lord, and to inquire in his temple." Yea, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." But, alas!

"Ere one fleeting hour is past
The flattering world employs
Some sensual bait to seize my taste
And to pollute my joys."

And then again I am compelled to adopt the language of the Psalmist, "Thou didst hide thy face, and I was troubled:" yea, exceedingly troubled, and no small tempest lay upon

me for days, and weeks; and sometimes for months I can neither see the Sun, moon, nor stars in the spiritual firmament; so that I have been led to inquire, Is the Lord's mercy clean gone forever? Will he be favorable no more? But in his own time, he who first took me up out of the horrible pit, as I trust, appears again to my troubled soul, stilling the tempest, scattering the clouds, and causing the Sun of Righteousness to arise with light, life, and comfort to my soul. Now my mountain stands strong; and in former days I have concluded I never should be moved again; but my experience and the word of God have taught me, that, here we have no continuing city, but we are strangers and pilgrims, &c. I think I can say with the prophet, in regard to every new manifestation of the loving kindness of the Lord to my soul, It is the same that I saw at the river Chebar, or when he at first revealed to me his gracious name, and changed my mournful state. It makes me abhor myself, and desire the place which Mary occupied, at the feet of Jesus, and I desire to crown him Lord of all.

I rejoice to hear that the Lord is causing his glorious voice to be heard in some departments of Zion, and causing the ransomed to return. I have had the privilege of witnessing a number of revivals in this region, during my pilgrimage; and such as were of the Lord's own work wherein we greatly rejoiced. I still hope that the time is not far distant when the Lord will again appear in his glory, and in his majesty, to build up Zion.

When I first united with the church, and for some years after, she had nothing to encounter more than what is common for all the household of faith while in this trying world; but I have lived to see the rise and progress, thus far, of the *man of sin*, under all the false names which he assumes. But, thanks be to God, he has not suffered me to be moved by all his flattery.

I am much pleased with the compliment bestowed on us Old School Baptists, by the New Order, as copied in the first number of the new Volume of the Signs. They have placed us in the most desirable company that I could ask; even with Jesus and his apostles; you well remember that the enemies questioned Jesus' having the knowledge of letters; and his apostles were accused of being ignorant and unlearned men. They are entitled to as much credit for their compliment, I suppose, as their predecessor Balaam was for the favorable declaration he made concerning Israel.

Yours, as ever,

S. D. HORTON.

For the Signs of the Times.

Cardiff, Dec. 24, 1849.

BROTHER BEEBE:—I am satisfied that the money I pay for the Signs of the Times, is expended to good advantage. I often think myself well paid in reading one communication. I lament that the feelings of any of our brethren have been injured by the controversy that has lately appeared in the Signs, for it has been peculiarly interesting to me. Controversy, when it is the production of a kind spirit, I have often found profitable. I am glad you propose to enlarge the Signs, and pray that God may give you wisdom rightly to conduct it; for I am convinced that you occupy a difficult and responsible position, where you greatly need divine support and direction.—I would cheerfully add to your subscription list; but I live in the midst of such a nest of arminians, that the prospect of increasing your circulation here is gloomy.

I had the perusal of Rushton's Letters, some fifteen years ago, and I liked them well; I would be pleased to read them again; but as *old Penury* is my nearest neighbor, I have a hard struggle to supply his demands, I would also have written for the "Banner of Liberty," before now, if I had felt myself able to pay for it; for I am convinced that the spirit of anti-Christ is aiming a blow at the foundation of our civil and religious liberties.

Yours, as ever,
RUFUS THAYER.

For the Signs of the Times.

Milford Mills, Jan. 8, 1850.

BROTHER BEEBE:—I have recently received a letter from brother Clark, in which he requests an explanation of the following remark that occurs in my late communication in the Signs of the Times; "But it is not likely that any will be convinced that they are in error, but will most likely misrepresent the views of others, who like brother Clark, merely glance at the paper to see what subjects are touched and then lay it aside without reading."

I had no intention in writing the above to charge brother Clark with intentionally misrepresenting the views of others, and not knowing who he was aiming at, I could not of course tell whether he represented them fairly or not. But I feel myself justified by his own showing in drawing the conclusion that he was illy prepared for assailing the views of others as expressed in the Signs when he took so little pains to inform himself as to what their views were. I should be glad if the next time he discharges his *artillery* he would point out his target more definitely.

Yours as ever,
R. C. LEACHMAN.

For the Signs of the Times.

Roulett, Pa., Jan. 28, 1850.

BROTHER BEEBE:—I am almost entirely alone, surrounded with arminians; but thanks be to God I am not moved to go one step after them. No indeed! but small as I am, I am very much in their way.

I have become in body, a poor old worn out man, the dropsy is progressing on me fast, and my nerves are so much affected that it is difficult for me to write; yet I continue to discharge the business of post master, which office I have held for the last twenty years.

I hope, my brother, the Lord will long enable you to continue to publish the Signs of the times; for it contains all the preaching I have that is worth any thing to me. Old brother Hez. West, while he lived, used to visit and preach for us occasionally; but since his death we have not heard a gospel sermon preached, except, I believe brother Z. D. Pasco was here and preached some four years ago.

Your brother, I hope, and I am, certain that I am in great tribulation.

BURREL LYMAN.

For the Signs of the Times.

Winchester, Ohio, Jan. 18, 1850.

DEAR BROTHER:—I cannot help feeling sorry to hear so many of the brethren in these parts talking of stopping the Signs, and some of your subscribers in this neighborhood have talked of discontinuing them in consequence of the controversies in them, which to me are not so agreeable as I would wish; but at the same time when I reflect that perfection is not in man, nor in the productions of man, I feel like bearing with it, believing that if God intends these controversies for the good of Zion we shall see it and be satisfied, and as I have

been a subscriber from the first number, I intend to continue to take them as long as they are published if I live and keep my eye sight to read them, and can find money to pay; for there is not one number which I have read but what I have received some comfort and instruction. I have just read the first number of the eighteenth volume; the piece written by brother R. W. E. Brown, giving his reasons for leaving the camp of antichrist, almost aroused my dead faculties to life, and I cried out, this piece alone is worth the dollar for this volume.

Therefore, dear brother, I hope the great God of Israel will direct your labors as an editor as heretofore in the support of gospel truth, and in exposing to public view the works of darkness which are truly very great in this our day; and my prayer is, that the Lord will keep and preserve his saints in the bonds of peace and love, and that they may be inclined to hold you up in your labors for the good of Zion and cause of Christ.

I will now close this scribble after adding the names of those who will remit through me to you, with some new subscribers, and may the Lord bless you.—Pray for me,

Your unworthy brother,
JOSEPH TAYLOR.

EXTRACTS.

A Bank-Bill and Rag-Baby Sermon.

A Bank receives a charter and issues its bills.—These bills are not money. In and of themselves they are of no value at all. It is only as they promise money that they are valuable. After transacting its business till the charter expires, the Bank redeems its bills or promises with specie, winds up its business, and ceases to exist. The bills now become worthless and are thrown with other worthless papers under the counter, and are finally swept into the street.

Along comes a rogue who discovers the old and worthless bills that have been redeemed and thrown away, and he conceives the idea of gathering them up, and passing them off upon ignorant people for good money. He knows they have been redeemed, that the bank has closed its business and ceased to exist, and that the bills are utterly worthless, but being too lazy to work and too proud to beg, he gathers up as much of the worthless paper as he thinks will answer his purpose, and goes off to pass it to the ignorant and get a living without labor.—Then along comes an honest but very ignorant man, and gathers up what the rogue has left, believing it to be good money. He knows it was good once, for he has heard much about the bank and its soundness, but has not heard that these bills have been redeemed, and that the bank is no more, so off he goes on to circulate the money among those as ignorant as himself. Such is the religion of the present day. It consists of the bills of the Old Covenant, the wound up bank. The forms and ceremonies of the Jewish dispensation, or Old Covenant, were like the bank bills. They were not Christ, the light of men, the power of God unto salvation, any more than the bank bills were real gold, but they were the representations of Christ or the gospel, and were the promise of his coming, the same as the bills were the promise of specie. Well, the promise was redeemed; Christ came as the forms, ceremonies, types or figures promised; then of course these forms, ceremonies, &c., became like the worthless bills,—Christ whom they promised had come, the promises were fulfilled and ended by the substance, as the bank-bill promises were fulfilled and ended by the specie; the old covenant, or as Christ called it, the "old garment" or "old bottle," became as worthless as the bills, and were thrown aside; but rogues too lazy to work and too proud to beg, also honest but ignorant men that do not know that the dispensation of shadows or promises has been redeemed and ended, have gathered up these old types, forms and ceremonies, and are passing them off upon the ignorant multitudes for pure coin—even the gospel. And this is the prevailing religion of the present day.

The churches of this age come just about as near to the true church of Christ, as the old worthless cast-off bills come to the specie—just as near to the true church as the little girl with her rag-baby does to the living mother with her living child. The little girl dresses her rag-baby, nurses it, kisses it, washes it, scolds it, spans it, threatens it, and gives it sugar plums by turns, just as the living mother does her living child, but after all it is nothing but a rag-baby without life. Just so with the churches; they have rag-babies or converts of their own making, they dress them up with a profession, nurse them, scold them, kiss them, spank them, but after all they have no more of the true gospel life than the rag-baby has of animal life,—they are as destitute of gospel love, charity, purity, and holiness, as the rag-baby is of warm blood. True there are some in all the churches, honest, well-disposed people, who are deceived by the old bills, or have the lifeless rag-baby religion palmed off upon them; these being honest, will be rewarded according to the disposition of their minds. God forbid that I should hurt the oil or the wine. I feel for these little ones more than pen can express; it was more for the purpose of saving these honest little seekers from deception, than anything else, that this little craft was first launched, and I will now invite them to give up the old worthless bank-bill religion, the rag-baby-house ceremonies, and turn their attention to the monitor within that teaches what is good and what is evil in all their thoughts, words and deeds, and obey that. That is Christ, the very substance which was promised by the ceremonies of the old covenant as the specie was promised by the bank-bill; obey him, and let the old promises or ceremonies go. He is the living child; then give up the rag-baby, and receive the living instead of the lifeless, for then will your peace be as a river and righteousness as waves of the sea.—Portland Pleasure Boat.

Evils of Public Appointments for Thanksgiving.

Thanksgiving days appointed by man, and in the time and will of man, are attended with many evils—are the cause of many evils. Thankfulness is an emotion that man cannot beget; it is begotten by a higher power when man is in true submission thereunto. One may be in a proper state for this divine fountain to spring up within him, and send forth its pure waters when another is not—some are so much absorbed in selfish gains that they never experience true thankfulness.—Therefore for a man to appoint a day for rendering thanks, and to call on all others to do so, is unwarrantable presumption. Does the Governor, when he appoints such a day, pretend to be inspired so that he can look forth into futurity and see the time when the Supreme Power will cause thanks to arise in the minds of men? or is he, in his own strength, or rather weakness, calling on people to draw near to God with the lips while the heart is far from him? I repeat, no man can tell others when to give thanks unless he can look into the future, and see when they will be supplied with thanks to offer.

Another evil is, the day is a scene of gluttony with nearly all. Not only is much food wasted, but great violence is committed on the physical nature and through that on the mental, by over-eating; so that it is a day of transgression rather than thankfulness.

The appointment of such days leads thousands of weak people to leave their honest occupations and squander the time in vice. Gambling houses, grog shops and brothels are thronged more on that day than any other in the year. * * * *

Much suffering is caused to innocent creatures on such days. Live geese, turkeys, &c., are set up to be shot at by cruel or thoughtless men, and this evil alone should be sufficient to cause all good people to render thanks without a public proclamation, which is only a signal for unfeeling men to inflict needless pain on innocent and helpless creatures.

These are but a few objections to the evil practice of appointing such days, yet either of them, if duly considered, would be sufficient to cause any good man to bear his testimony against the practice, and urge its discontinuance.

Now what can be said in favor of such appointments? Why simply this, that it affords families an opportunity of meeting, and that it also gives all a day of rest. But cannot families meet, and cannot the weary rest without an appointment by the Governor?—without calling thousands from their honest occupations and plunging them headlong into vice?

Others may say that there really is more thankfulness on that day than any other, but if they analyze their feelings a little, most of them will discover that what they mistake for thankfulness is the same pleasure the glutton experiences when a good dinner is before him. The truth is, but precious few thanks would be given on such days if people had no bellies to make gods of.—Portland Pleasure Boat.

CIRCULAR LETTER.

The Brethren of the Kentucky Corresponding Meeting assembled with the Church at Licking Locust, Fleming county, Ky., on Friday, Saturday, and Lord's day, the 21, 22, and 23d September, 1849, to the Churches from whom we are Messengers, send Christian salutation:

DEAR BRETHREN:—Amidst sickness and death, that has been very prevalent the past year, and has caused us to mourn the loss of many very dear brethren, we have been permitted again to meet in correspondence. We feel that we should be very thankful to the Giver of all good gifts, for the special favors enjoyed by us. But, beloved brethren, when we look at the state of the churches with whom we are in correspondence, we have great cause to mourn our low estate. So few additions to the churches—none seem to be coming forward amongst us to proclaim salvation in the name of the Lord—the few preachers we have amongst us seem to be almost worn out, and many of our brethren have received their discharge from the war. These circumstances, call upon us to remember from whence our help must come, and should lead us to prayerfulness before God, who will be sought unto for all these things, by his Israel. When we turn our attention to the church in her state of warfare, we should despair of her success were it not for the assurance God has given in his precious word of her final triumph. She has the world, whether wearing a religious or irreligious coat, to fight against—the flesh in its wickedness to oppose, and the devil with all his snares and traps to encounter, yet the good Lord has given her great encouragement under all her trials. He tells her when experiencing manifold temptations, that it is only that she may be as gold that is tried—that this is not her home—that she has a house not made with hands, eternal in the heavens—that she is not of this world, as Christ was not of this world—that although she is in the wilderness, that her bread shall be sure, and water shall be given her, for Christ is the bread that came down from heaven, and has promised to be with her always, and that he will give water that shall be in her a well of water springing up into everlasting life—that should storms arise a man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. The Lord has promised to be with and to support his children under all trials, until it is his pleasure to remove her to her final rest. But, beloved brethren, we are much interested in attending to the instruction of the Lord under all the circumstances we may be placed. Do we feel to be ignorant? we are instructed to ask of God.—are we destitute of preaching? let us ask the Lord to send forth laborers into his service.—and, are we persecuted? pray for those who despitefully use us. In a word, let us try not only to love God, but to show our love by obeying his commandments; and let us show that we are disciples, by loving one another; and let us conquer our enemies by love. May the good Lord shed abroad his love in each of our hearts, and help each of us to live to his glory, is the prayer of your brethren in the Lord. FAREWELL!

CORRESPONDING LETTER.

The Old School Corresponding Baptists of Kentucky, now in session with the Church of Licking Locust, Fleming county, to her brethren in correspondence in Virginia, sendeth Christian love:

DEARLY BELOVED:—Although separated at a distance, and whose faces many of us have never seen, yet we have a hope we are one in Christ Jesus—for we feel almost like applying the language of Jesus, that we were strangers and you took us in, and poured the oil of salvation into our drooping spirits, and we are confident that if we are of the family of Christ, that you will hear it said, "inasmuch as you have done it unto one of these my little ones, you have done it unto me."

We are weak in numbers, but strong in faith that God can and will, in his own good time, add to his church such as shall be saved. We are truly travelers.

ing through the furnace of affliction, not only tried by the world, the flesh and the devil, but the popular religionists of the day. Yet, be the afflictions what they may, we desire to bear them with Christian fortitude, it being a part of our legacy in this life for inspiration says, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. They are also to come up out of great tribulations and wash their robes, and make them white in the blood of the Lamb. Therefore none of these things move us, only serve to confirm us that we are in the Apostolic paths. For, says an Apostle, if ye be without chastisement whereof all are partakers, then are ye bastards and not sons. Now, no chastening of the Lord seemeth joyous for the present, but rather grievous, yet it afterwards yieldeth the peaceable fruits of righteousness to them that are exercised thereby. And now, dear brethren, before bidding you farewell for the present, we would remind you of what many of you have already heard, we mean the death of our aged and esteemed brother Elder John Debell, whose usefulness is greatly missed. The minutes of our meeting of last year came to hand, and we were greatly in hopes that some of your preaching brethren would have met us at our present meeting. Our messengers would have been with you, had it not been for the indisposition of brother Campbell. His health is rapidly declining and we know not how soon the Lord may remove his labors from us.

FAREWELL! May the Lord sustain you, and give you hearts to visit us in our lonely estate.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1850.

Tallahassee, Florida, December 27, 1849.

DEAR BROTHER:—I, with several of the brethren here, would like to have your views on the 16th chapter of Luke, and particularly the 9th verse; which reads thus, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." It seems that Christ is here speaking to his followers, and why he should advise them to make to themselves friends of the unrighteous mammon I should like to know, and what is meant by their everlasting habitations. I do not wish to trouble you, but if when you are entirely at leisure you will give us your opinion upon it, you will much oblige.

Your unworthy brother,

WILLIAM FISHER.

REPLY.—We do not profess to have any very special light on this parable; but we have thought that one of two things were intended.

First. This parable being spoken to the disciples in connection with the parable of the Prodigal son, which our Lord had just spoken to the Pharisees and scribes, may have been designed to admonish them that the Jewish dispensation was about closed, and shortly they should be utterly broken up and scattered abroad among the Gentile nations, and that it would be wise in them as Jews, according to the flesh, to rather cultivate a greater degree of friendship with the Gentiles—that when Jerusalem should be destroyed, and all the people of Israel driven forth to the four winds of heaven, the Gentiles should give them in return a more hospitable reception.

The Jews nationally had, like the steward, wasted the Lord's goods; they had desecrated the ordinances, and made void the commandments of God, by their own traditions. They had one who accused them to their Lord; it was even Moses in whom they trusted; and now they were called to a solemn reckoning & informed that they were to be removed from their stewardship: or, according to another similitude, the vineyard was about to be taken from them and let out to others who would render to the Lord the fruits of it. They were to be driven out and utterly dispersed abroad among the Gentiles. Now as they

were so soon to be cast upon the hospitality of the Gentiles, was not this parable calculated to suggest that, instead of exacting circumcision, and a strict adherence to the laws of Moses, and the traditions of the fathers, as a condition of eating with them, it would be more wise, to take the bill, and write fifty, or four score. It will be recollected that both these parables were occasioned by a murmuring which arose on account of our Lord's receiving sinners and eating with them. The Jews had long held the Samaritans as sinners, because they had departed from the House of David, and from the temple worship of Jerusalem, and those who continued to worship, held them as their Lord's debtors on this account; but now it was announced that, neither in Jerusalem nor in the mountain of Samaria; but the time was coming, and had come, in which the true worshippers should worship in spirit and in truth. While as Jews they were Steward of the house; they exacted the full account; but the ceremonial economy was now closing, and they were to provide for a home when their house should become desolate. Or

Secondly. We have thought the parable might be applied thus:—From the peculiar state of things, all who at that day openly avowed themselves the disciples of Christ, were cast out of the synagogue; they were accused of wasting the admonitions of Moses' law, and departing from his ordinances, &c., on which account they were subjected to severe persecution; they were out-laws, their property was confiscated, and they were driven away in poverty and wretchedness. Now, although they were children of light in regard to spiritual understanding, being taught of God; yet in regard to temporal things, the children of this world had generally outwitted them. If this view of the parable be correct, we may understand the instruction given them to make friends of the mammon of unrighteousness, (or richer which is the idol of the unrighteous,) to imply that while in the possession of their worldly substance, and knowing that they should soon be deprived of it; that they should do as our Lord directed the rich man, "Go sell all that thou hast and give to the poor, and come and take the cross, and follow me," &c. The principle implied in this view was certainly afterwards acted on, when the disciples sold their real estate, and laid the money at the apostles' feet, and they had all things common.

The worldly substance or property of men, is what is generally understood to be the mammon of unrighteousness; and although God's children are generally poor, in respect to the possession of much of it, yet they have some; and they are required to so use as not to abuse it. They are not to make an idol of it, by covetousness, or by trusting in it; nor are they to overlook the mercy and goodness of God, in making them the possessors of it. Make friends of it, give of it to the needy, the destitute and the poor, that when thou art poor, needy and destitute, others may act on the same principle towards thee. That when ye fail. We have shown that the Jews were to fail, when broken up in their national character, and that the converted Israelites, were to fail, when driven by persecution from their houses and homes into distant and strange places, &c. The Jews have thus failed, and have been received into the everlasting (not eternal) habitation of the Gentile nations. The Jewish converts did fail, when their possessions were confiscated, and they were received into the everlasting habitation of their brethren, to partake of their hospi-

talities. And the maxim holds good even in the present day; those who have property should impart generously to relieve the poor saints, and when they become poor, share the bounty of their brethren in like manner.

January 17, 1850.

BROTHER BEEBE:—I am sorry to inform you that several of our friends in this vicinity decline continuing to take the "Signs"—and consequently several will return their paper (the first number of the new volume) by mail.

The controversy carried on through the Signs during the latter part of the past year has caused much dissatisfaction among your subscribers—and some complaint has grown out of your not publishing articles and queries for others, and from present appearances I do not know whether I shall be able to induce any of those for whom I forwarded subscriptions last year to continue, but I feel inclined myself to continue another year and do what I can to get others to take the Signs this year, but I am afraid that I shall not be able to accomplish much.

We have taken the liberty to extract the above from a private letter of one of our valued agents, in order to show up some of the *Signs of the Times*, which could not be so well illustrated in any other way. As a general thing those who are complaining the most bitterly of controversy, and blaming us the most for a lack of perfect harmony, are those who would themselves involve us in the most vexing and interminable controversies by their queries and injudicious articles against controversy. If as the publisher and editor of a religious paper we are to be held responsible for all the acrimonious feelings produced by articles which appear in our columns, we must insist on being allowed to decline the publication of such queries and articles as, in our judgement will gender strife and unprofitable contention.

We have been in the field and engaged in combat with the common enemy of the Old School Baptists for many years; our position has exposed us to the most virulent assaults from abroad; but all the persecution and abuse we have ever been subjected to from the sons of Hagar, are light and trifling compared with the frowns of brethren. We wish not to complain.—It is the privilege of all our subscribers, who are not suited with our paper to decline taking it.

It is our design, as the Lord may give ability to make our paper deserve the patronage of the Old School Baptists, and edifying to those scattered children of our heavenly Father, and if our labors may result in comfort and encouragement to the poor, afflicted, weak, and humble lambs of the flock, we will feel amply remunerated for our toils and reproaches.

THE EMPIRE STATE.

Some months since we copied into the Signs the proposals for publishing a Literary Journal at this office under the above title; by Otis Carmichael Esq. Since the issuing of his prospectus his health has been too delicate to warrant his undertaking the sole management of such a Journal.

Having relinquished the idea of publishing the *Empire State*, he has connected himself as associate Editor with the "Banner of Liberty," published in this Village by G. J. Beebe.

Those who have forwarded their names as subscribers to the *Empire State*, will be supplied with the Banner, and such of them as do not choose to take the Banner instead of the *Empire State*, will write their name, and the name of their Post Office, and State on the margin, and return it, and the few who have paid in advance for the *Empire State*, can receive for the same, the Banner of Liberty, or the Signs, or their money will be returned to them by Mail, as they may direct.

THE BANNER OF LIBERTY.

This is a semi-monthly paper, published in this village, by G. J. Beebe, and edited hereafter by G. J. Beebe, and Otis Carmichael, devoted to the civil, social and religious rights of mankind, vigorously opposing and exposing the schemes, of priestcraft, Church and Statecraft, and all other crafts which have a tendency to subvert, or infringe the inalienable rights of mankind. The Banner, we trust, is destined to exert a powerful influence, in rebuking the madness of the times, and in the dissemination of correct sentiments.

DESTRUCTION OF A CHURCH BY THE WIND. About three o'clock on Saturday afternoon, the new Presbyterian church, in progress of erection, at the corner of Third and Redwood streets, under the superintendence of the Rev. Mr. Owens, the pastor of the congregation, was almost entirely prostrated by the wind, leaving only the buttresses at the four corners standing. The walls were almost complete, and would have been roofed over in a few days. The loss will be \$1,000, which will fall upon the congregation.—*Phil. Ledger*, 24th ult.

ANOTHER FALL OF PLASTERING IN A CHURCH.—On Christmas Eve, just as the preacher commenced speaking in the Episcopal church at Honesdale, Pa., a large circle or scroll of plastering, four feet in diameter, fell with a crash equal to thunder down to the floor, a distance of about twenty feet. It was miraculous that no lives were lost, as the church was literally crowded in every place, except exactly where it fell—directly in front of the pulpit. The minister made some very impressive remarks, and then proceeded with his sermon.

REMARKS.—On reading the above paragraphs, recording the catastrophe which happened to the two churches in Pennsylvania, we were led to draw a contrast between the security of the church of God, and those churches which are built by the hands of men; the former is the workmanship of God, built upon the Rock, and the gates of hell shall not prevail against it. The latter was "in progress of erection, under the superintendence of" a poor finite creature of earth, who is designated from other worms, as "the Rev. Mr. Owens." The former is protected against all the winds of doctrine which abound, as well as from the thunderbolts launched from the clouds without water of which the apostle speaks, which are driven by the winds, and unto whom is reserved the mists of darkness for ever. But the other without foundation in Christ, is built upon the sand; and when the winds blow and the storms beat, &c., the house falls for the want of a better foundation.

Copy of an inscription over the front entrance of "Trinity church," New York city.

"Trinity church was founded in the year 1696, enlarged and beautified in 1737, and entirely destroyed in the great conflagration of the city, September 21, A. D. 1776."

The Old School Baptist church, as founded on Christ, was organized at Jerusalem on the day of Pentecost, in the year of our Lord 33, and being from the beginning "the perfection of beauty," has at no subsequent age been improved in beauty; from age to age she has encountered the wrath of earth and hell; but the gates of hell cannot prevail against her. She has been much in the fire, but the fire cannot kindle on her, like the "bush" she cannot be consumed, because God is in her midst. No winds nor raging elements can prostrate her, for she is invincible.

O, ye builders, who reject the foundation which God has laid in Zion—while one builds the wall and another daubs it with untempered mortar—hear ye the word of the Lord, &c.

We have received a letter, dated and mailed at Ashville, Ohio, enclosing \$5, with directions to apply part of the amount to the "Banner of Liberty," Rushton's Letters, the Everlasting Task for Arminians, one copy of the Arminian Skeleton, and the ballance to the Signs of the Times. But as the letter bears no signature, and as we have a number of subscribers at Ashville Post Office, Ohio, we must wait for farther orders, before we can apply the money. Mean time we must inform our unknown friend that we have none of Huntington's Arminian Skeletons on hand, nor do we know where to procure them.

OLD SCHOOL MEETING.

The Thompsonstown Baptist church, have appointed an Old School Meeting, to be held with them on Wednesday and Thursday, the 27th and 28th of this present month, at the Crane School House, about 3 miles north of Monticello, and in the neighborhood of Dea. Miner Benedict. Brethren and sisters of our order, especially ministers, are affectionately invited to attend.

Meeting to commence on each day at 10 o'clock A. M.

Miscellaneous.

Explosion, Fire, and Deplorable Loss of Life.

This city [New York,] was on Monday the scene of a most appalling visitation. The boiler which supplied the motive power for the extensive machine and press-making establishment of A. B. Taylor & Co., on Hague street, between Pearl and Cliff, adjoining Hull & Son's Soap Factory, exploded at twenty-five minutes before eight o'clock on Monday morning, the 4th inst., with most disastrous effects. The entire building, which was of brick, and seven stories high was instantly razed to its foundation, burying in the ruins a large number of the workmen, many of whom were killed outright. So violent was the explosion, that the windows of the adjacent dwellings were demolished, and doors burst in, though firmly bolted and locked. The end wall of Messrs. Hull & Son's factory, though of unusual thickness, was considerably shattered, the stone sills of two or three of the windows being thrown from their places into the streets. The floors of the buildings on either side of the one in which the explosion took place, were also perceptibly raised. The concussion was distinctly felt over a circuit of half a mile—resembling an earthquake in the sensation produced.

The loss of life was truly deplorable. The mutilated remains of the unfortunate workmen, still quivering with life, were promiscuously strewn among the ruins of the building, while the bodies of others were crushed between the falling floors or impaled by the shattered timbers. One of the most prominent spectacles that caught the eye was that of a man who had attempted to escape by flight, but who, just as he was making his exit, was caught by the neck between the ends of two timbers and instantly killed. With the blood gushing from his nostrils, and the clothing stripped from his frozen limbs, he presented a most sickening sight. But his case was less calculated to excite the commiseration of the beholder than that of those who were simply confined within the ruins and had but to await the approach of the flames to meet death in a more revolting form without the possibility of relief. Such, doubtless, was the fate of many; for but a short time elapsed between the prostration of the building and the time when the flames broke out from its ruins. The groans of the sufferers, some of whom could be distinctly seen, were truly agonizing.

The quantity of rubbish and brick which covered them (the walls having fallen into the interior of the building,) was so great, that the task of removing it seemed hopeless. Numbers of the firemen, however, plied themselves with energy, and effected the rescue of several individuals. In the meantime, a consultation was held by the Mayor with the Chief of Police; and under the authority of the latter, some 100 men were brought up from the wharves and set to work.

The conflict between the fire and water was absolutely appalling. The poor victims were

heard, now crying to the firemen to throw on water to counteract the growing heat, now to desist, to save them from being deluged and drowned.

The case of one young lad, in particular, excited peculiar sympathy. He was in the basement of the building. Heavy timbers intervened between him and those who would effect his release, while a huge pile of lumber and rubbish was over his head, in which the flames raged fiercely. If the water was withheld, the fire advanced. If it was thrown on, the unfortunate boy was exposed to be scalded to death by the water which streamed in upon him from above, or to perish from cold. And thus was the war of the elements contested. The boy encouraged the firemen to continue their efforts, and also encouraged those who were confined around him, to keep up their spirits. This he continued to do till he reported that he was the only survivor.

It was noticeable, that of those who occupied the upper part of the building, a far less proportion were saved than of those who were below. In the first instance, they appear to have been crushed between the floors, while in the latter, the beams frequently so caught as to form arches which seemed to support the superincumbent mass, and protect those who happened to be under them from its weight.

Besides Mr. Taylor, the building was occupied by St. John, Burr & Co., hat-body manufacturers. The former had fifty-seven men in their employment, and about the same number were employed by the latter. Of the whole number not more than forty can be accounted for, but it is probable that some of those now missing will yet come to light, though it might well be considered a moral impossibility for many to escape from such an instantaneous and overwhelming wreck.

The number of persons in the building at the time of the explosion has been estimated to be about eighty. At the time of our going to press only 37 have been extricated; about one-third of whom were alive.

The cause of the explosion cannot be accounted for. Its violence seems in itself internal evidence of the strength of the boiler. The valves of the same were so arranged, that it was apparently impossible to put on more than a given quantity of steam. The engineer, Mr. Crissy, was skillful and experienced in his profession, having discharged his duties in that capacity for seven years. Therefore statements that have been made to the contrary are incorrect.—*Journal of Commerce.*

A Miscellaneous Religion.

One of the New York papers we receive in exchange, gives a list of the number of houses of worship, in that great and growing city.—The Episcopalians, have 41, and are the greatest in number. Next to them is the Methodist denomination, who have 34. The Presbyterians have 33. The Baptists have 26. The last item is, "Miscellaneous 12."

We thought we had all sorts of Churches and Religions, out in these parts, but we never before heard of a *Miscellaneous Religion*. A travelling minister, preaching on his own hook, who passed through East Tennessee, about twelve months ago, and stated by way of introduction to his sermon, that he "believed a little of everything and not much of nothing," must have been a member of one of the New York *miscellaneous churches*! [Exchange.]

Thus is life.—If we die to-day the birds will sing as sweetly, and the sun shine as pleasantly to-morrow. Business will not be suspended for a moment, and the great mass will not bestow a thought to our memories. "Is he dead?" will be the solemn inquiry of a few, as they pass to their pleasure or their work. But no one will miss us except our immediate connexions, and in a short time they even will forget us, and laugh as merrily as when we sat beside them.

Thus shall we all, now active in life, pass away. Our children crowd close behind us, and they will soon be gone. In a few years not a living being can say, I remember him. We did business in another age, and our companions have long since slumbered in the tomb. Thus is life. How rapidly it passes! O, blessed are they who are held in everlasting remembrance.

OBITUARY.

DIED, at our residence in this village at 11½ o'clock on the evening of Sunday the 27th ult. SARAH ELIZABETH, daughter of Gilbert and Phebe Ann Beebe, aged 9 years and 4 months.

It is truly painful to part with those we love.—When the dear objects of our affection are rudely torn from our fond embrace, and their beauty and loveliness withered in death—when the strong cords which have bound them to our throbbing hearts are broken asunder, and we are suddenly called to lay them away into the bosom of our mother earth, to slumber there until the voice of the arch angel and trump of God shall call them forth—how hard it is for us, while nature struggles to retain them, to say, "Father, thy will be done." Yet such has been our lot since issuing the preceding number of our paper. Our little daughter was a picture of health, beauty and loveliness until August last, when she had an attack of Cholera, from which she appeared to recover, but shortly afterwards began to droop and sink down, without any very perceptible cause. She continued to decline gradually until her summons came. On Sunday evening, after we returned from meeting, she seemed as bright and active as she had for several weeks; she observed and remarked on the bright shining moon, and the beauty of the evening as seen from her window—spoke of feeling well, and fell into a gentle sleep at about 10 o'clock, and in about an hour and a half, awoke struggling to cough and raise, and asked her mother in whose arms she had been sleeping, to call pa! In an instant we were at her side, and found the blood flowing from her mouth. She had ruptured some large blood vessel, and was suffocated by the blood. The struggle was but for a moment, in which she said, "I can't talk!" and her spirit took its flight.

But the trial of that moment we will not attempt to describe. Although we were conscious that she could not tarry with us long, yet we were not prepared for the trying scene. We feel—deeply do we feel that we are stricken and afflicted, but still we desire to "Be still and know that the Lord is God," and although his ways are in the great deep, we pray for grace to enable us to say with Eli of old, "It is the Lord! Let him do unto us as seemeth him good."

Butler Co., Ohio, Dec. 10, 1849.

BROTHER BEEBE:—Please publish in the *Signs of the Times*, the following obituary notice of our much esteemed sister, MARY ELLIOTT, who departed this life on the 1st day of September, 1849, aged 36 years, one month and 10 days.

Sister Elliott was the daughter of our worthy brother, Joseph Taylor, of Winchester, Ohio, and united with Elk Creek church by experience and baptism in the year 1827; and in 1846 removed her membership, by letter, to the church located here; consequently, during the last three years of her pilgrimage, I had some opportunity of becoming acquainted with her christian character, both as to faith and practice; I therefore take pleasure in speaking concerning her general deportment as good and unexceptionable. She uniformly appeared cheerful, pleasant, and agreeable in her disposition, of one temper, and always met her brethren and sisters with a pleasant smile, when taking them by the hand—indeed she always manifested a warm heart and christian attachment to the children of God, as well as an unshaken confidence in the purity of the doctrine which she professed to believe as an Old School Baptist, having no disposition to compromise with error, or give any countenance to Arminians for the sake of popularity. And although she was frequently deprived of social intercourse with religious society, in consequence of her peculiar situation, her husband, Major Elliott, leading a public life, (first as sheriff of this county, and lastly as keeper of the principal hotel in this place,) which, together with the cares of a large family of small children, deprived sister Elliott of many christian privileges, often enjoyed by others more favorably situated; nevertheless, whatever may have been her tribulations, deep afflictions, or secret trials of any kind whatsoever, she seemed to possess the happy faculty of carrying them in her own bosom unexposed; always presenting a cheerful countenance. Christ and his cross was all her theme, and only in the merits of his atoning blood could she hope for salvation. I was not at her bedside when

she left her earthly tabernacle and went up, but am told she was perfectly calm, happy, and resigned, expressing her hope as well founded in her Savior Jesus, the dear Redeemer, when finally she bid adieu to her husband, and children, and relatives and friends not a few, and closing her eyes, fell asleep in Jesus.

I. T. SAUNDERS.

I will also mention that during the past year, the good Lord has seen fit to take home, three others, from among the little flock to which I belong, viz:

Old brother ELIJAH LONGFELLOW, who was an orderly walking consistent Old Fashioned Regular Baptist, and made profession of religion perhaps 50 years ago, at least it seems so to me for I was but a little boy, when the old saint was a member of Elk Creek Church, but in the absence of dates I cannot give the particulars.

Also, sister MARY SIMMERMAN, who united with us by experience and baptism, and had made profession of her faith in Jesus but a few years, when he was called home, to enjoy the immediate presence of him whom her soul loved, and in whom she confided her eternal all. Sister Simmerman left a worthy companion, several children grown up, and many relatives and friends to feel their great loss, which indeed was her gain.

Also, PHEBE LOUTHAN, wife of George Louthan, who, you doubtless recollect, were members with us when you visited our church. She died also, about the 12th of July last, but prior to her decease, in January last, she and her husband left us all of a sudden, and united with the New School Missionary Baptists in this place, however, the christianity of Mrs. Louthan is not questioned by any here that knew her best, whatever might have led her off into error, or among the arminians.

I. T. S.

BROTHER BEEBE:—I desire for the information of the numerous friends and relatives scattered in various parts of New Jersey and elsewhere, that you would publish the death of our highly esteemed brother, Dr. SQUIRE LITTELL, who departed this life on the 12th day of November last. He rode to town in company with his wife on the same day, on a visit to my house, and before going home he went on some business in the country and returned, and he and his wife returned home in the afternoon apparently in as good health as usual for him; and at supper, eating with as good an appetite as common for him, he was suddenly taken with a pain and cramp in his neck, and in a few minutes he appeared to be senseless and speechless, but partially revived up, and recovered his senses and requested them to send for me. I soon got there with a doctor; he yet had his senses when I entered the room, and said, "Oh Joseph, I am now going; the time has come!" But in a few minutes he lost his speech and died. He only lived about two hours from the time he was taken at the table. He had talked more on the subject of death that day than he was ever heard to do. He appeared to be ready and submissive to the will of the Lord, for he even at this advanced age could only say that if saved it would be by sovereign grace alone.

JOSEPH TAYLOR.

Oliver, N. Y., Jan. 9, 1850.

Departed this life, on the 28th day of Oct. last, MRS. SARAH WINCHEL, wife of Dea. Peter Winchel, of this town, aged 73 years and 10 months.

The deceased was among the first settlers of this vicinity, and has been regarded as a mother, by those who came in to settle afterwards, while the country was new, and the people generally poor.—She was kind, amiable, and affectionate in her disposition, and loved and respected by all that knew her. She has lived to see a numerous connection, amounting to more than two hundred, who are now living, and the greater part of them in this town. She has left a deeply afflicted husband to mourn the loss of the companion of his youth, and to feel his present lonely condition; but he mourns not as those who have no hope. She has left four sons, and three daughters, who in this dispersion feel the loss of a kind mother. She lived to see

forty-one grand children, two of whom are not; and fourteen great grand children, two of whom are not. But our loss is unquestionably her gain.

She was baptized on profession of her faith in Jesus Christ, in February, 1799, and united with the church which was constituted the same year.— Since that time she has experienced many trials and passed through much tribulation in the church of which she was a member, the church having been repeatedly divided. Yet notwithstanding her tossings to and fro, her hope in God has continued steadfast and her life and walk have been circumspect and exemplary. Her general deportment made visible the power of vital religion, and she was never among the number of those who forsake the assembling of themselves for the public worship of God; her seat in the house of God was always filled until about four weeks before her death. She was taken ill on Saturday evening; on the same day she had performed more labor than, in the same time, she had done before during the past summer, and got through with it earlier in the evening than usual. Having finished the unusual toil of the day, she remarked that she thought that her work was done—that she should do no more; and on the same night she was taken sick, and in two weeks from that day she fell asleep in Jesus. She was remarkably patient through her illness, though distressed with racking pain. She remarked to me one day, that many had been her troubles and trials; but that they were almost over, and she said that the One she had trusted in would convey her through to the end of this mortal life and she thought that the last trial would be the most easy of all.— She seemed to long to go home and be with Christ, which is far better. She often remarked, "I am here yet!" still she seemed patient, and willing to wait the Lord's appointed time. She was graciously sustained until her summons came, and then she fell asleep in Jesus without a struggle or a groan.— Truly we can say, "Blessed are the dead that die in the Lord." A funeral sermon was preached on the occasion by Eld. P. C. Brome.

Your brother and companion in tribulation,

JACOB WINCHEL, JR.

DIED, at his late residence on Big Capon, Hampshire county, Va., on the first day of December last, DEACON ROBERT PUGH, aged about 80 years. He was a member and deacon of the Old School Baptist church of Big Capon. He was highly esteemed as a worthy member, and a very constant attendant of the meetings of the church. He has left a widow and children to mourn their loss; but they mourn not as those who have no hope; for we hope that our loss is his gain. As a citizen, he was respected, as a neighbor, peaceable and friendly and as a husband and parent, kind, constant and affectionate.

A. SIMMONS.

DIED, at New Vernon, on Thursday the 31st ult., after a protracted illness, Mrs. ELIZA, wife of William L. Reeve, aged about 80 years.

POETRY.

Pray for all.

Go to thy couch, expecting
Pleasant dreams and rest from care,
Upwards first thy thoughts directing,
For thy brother breathe a prayer.
With thy loved ones gathered round thee,
In a pleasant home, thine own,
Thanking Him who thus has bound thee,
Pray for him whose heart is lone;
For the noble and true-hearted,
Kindling light where all is dim,
Self-exiled and kindred parted—
Breathe an earnest prayer for him.
Pray for him the night-watch keeping,
On the dark, broad, solemn sea;
For the worn and wearied sleeping,
Where distress and dangers be.
For the suffering, poor, neglected—
For the frail, who guideless stray,—
For the reason-reft, rejected,
Agonized and raving,—pray.
For the wretch in bondage moaning,
Right-robbed, scourged per chance, and seamed
Hopeless toiling, sighing, groaning,
Ridiculed and light esteemed;
For the outward, evil minded,
For the outcast sinner gray,
Conscience seared, and shunned and blinded—
Never cease for him to pray.
For the lip-sealed convict, wearing
Slowly, with remorse away,
Mem'ry haunted, stung, despairing,
Justly so,—forever pray.
For the doomed, with pain and sorrow,
Wrestling till the stars are set,
Watching, longing for the morrow,
That may bring him but regret;

For the death-appointed, dying,
Fainting, failing, day by day;
On the narrow isthmus lying,
Waiting tide, to pass away—
When the dearest loved must leave him,
When alone he treads the wave,
Pray the blessed hand receive him,
Which did sinking Peter save.
Action with thy prayer connecting,
Succor such as sink or fall;
Going to thy couch expecting
Pleasant dreams, still pray for all.

MARGARET McNARY.

OLD SCHOOL MEETING.

Westmoreland, Dec. 24, 1849.

BROTHER BEEBE.—The Old School Baptist church in Westmoreland, Oneida County, N. Y., have appointed a meeting to commence on Friday the 22d day of February, 1850, and will close on the following Sunday evening. We invite all of our Old School brethren who can conveniently meet with us, and especially brethren in the ministry.

Yours in love, JAMES BICKNELL.

NOTICES.

ELDER CHRISTOPHER SUYDAM's post office address is Pennington, Mercer county, N. J., instead of Lambertsville, as heretofore.

RUSHTON'S LETTERS.

Are now ready, and we have mailed them to those who have favored us with their orders.

The Everlasting Task for Arminians are now ready for binding, and will be forwarded by mail to those who have ordered, or may order them, in a few days.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .8
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs, should also state distinctly the post office address of the papers ordered.

MARRIED.

At Bloomingburg on Sunday evening, the 20th ult., by Elder G. Beebe, ELDER REED BURRITT of Burdett, Tompkins county, N. Y., to Mrs ANIGAIL BAILEY of the former place.

In Mooreland, by Elder Wm. Sharp, Mr. JACOB STAGNOR to Miss MARY ERVINE, both of Northampton, Pa.

In Mooreland, Nov. 22d, by the same, Mr. THOMAS H. HART of Northampton, to Miss RACHEL C. FETTER of Mooreland.

In Mooreland, Dec. 18th by the same, Mr. CHRISTOPHER KREWSON to Miss JANE BILLINGTON, both of Southampton.

In Mooreland on the same evening, by the same, Mr. EDMUND R. CRAVEN, of Northampton, to Miss AMY M. FETTER, of Mooreland.

In Northampton, Dec. 5th by the same, Mr. AMOS C. HARVEY, of Lycoming county, Pa., to Miss SARAH T. SEBON, of Northampton.

In Bensalem, Dec. 18th by the same, Mr. DAVID B. COLEMAN, to Miss JANE MARTINDALE, both of Bensalem.

At Davisville, on the 22 of December, by the same, Mr. HENRY HAGERMAN, to Miss ELIZA ANN YERKES, all of Southampton.

In Mooreland, January 8d, by the same, Mr. JOSEPH H. BUTTERFOSS, to Miss RUTH H. LAKE, both of Delaware township, Hunterdon county, N. J.

November 21st, by Elder C. Suydam, Mr. RICHARD H. WILSON, to Miss JANE HOLCOMB, both of West Amwell, Mercer Co., N. J.

January 2d, by the same, Mr. PETER J. BOGERT, of Trenton, to Miss ELIZABETH EDGE, of Harborton, N. J.

At Vernon, N. J. on Tuesday January 1st, by Eld. P. Hartwell, Mr. ANDREW DATER of Warwick, to Miss ELIZABETH SAIR, of Vernon.

At Warwick, on Saturday, January 19th, by the same, Mr. GEORGE W. TENNEY, of Sugar Loaf, to Miss CHRISTIAN PATTERSON, of Warwick.

RECEIPTS.

NEW YORK.—Wm. Carpenter Esq. \$1; Reuben Harding 1; Eld. P. Hartwell 3; I. Lyman 1; Malcolm Johnson (to Dec. 1850.) 2; Eld. James Manser 2; J. Brimmer 1; I. Hill 1; Mrs. H. Kinne 1; Mrs. W. Peck 1; Wm. Finn 1; C. P. Hunt 1; John Storms 4.25; J. B. Drummond 3; Col. T. Godfrey 1; Mrs. F. Roberts 1; John Grout 1; Eld. K. Holister 1; J. Elston 1; Dea. J. Bassett 1; Daniel Harris 5; George A. Chamberlain 1; Jacob Winchel Jr. 8; O. Butts 1; Col. H. R. Cadwell 1; John S. Clark 1; Tho. Hopkins 2; I. Caulkins 1; Mrs. Mary Carrick 1; J. B. Carey 1; Eld. R. Burritt, (for R. Terry 1; A. B. Dickerman 1.33; E. Manning 1; A. Swick 1; A. Elliott 1; James Culbert 1; Wm. Ayers 1;) 7.33; Jas. Manser Sr. 1; Col. W. Patterson 2; John Gilmore (for B. Horton and H. Carleugh) 2; Hiram Nichols 1; Wm. Goff 2; Maria Hatt 1; Wm. W. Conklin 1; Eld. E. Crocker 1; H. J. Burroughs 1; T. Knapp 3; B. Tutill 1; Joel Hoyt for A. L. Kirk 1; Wm. H. Carpenter 2.50; Eld. Tho. Hill 4; John Axford 4. \$56 08

GEORGIA.—Eld. R. W. E. Brown, (for Wm. A. Davis, Wm. C. Greene, Jesse Dobbs, Dea. J. P. Greene, Thomas H. Moore Esq. \$1 each) 5; Eld. J. Horeley 3; D. W. Patman 10; J. A. Kendrick, P. M. 3; Geo. Leever 7; Tho. Davis 2; J. M. Holley 2; Eld. J. Colley 2. \$4 00

ALABAMA.—M. Thompson 1; W. B. Hammock 1; J. Brown for Wm. S. Norris 2; W. Lawson 2; Tho. Long 1; Ira Britt (in full to Sept. 1, 1850.) 1; Eld. B. Lloyd 4; Eld. W. M. Mitchell 2. \$14 00

VIRGINIA.—John Triplett 6; Eld. S. Trott 10; Eld. R. C. Leachman 2; M. P. Lee Esq. 3; Eld. Wm. Marvin 2; Philip McInturf (for E. H. Berry, H. Rose, M. Urner, Jona. McInturf and S. McInturf) 5; A. Simmons 2; A. L. Gardner 5; S. VanCleave 2; Eld. J. G. Woodfin 4; D. B. Musgrove 2. \$43 00

OHIO.—Wm. Dillon 1; J. Pontius 1; Eld. S. Williams 2; John Wilson Esq. 2; Ira Sutton 1; D. L. DeGolyer Esq. 1; E. Smith P. M. for E. Thuston 1; Joseph Humphrey 5; L. A. Stevens 1; J. Peters 2; Tho. Fenner 2; D. Drumm 1.63; J. R. Griffin 1; Eld. L. Southard 4; John Smith 1; J. B. Ogden for J. C. Page 1; E. Sperry 1; J. Sailor 1; S. G. Dowdell 1. \$80 68

INDIANA.—T. D. Clarkson 3; J. Brandon 2; Geo. Calvert 1; J. Brandenburg 2; W. Spiller 5. \$13 00

ILLINOIS.—Eld. Tho. Threlkeld 1; Elder D. Tonnehill 5; Geo. Cadwell 1; Mrs. S. D. Ferguson 2; Eld. T. Threlkeld for J. Ellis 2.50; C. West 2. \$13 50

KENTUCKY.—Eld. T. P. Dudley 18; Eld. Jas. W. Dudley 8; Jas. Kidwell 1; M. Arrowsmith 1; Sarah Magill 1; Eld. George Marshall 4; S. Goodwin 1; John Phillips 1.50; S. Gains 1; Jas. M. Kennon 2; Eliza Courtney 1; Wm. G. Eads 1. \$40 50

TENNESSEE.—Jas. B. Bostic 5; E. Moreland 3; Eld. P. Culp 1. \$9 00

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DELAWARE.—Mrs. Mary Riley 1; Mrs. M. Walker 1; Eld. L. A. Hall 2. \$4 00

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C. Rouse, Fla 1; Eld. J. Taylor La 1; P. H. Wright, Texas 1; Eld. Blount Cooper, N. C. 10; Rowland Wilkinson 4; D. Douglass, Wis 1; F. Griswold, Ct 2; A. Mackintosh, D. C. 6; E. K. Bunnell, Ct 1. \$27 00

* Also remittance of Mrs Foreman of last year received.

For Rushton's Letters, and Everlasting Task.

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OHIO.—D. Drumm .87; Elder L. Southard 1; E. Sperry 1; J. Humphrey 1; Geo. Richards 1; William Dillon 1; E. B. Buckles .25. \$5 62

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Mrs. H. Tennell, Mi .31; Elder J. Horeley, Ga .50; Eld. L. A. Hall, Del 1; E. K. Bunnell, Ct 1; D. T. Clarkson, Ia 1. \$3 81

Total,

\$390 88

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Elder Blount Cooper, Tarboro' N. C.
J. C. Wilkinson, Amite Co. La.
David Long, Montgomery Co. Ia.

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WISCONSIN. Elders, J. D. Wilcox, Titus Bishop and brother Ezer Livingston.

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

GILBERT BEEBE,

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

All 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. XVIII.

MIDDLETOWN, N. Y., FEBRUARY 15, 1850.

NO. 4.

POETRY.

For the Signs of the Times.

The Grace of God.

*To the praise of the glory of his grace."—Eph. i. 6.

How precious in my eyes
The grace of God appears;
Jesus the Savior dies
For all whose sins he bears;
The Surety now must bear the smart
For those engrav'd upon his heart.
The glory of this grace
My soul is made to see;
For with the ransom'd race
There's found a place for me;
This is an act of love divine,
To save a guilty soul like mine.
A stranger to the Lord,
A rebel base and vile;
Unclean in thought and word,
From head to foot defil'd;
The downward road I ran apace,
Till made alive and call'd by grace.
O'erwhelm'd with sin and guilt
And by myself abhor'd;
The wrath of God I felt
When quicken'd by his word;
'Twas matchless grace did then appear
And gently quell'd my rising fear.
To Calvary's sacred cross
I turn'd my weeping eyes;
I fell, a sinner lost,
Till Jesus bid me rise;
'Twas then the grace of God did shine
With rays all glorious and divine.
How precious to my soul
Was Christ's atoning blood;
It made my spirit whole
When plung'd beneath its flood;
Its power and sweetness none can know,
But those who're made to feel it too.
But since that glorious hour
How often I have found
Its cleansing, healing power
And God's unchanging love;
Free-grace alone made me a son,
And grace will end the work begun.
No room have I to boast
That I in Christ believed;
My soul had sure been lost
But for rich grace receiv'd;
A sinner sav'd, shall be my cry,
But Lord I cannot answer why.
That God should freely love
A guilty wretch like me,
Will surely serve to prove
Salvation must be free;
All other notes must now give place,
To matchless, free, abounding grace.

JAMES MANSEY, JR.

Ramapo, N. Y., Dec. 31, 1849.

This is not thy Rest.

*Arise and depart, for this is not thy rest."

That strain—it comes when weariness
Steals on the stricken heart,
And hope's bright phantoms, one by one,
Like summer flowers depart;
It cometh when the spirit bows
To sorrow's mild behest,
And pointing upward, sweetly breathes
"This—this is not thy rest."
That strain—it comes when pleasure
Lights up the banquet hall,
And hearts are bounding joyously
To music's fairy call.
It comes—and laughter dies away
Like sunlight in the west,
And sick of mirth the reveller sighs
"This—this is not thy rest."
That strain—it comes upon the soul
In triumph's noon-tide hour,
When glory twines her brightest wreaths
To bind the brow of power.
It cometh—and the clarion's voice
Thrills not the victor's breast,
For through his laurels breathes that strain—
"This—this is not thy rest."
That strain—it cometh still away;
It whispers mid the throng;
It mingles with the words of love,
And glory's triumph song.
It cometh always—for a void
Is always in thy breast,
And ceaselessly the spirit sighs,
"This—this is not thy rest." R. S. S. ANDROS.

COMMUNICATED.

For the Signs of the Times.

A Further Consideration of Discussion.

BROTHER BEEBE:—I thank you, that in your introductory to your present improved volume you have again granted liberty for a *calm, candid, brotherly discussion of the doctrine of the gospel*. I thought that in your concluding number of the last volume you drew the cord a little too tight on controversy in prohibiting *all allusion to what had been written on controverted points*. I readily acquiesce in the propriety of excluding from the Signs whatever is bitter, personal or uncandid, so far as you can consistently with circumstances. You may sometimes as Editor, think it better to admit some things of a less offensive than to exclude a brother's communication. And it would be well for us to bear with some things not so agreeable, in reference to the Signs, as well as in our other intercourse with brethren.—Discussions, it is true, show that we do not come up to the Apostle's injunction *to be perfectly joined together in the same mind and in the same judgment*. But as such is the fact, I cannot think that it is proper to assume false appearances. I should think that a bringing of our differences to the test of the Scriptures, in a calm, candid discussion of the subject, would tend more to bring us to be of *one mind* than avoiding discussion, but at the same time finding fault with one another's views, in preaching, and in private conversation with others. In some cases discussion does no good. Some, otherwise, worthy brethren are of that natural disposition, that what they think they know they are determined to hold to, whether sustained by Scripture declaration or not, and to know nothing else, unless the Lord is pleased to show it to them, independently of the teaching of brethren of their own times. Such are most likely to suspect others of striving for a mastery.

It is objected to discussion by some, that it is giving our enemies occasion to rejoice in our divisions of sentiment, and our contests one with another. It is true, that too often in our discussions through the Signs, as well as in the pulpit, and in church meetings, it is made apparent that the *Canaanite and the Perizzite dwell still in the land*. Gen. xiii. 7. But in general these discussions are matters of praise instead of reproach. They show that Old School Baptists instead of being trammelled by certain creeds, or bound by the dictation of priests or leaders, are free to think, and to enquire for themselves, and to advocate their own views. They manifest a spirit to enquire for themselves, such as was shown by the Bereans, and which the writer of the Acts characterizes, not as a quarrelsome spirit, but as *noble*. Acts xvii. 11.

It has been objected that to discuss and to sustain our views by the testimony of Scripture, is to *press them upon the consciences of others*. If I can so manifestly establish by

Scripture the truth of any of my views, as to press the consciences of others to acknowledge their correctness, I have no objection to doing it. If brother Beebe excluded all discussion from the Signs, and only published what he, or one class of the brethren thought correct, and admitted no opposing views there-to, then other brethren might talk of having their consciences *pressed* in an offensive sense; to sanction what they did not believe. Then indeed would the Signs assume one of the more objectionable characteristics of *popular tracts*, in that in being subscribers to the Signs, we should submit to have sent into our families, to be read as approved by us, just what brother Beebe might please to publish; without having an antidote to the evil, in being permitted to bear testimony, through the same channel against what we believed erroneous. But whilst free discussion is admitted, I cannot think any such objections can rest in the breasts of any reflecting persons.

As to the future success of the Signs, I cannot think that an exclusion of candid investigation and discussion, will increase their circulation. Old School Baptists are generally too independent in their minds, to submit, for any length of time, to the appearance of sanctioning what they believe to be error. Hence when sentiments are advanced in the Signs which they cannot sanction, and no testimony borne against them, they will become burdened, and drop the Signs, rather than appear to sanction such errors. On the other hand as seventeen years experience shows, though sentiments may be published which *nine tenths of the brethren* at first think *new and erroneous*, yet the objections of brethren to them being also published, if their prejudices against the sentiments are not removed, they are relieved from the appearance of sanctioning those sentiments, and will therefore renew their subscriptions to the Signs for the sake of what they do approve. Some may have withdrawn from the Signs in consequence of a disposition manifested by others to investigate the truth of certain sentiments they hold. But in doing this, they show more regard for the sentiment itself, than for the truth of that sentiment as tested by the Scriptures. And in that case I cannot think they act consistently as Old School Baptists; because as such, we ought to be willing to have every thing we hold as religious, tested by the word of truth. I speak now of candid and brotherly investigation. For when discussion runs into personal abuse and a brother's motives are assailed, it is not to be wondered at, that some who esteem him as a brother, and perhaps as a faithful gospel preacher, should show their disapprobation of such abuse, drop the Signs.

In reference to the subjects of discussion they have generally been such as had important connexion with the great doctrine of salvation, and I cannot therefore conceive that they can with propriety be considered as *metaphysical abstractions*. Take for instance the recent discussion relative to the soul, that is,

whether the soul itself is the *subject* distinctively of the new birth, and becomes a *new creature*, or whether a distinct principle of life from Christ as a *Head* is the subject of that birth in the soul, and I can assure brethren that it is no *abstraction* to me, for *life or death* to my hopes of being born of God, hang upon it. There have been some queries introduced into the discussion which appeared rather metaphysical. And there appears to be a good deal of misapprehension as to what is the matter of dispute. Brother G. M. Thompson in his recent communication takes considerable pains to prove that the soul experiences a change, is converted, in regeneration; as if that point were denied. I know of none who deny it. Elder Dudley did not declare it, neither does he directly deny it. The general admission is that the soul is quickened, and in consequence of that quickening, is converted from its state of darkness, and of enmity to God and his truth, &c.—But notwithstanding this quickening and conversion, I, for one, contend that it remains a natural soul; that it stands in the same relation to the body as ever; is as before operated on by the senses of the body in reference to natural things; and still receives its knowledge of those, by these senses instead of receiving it by faith, which is to the *new man*, what the senses are to the *old*. Hence it is still subject to be influenced by the passions and appetites of the flesh. Brother T. seems also to have misapprehended the design of this expression of mine. *The soul is the battle ground*. When I wrote that expression, the idea occurred to me, that perhaps some might infer from it, I meant to convey the idea that the soul is passive in the warfare; but I concluded that if they reflected on what I said before and after, of the part the soul acted sometimes on one side, and then on the other, they could not consistently draw such inference. The fact is, no other brief expression occurred to me at the time, relating to warfare, which so fully expressed the idea intended to be conveyed, *viz*: that the contest between the flesh and the spirit was for the control of the soul. If brother T. objects to this so be it.

I presume it will be generally admitted that it was, as man was made a living soul, that he was subject to the law of God, that this law takes no cognizance of mere animal life, whatever be its instincts, and hence no sin is charged where there is not a soul to will the act, or where the individual's will has no sway in the act. It will also I think be admitted, that the conscience is a faculty or exercise of the soul as belonging only to man, and that only in the exercise of his rationality. And whether so admitted or not, it is so written, and therefore must stand, that, "Whatsoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."—1 John iii. 9. Now, brethren if these premises are correct, follow me in the conclusions, and see if they are not also correct. 1st. If the soul itself is the subject of the second

birth, and therefore born of God, *it cannot sin*, and therefore cannot *will sin* or any sinful act. 2d. If the soul of the believer cannot sin, or will sin, it can have no consciousness of sin or guilt. And 3d. If this be the case there can be no sin in a believer; for the animal life without the soul not being subject to law, whatever acts it performs, the soul not willing nor sanctioning it, not being a soul act, it cannot be sinful, "For where no law is there is no transgression."—Is it not so? This ground, of the soul *itself* being that which is *born of God*, must have been that which was occupied by certain religionists in the 17th century, who advanced the doctrine that *there was no sin in believers, let them do what they would*. And the position of brother Leachman, that man has a *reasoning, thinking power*, distinct from the soul, something like animal instinct, makes the case no different; for as the law was given to man as *made a living soul*, it does not take cognizance of animal instinct. I however must think that brother Leachman missed his figure in bringing forward the *low cunning* displayed in *card playing*, which is perhaps generally more *hoggish* than human, as an illustration of rationality. I have said that life or death to my hopes of being born again, hung upon the issue of this subject. If the position, as I understand it, of the brethren of the Salem Association, in their Circular, and of brother Williams, that the soul itself is that which is born again, *born of God*, and is a *new creature*, I know from the above premises and conclusions, that I never have been *born again*. In confirmation of this, I will relate some of my experience, which I do not often speak of. Perhaps it may find a response in some poor tried soul. Sometimes I have had most foul corruptions and thoughts crowd themselves upon my mind, when my whole soul seemed to revolt at the idea of giving way to them. These cases though distressing and occasioning fears of what I may be left to, leave no particular consciousness of guilt. At other times my mind is led off in vain, sinful thoughts, and I for a time surrender the follies and vices of youth and riper years, with apparent pleasure, rather than remorse, until I am by some means aroused to reflect how my mind has been occupied. This shows how my soul can be pleased with fleshly pleasures, and of course brings consciousness of guilt. Again I am beset with a corruption or temptation, and I realize a contest in my breast concerning it; I am conscious of a strong inclination of soul to yield, and of its reasoning in favor of it, but it is held back from willing it, by another principle presenting for consideration, my obligations to God; and to his cause, &c. Again there are instances when I have been assaulted with temptations and I scarcely heeded any remonstrance, if there was any, of this better principle, but my soul has yielded a willing assent to the temptation, and I should probably have perpetrated the sin, had not God kindly interposed by his special providence, or by an application of some Scripture to prevent it. I have in several instances testified to the truth of Paul's declarations, (1 Cor. x. 13,) that *God will with the temptation also make a way to escape*. Twice in reference to the taking of my own life, for fear of falling by my corruptions, they appeared so strong. Once shortly after I was baptized, I had even decided on the means by which to accomplish it. Hence whilst I have been led in such cases, still to hope in God's mercy by his gracious interposition to prevent my acting out my depravity, as also to be thankful for it, I have felt all the con-

sciousness of guilt before God, as though I had committed the act. Besides these and other cases of different grades, I voluntarily do many sinful acts. Could those brethren then present any scriptural ground of hope in my case, whilst they hold that the soul itself, is that which is born of God? But my case is comparatively a small matter, I am not worthy to be reckoned among the children, I am in the hands of God, where I have often had to leave myself, for him to do with me just as he sees fit. But I have met with hundreds of others, who have been esteemed christians, who have complained of temptations, of fears of falling by their corruptions, and of consciousness of guilt, in sinning, willingly at the time when they did the act.—These I have tried to comfort in conversation and in preaching, by representing that nature is not changed in regeneration; that a new and holy principle distinct from the soul is implanted in it; and that where they are conscious of the inward desires after holiness, and of the warfare of this *new man* with nature and its corruptions, they have a decisive evidence of being born again, though they find their depravity to be as strong as ever. In all this, I have been trying to deceive persons into a belief that they were subjects of grace, when they were not, if such, in the new birth, have their souls changed from natural to heavenly and spiritual souls. I certainly do not wish to deceive persons on this important subject. If brother Williams or those other brethren can show from Scripture, that the soul itself is the subject of the new birth, and is *born over again*, being *begotten of God*, and can give assurance that they are acquainted with such a birth, that their souls cannot now sin nor approve of, or will any thing sinful, nor be affected by temptation; for "He that is begotten of God keepeth himself and that *wicked one toucheth him not*," they will confer a favor and I think discharge a duty they owe to truth. The Salem Circular however, falls far short of proving their position. They have made this important mistake, what the scriptures affirm of the person, they apply exclusively to the soul. With them, it is not except a *man be born again*, but *except the soul of a man be born again*. This mistake runs through the whole they say upon that point. But it may be they do not mean what I understand their words to import. If they do not, I will thank brother Williams or them to explain distinctly what they do mean. Perhaps if rightly understood we might not so much disagree.—I have no wish to contend about mere words; but this sentiment, of the soul *itself* being born over again, I must contend against, until convinced of its truth, as one which if believed in its full import must completely crush the hopes of every *tempted, sin-troubled soul*. It may be asked, what I understand by the expressions *regenerated soul, new born soul, &c.* I answer I form my understanding of them according as persons appear to use them. But they are not Scriptural terms. I know of no text that implies that the soul separately, is regenerated or born again. The Scriptures uniformly affirm these things of the individual or person, "Except a *man* be born again;" "Who were born," &c., &c. So I understand the new birth, that the person is born again. Not that any part of his Adamic nature is *born over again*; his whole Adamic nature, body and soul was the subject of his first birth; Christ, or the *quickening spirit*, is the subject of his second birth; he now exists as a spiritual person as well as a natural person, or Christ and Adam both exist in him as the same one person, and

hence called the old man, and the new. Not that the soul now becomes one man, and the body another. What is more, his person is now particularly identified by his new birth, in the Scriptures he is recognized as a *Son of God, a new creature, &c.*, and Christ says of such, "They are not of the world—even as I am not of the world." Hence in the texts above quoted, 1 John iii. 9, and v. 18; what is particularly true of the Christ, in the believer, is affirmed of the person.

When I consider the importance of this subject in relation to experience, and to comforting the people of God, I am ready to enquire, Is it possible that brethren who oppose this discussion have never known what doubts and fears, and sore temptations mean, that they should consider this subject a mere *abstraction*? Or is it that they have never felt the importance of being able understandingly, and Scripturally to administer comfort to the poor doubting, tempted, scattered lambs of the flock? I certainly should not know how to speak one word of comfort to such, if I believed the sentiment true which I now oppose.

I have written too lengthily to be *profitable* according to brother Leachman's *standard*. I cannot help it.

Yours, &c., S. TROTT.
Centreville, Va., Jan. 25, 1850.

For the Signs of the Times.
Green Co., N. Y., Feb. 7, 1850.

BROTHER BEEBE:—(If one as unworthy as I may thus address you,) As I have not received my second number of the Signs, and do not know the cause of the failure, and think I ought to send you word respecting it. I desire to communicate at this time a few thoughts concerning the kingdom of the dear Redeemer, and my present condition as far as I understand it; and also a few words relating to my journey in the christian path; if indeed I am in that path, which may be considered a continuation of the subject I wrote about in my letter a few weeks ago. And as I am aware of my inability to write anything that will be encouraging or edifying to any one, I hope you will excuse the liberty I now take, and bear with me; if I err correct me, for the Psalmist says, "Let the righteous smite me it shall be a kindness, let him reprove me it shall be an excellent oil, which will not break my head." And Solomon says, "Rebuke a wise man and he will love thee." In speaking of the things relative to this kingdom, I cannot add to what has already been written, neither do I expect to say anything that will be new, but only give my feeble testimony in favor of the truth already advanced and think I can bear witness to the truth of Elder Brown's letter, describing this kingdom and declaring that it is under the control of Him, who alone is King in Zion. Also his reasons for withdrawing from the modern Baptist denomination, who as a people profess to be subjects of this kingdom, and are unwilling to submit to the laws of the King, or acknowledge His right to dispose of His subjects as He please, and call those to the work of the gospel ministry whom He chooses, but are attempting to manufacture and qualify ministers for themselves, who in the room of the gospel preach a system of works, depending upon them for salvation, and virtually denying the efficacy of the atonement of Christ. I like this letter particularly because I believe it to be a fair description of those to whom it was written, and that not in a harsh, but plain, pointed and feeling manner. I was also very much interested while reading your "Reply to brother I. West, concern-

ing the division in the Baptist denomination," and the writings of all the brethren, and hope they will continue to write for the instruction of the saints, I will cheerfully be a reader and not trouble you with my broken and unconnected expressions, although I think I love to contemplate the great and glorious truths of the gospel, and the character of our King as fully as I can comprehend it, and sometimes feel that I have an evidence and a well grounded hope of my sins being forgiven; that I am a subject of God's free and distinguishing grace, and can rejoice with joy that is unspeakable and full of glory. And when assembled with the saints, realize that "It is good for us to be here," that the promise of Christ to the disciples is fulfilled, "Where two or three are gathered together in my name there am I in the midst of them." And in such a meeting have some sense of the truth of David's excellent language, when speaking by the spirit of God he says, "Behold how good and how pleasant it is for brethren to dwell together in unity; it is like precious ointment upon the head, 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." It rejoices my heart to know, while reading the Psalms, and the experience of Christians, that I have in some measure the same exercises of mind, the same views of the gospel plan of salvation, the same desires, and the same glorious immortality in view, and am assured by my King and Captain of my salvation, that "I shall be satisfied when I awake in His likeness;" for I find by experience and the testimony of others, that nothing but perfect freedom from all the contaminations of sin can fully satisfy us, after "The eyes of our understanding are enlightened, that we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."—What a comfortable theme is the glory of Christ for us to study, and then have the assurance that "If children then heirs, heirs of God and joint-heirs with Christ, to an inheritance that is incorruptible, undefiled, and fadeth not away." I often think of these treasures, and also the words of the poet,

"Religion! what treasure untold
Resides in that heavenly word,
More precious than silver and gold,
Or all that this earth can afford!"

Although we may be called to suffer persecutions and afflictions, or have sore trials and temptations by the way, and we feel that our lot is a hard one. If we have but one glimpse of our Savior and His sufferings for us, and the blessed state of the saints in glory, we can say with Paul that, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." These things are not only anticipated by us, we also have a foretaste of them here as we travel on towards the pearly gates of the New Jerusalem; for while sitting under the droppings of the sanctuary, we often feel that we are in a heavenly place in Christ Jesus, and in reading the word of God and in prayer we are often made to realize that the heavens declare His glory and show His handy work, that "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true and righteous altogether; more to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honey comb."

Brethren and sisters, are not these things so? I know you will agree with me in regard

to them, for we have all been made to drink into one spirit, the spirit of Christ, and not of the world, if we are His subjects. We have drank of that river whose streams make glad the city of our God; and glorious things are spoken of this city, the Zion of God. It is beautiful for situation, the joy of the whole earth; so that the sweet singer of Israel exclaimed, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." This, my brethren, being my desire, (I humbly hope,) as I was not satisfied with the preaching in this place, I went to Olive last winter, and attended the yearly meeting there, and heard eight sermons from Elders Hartwell and Pitcher, and am confident I then heard more gospel preaching, than in a great while previous to that time. Soon after, I went to Westerloo and had the privilege of hearing Elder William Choate preach, and the doctrine advanced, was sweet to my taste; it was that which my soul believed and rejoiced in; it was salvation by grace, and not of works, lest any man should boast. His text was, "Give ear O ye heavens, and I will speak, and hear, O earth, the words of my mouth: my doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, because I will publish the name of the Lord. ascribe ye greatness unto our God." You that are conversant with the scriptures can readily imagine what matter for a sermon this text contains, when explained and illustrated by other texts of scripture; since then I have heard him several times, and my hope has been strengthened, my mind instructed, and I have been encouraged to go on my way rejoicing in God, the rock of my salvation.—I have also had the happiness of hearing Elder Brome from this text, "My dove, my undefiled is but one;" and then how clearly appeared to me the oneness of the church of Christ, one in the counsel and purpose of God in eternity; one in his covenant with the Son; one in the everlasting love wherewith he loved them; one in the redemption of the Savior; one in their exercises and feeling.—They will be one in the final resurrection, and I ought to have said, previously, one in regeneration or the new birth, when they are born of the Spirit of God, and they will all be one in heaven, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created."—And also, "Great and marvelous are thy works, just and true are thy ways, thou King of saints." I think when I hear God's ministers preach the preaching he bids them I love it, and my heart rejoices at the sound of the heavenly truth. But I have written more than I intended when commencing this letter and will only add a few words to inform you that I have united with the church in Westerloo, of the Old School Order, and choose rather to suffer affliction with the people of God, than enjoy the pleasures of sin; esteeming the reproach of Christ greater riches than all the treasures of earth, and my wonder is that one so unworthy found a place among them. If you have an obscure place in your paper, and choose to do so, you may publish this unworthy scribble in your own convenient time.

Yours, in the love of the gospel, and hope of a glorious immortality,

ALONZO G. PORTER.

"Search the Scriptures."

For the Signs of the Times.
Chambers Co., Ala., Jan. 18, 1850.

BROTHER BEEBE:—The true followers of Christ, while in this world are subject to many carnal things, and it becomes their duty through the spirit to mortify the deeds of the body. Even those who were with Christ personally, were some times forgetful of what manner of spirit they were of, and at a certain time, merely because they were not favorably received by the Samaritans, they wished to know of the Master, if they should call fire from heaven to consume their enemies. At another time they were disputing in the way, which of them should be the greatest. Mark ix. 33. It is possible that the disciples of Jesus in this day are sometimes tinctured with motives of "vain glory," and are more concerned about their own personal reputation, than for the comforting and edifying of Zion, or the glory of God. We should be careful to remember that "where envy and strife are, there is confusion and every evil work." James iii. 16. Strife and envy do not come from God, for "he is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv. 33.—Neither do they come from any principle in the new man, for the fruit of the spirit is love, joy, peace, long-suffering, &c. Gal. v. Where then does strife confusion and all the sharp and acrimonious language used among christians come from? "Come they not hence, even of your lusts, that war in your members." James iv. 1. Peter was well acquainted with these fleshly lusts and knew the evils attending them, consequently he entreats his brethren in an affectionate manner, by saying, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul." 1 Pet. ii. 11. These fleshly lusts sometimes so far get the advantage, when our peculiar views are questioned, that it is too apparent that it is not the spirit that is grieved; but that our outward or old man is angry. In such instances we would do well to take the advice of Paul, Col. iii. 17, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him." I am aware that no man can come to the line of christian rectitude as required in the scriptures unless he has rich supplies of grace from God: to will is present with the christian, but how to perform that which is good he finds not.—The corrupt passions of unrenewed nature being always present with us, and often being aroused, it is from this source that variance and strife among brethren arise. "But if you bite and devour one another, take heed that ye be not consumed one of another; walk in the spirit and ye shall not fulfill the lusts of the flesh." Gal. v. 15. The tongue among our members is quite unruly and full of deadly poison, and the christian will frequently observe the necessity of bridling it, lest he offend in word, and some filthy communication should proceed out of his mouth, contrary to the apostolic advice. Eph. iv. 29. To tame the tongue is not in the power of man, but bridle it he may, and he who does this is able also to "bridle the whole body." James iii. 2. When we sin against the weak brethren and wound their weak conscience we sin against Christ, and one of the things which God abominates is "him that soweth discord among brethren." Rev. vi. 18. There are many weak and tender lambs of Christ, who, as new born babes are desiring the sincere milk of the word, and when there is sharp shooting and strife among the saints, it becomes a stumbling block in the way of these little ones, and furnishes a weapon to the en-

emy of souls to distress the saints with distrust and perplexing fears.

May we all by prayer and supplication, make our requests known unto God, Phil. iv. 6, and through his heavenly support bear one another's burdens in this world and "give none offence to the Jew, nor to the Gentile, nor to the church of God." 1 Cor. viii. 32.—Because of the world that lieth in wickedness, it is impossible but that offences must come, but woe unto him by whom they come! So close is the relation between Christ and his people that he who offends one of them offends their Lord, he who afflicts them afflicts him, for "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old." Isa. lxiii. 9.

Dear brethren, lest I should say too much, and thereby afflict some of the dear saints, I will use but very little more argument.

Paul advised Timothy to rebuke not an Elder, but to entreat him as a father, and the same admonition applies with equal force to all God's ministers yet, I, therefore, being young will not wilfully and knowingly disobey, but will entreat in the language of inspiration itself to "let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away with all malice; and be ye kind one to another, tender hearted," &c. It is to be hoped that vain glory and striving for the mastery will not prevail among that "sect that is now every where spoken against." All of you (says Peter) should be subject one to another, and humble yourselves under the mighty hand of God, and the promise is "he will exalt you in due time." It should always be borne in mind that the order of Christ's kingdom and the kingdoms of this world are very different. In earthly governments those who are counted worthy to rule, exercise authority, but it shall not be so among the subjects of Christ's kingdom, those who would be great should be least of all and servants of all.

Since writing the foregoing I have received the first number of the Signs in its new suit, and I am much pleased with its present form, as well as also the communications it brings. From the letter of brother G. M. Thompson of Ky., it is quite apparent that our minds have been similarly exercised respecting controversy. Indeed from all the writings of that brother, which I remember to have seen, his views and exercises of mind accord with my own; but he can express his views in a style and manner much more clear than I can. I can heartily subscribe to the sentiment contained in the letter of brother Wm. Sawyer of Ohio, page third. May peace and love abound among the household of faith, is my prayer.

WM. M. MITCHELL.

For the Signs of the Times.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy and my burden is light."—Matt. xi. 28—30.

We hear much said in the world about the invitations of the gospel, and means of grace, and the above passage is so understood by many and applied by them to all mankind. But did our Savior design such an application? When he commissioned his disciples to preach, he said unto them, "Go ye," &c., and in our subject he says, "Come," surely if the one be an invitation, the other must also be. But there is to my mind something like authority implied in these expressions. It is said, "He taught as one having authority, and not as the

scribes." If we examine this subject, we shall see by what authority he said, "Come unto me," he says, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Here we behold him manifested as the Son of God with power. But why did he say to the laboring and heavy laden characters, "Come unto me." Because there is no other name given under heaven, nor among men, whereby we must be saved. We are strongly inclined to regard the words, "Come ye," as a command of the king; and Solomon has said, "Where the word of a king is, there is power." To give an invitation to a poor helpless sinner who is shut up in prison, in a pit wherein is no water, to one who is also as dead in regard to all spiritual life and activity as the natural body is to natural life when the spirit has departed, is preposterous; and so the scriptures represent us in our fallen state. But we said, the word, *come*, is to be regarded as a command; and this will appear from the following testimony, viz.

The prophet says, "The ransomed of the Lord shall return and come to Zion," &c. Yea; they shall come from the land of Assyria, and the outcasts in the land of Egypt, shall worship the Lord in the holy mount in Jerusalem." They shall come from the east, and from the west, and from the north, and from the south, and out of every nation and kindred and tongue under heaven, and they shall come to him; for Jesus has said, All that the Father giveth me shall come unto me. We can find nothing in the scriptures to justify the idea, that sinners, dead in sins are *invited*; but the scriptures abound with *shall come*; and they shall be a willing people in the day of his power, and to this every christian's experience must and will bear testimony.

We will now contemplate characters to whom the Savior has applied these words.—We conclude that they must be living persons, as they had labored, and were heavy laden; carrying heavy burdens. Such cannot be the state of the dead; and all who are not renewed by grace are dead. The dead have ceased from labor. Life and action belong together, and death and inactivity are equally connected. Where there is activity therefore there must also be life. When he who said, "Let there be light," speaks to the soul that is dead, life is instantly communicated; for God speaks the word and it stands fast; he commands and it is done. The subject of this grace being thus quickened, becomes sensitive and is capacitated to see and hear, and feel, in a spiritual sense. He sees and feels that he is the chief of sinners, he hears the thunder of the divine law, this makes him tremble and quake, and he begins to labor, and his burdened soul is heavy laden; all these are evidences of life; for until quickened none of these sensations are realized. He labors to meet the demands of the law, but in this he utterly fails; his burden increases, and in an agony of soul, he cries out, "God be merciful to me a sinner," if indeed mercy can be extended to such a desperate case. In due time he receives a special application of the words of our text, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Yea, rest to your soul. It is a soul rest, he is enabled to believe and he enters into rest.—His laboring dress is now laid aside, he has no farther use for it; his filthy garments are taken off, and he is clothed with change of raiment. In an ecstasy of transport he sings "Lo, glad I come! and thou, bless'd Lamb, Shalt take me to thee, whose I am, Nothing but sin, I thee can give Nothing but love shall I receive."

Having thus given to them rest from their labor and toil under the law, and having brought them into the liberty of the children of God, now, as their king and lawgiver, he says, "Take my yoke upon you, and learn of me." They are to come under his laws and institutions as citizens of his spiritual kingdom, where they shall find that his yoke is easy and his burden is light. His yoke is not like the old "yoke of bondage," which neither we nor our fathers were able to bear. They are prepared to rest in his love; to rest on his promises; to feast on the rich provisions of his house, where they learn of him who is meek and lowly, and being duly instructed in the lessons of meekness and humility, they are prepared as "little children," to observe all things whatsoever he commands them; to deny themselves, take up their cross and follow their Lord through evil as well as through good report.

Yours, S. D. HORTON.
Wallkill, N. Y., Jan. 1850.

For the Signs of the Times.

Hardy Co., Va., Feb. 8, 1850.

MY DEAR FRIEND BEEBE:—I can assure you the *Signs* is a welcome messenger to me, living as I do where I cannot hear any Old School Baptist preaching, which is the only kind that does my poor soul any good. Although I am not a visible member of any church, if I could only think myself worthy a place with the Old School Baptists it does appear to me that I would enjoy it more than riches, or anything this earth can afford. But all that I can say is, "The will of the Lord be done!" for I am confident that He can do far better for us than we can do for ourselves.

Your friend,

MICHAEL P. PIERCE.

For the Signs of the Times.

Bradford Co., Pa., Feb. 8, 1850.

DEAR BROTHER BEEBE:—I have been thinking of the great difference that exists between those professing christian love and friendship from mere worldly principles, and those who have been brought to experience the blessed spirit of that sublime and heavenly union, which exists between the great Head of the Church, and the members of his body. The former are actuated from a motive of selfish policy as a means to increase their worldly interests; being as insensible to the vital principles of that love and union which exists between God and his chosen people, as the stones over which they tread. How often do we see men professing all the sanctity imaginable, who, when the truth is proclaimed in their hearing, are aroused like some mighty demon, and exhibit all the native malignity of the heart. Some who profess to be deeply concerned for the salvation of sinners, would, it is to be feared, like Judas, sell the Lord for a few pieces of silver. And many rather than endorse the truth are like those who followed our Savior for the loaves and fishes, are ready to turn back and follow him no more. And some, under the guise of christian friendship are really seeking to ensnare and devour.

But how different the meek and lowly children of God. They are moved by a spirit of love, implanted in the heart arising from a heavenly union with their exalted Head, who by his grace and love hath raised them from death unto life, and from inconceivable wretchedness and misery to the enjoyment of his bounty.

The nature of this union which exists in God's redeemed people is, that it flows from heart to heart, through every member of the body of Christ. The desires, temptations, tri-

als and afflictions, are the same in all the children of God, in a greater or less degree.—John declares that God is love, and that he that dwelleth in love dwelleth in God and God in him. So it is evident that if riches, honor or any worldly inducements are the principles which govern those professing godliness, they belong to that number who possess the shadow without the substance.

Whoever has a clear view of the corruption, of his own heart, feels poor, and is of small account in his own estimation. And as the pathway of the christian runs through the vale of sorrow, where trials and tribulations are to be endured, he deeply feels and sympathizes with the weary pilgrims who are journeying on in the same path.

I will conclude with the following lines which the above thoughts have inspired.

The christian's path is marked with grief
And sighs and pain and woe;
But grace affords him sweet relief
While waiting here below.

Sin that vile enemy of man
Doth mar his sweetest joys;
Its sting inflicts a bitter pang
Which oft his peace destroys.

But when his vile, corrupted frame
Shall wither and decay
The soul shall perfect peace obtain
Through Christ the living way.

Yours in the bonds of christian love,
DANIEL DURAND.

For the Signs of the Times.

Eaton Co., Mich., Feb. 6, 1850.

BROTHER BEEBE:—I am an old man, almost three score years and ten; I have lived here almost five years, and have not heard a gospel sermon, nor have I learned that one has been preached in this country within that time, nor have I met with any here with whom I could converse on the subject of experimental religion, or who gave evidence that they knew anything but the *do and live* system, nor much even of that. They do not understand my language, therefore they are very shy of me so far as relates to conversation on the subject; they manifest no desire to know of these things. As neighbors I have no reason to complain of them; they are kind and peaceable. I wish to be patient, and wait for the moving of the waters, when the Holy Spirit shall take of the things of Jesus, and shew unto them. I do hope that the Lord has a reserved people here, and that he will make them manifest in due time.

But while I am speaking of others I ought not to forget my own short comings, which are many and often. Truly I find that, when I would do good, evil is present with me. I have no confidence in my abilities or resolutions, but I have to go hobbling along; sometimes rejoicing that God has made known to me the truth and the way of salvation; at other times, in turning my eyes within, I behold the corruptions which lurk there; and I think I should give up all hope were it not that my mind is invariably drawn back to the time of my birth, to the day in which I trust the Lord shewed me that I was a sinner, and there was no escape from the demands of the law, only through the blood and righteousness of Jesus Christ the federal head of the church, in whose salvation I rejoice. I rejoice that God has provided a way in which he can be just, and the law honored, and justice satisfied, and all his legitimate children set free from the guilt and thralldom in which they were involved by the transgression of their earthly federal head.

Whether I have an interest in this redemption or not, is not for me to say; but this I think I do know from the testimony of the scriptures, that if I have not, there is no way for me to escape from wrath; for "It is not

of him that willeth nor of him that runneth, but of God that sheweth mercy." "Not of works lest any man should boast." For the church is created in Christ Jesus unto good works, which God hath ordained that they, her members, should walk therein." "That they should be holy and without blame before him in love." They are renewed in the spirit of their minds, their understanding being enlightened, that they may know not only their lost and undone condition by nature, but also the way of life and salvation through Christ.

If my understanding of the scriptures be correct, how solemn and awful to contemplate the condition of the multitude who are gathering fig leaves from nature's garden to cover themselves with, in order that they may appear to have on the wedding garment, or that by the performance of certain works, they may commend themselves to the mercy of God, and move him to save them, and then say that it is all of God.

Now, brother Beebe, so long as I can spare a dollar a year, and pay the postage, I wish you to continue to send me the *Signs of the Times*. I have not written this for publication; but should you publish any part of it I wish you to give my address, so that if any Old School Baptist brother should have business in this vicinity they may find me at my residence, about two miles west of Charlotte, Eaton County, Michigan, and I should esteem it a favor if they would call on me.

JAMES FOSTER.

For the Signs of the Times.

Edgecomb Co., N. C., Jan. 14, 1850.

BROTHER BEEBE:—I am well pleased with the manner in which your paper is conducted; and although controverted points are discussed through the columns of the *Signs* I am not so much opposed to that as some of my brethren seem to be, for I seldom, if ever, read a communication upon controverted points but I find some good ideas; and I always claim the privilege of throwing the bad away and receiving the good.

Before you receive this you will no doubt publish the first number of the eighteenth volume, and my prayer to God for you is, That you may be upheld by his power, supported by his grace, and prepared to conduct the new volume of the *Signs* to his declarative glory, and the good and comfort of Zion's children.

Br. Beebe, our next Association [Kehukee] is to be held with the church at Lawrence's Meeting House, within four miles of my house; I should be truly glad if you would try to be with us.

BLOUNT COOPER.

For the Signs of the Times.

Bloody Run, Feb. 13, 1850.

BROTHER BEEBE:—I am confident that there has been more sorrow felt than expressed by some of the dear family of God, on account of a disposition manifested by some whom we dearly love for the truth's sake, to injure if not stop the circulation of the *Signs of the Times*; for my own part, I have always felt too poor and unworthy to dictate, or even recommend in regard to the discord in our Father's family. I entertain a different view from what has been expressed by some who have said to me, "I fear that the controversy in the *Signs*, will prevent their continuance," I have always believed, If God be for us, who can be against us? God is able to overrule all this apparent evil, for good, and confusion for the promotion of order. I have thought that Peter was out of order when

he said, "I go a fishing," and Thomas also, when he discredited the report of the resurrection of our Lord; but could all of God's dear children feel as these disciples did when he appeared again to them, how meek and child-like would they appear. And it will be so with those brethren who have caused some of the poor of the flock to weep, by using their influence against the circulation of the *Signs*. Take from us the *Signs*, and in what way can the scattered flock hear of each other's joys and sorrows? I believe that all our brethren who have been accused of occasioning unprofitable controversy, have written for the glory of God and the edification of his dear children. A close investigation of truth is certainly calculated to establish the church in the faith, and where there is any chaff it will be blown away.

May mercy and truth abound,

JOSEPH FURR.

For the Signs of the Times.

Allegany Co., Md., February, 1850.

DEAR BROTHER:—Circumstances have prevented me from writing to you sooner or I should cheerfully have added my mite to aid in encouraging the publication of the *Signs*, for if nothing but selfish motives could prompt me to it there are enough of them; for I have not heard a gospel sermon preached here yet. I believe I am alone in my views of Christ and his salvation in this place. It is true that what is called by some the religion of Christ, is preached here; but if they have learned a true gospel then wo is me, for they say that all disobedient unbelievers are elected to eternal damnation, and all obedient believers, and they alone are elected to glory, and I heard one of them declare last Sunday that this gave every man a chance, which constituted its beauty. *All disobedient, &c., damned, and yet a beauty in it!*—May God forgive them for it!—Let grace be praised it is not so, for Christ came not to call the righteous, or obedient, (or, in other words, those who think they are obedient,) but sinners to repentance.

Your unworthy brother in Christ,

SAMUEL DANKS.

For the Signs of the Times.

Winchester, Ohio, Jan. 23, 1850.

BROTHER BEEBE:—Having to write you on business, I would like to say a few things to my Father's family, if I could write so as to profit and edify them. But I still remain a poor sinner, sometimes indulged with a comfortable hope that Jesus is mine, for I cannot forget the joy I felt when I trust that I was called by grace into the banqueting house when the banner over me was love; although twenty years have since elapsed.—But alas! how many dark and gloomy paths have I traveled in that time, yea, and many sweet enjoyments too, have I experienced with the children of God. My life has been a scene of weal and wo, and for some time past, my feelings have been such as I can hardly describe, and could I describe them they would probably be of no use to the children of God. With us in the Miami Association, it has been a long and wintry season, in regard to spiritual things, and my mind has often been led to cry out—Are the Lord's mercies clean gone forever? Has he forgotten to be gracious? Are there no more of his children among the people of this generation to be brought to the knowledge of the truth? Has the Lord utterly forsaken us? O! when will the set time to favor Zion come? At other times I have felt admonished to "Be still, and know that he is God." If I am not greatly deceived my soul doth wish Mount Zion well, and I think I have tried to pray for the peace and pros-

perity of Jerusalem, that God would restore peace to her borders, and pour out his Spirit, and cause his face to shine, that his people may be saved from every hurtful snare. I do not wish to blow the trumpet too soon; for Gideon's men were commanded to blow when Gideon blowed: but it has appeared to me for a short time past, that the Lord is about to turn again the captivity of Zion, but of the certainty of this I do not know. One thing I think I do know, the Lord's time is the right time.

Remember me, a companion in tribulation, whose only hope is in Jesus.

LOT SOUTHARD.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1850.

"And I, if I be lifted up from the earth, will draw all men unto me."—*John vii. 32.*

In our last number, brother Manser desired us to give our understanding of the above text; we were not able in that number to do so for want of room. And even now we can offer but a few general remarks on the subject. In the next succeeding verse, we are told in a parenthesis, that, "This he said, signifying what death he should die." His being lifted up therefore must relate to his being crucified on the cross. The manner of crucifixion, was to nail the hands and feet of the victim to the cross, and then raise up the cross to a perpendicular, and insert the foot of it into a hole made in the earth. It seems that his allusion to this mode of suffering was readily understood by the people to whom he had addressed the words of our text, for they answered him, "We have heard out of the law, that Christ abideth forever; and how sayest thou that the Son of man must be lifted up?" This figure of speech also accords with his allusion to the lifting up of the serpent in the wilderness by Moses, as a type of himself. See chap. iii. 14 & 15.

As we apprehend no difficulty in understanding the illustration of the text thus far, we will pass to notice the certainty that he was to be thus lifted up. The *if* which occurs in the text, under other circumstances might imply a doubt whether he should certainly be so lifted up; but in this case it implies no such doubt. The connexion shows that the people addressed understood him to signify that the Son of man *must* be lifted up; and these are his very words in chap. iii. 14, "*Even so must the Son of man be lifted up.*" Nothing can be more clearly demonstrated by the scriptures than the fixed certainty of his crucifixion and all the circumstances connected with its manner, &c. His murderers come together to do what God's hand and counsel had before determined should be done. And he was delivered up according to the determinate counsel and foreknowledge of God. His own exposition of the sum of all that was written in the law, and the prophets and in the psalms, showed that "Thus it behoved him to suffer and to rise again on the third day" &c.

The next thing to be considered is the declaration, "I will draw all men unto me." In a literal point of light this was fulfilled when he was crucified, as we find established, Acts iv. 26—28. Both Herod and Pontius Pilate, with the gentiles and the men of Israel were gathered together on this occasion; and as the Jews and gentiles represented all men, they were there all represented. But in our view of the subject there is a far more important sense in which these words hold good. It was provided in the divine arrangement that when he should be thus lifted up, when

he should pour out his soul unto death, he should see his seed prolong his days; and the pleasure of the Lord should prosper in his hands. His seed, should be known among the gentiles, as well as the Jews, and when he should see of the travail of his soul and be satisfied, all his seed from every tribe, kindred and tongue under heaven must be there assembled, and represented in him. They were one with him in his death, and one with him in his resurrection. Nor came they to him by any other power, the centre of attraction was in him. "I will draw all men unto me." This language was applicable unto those who were personally present, and to their children, and unto all that were afar off, even as many as the Lord our God shall call. In the 24th verse, he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. As the germ of vegetable life is in the corn of wheat; so all the spiritual life of his church was in him, so that when he died, they were all dead, and for their redemption, deliverance, and final manifestation as the sons of God, it was as expedient for him to die, as in the figure employed, for a corn of wheat to fall into the earth, and die.

But, in the third place, we understand the declaration, "I will draw all men unto me," to express a certain pledge that he would in an experimental sense draw the subjects of this redemption unto him. In regard to the limited sense in which the words *all men* are here used, the apostle has fully settled the matter, 1 Cor. i. 22—24, wherein he speaks of the preaching of the *lifting up*, or crucifixion of Christ, and the effects of it on both Jews and Greeks, or gentiles; that it is to the former a stumbling block, and to the latter, foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. When the Son of God calls, and makes the dead hear his voice, he quickens them, and being thus made alive, they first discover the purity and spirituality of the law, and by it they are slain. They feel and acknowledge the justness of their condemnation by the law, and are cut off from all hope of being saved by works of righteousness which they can do; and they sink down in hopeless despair, until the Son of man, *lifted up*, is presented, not as some have said *on the pole of the gospel*, for the gospel has no pole to it; but on the cross—Christ and his cross—Christ and him crucified is revealed to them as their Savior, and they are drawn to him by the attractive power which he possesses. They are drawn away from every legal system, from looking for salvation to their own wills, or works, or cries or tears, or prayers, drawn to him as the only name given under heaven among men whereby they must be saved.

Once more, these words may also embrace the doctrine of the final resurrection of the last day. "All that the Father giveth me shall come to me." No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. John vi. 44.

Finally, we understand that the salvation of all the people of God, whether Jew or gentile, of whatever tribe or tongue, depended on the lifting up of the Son of man; and that his lifting up, has secured their redemption effectually and forever. His intercession for them is also founded on the offering that he has made for them, in being thus lifted up from the earth. "I have finished the work which thou gavest me to do." Glorify me with thine own self, with the glory which I

had with thee before the world was. "Father I will that all that thou hast given me be with me where I am, that they may behold my glory." He shall be satisfied, and they shall be with him, and they shall see his glory and enjoy his presence forevermore.

God must Give the Increase.

"What is the loftiest intellect, what the greatest literary attainment, in comparison with the agency of the Holy Spirit, in efforts for the conversion of sinners to God? What can be accomplished by the most ardent zeal and the most indefatigable diligence, without the co-operation of Jehovah Jesus? Absolutely nothing. A Paul may plant, and an Apollos may water, but God only can give the increase. 'Except the Lord build the city, they labor in vain that build it.' How important, then, that ministers of the gospel, and all believers, should besiege the throne of grace with earnest and persevering supplications for the divine blessing on the labors of those whose office it is to call sinners to repentance."

We clip the above from an article which the Religious Herald copied from the Christian Intelligencer, for the purpose of showing something of the tact of modern arminians in perverting the truth of divine revelation.

The writer of this paragraph assumes to be an advocate of the bible doctrine of human imbecility, in regard to the performance of spiritual things. "God must give the increase." This he admits, because an inspired apostle has declared it, and it would be worse than vain to deny it. Hence with an air of affected modesty he attempts to contrast the mightiest works of men, in attempting the accomplishment of spiritual things, with what God can do, and seems to admit that in such a work, man comparatively can do nothing. If sinners are to be saved from wrath and prepared for immortal glory, the work must be wholly of God; man can do nothing towards it. But is this the doctrine which the writer wishes to inculcate? By no means; if it were, neither the Christian Intelligencer nor the Religious Herald would have given the article a place in their columns.

The deception and hypocrisy of this feigned humility is made glaringly apparent by the daring arrogance in which he urges what he calls the importance of men's besieging the throne of grace, as though men had the same power to operate on God, that God has to operate on sinners. We cannot be the immediate agents in the conversion and regeneration of sinners; but, as though he had said, we can effect it indirectly. We have power to besiege the place of divine power, even the eternal throne, and we can cause him that sitteth upon the throne to do as we direct, and the consequence will be that at our instance sinners will be converted. It is about equivalent to the confession of the mechanic, who acknowledges that without the screw, or lever, he cannot raise a building, or the engineer, who acknowledges that without the power of steam, he cannot propel his boat, while they claim a full power over these agencies. The writer evidently has no higher conception of God's power in saving sinners, than the engineer has of the power of steam, by which he can drive his machinery and accomplish his designs. Indeed it has become common for arminians to represent prayer as a sort of *lever* by which men may besiege the throne of God, and move him to lay aside his own purposes, and adopt theirs; and thus make him to subserve their determinations.

If without Christ, even his disciples can do nothing; and if when the inspired Paul has planted, and the eloquent Apollos, who was

mighty in the Scriptures, has watered, God alone could give the increase, where is the power by which men are to assault the throne of Omnipotence? If men have not the power to save sinners directly, whence have they power to save them indirectly, or to move God by violence, assault, or by any other power to do it for them? How preposterous! How blasphemous thus to talk of besieging the throne of God!

PRAYER.

What is it? Does it consist in drawing near to the Lord, while our hearts are far off from him? Is it a formal ceremony by which we are at stated times to fall down on our knees, or stand like the ancient pharisees, and occupy a given number of minutes in asking God to do something for us? Many important questions press themselves on our mind when we contemplate this important subject. We regard prayer, as a spiritual exercise of a spiritual mind, drawn out in holy communion with God, by virtue of the Spirit of grace and of supplication, which God pours out upon his children as a special and indispensable qualification for worship. It does not consist in empty forms or ostentatious show. It requires us not to go to Jerusalem, nor to the mountain of Samaria, but to worship God, who is a Spirit, in spirit and in truth. That Spirit by which the saints approach the mercy seat of God, searcheth all things, knows what is the mind of God, and directs the supplication according to the mind of God; and leads the suppliant to ask only for such things as God designs to bestow. That spirit of prayer, poured forth on them, raises up their affections from things of Earth and sets them on heavenly things; governs and controls their desires, that they may be in harmony with the righteous mind of God. It leads them not to assault or besiege the throne, not to insult, blaspheme, nor take in vain the name of him who occupies the throne of grace, but with humble submission, to say, "Thy will be done, in earth, as it is done in heaven."

It is the peculiar privilege of the children of God to pray, for them God has consecrated a way of access through the veil, even the flesh of our Lord Jesus Christ. No man can come unto God but by him, and as none can come unto God only by this new and living way, and none are found in that but those who are in Christ Jesus; and if any man be in Christ Jesus, he is a new creature, &c., therefore we hold that this is the exclusive privilege of the children of God.

It is also the duty of the saints to pray; because they are thus commanded, and because in their prayers they acknowledge God; confess their dependence on him, and breathe forth the desires which he by his Spirit indites within them.

But we can hardly conceive of anything more abominable than for men to attempt to persuade God to change his purpose, alter his decree, or lay aside his sovereignty and accommodate himself and his government to the dictation of men.

THE MANIFESTO.

We have received a copy of a Manifesto, published by some of the members of the Licking Association in which they dissent from the views held forth in the Circular which was published some time since by brother T. P. Dudley, in our columns. We greatly fear that our brethren are pushing this subject too hard. The wise man has told us, that a *soft answer turneth away wrath*. There are some of the very best of brethren engaged

on both sides of the controverted subject, brethren whose locks have whitened in the cause of truth and righteousness,—brethren who have stood side by side, and shoulder to shoulder in many a conflict with the common foe.

We deeply regret the unpleasantness which has grown out of the circular above alluded to, and especially as we had some agency, though without designing to do mischief, in bringing that document to the light.

When visiting Kentucky, two or three years ago, in conversation with brother Dudley, at his house, some remarks were made, which reminded him of a manuscript copy of a circular, which he had prepared for a previous session of Licking Association, and which he had not submitted to that body, because he had learned that a venerable Elder in the Association, was not fully agreed with his views on the subject which formed the theme of the letter. At our request he read the letter to us.—Many of the positions, illustrations, and arguments of the circular were quite new to us and we felt quite an anxiety to see them in print, that we might examine them more thoroughly. At the session of the association which was held a few days later, when the committee had failed to agree upon a circular to report, and as there was not time to prepare one for the occasion, we suggested to the committee that brother Dudley had a circular, which would want no revision to prepare it for the printer, if the association should think proper to adopt it.

We feel to reproach ourself for being the cause, though undesignedly, of so much trouble and distress among the brethren of that once harmonious body. We had not the slightest idea that the contents of that paper could have created so much unpleasantness. That some of the brethren should have regarded the views therein set forth as new, or that some should object to their adoption as the views of the Association, was not surprising to us; for they were new to us; and to this day we do not know that we fully comprehend the views of our beloved brother; but we confess our astonishment that the *little fire*, which was scarcely perceptible at that time, should have produced so great a blaze. We have thought it due to brother Dudley, that we should let the brethren know in what manner that letter was brought before the Licking association, that it was not pressed by its writer; but contrary wise, it was with considerable hesitation that he submitted the paper to the committee.

Of the merits or demerits of that circular, we have nothing at present to say; we fear that too much has already been said. Could we, however, say any thing that would be likely to remind the brethren of the precious seasons of harmony they have once enjoyed together, and to pour oil upon the troubled waters, we would gladly do so. We cannot think that there is so great a difference of sentiment among them as many apprehend.—They all believe that there is a warfare in the breast of every child of grace, and that the old Adamic nature is full of opposition to the law of the Spirit in them, and, aside from all metaphysical disquisitions on the subject of what constitutes the soul, and what effect regeneration has on the soul, &c., the harmony which has in times past characterized that association would be perpetuated and *brotherly love would continue*.

We are informed by the brother who was so kind, as to send us a copy of the Manifesto that we are claimed by both parties! Very well; we will not dispute the justice of the

claim of any of our brethren to us. We desire to be taught of God, and so to be established firmly on the truth, and in the truth, and unless we are greatly and grievously mistaken that is the very spot where all our brethren desire to stand; and if so our aims and desires are alike; but we confess our utter inability to draw the line, and say to what extent either party have strayed from the standard of righteousness; but we beseech you brethren, by the mercies of God, that ye fall not out by the way; that ye rend not those bonds which have so long and so sweetly bound your hearts in ties of christian love and fellowship.

HUMILITY.

It matters little whether a child of God be accounted great and honorable in this world, or whether he be looked upon by his brethren as being highly favored of the Lord, his soul knows its own bitterness and feels its own need of the supporting presence of God as much amid the loftiest honors and praises of the world as when he is overwhelmed among the afflictions and trials which are common to the Lord's people in this wilderness. Not, indeed, but that the elect children of God are sometimes left to the workings of their old corrupt propensities, to glory in the vanities of time and temporal things, but they find in the end that there is more comfort and spiritual enjoyment in suffering the reproaches of Christ and being resigned in all humility to be considered the least among the inhabitants of Zion, than in all the praises of the world.

The old man or carnal nature of the saints being contrary to the spirit of life in Christ Jesus which is implanted in the heart of every disciple of the Lamb the desires, enjoyments, and pleasures of the one are contrary to the other, so that the fleshly propensities of the child of God are continually rising to entangle his feet and involve him in difficulties to impede his progress in the race which he is called to run. Among the most powerful of these impediments is the thirst for the esteem and honor of our fellow men. How often is the trembling saint frightened from bearing his testimony to the truth and from giving to the brethren a statement of his trials and refreshing seasons, by the whisper in his own mind telling him he may expose himself to ridicule and hatred. This deceitful warning has its effect not only on the mind of the weakling who being as yet young in experience is fearful of every thought and deed lest he stray from the footsteps of the flock, but it also falls with a fearful weight on the heart of the old soldier of the cross, who has often offered himself as being ready to follow the Lord to the prison or to death, and strange as it may appear, when the trial comes in this form, his courage fails him and he finds all his strength is weakness, and all his boldness is gone. Here it is shown him that his only refuge is in God, and that instead of his abiding in his own strength if the sustaining power of God's grace be withdrawn he is ready to deny his knowledge of the Lord. This gives him such a view of himself as leads him to feel his own unworthiness and to esteem others better than himself.

In the heart of him who has long justly been admired by his brethren, whether on account of his mental endowments or his exemplary virtue, it is natural that there should be more sensitiveness to reproach than if he had never known that he was regarded as particularly favored in any respect. Though this should not be so with those who have passed from death to life, yet so strong is the influence of the body of this death over their con-

duct that there are few if any of all God's children who are entirely free from this kind of natural pride. Every traveler in the straight and narrow way is well convinced before he has been long on his pilgrimage, that it is better for him to be regarded and to regard himself as less than the least of all saints than to be elevated in his ideas of himself by the praises of men; yet notwithstanding all his efforts to the contrary he is frequently carried away by this spirit of vain glory. How important, then, that we give due attention to the admonition of the Apostle, James iv. 10, "Humble yourselves in the sight of the Lord, and he shall lift you up." And also, 1 Pet. v. 5 & 6, "All of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

"INFIDELITY."

The following is said to be an extract from a sermon preached by Dr. Patten a Presbyterian clergyman of the city of New York: "The present crisis is one of intense interest to the true followers of Christ. A new race of *Infidels* has arisen; not profane, unchaste, immoral, and unprincipled men, but evincing a regard for God, for Truth, for Humanity, for Morals, and whose complaint is that the churches are arrayed *against* God, against Humanity, and against sound morals. It is an evil hour when Infidelity can marshal its forces with Humanity for its watchword, and with the conscience of the world on its side; while Christianity in the hands of those who betray it, leads its hosts to battle for oppression. In such a conflict, infidelity must triumph."

The above extract we find in an exchange paper, credited to the *New Jersey Freeman*, which, we presume is reliable authority.

Words like these come with an ill grace from the mouth of a Presbyterian Rabbi while it is but a few years since one of their number who stood high amongst them proposed that this sect should organize itself into a "*christian Party in Politics*." The honest mind is naturally led to enquire, Why does this pious Doctor remain among the very sect who are foremost in rendering christianity obnoxious by palming off another gospel which is not another, but a perversion of the gospel of Christ? It is a sure evidence that any doctrine is false when *Infidelity* to that doctrine has *Truth, Humanity, and Morality* on its side; and such a Religion as takes ground in opposition to these, is indeed arrayed against God, against Humanity, and against sound morals. "In such a conflict," the Doctor says, "infidelity must triumph." Yes, because that infidelity to the commandments of men is obedience to and faith in the word of God. It should be particularly noticed, that the infidelity complained of by the Doctor is not infidelity against God and Truth, but that infidelity which acknowledges God, loves truth and justice, and is only infidel to the forms and ceremonies of a corrupt and hypocritical priesthood, whose religious principles are the same as those of the ancient pharisees, and who would have all men compelled to unite with them in blaspheming the God of Heaven. The Reverend Doctor Patten may rest assured that his hosts will never be able to prevail against this sect, which he is pleased to denominate a new race of *Infidels*, but which is in reality none other than the church of the Living God, which in the Apostles' day was known as the sect which was every where spoken against; and the word of the eternal God who cannot lie, is pledged against him and for the support of

this people. They are the church of Christ, who has said, "Upon this Rock I will build my church, and the *gates of hell shall not prevail against it*." So Doctor, you will perceive it is of no avail for you and all the powers your prince can rally to seek the destruction of this race. Their life is hid with Christ in God, and when he who is their life shall appear they shall appear with him in glory, the venom, extraordinary rage, and union of efforts of men and devils to the contrary notwithstanding.

In regard to the novelty of this race the Doctor is entirely mistaken, just as his pious predecessors were who persecuted zealously the Apostles and primitive disciples, verily thinking that in so doing they did God service; for they supposed, as does the Doctor, that this race never existed until they heard of them, not knowing that this people has been on the earth and preserved of God from the malice of men and devils ever since the days of Abel.

Against infidelity to the principles of christianity the pious Doctor has nothing to say; but all the natural enmity of his heart against God is stirred up when he sees this people, who are like the disciples of primitive times, that he can find no fault in them whereof to accuse them before the civil powers of the earth. If infidelity against God and truth were such a terrible thing in his sight he would not be found in the ranks of those who being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. But we know of no people other than the Old School Baptists who answer the description which Dr. Patten has given of this new race of infidels. Note well the description of them and see if they do not answer to its very letter, and see, further, whether any other people can possibly be meant. He says of them that they are "not profane, unchaste, immoral, or unprincipled men, but evincing a regard for God, for Truth," &c. Of whom, now, could he have been speaking when he used this language? Certainly not of those who deny that there is truth in divine revelation, who are in the common acceptance of the word *infidels*, for these evince no regard for God. Neither can he refer to any of the other sects of the Arminian world, for they are all acknowledged by the Doctor and his sect in the *Truly Evangelical Alliance*. The charge which he says they bring against the popular religionists of the day, is also just what all Old School Baptists have ever urged against the popularly cherished religions of the world, viz:—"that the churches [known as claiming to be such by the world] are arrayed against God, against humanity, and against sound morals." Now let any one whose eyes are not blinded decide. Does this description fit any other people but the poor despised church of Christ now known by the world as O. S. Baptists!

What he says about Christianity in the hands of those who betray it needs no particular comment further than the simple statement that Christianity, that is, the gospel of Christ is not, never was, and never will be in the hands of those who betray it. Its divine Author has never suffered it to go out of his hands, and therefore those children of men who profess to have christianity or divinity to peddle, are base impostors, whose object is not the glory of God, but the service of their father the devil, and the annoyance of God's children here on earth.

May our God in his infinite mercy defeat the wily designs of Satan against his Zion and preserve her from all evil.

What the World thinks.

Under our Miscellany head we give an article taken from a series in process of publication in one of the most widely circulated secular papers in the Union, on the subject of the Missionary Enterprise. We commend it to the especial attention of those who are inclined to the opinion that although the Missionaries do not benefit the Heathen in spiritual matters, they may still be a great benefit to them in raising their temporal condition. It requires no very great degree of credulity to believe statements from such a paper when they are made in opposition to such popular institutions as the Missionary Society, for self-interest and a desire to win favor with the people would induce the proprietors of such papers to shun the exposition of iniquity in such high places as long as their consciences could suffer them to remain silent.

APOLOGY.

Owing to affliction, sickness and death in our family, we have unavoidably fallen behind our date. This number as well as the preceding one, is issued two weeks later than its proper time; but we hope to be able soon to get up to our date, and to be more regular in our issues hereafter.

Miscellany.

From the Universe.

The Missionary Enterprise, At Home and Abroad.

Missionaries, notwithstanding they profess to be elevated above ordinary men in their motives and desires, and to be actuated in their efforts for the conversion of the world by the most disinterested love to God and their fellow-men, are nevertheless men subject to like passions as the generality of mankind are, have similar natural propensities and desires, love the good things of this world, and consider themselves perfectly justified in doing all they can to secure the confidence, esteem and support of the religious public, in order to be comfortably provided for in their efforts for the propagation of their faith. They therefore, in their public reports invariably labor to make the most favorable impressions upon the public mind with reference to the results of the so-called momentous undertaking in which they are engaged; not omitting in the accounts they give of the progress of the good work, the most trivial affair which they think they may in any way construe, whether justly or erroneously, as being in the least degree indicative of the advancement of their cause. Nor do some of these good and holy men hesitate, when they think it is necessary for the good of the cause, that they should do so, to make statements in their reports which are utterly false. An English gentleman, now residing in our city, and connected with one of the most respectable commercial houses downtown, and who, previous to his coming to this country, spent several years in Sierra Leone, having been appointed by the British government, Manager of the Liberated African Department in that country, gave us the following account of missionary proceedings there, as witnessed by him. We give it publicity by that gentleman's permission, who being himself a Christian and a lover of truth, is by no means desirous to keep back the truth from his fellow-men, lest it should give offence to the friends of the missionary cause.

A missionary situated on the Island of St. Mary, under the care of the Church Missionary Society, sent home his annual report to the Board in London. The report was published in the Society's Missionary Magazine, and was of course circulated through the British empire and other parts of the world, and was universally read by the friends and supporters of the Church Missionary Society. A few copies reached the missionary stations in Sierra Leone, and one of these fell into the hands of the Manager of the Liberated African Department. He opened it, and read the

report sent home by the missionary on the Island of St. Mary's, in whose neighborhood he happened to be at the time. The report gave a most glowing account of a great religious excitement then felt in that place; and among other things it stated, that the chapel was constantly crowded with hearers, who manifested a deep concern while listening to the word preached. It stated also that the neighboring country, separated from his station by a river, was inhabited by a race of people who were of the Mahomedan faith; that this people gave the most encouraging indications of their preparedness for the reception of the gospel, and that even their priests flocked over in crowds, hundreds of them having visited him, wading through the water for that purpose, spending day after day with him in religious conversation, and reading with the most profound interest an Arabic Bible which he had in his possession. Amazed at the contents of the report, he showed it to another gentleman, a resident of the place, and fully conversant with all missionary proceedings there, and asked him if he could say what it meant. That gentleman on reading it was not less amazed than himself, the whole report concerning the awakening, and the interest felt by the Mahomedan tribes and their priests being a mere fabrication of the missionary's brain, without one word of truth in it. The two gentlemen however, called upon the missionary, and showing him the article, to which his name was affixed, asked him if that had been written by him. His answer was in the affirmative. He was then asked, "What do you mean by these statements? Where are these Mahomedan priests you speak of? when were they here? who has seen any of them, or their people with you?" He replied, "Gentlemen, other missionaries send home good reports of their doings, and of the success which attends their labor; and if I do not the same, I shall not be able to retain a situation here."

Be it remembered that this account we have received from the gentleman himself, who, with the missionary's report in his hand, questioned him upon the subject, and received his answer,—a gentleman of unquestionable veracity, and whose statements may be fully relied on. We shall hereafter give further evidence to show that but little dependence can be placed upon the printed reports of Missionary Societies concerning the marvelous doings of the missionaries in foreign fields.

Missionaries, doubtless, are anxious to do all the good they can, by their public ministry, to the people among whom they labor; or at least they are very desirous to have large congregations to hear them when they preach; and if the people will not voluntarily attend when they are requested to do so, they think it perfectly right to drive them contrary to their inclination to the sanctuary of God, that thereby they might be saved. Mr. P., Manager of the Liberated African Department in Sierra Leone, informed us, that shortly after his arrival in that country, being then in a town called Regent, he went out one morning, and saw the colored police about the streets collecting the people together, and driving them before them with whips. He went up to them, and asked them what they were about. They said that they were taking the people to meeting. He asked them by whose authority they were doing so. They said that they were ordered to do so by the missionary. He replied, "You go and tell the missionary that I forbid you doing so any more;" and the converted Africans were released from the power of the police, and were permitted to go where their inclinations led them, or their business called them. Shortly afterwards the missionary called upon him, and asked him why he prevented the police taking the people to meeting. He replied, "I have no objections for these people to go and hear you if they are so inclined; but I will not allow them to be driven with whips to church against their own will, when their business might call them elsewhere." The missionary answered, "It is the only way we can get them there, and if we do not use such means, they will not attend." After some further remarks by each of the parties, the missionary continued, "My predecessor, Mr. Johnson, used to report to the Board that his

chapel was crowded with people, to attend public prayer, every morning and evening in the week; and I understand that he employed the police to bring them together as long as he was here, and therefore always secured a full attendance. The Board will expect the same report from me; and I see no reason why I should not be allowed to use the same means as he employed to bring the congregation together."

The mission in Sierra Leone is represented in the annual report of the Society as being in a most flourishing state, the preaching of the missionaries having produced the most wonderful effects in the conversion and elevation of that once degraded people. Wonderful indeed is the change wrought among them! How elevated must be their state, how thorough and perfectly satisfactory their conversion, and how intense the interest they feel for the truths of the gospel which the zealous and self-denying missionary preaches to them, when that missionary is under the necessity of sending round his police to drive them with whips to meeting, before they can be induced to come and hear him preach, and unite with him, as their beloved pastor, in public worship!!!

But to employ whippers-in to drive the converted heathen to the sanctuary of God, thereby to secure large congregations of attentive and interested hearers, listening with deep emotion to the preaching of the gospel, is not peculiar to the missionaries on the African coast; the practice is common in other parts of the world, when it is in the missionary's power to exercise such authority. Herman Melville, in his Narrative of Adventures in the South Sea, makes mention of a similar class of people in the employment of the missionaries in Polynesia. He speaks upon the subject as follows:—

"The hypocrisy in matters of religion, so apparent in all Polynesian converts, is most injudiciously nourished in Tahiti, by a zealous, and in many cases, a coercive superintendence over their spiritual well being. But this coercive superintendence is only manifested with respect to the common people, their superiors being exempt from it. On Sunday morning, when the prospect is rather small for a full house in the minor (or inferior) churches, a parcel of fellows are actually sent out with rattans into the high-ways and by-ways, as whippers-in of the congregation. This is a sober fact. With abhorrence and disgust the custom is alluded to by a late benevolent visitor at the Island. See page 763 of the Memoirs of the Life and Gospel Labors of the late Daniel Wheeler. These worthies constitute a religious police; and you always know them by the great white diapers they wear. On weekdays, they are quite as busy as on Sundays: to the great terror of the inhabitants, going all over the island, and spying out the wickedness thereof. Moreover, they are the collectors of fines—levied generally in grassmats—for obstinate non-attendance upon divine worship, and other offences amenable to the ecclesiastical judicature of the missionaries. These fellows are called 'Kinnakippers'."

"The Kinnakippers are hated by the islanders, and especially by the ladies. And no wonder: the impertinent varlets, popping into their houses at all hours, are forever prying into their peccadilloes. Koloo, who at times was patriotic and pensive, and mourned the evils under which his country was groaning, frequently inveighed against the statute, which thus authorized an utter stranger (the missionary) to interfere with domestic arrangements. He himself—quite a ladies' man—had often been annoyed thereby. He considered the Kinnakippers a bore. Besides their confounded inquisitiveness, they add insult to injury, by making a point of dining out every day at some hut within the limits of their jurisdiction. As for the gentleman of the house, his meek endurance of these things is amazing. But 'good easy man,' there is nothing for him but to be as hospitable as possible. These gentry are indefatigable. At the dead of night prowling round the houses, and in the day-time hunting amorous couples in groves. Often, when seated in a house, conversing quietly with its inmates, I have known the family betray the greatest confusion at the sudden announcement of a Kinnakipper's being in sight. To be reported

by one of these officials as a 'Tootai Owre' (signifying a bad person or disbeliever in Christianity,) is as much dreaded as the forefinger of Titus Oates was, leveled at an alleged papist. But the Islanders take a sly revenge upon them. Old Bob, one day drawing near home, and learning that two of them were just then making a domiciliary visit at his house, ran behind a bush, and as they came forth, two green bread-fruit, from a hand unseen, took them each between the shoulders. The sailors in the calabooza were witnesses to this, as well as several natives, who, when the intruders were out of sight, applauded captain Bob's spirit in no measured terms—the ladies present vehemently joining in. Upon entering a dwelling, the Kinnakippers oftentimes volunteer a pharisaical prayer-meeting; hence, they go in secret by the name of 'Boora-Artuas,' literally 'Pray-to-Gods.'—*Omoa.*

The Contribution Box.

"I never was so mortified in my life," said a church-going lady to her cousin, as they left the sanctuary. "I forgot to take my purse with me, and when Deacon Smith came round with the contribution box, and all eyes were upon me, and I had nothing to give, I thought I should die. You will not catch me at church again without my purse for one while I promise you."

"What was the object of the collection?" inquired her more sensible cousin, "to what purpose is the money to be devoted?"

"O, I don't know, and it makes no difference about that, it is so mortifying to have the box pass and all eyes upon you to see whether you give, that I never think to ask for what purpose the collection is taken."

Here we discover the depth of the lady's piety. She did not know nor care whether the money was to feed some hungry widow or clothe some naked orphan, or whether it was to gratify pride by adding some silly ornament to the temple, but *it was so mortifying* not to be seen by men to give something.

How many put into the contribution box from any better motive? Not one in ten. Some do it to be seen of men, some that they may not be called poor, some that they may escape the charge of selfishness, and some to be called liberal, while now and then a poor widow in some obscure pew or corner, casts in her only farthing from principle, being erroneously taught to believe that the pockets of clerical beggars are the treasures of the Lord.—*Portland Boat.*

A BILL OF WORK.

We find the following in an exchange.—We presume it is a legitimate result of images in churches, and of image worship:

The following bill of work done, is stated by a celebrated tourist, to have actually been presented for beautifying and ornamenting the Lutheran Church at Hamburg, Europe:

- For mending the ten commandments.
- For a nose and three fingers to one of the robbers on the cross.
- For scouring and brushing Pontius Pilate.
- For gilding and painting the wings of the angel Gabriel.
- For half a breast for Mary Magdalen.
- For cleansing the sky in the East and adding sundry stars.
- For cleansing and painting the High Priest's maid and adding color to her cheeks.
- For putting a new feather in the cockade of St. Peter.
- For brushing and brightening hell fire, and providing tails and horns for two devils.
- For beautifying and ornamenting some of the elders, and strengthening their backs on frames.
- For supplying one of the apostles.

FOREIGN MISSIONARY WORK.—At the last Monthly Concert in Boston, Dr. Anderson said, according to the *Puritan Recorder*, that he thought, with all the experience we have now had, it would cost \$4,500,000 and take twenty or thirty years to accomplish as much as has been already done. The whole sum collected at the Monthly Concerts in Boston the last year, was \$1,168. The amount contributed to the Board by the churches of Boston, in addition to what was received from the Monthly Concerts, was about \$15,000.

POETRY.

For the Signs of the Times.

THE WORK OF THE SPIRIT.

"Built together for an habitation of God through the Spirit."—Eph. ii. 22.

When dead in trespasses and sin,
When Satan rul'd my heart within;
Who did the work of grace begin?
The Spirit.

Who quickened me to see my state,
To view myself a sinner great;
And all my works and ways to hate?
The Spirit.

Who put within my soul a cry,
Who look'd in mercy from on high,
And deign'd to show a pitying eye?
The Spirit.

Who taught me in distress to pray,
And caus'd my heart without delay,
To seek the new and living way?
The Spirit.

Who led me to the Lamb of God,
And wash'd me in the purple flood
Of his atoning, precious blood?
The Spirit.

Who led me on by faith to see
Myself a chosen son to be,
And Abba Father cried in me?
The Spirit.

Who with my spirit witness bears,
Who graciously removes my fears,
Shows me I'm one of glory's heirs?
The Spirit.

Who doth Salvation's plan unfold,
Bids me the work of Christ behold,
With all his goings forth of old?
The Spirit.

When gloomy darkness fills my mind,
And when to doubts and fears consign'd,
Who gently bloweth like the wind?
The Spirit.

In pastures rich and ever green,
Where living waters roll between,
Who leads in such delightful scenes?
The Spirit.

When fleshly passions work within,
And death and bondage is brought in;
Who leads us forth from self and sin?
The Spirit.

Whose love is boundless as the seas,
When every other refuge flees
Who helps the saint's infirmities?
The Spirit.

Who in the temple of his grace
Names us among the ransom'd race,
And makes our souls his dwelling place?
The Spirit.

Who works in us to will and do,
Love God and his commandments too;
Who doth at times so gently woo?
The Spirit.

Who keeps us while we walk below
Through this abode of sin and woe,
To conquer every hateful foe?
The Spirit.

Who opens to faith's piercing eyes
Bright glories in the upper skies
Where joy and pleasure never dies?
The Spirit.

Who guides us all our journey through,
When faint, who makes us still pursue,
Who with fresh courage doth renew?
The Spirit.

When call'd to part with all below
Who conquers death our mortal foe
And makes us more than conquerors too?
The Spirit.

Who shall command our dust to rise
And meet the Savior in the skies?
Faith leaning on God's word replies,
The Spirit.

When soul and body thus shall meet,
God and the Lamb the saints will greet;
And still this strain of love repeat,
The Spirit.

JAMES MANSEY, JR.

Ramapo, Rockland Co., N. Y., Jan. 2, 1850.

OBITUARY.

BROTHER BEEBE.—Please notice in the Signs of the death of our sister, MRS. PHEBE HALSTEAD, which took place at her residence in Warwick, on Friday the 28th of December last, in the 58th year of her age.

Sister Halstead made a profession of religion at an early age, having been a member of the Warwick Baptist Church for more than forty years, and during this long period and amid all the vicissitudes of the church, she adorned the doctrine of God our Savior in all things. A kind and affectionate wife, a careful and tender mother, a true and faithful friend in all the relations of life. She lived as the

grace of God which bringeth salvation, teacheth.—Warmly attached to the doctrine of the gospel, she was ever ready with a truly christian spirit to contend earnestly for the "Faith once delivered to the saints."

Her husband, brother George Halstead, died about eleven months before her own departure, and from this time she evidently looked forward to the time when she should be called away. During her sickness she was calm and collected, and bore her sufferings with much fortitude, manifesting that for her, death had no terror. To her family, her loss is irreparable, and a son-in-law with an only daughter, and several grand children bereft in one short year of those to whom they had been accustomed to look for counsel and advice, feel that the hand of the Lord hath touched them, but they know that their loss is gain to those who have departed. May our God sanctify this providence of his, to them for their good, and may it also be sanctified to the church of God.

Yours in the best of bonds,

P. HARTWELL.

Warwick, February, 1850.

Darien, Dec. 22, 1849.

DIED, in Alexander, Sept. 17, 1849, Mrs. MARY, wife of Samuel Springer, aged 65 years and 11 days.

When death invades the social circle, and summons from its midst, those whose superior worth and excellence have endeared them to us, and around whom had been entwined the dearest tendrils of warm loving hearts, something more than a mere passing notice is due from the hand of affection. Though sad the occasion which calls for these remarks, yet that sadness is in some measure alleviated by the consoling reflection that "our loss is her eternal gain." Death had its terrors for her, yet there was no trembling in her bosom at the prospect of her speedy dissolution; but with a firm reliance on her Savior, she was enabled to look death steadily in the face. She even manifested a desire and willingness to depart and be with Christ. With truth might all who witnessed her calm and peaceful exit from this to the world of spirits say, "Let me die the death of the righteous, and let my last end be like hers."

Yours truly,

JONATHAN VAUGHAN.

DEAR BROTHER:—Will you give through the Signs, notice of the death of our much esteemed sister, ANN, wife of brother David P. Douglass, who departed this life, Dec. 29 1849, and was buried the 31st, with a large concourse of friends and relatives in attendance, who deeply mourn their loss, which we consider her eternal gain. Them that sleep in Jesus will God bring.

Yours in the best of bonds,

JOSEPH D. WILLCOX.

MARRIED.

At Warwick, January 31, by Elder P. Hartwell, Mr. JOHN W. SISCO to Miss TEMPERANCE A. DEMEREST, both of Warwick.

At Warwick, Feb. 20, by the same, Mr. DANIEL E. ACKLEY to Miss JANE B. LOWERS, both of Craigville.

In Middletown, on the 20th inst., by the Rev. G. W. Timlow, JOHN G. WILKIN Esq., to Miss LOUISA COOLEY, both of Middletown, N. Y.

OLD SCHOOL MEETING.

The First Old School Baptist church of Christ in Centre, Rock Co., Wisconsin, has withdrawn from the North Western Baptist Association, and stands alone, because that association propagates and holds communion with Parker's Two-Seed heresy.

As we are like a little speckled bird among the birds of the forest, we long to see some of our Father's children, and worship with them. We have appointed an Old School meeting, to commence on Friday before the second Lord's day in June next at 10 o'clock, A. M., and continue till Sunday afternoon, if the Lord will. We cheerfully invite all Old School brethren and sisters of our faith and order, and especially ministers in our fellowship to attend with us. The meeting will convene at the house of Elder J. D. Willcox, in Milton.

Done by order and in behalf of the First Old School Baptist church of Christ in Centre, Rock Co., Wisconsin.

DAVID P. DOUGLASS, Church Clerk.

NOTICES.

RUSHTON'S LETTERS

Are now ready, and we have mailed them to those who have favored us with their orders.

The Everlasting Task for Arminians are now ready for binding, and will be forwarded by mail to those who have ordered, or may order them, in a few days.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy, \$1 00
5 copies for 2 00
12 copies for 4 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs, should also state distinctly the post office address of the papers ordered.

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NEW YORK.—A. Watrous \$1; Joseph Conklin 2; S. Kellogg 8; G. S. Bradner 1; Geo. McNish 1; Wm. Olmstead and Z. Price 2; C. Smith 1; Joel Mead 2; Joseph Harding 1.50; B. Horton 1; Eld. A. Calvert 1; Eld. J. P. Smith 5; N. Slawson 1; H. O. Harding 1; Eld. Wm. W. Brown 8; J. Vaughn 5; And. Seymour 1; Cotton Mather 1; Dea. Levi Gates 1; J. McEwen 1; M. A. Douglass 8; (and \$7 last year.) T. Moore 2. \$60 50

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Total, \$291 90

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., MARCH 1, 1850.

NO. 5.

POETRY.

Selected for the Signs of the Times.

THE CRUEL WATCHMAN.

At midnight hour without a guide,
The city wandering round,
The watchman found the lonely bride,
And ask'd her, "Whither bound?"

Thus far he did the friendly part,
Nor did his trust betray
Till from her face with callous heart,
He tore the veil away.

And did the guardian of the night,
Such rudeness thus display;
The spouse of Jesus thus to smite
And tear her veil away?

Why not in words of gentle tone,
And not in sounds severe,
Ask of the virgin, "Why alone
At midnight hour so drear?"

"Saw ye my love (she said) pass by?"
And did these words offend?
Say, watchman, cruel watchman, why
The veil asunder rend?

Let not the veil thy wrath excite,
Or terror clothe thy brow,
Know watchman, 'tis a child of light
That walks in darkness now.

To Christ betroth'd, a virgin chaste,
Long e'er her sins he bore,
The veil that hides her lovely face,
No harlot ever wore.

Ah! cruel watchman, such there are
Who stand on Zion's walls,
With unrelenting hands, who tear
The veil from virgin souls.

Oh! spare the veil, 'twas for her wrought
By Jesus on the tree;
When him the sword of justice smote,
Her wedding dress to be.

Her wand'ring, as a watchman chide,
Nor let thy pity fail;
But aid! oh aid the lovely bride!
And spare! oh spare the veil! KENT.

THE SABBATH.

God thus commanded Jacob's seed,
When, from Egyptian bondage freed,
He led them by the way:—
"Remember, with a mighty hand
I brought thee forth from Pharaoh's land;
Then keep my Sabbath Day."

In six days God made heaven and earth,
Gave all the various creatures birth,
And from his working ceased;
These days to labor he applied;
The seventh he blessed and sanctified
And called the day of rest.

To all God's people now remains
A Sabbatism, a rest from pains
And works of slavish kind:
When tired with toil, and faint through fear,
The child of God can enter here,
And sweet refreshment find.

To this, by faith, he oft retreats;
Bondage and labor quite forgets,
And bids his cares adieu;
Slides softly into promised rest,
Reclines his head on Jesus' breast,
And proves the Sabbath true.

This, and this only, is the way
To rightly keep the Sabbath Day,
Which God has holy made.
All keepers who come short of this
The substance of the Sabbath miss,
And grasp an empty shade. HART.

"LET GOD BE TRUE."

The God I trust is true and just;
His mercy has no end;
Himself has said my ransom's paid,
And I on him depend.

Then why so sad, my soul? though bad,
Thou hast a Friend that's good;
He bought thee dear (abandon fear);
He bought thee with his blood.

So rich a cost can ne'er be lost,
Though faith be tried with fire:
Keep Christ in view—let God be true,
And every man a liar. HART.

COMMUNICATED.

For the Signs of the Times.

Dialogue between A. and B.

A. Brother B. I am glad to see you; I hope you will help to rouse me from my low state of mind.

B. Indeed, my brother, to use an old adage, I fear you have come to the goat's house for wool; to think of obtaining any spiritual benefit from me, would be too much like attempting to kindle fire with ice.

A. Is it indeed so with you, brother B.?—Do you think your figures apply to your case?

B. I do, most assuredly think so; and it grieves me to think of my coldness of heart towards him who has done so much for me; at least I hope he has done great things for me—things which none other could do.

A. But, you say it grieves you! well, does not grief suppose life and sensibility? Then I think you cannot be so very cold after all. For my part, I often feel as if I would give a great deal if I could grieve; but it seems as if I am destitute even of the evidence of being in a grieving state.

B. But, stop brother, it may not be so bad with you as you think; you say you wish you could grieve—grieve, for what? Why, I suppose over your coldness and ingratitude to God. Well, does not this suppose sensibility? does it not argue a sense of your obligation to him? does it not indeed manifest a love to him?—for if you had no love nor gratitude, you could not grieve at the supposition of the absence of this admirable grace.

A. Your conclusion, my brother, seems reasonable, I must admit; and it may not be so bad with me after all, and it is matter of sincere gratitude for the least hope and interest in the saving grace of God; and I begin to feel as if our interview was not altogether vain. It was a good saying of the wise man, *Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.*

B. I have no doubt that one gracious design of God, in constituting his visible church on the earth was that his children should be helps to each other in this way; and that they are helps, there remains no doubt.

A. And I have thought, that one reason why the enemy of souls sends discord among them is to defeat the purpose of God, and to deprive his people of this benefit; however, it is evident that he succeeds in this to a considerable extent.

B. I do not know but your conjecture is correct; but whether it be so or not, one thing is certain, that discord does exist among them at times; and that, to the great grief of the humble followers of the Lamb, and to the no small satisfaction of the enemies of truth.

A. How are we to account for the fact, that those, of whose religion we have no doubt—even preachers, of whose call of God to the ministry, we have no question—should manifest, at times, so much hostility of feelings towards each other.

B. That the fact exists, is painfully evident; but to define the cause, is not perhaps so easy

as to discern the fact, however I think we are safe in supposing that the enemy of souls has a large share in it: but still he could not succeed, were it not that we have in us that which is ever ready to act with him; we cannot say, as did the Master, "The prince of this world cometh, but hath nothing in me."

A. No indeed, we cannot; for if we could however he might instigate our enemies to persecute us, he never could produce discord among us.

B. Well, after all, good may come out of it: the existence of such things, renders that state where he will have nothing of his nature in us, and where peace, and concord will forever reign, the more desirable.

A. Of this I have no doubt—but stop a little, my brother, let us not get to heaven too soon—we have a little more of things on earth to talk about before we get there.

B. Well, let us proceed—we were talking of the cause of these unhappy dissensions, which, at times occur; and I think we agree that the enemy of souls has a hand in them; but we must not give all to him—our corrupt natures have a part. The fact is that controversy is very apt to enlist the feelings of old nature; though the object of the *new man* may be praiseworthy. However good the object may be, the part that nature takes is always more or less selfish; thus while that correct principle in the christian always seeks the honor of God and truth, corrupt nature is ambitious of victory, and whenever this spirit prevails, discord will ensue; so that whenever we discover any thing like hostile feelings among brethren, we must place it to the account of the *old man*, not the *new*.

A. Well, I think we agree in this, and it will be well for us to be on our guard, lest old nature should trip up our heels, to the wounding of ourselves and others.

B. I feel very sensible of the need of such a caution; but let us proceed.—You take the *Signs*, do you not?

A. Yes, I have taken them ever since their first issue, and have read them with both pleasure and profit; they have been like the well instructed scribe; they have brought from the treasury of truth things *new and old*, calculated to help the poor, afflicted and tempted saints on their journey through the wilderness.

B. That is precisely my view; I have been very much edified by them; particularly by the experimental communications they contain. I have been struck with the similarity of the experience of the Lord's people; not only as relates to internal exercises, but also as relates to their outward circumstances; we find them generally in a kind of insulated state, surrounded with an ocean of error and confusion; and when I hear them complaining thus, I conclude I am not alone in the wilderness; but have those who can sympathize with me: and from this I feel to thank God that there are a few names yet in Sardis; believing as I do, that while God has any of his on earth, he will protect them, and pre-

serve the earth for their sake. But you spoke of things *new and old*, did you not?

A. Yes, and I believe it is scriptural: we read of things *new and old*, do we not?

B. O yes, I did not object to what you said; but was just thinking of the different acceptations of the word *new*. The sense in which you used it, is no doubt correct; for though, in a strict sense, there is no new truth—all is old as eternity; yet it is new to the young convert, he having known nothing of it until born of God: and farther, it often comes to the mind of the believer with a freshness and beauty which makes it appear in a kind of newness. I have often remarked one thing; I have heard brethren, to whom I have been in the habit of preaching, speak of ideas advanced by visiting brethren, as if they were perfectly new to them, which I had frequently advanced in their hearing; and I have heard others, to whom I was a stranger, speak in the same way of ideas which I had advanced, which I had no doubt they had often heard before: but, in those instances, the ideas were, perhaps clothed in a different dress; or were, more probably, applied by the Holy Spirit, in a way to make them appear *new*; and, by the way, this furnishes a motive to brethren in the ministry, to make as frequent changes as practicable. But there is another sense, in which the word is used.—It is used in reference to ideas at variance with those which are generally received as truth; and I find that some think that *newness* in this sense, has appeared in the *Signs* of late.

A. Well, I do not think it is the design of the brethren alluded to, to advance any thing that is at war with the truth, nor merely to make themselves conspicuous; I have a better opinion of them; but I must confess there have some things appeared that are new to me; but this may be owing to my inability to appreciate their reasoning.

B. I suppose you allude to the subject of the soul.

A. Not entirely so, but there is something about that which goes beyond me; the subject as treated is rather too metaphysical for the most of us readers of the *Signs*.

B. I do not see any serious difference between them on the simple question of the soul; all seem to agree that it is the deathless thing, as Watts, in one of his hymns calls it; true, in defining it, there is some discrepancy; but the most define it as the rational principal, that distinguishes man from the brute creation; though brother L. of Va. takes exception to this—and now while here, what do you think of brother L.'s illustration drawn from the "Learned Pig?" Do you think that pig, if absent from his owner, and furnished with a different set of cards, could play as well?

A. I doubt it very much; my opinion is that the extraordinary faculty for playing cards was in the master and not in the pig; but whether the pig is furnished with a rational principle or not, it appears that the horse and mule are not. "Be ye not as the horse or the mule which have no understanding."—

Psa. xxxii. 9. I suppose that all rational beings have understanding, and I think that horses, mules and pigs must be classed together as irrational creatures.

B. Let us beware, lest we should attempt to dive too deep into metaphysics.

A. I thank you, my brother, for your timely hint; but if I have shown an inclination that way, you must blame it to my highly esteemed brother L.'s learned pig.

B. I discover a little of old Adam in you still, "The woman which thou gavest me," &c.

A. Ah, my brother, I wish your discovery was literally true; that is, I wish there was but little of old Adam's nature about me; but I am full of it, and it often makes me cry out, "O, wretched man that I am! Who shall deliver me from the body of this death?" But still I have the consolation to know that grace reigns.

B. Yes, my brother, there lies the beauty of the whole matter, grace reigns! Yes,

"Grace all the work shall crown,
Through everlasting days,
It lays in heaven the top-most stone,
And well deserves the praise."

A. But we are getting off from the subject.

B. True—but the digression is a pleasing one to me, I like to have my mind brought up to contemplate the wonders of sovereign grace.

A. Well, we will go back to the question at issue with the brethren; which, if I understand them, is, What effect does that gracious change have on the soul, or rather, does it produce any change on the soul?

B. While on that, tell me what is your view on that point?

A. I do think there is a change in the soul, and to this conclusion I am led by my understanding of many passages of Scripture, in reference to the soul, "Thou hast delivered my soul from death; wilt thou not deliver my feet from falling; that I may walk before thee in the light of the living." Here is an important change acknowledged by the Psalmist, even the deliverance from death. And again "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" Here, by fair implication, is love to God, attributed to the soul, as well as deep anguish on account of his absence. Again, "Why art thou cast down, O, my soul! Why art thou disquieted within me? Hope thou in God, for I shall yet praise him." From these scriptures it appears that love to God, pungent grief at his absence, and deep depression, under the hiding of his countenance are attributed to the soul, none of which would apply to it before regeneration. True there are in the child of grace, opposite principles which war against each other, and there is a thinking principle that is at war with God, and that would, if it had the power, defeat all his gracious purposes and demolish the form of government established by him. Hence we often detect a train of reflections which are in direct hostility to his providence, which renders us a mystery to ourselves: but whenever the word of God, according to our understanding of it, and our reason come in contact, we must give the decided preference to the former, and wait for the solution of that which is mysterious, until that which is in part shall be done away.

B. Well, I see where you are, and I cannot but acknowledge the force of the quotations you have made. But what do you think of the soul being the battle ground?

A. I suppose the battle intended is between the old and the new man. Now I have been thinking of what disposition will be made of the battle ground when the battle shall be over;

for I am in hopes that it will have an end. The fact is, these things are dark to me. If the soul undergoes no change while in this state of existence, when will it be changed? Or, will it share the common destiny of all the corruption of which we have so much cause of daily complaint?—That death will make an important change on the body I have no doubt; but whether it will produce any other change on the soul than a deliverance from prison, I have yet to learn.

B. Indeed there is much of what I have read of the soul, that is shrouded in impenetrable mystery to me, though perhaps others see through it.

A. If they do, they see farther than ever I expect to while in this imperfect state. I do not wish to say, however, that others do not see farther than I can; for I do think there are many who can go much farther than I can into the mysteries of the kingdom.

B. I think so too, in reference to myself; for I often think that I am the most ignorant of all God's children, if indeed I am one at all; but I do think that those very strong minded brethren are more apt to go over the mark than those of weaker minds.

A. This is exactly my opinion.

B. Well, how are we to account for this?

A. I find it easier to see many things than to account for their existence. I would not charge them with vanity, nor with attempting to introduce new things for the sake of novelty, nor with a view to become leaders; this I am not willing to believe; but they are more venturesome than others; and while this often results in bringing to us old truth in a new light; yet it frequently causes them to leap too far into the dark.

B. You say, you are not willing to attribute it to vanity; but at the same time, do you not think there may be a little more vanity about it than they are themselves aware of? for you know that at best, we are poor vain creatures, and the heart is so deceitful as often to entrap us, and that, without our knowledge.

A. Of all this I am aware, by sad experience—but I must beg off from proceeding any farther at this time, as I have other things to attend to, so I hope you will excuse me.

B. Certainly, but I hope it may not be a great while before we have another interview, so farewell for the present; and may the good will of Him who dwelt in the bush, be with you.

A. And may he also abide with you, my brother,—Farewell.

For the Signs of the Times.

Johnson Co., Ia., Feb. 4, 1850.

BROTHER BEEBE:—Having to write to you on business, and my health being some better than it has been much of the time for three years past, I had a thought of saying a few things relative to the importance of "Trying the spirits," as expressed by the Apostle, I John iv. 1. "Beloved, believe not every spirit but try the spirits: whether they are of God; because many false prophets are gone out into the world." The apostle shows in the context that the many false prophets mentioned above are under the influence of the spirit of antichrist, which is at war with the spirit of the gospel, and opposed to the immutable purpose of God in sending his Son into the world "to do the will of the Father, and to finish his work." But who among the modern popular religionists will deny that Jesus Christ has come in the flesh? Surely there are but few who deny in word; yet on a strict examination they appear to be "enemies of the cross of Christ; for they mind

earthly things." Phil. iii. 18. "Teaching for doctrine the commandments of men," predicating the salvation of the soul on human efforts, and consequently denying the true character of Christ as a Savior, and the declaration of the angel, who said, "He shall save his people from their sins." It is but seldom we hear men deny in word, that it is by grace ye are saved, yet their conduct proves that they believe it not, having no desire to hear of the infinite wisdom, power, and goodness of God manifested in all his works; they heap to themselves teachers also, having itching ears, to whom they make liberal contributions because they prophecy the downfall and utter extermination of the "Old Hard-Shell," showing from annual reports and other publications the great increase of their numbers, while very few are added to the Old School Baptists. These things are pleasing to the natural man. While the candid enquirer, is saying in his heart, "By whom shall Jacob arise, for he is small?" "Where is he that put his holy spirit within him?" Isa. lxiii. 11. Yet the children of grace can say, "Though our adversaries have trodden down thy sanctuary, we are thine; thou never bardest rule over them: they were not called by thy name," as in Isaiah lxiii. 18 and 19.

Brother Brown (whose letter is in the first number present volume Signs) after speaking of the faithful ministers of the gospel being crowded aside to make room for diplomatic graceless students, together with many other abominations that are now common, says, "For years he had vainly hoped there would be a reform in these respects." I hoped for that, many years ago, but alas! when the Ethiopian shall change his skin, and the leopard his spots, then may we look for a pure stream from a corrupt fountain, and good fruit from a bad tree.—Let the humble minister of Christ pass through the most of our large towns and cities and he will find many splendid buildings called churches, but they are not for such occupants as him; like Noah's dove, he will hardly find a resting place until he returns to the ark again; if he does not find the inscription that Paul did at Athens, he will find the opposition to truth as great. But why should we say more of this spirit of the world, which is so apparent in all the New School ranks, where a disposition is manifested to "tithe, mint, rue, and all manner of herbs, and pass over judgment and the love of God?" Luke xi. 42. Though the sifting spoken of by the prophet, Amos ix. 9, has been carried on for many years, we still hope there are some "children of the free woman" yet among strangers and foreigners, who, like the sailor wrecked on some distant coast, wait for a favorable opportunity to obtain a passage home. On the other hand, we fear there are some among the unpopular Old School Baptists, who, like Gideon's army, have not yet been tried at the water; for we have noticed in some churches professing to be Old School, a compromising preacher is received and approved, by some of the members at least; what does this argue? Surely all is not right. Fuller's gospel, natural causes producing the distinction made in scripture between the righteous and the wicked, the application of the promises to the unregenerate on conditions, &c., are things, which, in our view, cannot feed the mind that has tasted the Lord is gracious. *Universal Charity* is a deceitful foe, which obtrudes itself into churches many times almost unperceived; but let the lovers of truth guard against every appearance of evil, and endeavor to keep the unity of the spirit in the bonds of peace, by a strict adherence to the commands of Zion's

King, who hath said, "He that taketh not his cross and followeth after me, is not worthy of me." Matt. x. 38. The truth of the gospel is not to be exchanged for the treasures of Egypt, or the vain things of this world; "Greater is he that is in you, than he that is in the world." But I must close having already written more than I contemplated. If you think there is any thing contained in this article that will be edifying to Zion's pilgrims scattered over our wide spread country, you are at liberty to give it a place in the Signs; if not, lay it aside. If it is published the readers of your paper may know that the writer of this poor scribble has felt the chilling blasts of sixty winters, and near thirty-four of them has entertained a little hope that He who led Joseph like a flock, led him "in a way that he knew not, and in paths that he had not known; giving him an evidence of the pardon of his sins, through the redemption that is in Christ Jesus.

Your brother as ever,

RANSOM RIGGS.

For the Signs of the Times.

Warren Co., Ohio, Feb. 15, 1850.

To the flock of Jesus, scattered throughout these United States.

DEAR BRETHREN AND SISTERS IN THE LORD:—Is not this the hour of temptation, which God told his servant John while in the isle of Patmos, should come upon all the world, to try them that dwell upon the earth? Behold the abounding of iniquity! and because thereof, the love of many waxeth cold. Oh! brethren, let us not be idle in the army of Messiah, while our adversary who goeth about as a roaring lion is so vigilant. May we all be found clad in the panoply of heaven, and then we need not fear our foes, let them come in what name, or in what shape they may.—But remember, if we would overcome, we must have the harmlessness of the dove, as well as the wisdom of serpents.—In the way that leads to heaven, God has said—"No lion shall be there, nor any ravenous beast shall go up therein." None but those who possess the meek and lowly, the patient and forgiving spirit of the Lamb of God, can walk that holy way. Backbiting, evil surmising, envies, jealousies, discord, strife and division, appears to be the order of the day, even among some who profess to be followers of Him of whom it was said, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." "This wisdom descendeth not from above, but is earthly, sensual, and devilish." But, ye soldiers of Jesus, who feel like conquering your offending fellow men by doing them good, be not weary in well doing. Remember what your Savior has done and suffered for you. And although you are now surrounded with difficulties, beset with many temptations, overwhelmed at times with doubts and unbelief, your sky overcast with clouds, and your feeble souls tossed with tempests and not comforted—yet Jesus reigns, and will make all your troubles work for your good. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "The elders which are among you I exhort."—Feed the flock of God which is among you, taking the oversight thereof. Take heed to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers. Never mind taking the oversight of the flock of men, or of the flock of the devil—"LET THEM ALONE." A hint to the wise is sufficient. "All of you be subject one to another, AND BE CLOTHED WITH HUMILITY; FOR GOD RESISTETH THE

PROUD, AND GIVETH GRACE TO THE HUMBLE." Be sober, be vigilant. Strive not about words to no profit, but to the subverting of the hearers. Showing all meekness unto all men. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. Take the preaching of Jesus and his apostles for your pattern in preaching; and look for the Holy Spirit to crown your labors with success. Where the Spirit of the Lord is, there is liberty. Don't forget wherever you go, to preach Jesus as the Savior of the poor and the needy, the vile and the perishing, the sick, and the sin burdened sinner. The gospel is the power of God unto salvation to every one that believeth. There is a power in the gospel, that makes devils tremble, and saints rejoice.

"Here Jesus, in ten thousand ways,
His soul attracting charms displays;
Recounts his poverty and pains,
And tells his love in melting strains."

Brethren, be strong in the Lord, and in the power of his might. Let us take encouragement from the promises of the Lord, that our labor is not in vain in the Lord. I believe that there are many of the Lord's children now in Babylon; and that soon we shall hear many of them say, "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies." The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God." Let us stand fast in the liberty wherewith Christ hath made us free; and speak in a kind and encouraging manner to souls who have been fettered with the rudiments of the world, with the traditions of men. Make not a man, an offender for a word. Remember, that in the family of the Lord, there are "little children"—"young men," and "fathers." Little children do not know as much as fathers, neither can they talk so correctly. Let us who profess to be ministers of Jesus, rightly divide the word of truth,—preach milk for babes—strong meat for men—gospel for the poor—and the law for the ungodly and for all who despise the riches of the glory of God's grace. Let us not preach doctrine to the exclusion of the practice and experience of the saints.—Preach doctrine, practice, and experience; for all three are food for the christian, when in his right mind. There would be just as much propriety in always preaching the ordinance of baptism to the exclusion of all other matters of revelation, as there would be in preaching the doctrine of election and predestination to the exclusion of the practical duties and experience of christians.—Brethren, may we never shun to declare the whole counsel of God, that when our poor labors on earth shall close we may hear the voice of the Chief Shepherd saying, Well done, good and faithful servants, enter in the joy of your Lord! is the prayer of your companion in tribulation,

SAMUEL WILLIAMS.

For the Signs of the Times.

Seneca Co., Ohio, Feb. 17, 1850.

BROTHER BEEBE:—Intending to make you a remittance, I will offer a few thoughts together with an account of some of the exercises of my mind for the encouragement of the saints. Remember, dear bretheren, that you are in a world of trouble, trials, and temptations; and these are as truly the inheritance of the saints while here, as any thing they meet with. The Redeemer has said, "In the world, ye shall have tribulations, but in me

ye shall have peace." "Be of good cheer, I have overcome the world." The Captain of our salvation was made perfect through sufferings; for both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. He was a man of sorrow and acquainted with grief; and God did lay on him the iniquity of us all. How astonishingly great was his love, who was holy, harmless, and separate from sinners—Well might the thief on the cross confess, "We indeed suffer justly; but this Man, hath done nothing amiss." When we are tempted, dear bretheren, let us remember, he also was tempted in all points as we are, and yet was without sin.

The Signs still come, as a welcome visitant, to me, although they contain some articles of controversy in which not quite so much forbearance has been manifested by the brethren as should be; for God's people should forbear one another in love. I have sometimes thought when reading such articles, that if the Signs contained no other than such communications, I could not read them with so much interest. But when I read the experience of so many of God's dear chosen ones, I am so much affected with joy that my eyes often overflow with tears of joy; and then I say, "Welcome, little Messenger, as long as I can raise the money to pay for them, they shall still come to me. I am often refreshed in spirit, in reading of the dealings of God with his children. How perfectly they harmonize in their experience, and in all that God has taught them. Under his teaching they have learned that they were sinners, justly condemned by the law; and by him taught to cry for mercy and by him taught to realize the evidence of the forgiveness of sins, and taught also to obey Christ and to walk in good works, which he has before ordained that they should walk in: to love one another with a pure heart, fervently; to forgive one another, as God, for Christ's sake hath forgiven them; and to esteem others better than themselves; and to love even their enemies and pray for those who hate and persecute them. They all sum up, in the words of the poet,

"And when I count up all the cost,
Without free grace, I know I'm lost."

It is twenty-six years since I united with the Baptist Church, and twenty-two years since I began publicly to speak in the name of the Lord. The first text I attempted to illustrate was this, "And we were gentle among you, even as a nurse cherisheth her children." I have, of late doubted much whether I have ever been governed by that gentle spirit. I must acknowledge myself, a poor unworthy creature, and do not know how to pray as I ought; and whether I ever knew how to preach Christ and him crucified or not, the Lord only knows.—When I would do good evil is present with me, and the good that I would do, I do not. Favored however with a small hope that I have an interest in the Lamb of God, I remain your unworthy brother,

LEWIS SEITZ.

For the Signs of the Times.

"Be not righteous over much; neither make thyself over wise; why shouldst thou destroy thyself?"—*The Preacher*, vii. 16.

The scriptures speak of two kinds of righteousness, and they are of a very different nature, and emanate from very different sources. Paul speaks of the righteousness of God, without the law; even the righteousness of God, which is by the faith of Jesus Christ, and in this righteousness he desired to be found, not having on his own righteousness, which was by the law. There is no caution given in the scriptures, against hav-

ing too much of this kind; but there is a kind that men can, and do have too much of, for their own good, or for the good of their fellowmen, and this kind leads to destruction. Paul describes this kind, Rom. x. 3, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." The Savior charged the same characters with making void the law through their traditions: and, whatever changes may have taken place, as to names, nations or circumstances during the last eighteen hundred years, that legal righteousness is so deeply rooted in our fallen nature, that it remains the same, and is always opposed to the righteousness of God. It may properly be called the righteousness of fallen nature. The Jews manifested their hatred to the doctrine of God our Savior, and went about to establish their own righteousness; Pagan and papal Rome has done the same going about to establish their own righteousness, and have compassed sea and land, as did the Jews, and they have established it with a vengeance. I will notice a few of the consequences resulting from their establishment.—In August 1572, seventy thousand persons were murdered in Paris in one night! Forty thousand perished in the Irish massacre in 1641, and in a short time there were hanged, burned, beheaded, and buried alive Fifty thousand in the Netherlands. The single order of the Jesuits are computed in the space of thirty or forty years, to have put to death Nine Hundred thousand christians, who dissented from popery; and the Inquisition, in the space of about thirty years destroyed, by various tortures One hundred and fifty thousand more!

But this murderous determination to establish their own righteousness has not been confined to the Jews, pagans, and papists; it has and still does rage among the Protestants, and we have no reason to doubt that it will, not only continue to rage, but grow worse and worse, until that *Wicked*, as the apostle calls it, shall be fully developed, whom the Lord shall consume, with the spirit of his mouth, and destroy with the brightness of his coming.

I have noticed their going about to establish their own righteousness, in the old world, and some of the consequences which have resulted from the establishment: I will now speak of our own country. Happy would it have been for us if that spirit had never found its way to our shores. I consider self-righteousness, or natural religion a hand maid to priest craft. They began at an early period in this country to bestir themselves, to establish their own righteousness; to the exclusion of all other: but God, in his good providence interposed in behalf of his church and kingdom, showing clearly that that was not their hour of triumph, their hour had not then fully come. Hence the church has enjoyed a season of comparative rest. But, for a number of years, they have been rallying their forces, to go about to establish their righteousness. They are described in scripture, as, sometimes *going about*, and sometimes *as creeping*; this seems to be their starting point—*creeping into houses*, or churches, and leading captive the weak minded; causing divisions; and they have continued to go about from town to town, from city to city, and from state to state; and not contented to proselyte individuals, they have laid siege to the government, and demand of our national and state legislatures, to establish their righteousness by law. Why is it so? Because they are ignorant of God's righteousness. They pur-

sue that way of which Solomon speaks, which *seemeth right to a man, but the end thereof are the ways of death*. There is but one way that in religious things seems right to carnal men although they have sought out many inventions; their inventions are included in that *broad way*, which leads to death.

This is not so pleasing a subject to dwell upon as some, but it is necessary that we should tell the whole truth as far as we are enabled to do so. We are admonished by an inspired apostle that perilous times shall come, and we begin to realize the reality of the admonition. In view of these trials which the saints have to pass through, the apostle speaks a word of comfort to them saying, "But we are bound to give thanks to God for you, bretheren beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit, and belief of the truth." Therefore, bretheren stand fast. 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 work.

SILAS D. HORTON.

Wallkill, Feb. 1850.

For the Signs of the Times.

Thomas Co., Ga., Feb. 15, 1850.

BROTHER BEEBE:—I have received and read the first two numbers of your present enlarged volume, with which I am well pleased and hope you will be well rewarded for your labors of love to the scattered sheep of Zion who have (for a number of years,) been much comforted and edified by reading the Signs, and I have no doubt but your paper will continue to keep up with our most anxious expectations, and that the true Israel of God may be able to keep the unity of the Spirit in the bonds of peace; though it may be possible that schisms may indeed appear even among the Old School Baptists, but if we are the true church of God, we are the body of Christ and members in particular; and as such satan will not be able to sever it; yet it is a little alarming to see brethren easily crippled with each other's communications. But I trust all former appearances of the kind will subside, and that the church of Christ may be edified in love. To accomplish that great end, it is always necessary to have in plain terms, "Thus saith the Lord," and not to endeavor to establish doctrine upon inference; for many vague inferences have been drawn from the scriptures, by those that teach for doctrine the commandments of men; and thus they are deceiving and being deceived. But such a resort is not necessary for us; for we have the revealed will of God, and his holy Spirit to guide us into all truth, and we need not seek to be wise above what is written.—God has been pleased to raise up many able ministers in this latter day of trial, and they are wise unto salvation; and that too, in accordance with what is written; and by their communications I have been comforted and confirmed in the doctrine. Besides numerous well flavored communications in the "Signs of the Times," I consider that it contains a rich store of editorial matter, though it is not my intention to praise men, but God; for, dear bretheren, you have nothing good but what you have received of the great Giver of all good, and the precious gifts of the gospel exclude all boasting.

PRIOR LEWIS.

It is better to pine away in our afflictions, than to be freed from them by sinning.

For the Signs of the Times.

Reply to Brother Crutcher's Enquiries.

BROTHER BEEBE:—I see by the 2d number of this volume Signs, that brother Crutcher requests my views on certain portions of scripture named. My views and feelings relative to such requests are quite different from brother Clark's. If I have any light, or special experience, on any point of religion, I do not feel that I have a right to call it my own; but I think that as brethren we should hold all such things as common; and that I ought to give as freely as I have received. I think I have not the vanity to suppose, wherein God may have given me wisdom, even when I have asked it of him, that he gave it me for my sake alone. Indeed in reference to preaching, when I have felt the need of wisdom to enable me to preach aright, often have I felt too unworthy to ask for it on my own account, but I have begged for it on account of those assembled to hear.

The first text proposed by brother Crutcher, is that relating to the devil's taking Jesus & setting him on a pinnacle of the temple, &c. Matt. iv. 5—7. Luke iv. 9—13. I have no special views on this portion of scripture, only that it was necessary our Lord should thus be tempted as well as in other ways, that he might be in all points tempted like as we are. It seems also important that gospel ministers, should be men of like passions with others, and should be encompassed with infirmities and temptations like their brethren, that they from experience may be able to speak a word of comfort to the weary and to them that are out of the way. This temptation was ordered—not of the devil—but in infinite wisdom, as is every thing also, so as to bring good out of it, in giving occasion for that beautiful illustration of the text. Deut. v. 16. "Thou shalt not tempt the Lord thy God." It is true, God had promised to his church, and of course to Christ as the Head of the church, that he would give his angels charge over them to keep them in all their ways, &c. Psal. xci. But Jesus thus shows, that thus unnecessarily to cast himself down from that height would be to tempt God. It would be trying God whether he could or would fulfil that promise or not, and in presumptuously neglecting to use that discretion which God had given, to provide for his own safety. So if we presumptuously and unnecessarily rush into temptations of any kind, presuming that God will deliver us from the temptation or trial, we tempt God and must expect to suffer for it. Thus our Lord taught his disciples in reference to necessary food. Although he had showed his power to feed thousands with a few loaves and fishes, yet his disciples were not to let what remained be wasted, expecting him again to feed them by miracle when they should be hungry. His direction was, "Gather up the fragments that remain, that nothing be lost." John vi. 12. So as God, in giving us living souls, has given us discretion in some measure to provide for our safety and returning wants, we are, as far as consists with our duty to his cause, to exercise it; and not to consider our souls no longer earthly, and no more to be exercised about earthly affairs, and therefore like the brutes to leave all such things to the influence of appetite, and to tread under foot what we do not immediately eat up. This instruction also applies to many other circumstances; to unnecessarily giving offence; hence the tribute money must be paid to avoid of fending; Matt. xvii. 27; and, of course, to unnecessarily provoking reproach and persecution, &c.

Brother Crutcher asks whether that circum-

stance has any connexion with gospel ministers now. I do not know that it has, any further than included in the preceding remarks, either with gospel ministers or ministers of antichrist. The latter class seem willing enough to fall down and worship the devil for the sake of obtaining the kingdoms and glory of this world; but I do not know that the devil would excite them to cast themselves down from their self-exaltation, and trust in God to hold them up. Though God will by and by cast them down. As to gospel ministers, the devil's main aim seems to be, to keep them oppressed and borne down, instead of lifting them up.—If there is any more particular view of the subject, I have never had it given to me.

Br. Crutcher also asks my views on the last three verses of the 17th of Revelations.—In investigating this subject, it will be proper, briefly to refer to what is before said concerning the *beast*, in this, and in the 13th chapter.—In the 13th chapter this same *beast* is brought more fully to view, and in connexion with the *great dragon*, which is particularly described in the 12th chapter as having the same *seven heads* and *ten horns* with the *beast*; thus showing that mainly they were both the same. The dragon represented that empire as having the pagan religion established in connexion with the government, and under it, persecuting the religion and church of Christ. The *beast* representing that empire, as having become christian under Constantine, having the Nicene Creed and decrees established as the religion of the empire, and under it persecuting the saints of God. The seven heads denoted the seven different forms of government which had existed over Rome, denoted by seven kings, as also the seven mountains on which the city was built, xvii. 9 and 10. The *beast* is said to be the *eighth and is of the seven*, verse 11. This was fulfilled in the Popes' becoming temporal princes, and thus becoming an integral part of the *beast* though constituting an eighth, or distinct form of government over Rome. This is showed in Daniel's vision, by *another little horn* before whom *three* of the original *ten horns* were plucked up. Dan. vii. 8 and 24.

As the establishment of the *Catholic religion* in connexion with civil government, is what constitutes the *ten horned beast*, so the establishing of the Protestant religion in connexion with civil governments, is what constitutes the *two horned beast*. Rev. xiii. 11. The two horns representing Luther and Calvin, the two great movers in the Reformation, both seeking and obtaining the establishments of their respective systems of religion, by law, as the religion of different governments.

The ten horns of Daniel's *beast*, and of the *beast*, Rev. xiii. and xvii., denoted ten kingdoms, into which the Roman, or Western empire became subdivided. These severally established the Catholic religion for a time as their state religion, and were so many monarchies as denoted by the *ten crowns*; xiii. 1; they therefore still made up the *beast*.—Though some of them afterwards became parts of the *two horned beast*. Three of these original ten kingdoms were also afterwards given to the Popes, as above noticed and became subject to them as their temporal rulers.—Having on a former occasion attempted more fully to illustrate this subject, I have now only glanced at these points as they stood in the connexion.

As by the *beast* on which the *whore sitteth*, is intended ten kingdoms growing out of the Roman empire, having, or having had, the Catholic religion established as the state reli-

gion, the woman herself must be something distinct. And by her I understand the *Romish Church* itself, in her ecclesiastical forms and government; and by the sitting upon the *beast*, her being sustained by those governments in her power and influence. They have lent their aid at times to enable her to persecute the saints and are therefore said to have made war with the Lamb; xvii. 13 and 14. It is the Catholic church, or ecclesiastical Rome, then that these *horns* or ten kingdoms are to be brought to *hate and to make desolate*, &c., verse 16. It is a question with me, whether by the *ten horns* (verse 16) we are to understand the identical ten horns, or countries and governments into which the Western Empire was originally divided; or whether we are not in this case to understand, by them, ten governments in some measure irrespective of the limits of the original Roman empire, which shall league together to re-establish the Pope in his power to enforce by persecution the observance of the Catholic religion. In the latter case, Russia may be expected to act a conspicuous part in this league; otherwise it would appear to be left out as being beyond the bounds of the Western empire.—But in either case, by their agreeing and giving their kingdom unto the *beast*, (verse 17,) I understand, not their formerly agreeing in their subjection to popery, but a new agreeing or leaguings together, for political purposes, to re-establish the Catholic religion, in its full power, for a season. The *seven thunders* by the time they are done sounding, will I think have fully accomplished this.—What part the *two horned beast*, or the governments composing it, will act in this affair I am not exactly prepared to say. A few years at most, will show. But of this I am confident, that it will in some way be so involved with the other, as to share in the same destruction; for the *forty and two months* (Rev. xiii. 5) limits the whole beastly reign. "For God hath put into their hearts to fulfil his will, and to agree and give their kingdom to the *beast*," &c. (verse 17.) What is his will which they are to fulfil? Not what they design to do, but what he has foretold in his words, that is the words of prophecy, should be done, viz: that the *beast* shall have it given to him, to blaspheme the name of God and his tabernacle and them that dwell in heaven, and to make war with the saints and overcome them, that is, to kill the witnesses, and to have power over all kindreds and tongues and nations, &c.; (xiii. 6—8,) and thus to show out human depravity in his arrogance, tyranny, cruelty, &c. "He hath put in their hearts to fulfil his will," &c.—Not by giving them a desire to do his will, but in his providential government, he has put in their hearts, as he hardened Pharaoh's heart, to do that which is his will should be done, and among the rest to bring on their own swift destruction. He has, I apprehend already been putting it in their hearts in part, in bringing about these recent attempts to establish republican governments in Europe. This has no doubt put in the hearts of some of the crowned heads, to wish to sweep republicanism, or civil and religious liberty from the earth. And I doubt not they are now devising in their hearts, and perhaps consulting one with another, how they can best accomplish this wish. How many events, or how long a period may intervene, I cannot say, but they will ultimately unite upon the plan of establishing the Catholic religion, as the only tolerated religion in their kingdoms, as being the most likely way to keep their people in subjection. They are not to give their kingdom to the woman, that is, to the

church or Pope to rule over them; but to the *beast*, that is, to an establishment of popery with the government. In doing this they will very likely bring the Jesuites, if not the Inquisition, into power, to act as spies upon every attempt to stir up any new revolution in favor of liberty. Whether these *ten governments* will be satisfied with driving republicanism from Europe, or whether this country will be brought under the dominion of the *beast* also, I perhaps may as well not express an opinion, but leave others to form their own, or wait the event. But this state of things, when they get it established, will not last long, only long enough to kill the witnesses, and to let them remain dead *three years and a half*. Rev. xi. 7—17. In the mean time, the evils of the Catholic religion, and of all religious establishments, will be fully realized, by the people of these ten kingdoms, and at the close of the three years and a half, a revolution will be made in favor of liberty, which will be more than *thunder*; it will be a *great earthquake*, Rev. xi. 13, and xvi. 18. It will overturn the very foundation of kingdoms and empires. All the attempts hitherto, in Europe, to revolutionize in favor of republicanism, have been abortive, because they have only struck at the superstructure. They have aimed to establish civil liberty, whilst they have permitted religious tyranny, in the national establishments or Catholic ecclesiastical organizations, to remain untouched in a great measure. Where they have granted toleration, a state establishment, or at least the sway of the Catholic bishops has remained. The first French Revolution is not properly an exception; for though they abolished the Catholic religion, they by law established atheism. Instead therefore of leaving religion free, they had their enactments concerning it; as much so as England or Spain. As no earthly monarchy ever has stood, or for any length of time, can stand, without some religious establishment to support it; so where such establishments are, true republicanism cannot exist secure. The very breath of an established priesthood, is tyranny. How wisely and kindly was it ordered of God, that the framers of our national Constitution, should leave religion entirely free, thus securing the stability of our republican government. And so far now as any legislative enactments are past, either for, or against religion, other than to secure all in the enjoyment of their religious as well as civil rights, just so far is republicanism, and the stability of our government encroached upon.

But to return to the subject, at the end of the three years and a half, when the *ten kingdoms*, or the people of those kingdoms will have fully seen the evil of popery, and its direct opposition to the enjoyment of liberty civil or religious, they will aim their first blow at her, in all her ramifications; *They will hate the whore, and make her desolate, and naked, and shall eat her flesh, (or devour her great wealth) and burn her with fire*; (verse 16.) Babylon will thus sink like a millstone in the sea, to rise no more. With her will go down all Protestant religious establishments if such have remained distinct, as being of her daughters. And with their fall, all earthly thrones and crowns will be broken to pieces, and become as the chaff of the summer threshing floor and the wind shall carry them away, and no place be found for them. Dan. ii. 35. Civil liberty will then be enjoyed, and the religion of Christ in its simplicity and purity will then prevail and be enjoyed; and the power of the Son of God be acknowledged amply sufficient to sustain

it. Thus will the Lamb overcome these kings, and thus shall end the four great monarchies of the world, as brought to view in Nebuchadnezzar's dream, being crushed by the Stone which was cut out without hands. Dan. ii.

Brother Crutcher further requests me to show how the souls of men are made merchandise of. Rev. xviii. The descriptions of merchandise given in verses 12 and 13, probably have reference in part, to the costly ornaments of the churches, and worship, and the splendid parades of the Catholics; but it also evidently has reference to the selling of benefices, indulgencies, relics, and various consecrated things; and is designed to show that the whole of their order and practice is on the principle of mercantile transactions, that they have made the professed house of God as much a house of merchandise, as did the Jews the temple. John ii. 16. Hence her merchants are said to be the great men of the earth, that is bishops, archbishops, &c, (verse 23.) The whole is spoken of the great whore, with whom the kings of the earth committed fornication, that is, in forming political-religious connexions with her; (verse 3.) It is therefore the church of Rome and not the city or state that is particularly spoken of.—Hence by slaves in the connexion I do not understand slaves in the common use of the word, but that complete enslavement of the mind, and in many instances of the person produced by the Catholic system. Thus the monks and nuns are as subject to the authority of their abbots and abbesses, as are slaves to their masters. So in a great measure the priests under the bishops, and the people through the confessional under the priests.—These are made merchandise of, through the sale of benefices, that is, in selling the living of the bishop, of the abbot, or abbess they sell this control.

As to the merchandise of the souls of men, there is, I presume, a special reference to the praying of souls out of purgatory, as being one of the most lucrative branches of their religious merchandise. Though all their exactions have professedly a special reference to the saving of their souls. So in reference to the image of the beast, the religious-moneyed institutions among us; it is all for saving souls from the quenchless fires of hell, and giving them admittance to heaven, that they ask and receive so much money. All very modestly leave the salvation of the bodies of men, to the Lord Jesus Christ.

I have thus given brother Crutcher my views on these several points; I give them only as my views, to be estimated as such, only as far as they may be directly sustained by scripture.

Kindly yours,

S. TROTT.

Centreville, Va., Feb. 22, 1850.

For the Signs of the Times.

Ramapo, N. Y., Feb. 19, 1850.

BROTHER BEEBE:—My mind has been led of late to see the great importance of true, experimental, heart-felt religion: and to see the utter vanity of a form of godliness of whatever name, while destitute of the power. I find the character of the children of God, set forth in his word as poor and needy, tried, tempted, and afflicted; oftentimes walking in darkness, and deeply exercised in soul.—And I think that there are times when they really desire to be honest before God, and to examine themselves, to see if they are in the faith, whether they are alive to God, or only have a name to live while they are dead; whether they worship God only in appearance,

and make a fair show in the flesh, or worship him in spirit and in truth; whether they possess only the hope of the hypocrite, or a good hope through grace.

If I may be permitted to judge from the travel of the saints as given us in the word, and from my own experience, there are times when they are brought to feel that they have to do with the all-seeing, and the heart-searching God; and can say with the Psalmist, Search me, O God, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting. Psal. cxxxix. 23, 24. O my brethren, when we come here, religion is a solemn reality, the hypocrite in Zion, hates this heart-work, he cannot live here; he hates to come to the light, where he is exposed to the piercing eye of Jehovah, nothing but pure gold will stand here.

“Vain is all our best devotion,
If on false foundations built;
True religion's more than notion,
Something must be known and felt.”

I was led to think on reading Br. Samuel Williams' letter in the last number of the Signs, of some of my own exercises in relation to preaching, I have many doubts at times, whether I have ever been called to preach the everlasting gospel of Jesus Christ, but whether I have or not, one thing I know, I am led with brother Williams to see the utter uselessness of merely ridiculing the doctrines of Arminians, or others, or even preaching sound doctrine as Balaam did, unaccompanied with an experience, and love of the truth, but rather to endeavor to set forth the unsearchable riches of Christ; and though if I know my own heart, I do love the truth as it is in Jesus, and glory in the doctrine of sovereign, efficacious grace; yet I am brought at times to see so much of my own darkness, ignorance, and unworthiness, that I have not a stone to throw at the vilest wretch upon earth, and can only say with the Apostle, By the grace of God I am what I am, and what have I, that I have not received? We read, that for the divisions of Reuben, there were great searchings of heart. Now when I look abroad in this dark and cloudy day, this day of rebuke and blasphemy, and see and hear the noise and clamor, the strivings and contentions on the subject of religion, and the little real heart union manifested among many whom we cannot but hope are the children of God—when we observe how very few of those who profess the name of Jesus, seem to be spiritually taught of God, it causes great searchings of heart, and I can adopt the language of the poet—

“And what am I? my soul awake,
And an impartial survey take;
Does no dark sign, no ground of fear
In practice, or in heart appear?
What image does my spirit bear,
Is Jesus form'd and living there?
Say, do his lineaments divine
In thought, and word, and action shine?”

O when I look at myself, how little I live like a minister of Jesus, or a child of light; how vain and trifling in conversation, how slothful in spirit, how short-coming in everything that is looked for in the character of a servant of Christ; so that were it not for the unspeakable mercy of God in Christ Jesus, I should have no hope; my only plea is the precious blood, and imputed righteousness of the dear Redeemer. The Lord has caused all my creature beauty to consume away like the moth, I cannot trust in my own heart, for I find with the Apostle, that in me, that is in my flesh, dwelleth no good thing.

“When I turn mine eyes within,
All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?”

I am often constrained to stand in astonishment, and wonder at the goodness of God, manifested to such a base, vile, and unworthy wretch, especially after I have been sorely tried by sin and Satan, truly I see that it is all of grace, how can it be? Will God indeed take up his abode in such a heart as mine? where oftentimes,

“Swarms of ill thoughts their bane diffuse,
Proud, envious, false, unclean;
And every ransacked corner shows,
Some unsuspected sin.
My staggering faith gives way to doubt,
My courage yields to fear;
Shook'd at the sight I straight cry out,
Can ever God dwell here?”

I was much pleased with the letter of Br. Leonard Cox, and feel in my heart to say with him, “God grant us the blessed savor, unction, and power of truth in our own hearts.” Like him I sometimes feel myself a poor miserable sinner, and dependent upon God for every spiritual breath I draw, while my only hope is in the mercy of God, through the Lord Jesus Christ. Nothing but pure and undefiled religion before God and the Father, will do for the poor, tried, and tempted soul. He wants the power, and not the form, the substance, and not the shadow, the kernel, and not the shell, the living body, and not the dead carcass. He wants a living faith, the faith of God's elect, that brings its own evidence, and overcomes the world. He wants a divine testimony, borne in his soul that he has passed from death unto life, and a heavenly witness within, witnessing with his spirit that he is born of God, and crying Abba Father. He wants a heart experience, and prays, and earnestly desires, and begs of God that he may not be deceived, he wants the fear of God in his soul, and his love shed abroad in the heart by the Holy Ghost. He feels unable to keep himself, and sincerely desires to be kept by the power of God; he feels his own uncleanness, and wants a sense of the pardoning blood of Christ sweetly and powerfully applied. He feels his helplessness, and dependence, and can say,

“A poor polluted, sinful worm,
On thy kind arms I fall;
Be thou my strength, my righteousness,
My Jesus, and my all.”

He sees the blessed state of those who are “undefiled in the way,” and hates the garment spotted by the flesh, his conversation is in heaven, from whence also he looks for the Lord Jesus. He sees the emptiness and vanity of all earthly things; the honors, wealth, and fashions of the world he heartily despises, for his treasure is above, God is his Father—Christ his elder brother: and heaven his eternal home, and the happiest moments he spends upon earth, are when God softens his heart, subdues his stubborn will, draws and controls his affections, kisses him with the kisses of his mouth, and enables him to walk and converse with him, and hold sweet communion and fellowship with him from off his mercy-seat. Oh how humble he becomes! his soul is like a weaned child, and he calls upon his soul and upon all that is within him, to bless the Lord for his goodness, and for his wonderful works. Some such blessed seasons as this, I have been permitted to enjoy, and they have been the sweetest moments of my life; and whenever they are enjoyed, I believe in my soul, that they are the earnest of an eternal inheritance, and a foretaste of bliss, and a sure and certain pledge of immortal glory. These manifestations of divine love are better felt than described, they are occasionally felt by the children of God while here below, continually enjoyed by the spirits of just men made perfect before the throne, and will be fully realized by all the ransomed host, when

body and soul shall be re-united to all eternity.

Yours, in anticipation of unspeakable bliss,
JAMES MANSER, JR.

For the Signs of the Times.

Asylum, Pa., Feb. 24, 1850.

BROTHER BEEBE:—Having obtained help of God, I still continue to occupy a place among the living, and if I am not mistaken I feel thankful. I have thought of you many times since I saw you, and have rejoiced at times in reflecting on those glorious things which were preached to us by yourself and others when you were with us in June last.—I do believe the Lord qualifies his ministers as he did Peter, to feed his sheep and lambs with that spiritual food which he has provided for their support and comfort; and by which they are taught to appreciate the character of their crucified and risen Redeemer.

I have had some heart cheering seasons in reading the experiences of God's children, which are published in your paper, they give cheering evidence that those who have written them have been snatched as brands from the burning, and they acknowledge that they are kept by the power of God, through faith unto salvation.

I am thankful to witness the enlargement of your paper, and I desire that it may long be continued, and I hope the Spirit which brings all things spiritual to the minds of the saints, may enable you and your correspondents to write as becometh the gospel of Christ; putting the saints in mind of the great love wherewith God has loved them, and which he has manifested in the forgiveness of their sins. And may a sense of that love lead us to endeavor to render perfect obedience to all his commands, and that zeal which his love inspires lead us to activity in his cause, that we may contend earnestly for the faith which was once deliver'd to the saints. I subscribe myself, a pilgrim here in time, but my hope is in the Lord.

CHESTER SCHOONOVER.

For the Signs of the Times.

Scioto Co., Ohio, Feb. 1850.

BROTHER BEEBE:—I am pleased to see the enlargement of the Signs; it is what I have often wished for, when reading the soul-stirring communications which they contain. The privilege of reading these communications, I value very highly; indeed they are all the Old School Baptist preaching that I hear, except the preaching of Christ and his apostles as contained in the New Testament; for there is not a church of our order within forty miles of this place. * * *

I feel disposed to give you all the encouragement in my power; for you occupy an important place in my affections, and all others also, who write for the Signs. And those controversies, about which there is so much said, do not discourage me; for I know not how they are to be settled without discussion. If brethren in writing would bury the hatchet of strife, by omitting all irritating expressions from their comments on the views of others, the discussion would be profitable to many; for, who does not know that we are all irritable beings, and liable to err.

It hurts me when those who profess to love the truth, and have no acquaintance with the Signs, refuse to take them; but when I hear of those who have taken them, and who ought to know their value, refusing them, I know not what to say.—But I will close by wishing you God speed.

Yours in hope,

JASPER SMITH.

For the Signs of the Times.

Bellfair Mills, Stafford Co., Va.,
February 19, 1850.

DEAR BROTHER BEEBE:—If we had a perfect language, which is not the case with any spoken or known upon earth, we could clothe our thoughts and communicate our ideas in such terms as to be clearly and fully comprehended by those we address, without the use of qualifying adjuncts and explanations. And not only would our words be understood, but our motives which always give character to our conduct, would also be known. But in our present imperfect state, where we only "know-in part," it is frequently necessary for us to occupy as much space in explaining our meaning, as we did in making the original declaration. This is fully exemplified by the "controversy" through the Signs for the last year, and especially since the publication of my chapter on the opinions of men; as it is, no doubt, apparent to all the readers of the Signs, who have given themselves the trouble to notice the communications and editorials published since, that we do not understand each other, and that, as brethren who felt themselves implicated in my chapter, have responded, it is incumbent upon me to make a full and candid report, which I do propose to do.

There are two great and prominent points involved in the dispute between us, but before I notice these I will attend to some incidental, and comparatively minor matters, which have chiefly grown out of the specifications which I presented in numerical order in the chapter.

I did not say, as you seemed to have in your eye when you wrote the editorial upon my letter, that *all* the errors specified had been advocated by or through the Signs.—The first item, and which is commonly called *Parkerism*, I very well knew had never been advocated formally through the Signs; but it was still an error among the Old School Baptists; it was the bantling of an Old School Baptist minister, and I doubt not a minister of Christ, and who, no doubt, preached the truth—the gospel—aside from his hobby.—The New School never owned him, nor noticed him in any other way than to heap upon him unmeasured abuse. The annihilation scheme I also knew was in our family, and a brother, living in a colder latitude than I inhabit, has written me a christian like letter recently, acknowledging the paternity of that scheme.

The other specifications, except the fourth, were merely set down as quibbles which some of our brethren were understood to indulge in, without having any particular reference to, or bearing upon, the main question; and as I find from brother Williams' letter that I have not been understood upon the subject of faith, I owe it to him, and to the brethren generally, to endeavor to make myself understood.

The reference here made to faith as not being the act or exercise of the new man, or believer, originated in a novel mode of speaking of faith which I had heard, that conveyed to my mind precisely the idea that Fuller's Theory of "Sin in the abstract" did. It was *Faith in the abstract*, that is, faith without a believer, or without connection with the believer, or as I expressed it there, It is not the believer that believes. Now I understand that *Faith*, is the gift of God, the fruit of the spirit; that *Jesus is its author and finisher*, that it belongs to a particular *Household*, the election of grace, and hence it is called, *the faith of God's elect*, that is, the faith which the elect have in contradistinction

from every other kind of faith, as they are a distinct and peculiar people. The believer is *weak in the faith*, or *strong in faith*, according as the divine author of his faith is pleased to leave him to be sifted as wheat, or to increase his faith. He, the believer, did not originate it, nor can he increase it. But when produced and given it is his; he believes according to the working of God's mighty power which he wrought in Christ when he raised him from the dead. Thus we read that *Abraham believed God*; and says Paul, *I believe God, that it shall be even as it was told me, and I know whom I have believed*. The apparent difference here may in reality be no difference at all, but a mere play upon words. I know not that I shall convince any one, but I shall be gratified if I shall have rendered myself intelligible. I confess, however, that I do not like the sound of the expression, "act of the creature," have never used it in preaching, and did not use it in my chapter without a qualification, which I thought would be understood.

And now, brother Beebe, having in this summary way disposed of these small matters, I proceed to the consideration of the great question, which, a brother near you very properly says in a letter to me, is, "Who is Christ?" or "What is Christ?"

And my brother, assuming that this is a correct version of the subject, I feel ashamed that Old School Baptists should be seriously discussing this question among themselves: ashamed I am that there should be the slightest cause to infer that we are not agreed upon this vital question. And if indeed there is no real or substantial difference between us, it is a reproach to us, to say the least, that forms of expression should be used merely for the sake of a change of phraseology, that are calculated, if not explained or understood, to gender strife and confusion, and jeopardize our peace and fellowship.

Brother Trott, who considered himself referred to in the fourth item of errors in my letter, and very correctly too, has published a response in the 2d number of the current volume of the Signs. With the tone and spirit of that letter I am well pleased; and although in point of doctrine, as I understand it, it is not satisfactory, yet I feel encouraged to hope that the darkness and gloom, which for some months have pervaded our Zion, will be speedily dispelled; and that ere long we shall be enabled to sing.

"Ye fearful saints fresh courage take,
The clouds ye so much dread,
Are big with mercies, and shall break
In blessings on your head."

Brother Trott has generally made very free with the views and sentiments of others, and it is honorable in him that he submits to the same measure of criticism and reproof with a christian deportment. This is as it should be. We are commanded to "exhort one another."

Although I am opposed to long harrangues either in preaching or writing, yet in this one instance I beg to be allowed, as some one has said, to tell my story in my own way, and accordingly I will here give a narrative of some of the exercises of my mind for a few months before I wrote the letter on the opinions of men. As articles would appear in the Signs upon the third character of Christ, eternal creation, &c., I felt distressed, as I saw the inevitable tendency of pressing these things would be strife and confusion, and ultimately division among us. I attended the Rappahannock associa-

tion in August, and there for the first time learned, when the circular letter was read in the association, that a formal dissent from those points was contemplated by that body.

There I saw, and which was apparent to every observer, all the preliminaries of a division.

When I returned from that meeting, which was with a heavy heart, and distressing forebodings of the future, I found the Signs of the fifteenth of August, which had come to hand in my absence, and on reading the first letter in that number, which was written by brother Trott, I found the following declarations: "Whether the quickening and life giving spirit of God is a created existence?" I answer decidedly, yes." Again, a little lower down, middle column first page, he says, "He," (the Holy Ghost) "is God. But I know of no authority in the scriptures to believe that it is his province to quicken or first regenerate dead sinners; although the idea that it is, has been so prevalent among us."

In connection with these avowals, which I have selected merely because they are prominent and to the point, the argument made in the letter is to prove that the Son of God, the Head of the church is a creature, as in the first column, he says in allusion to his reply to brother Barton, "I referred to 1 Cor. xv. 45, as sustaining the same idea, and also to Rev. iii. 14, as further justifying the application of the idea of creatureship to our Lord in reference to his headship."

My state of mind when I had read this letter can be imagined but not easily described, and I had no rest in my spirit until I had made an effort to arrest the division that was evidently working among us.—And I can candidly say to all who felt themselves aggrieved at my letter, "Though I made you sorry with a letter, I do not repent."

I know not which astonished me the most, the avowal of these sentiments by brother Trott, or the implied editorial sanction of them, and what is equally astonishing, that they should have remained unnoticed by the readers of the Signs until the present time.

The doctrine here maintained I must consider as still affirmed by brother T. as he has not disavowed it in his letter explanatory in the 2d No. of the Signs. In this it will be observed, there is a pretty plain admission that we have not been accustomed to this doctrine as Old School Baptists. "Although the idea that it is, has been so prevalent among us," he says.—It has, indeed, been prevalent among us, and I trust it may remain so. And in proof of this I need only refer to brother Trott's communications in the Signs for the last 12 or 15 years. I was at the house of a brother, who lives near me, a few weeks since, and seeing an old No. of the Signs on the table I took it up to look over it as an old acquaintance, when about the first sentence that caught my eye was the following: "Whilst regenerating or quickening is in the Scriptures ascribed to each the Father, the Son, and the Holy Ghost, and believers are called children and Sons of God," [See the whole sentence.] This is in the 20th No. of the 8th volume, dated 15th of Oct., 1840, and written by brother Trott. Here, in 1840 it is affirmed that we are regenerated or quickened by the Holy Ghost. In 1849 it is affirmed that there is "no authority in the Scriptures to

believe that it is his province to quicken or first regenerate dead sinners." But it may be said that this only shows that bro. T. has changed his sentiments upon this subject, he considers he was wrong in 1840 and is now right. Upon the ground that there has been no change of sentiment with bro. T. since the date of the last quotation, then he must harmonise these two passages. But change, or no change, is the first quotation sound doctrine? Is it according to the word of God? Bro. Trott, complains that I did not quote scripture against his views, I did not design to quote Scripture to prove or disprove any thing, but my object was to call his attention particularly to this subject in order that he might make an explanation, which I desired might be satisfactory. Bro. T. ought also to recollect that the burden of proof rests upon him; but I will wave all that, and endeavor to give him no more cause of complaint upon that score.

But before I attend to the proof, I wish to show that in the 4th specification I did not misstate the points or misrepresent bro. Trott's view; either of the quickening, or the third character of creatureship of the Head of the church; tho' it is not charged that I did. In the no. of the Signs from which the last quotation was made Oct. 15 1840, we find brother T. contending for the same third character in Christ that he does now, although it escaped me at the time. On the 154 page 2d column we read! "But some one will hastily say, why, to represent Christ as the head of such a distinct life, would be to represent him as possessing a third nature distinct from his God head and humanity. And does this alarm you, my brother? Though you may not have thought of it in this form yet have you not in substance believed it?"

[Concluded in our next.]

For the Signs of the Times.

Dansville, N. Y., Feb. 21, 1850.

BROTHER BEEBE:—We sometimes complain that we have a dark and lonesome time, notwithstanding we have the light of the gospel, and occasional droppings of the spirit of God's grace, and can discover some rays of light shed upon others around us whereof we are made to rejoice in the Lord, still we are like those that the apostle Paul directed one of his letters to (scatter'd abroad) we have no stated preaching here of our order; we esteem it a great privilege to read the Signs of the Times; in them we can hear from our brethren at a distance from us, and also learn that there are brethren and sisters in similar circumstances with us; also we can learn that there are others in more privileged, likewise we can learn the views of brethren who have received more light than we have. We would invite all those who may travel through this region of country to call on us, we are free to entertain strangers, for whom Christ has made free are free indeed.

AARON BOWEN.

For the Signs of the Times.

Fayette Co., Ia., Feb. 18, 1850.

BROTHER BEEBE:—I would like to have your views (through your valuable paper, and welcome visitor, the Signs of the Times) on Matthew xxiv. 3, and also on Romans vi. 17 & 18, especially in regard to the form of doctrine and the being then made free from sin. What time does the apostle have reference to?

Respectfully your unworthy brother in the Lord,
WILLIAM CONNER.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1850.

Reply to Brother Wm. Conner.

With a due sense of our own weakness, darkness and insufficiency for expounding the scriptures of truth, with brother Trott we feel that a necessity is laid on us, and we dare not refuse to give such views as we have on the Scriptures when called upon, but like that brother, we wish our views to be tested by the infallible standard, and we desire that they may have no weight with our readers farther than they are fairly sustained by the Scriptures.

The first passage proposed by brother Conner is Mathew xxiv. 3.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?"

The first of these questions very evidently had reference to the destruction of Jerusalem, when all the stones of the buildings of the temple should be thrown down; for the two preceding verses will allow no other application; but the other two questions seem more obscure in their bearing. It has been thought by many of our most enlightened bretheren, that these last questions, had reference to the time when Christ should come, not personally, but with power and great glory, after his ascension to heaven, to execute the judgments which were written against that devoted city; and that the end of the world had reference to the final dispersion of the Jews. Others have supposed that the disciples enquired concerning the time when Christ shall be personally revealed in the clouds of heaven, when the voice of the archangel and the trump of God shall be sounded, and the bodies of the dead shall be raised up. Our opinion, which by the by, is but an opinion, is that both these events, whether designed by the disciples to be embraced in their enquiries or not, are embraced in the answer given by our Lord, which answer occupies the whole succeeding part of this, and the next chapter. Our brother has only asked for our views on the questions; should we attempt to explore the whole ground involved, we should be required to illustrate the whole subject matter of the two chapters—We would do well however to learn from the text, the suitableness of referring our hard questions to the divine Master.

The text in Rom. vi. 17, 18, reads thus,

"But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

The two particular points embraced in this text on which our brother desires to be enlightened are *First*, the form of doctrine delivered to the saints; and *Second*, The time and manner of being made free from sin.

The form of doctrine which had been delivered to the saints at Rome, and to all the disciples of Christ, is unquestionably embraced in that gospel of which Paul declared that he was not ashamed, which includes all the instructions given to the saints by the great Head of the Church, through the apostles.—The word *doctrine* signifies teachings, or instruction given. The instructions, given to the saints in the gospel are called a form; because they constitute a perfect and complete system, from which nothing is to be taken, nor any thing added, as this cannot be done in any degree without deforming it.—This form embraces the grand fundamental principles, on which salvation is based, to-

gether with all the precepts of Christ enjoined on his disciples, and consequently all that belongs to the christian's faith and practice is fully embraced. It was a matter of gratitude to God, that these early christians had obeyed the doctrine, in the very form in which it had been delivered; they had not simply obeyed what they could understand, or accommodate to their feelings or circumstances; or the version given by learned critics; nor had they tried experiments, to see what part of the divine instruction was most profitable, which portion were essential, and which were non-essential; but the beauties of their obedience were that they had obeyed the doctrine in its primitive form, and that their obedience was not a cold, formal, heartless obedience; but was deep rooted in their hearts.

As to their emancipation from sin, the apostle illustrates by baptism. That christian ordinance in the form delivered to the saints, not only preached Christ crucified and risen from the dead; but it also shows that by that ordinance heaven-born souls are finally immersed into the mystical body of Christ; and their baptism implies that they are dead to sin being baptized into his death. If we understand the apostle's application of this figure to Christ's dying unto sin, once, &c., he represents that Christ was made sin for us and bore our sins in his own body on the cross; but by this one offering, he has forever put away sin, and though under the law he suffered and died he was quickened and raised up by the Spirit; by a special birth being gotten from the dead, and revealed as the Son of God with power: and is freed from sin; neither sin, nor death which is the consequence of sin, hath any more dominion over him. Now the application of the doctrine is, as the saints are "buried with Christ, by baptism into death," therefore they should also walk in newness of life. In a body made of a woman, made under the law, Christ was made sin for us; and under the dominion of that sin which was laid on him, he died. We also by our corrupt and depraved natures were the servants of sin. Sin was our tyrant master, and reigned over us, but being baptized into Christ, or, in other words, "dead unto the law," (which is the strength of sin,) by the body of Christ, we are set free from its dominion, and brought under law to him who was raised up from the dead. So that as Christ was raised up from the dead to a newness of life, that is, a life no longer under the dominion of sin, and no more to be known after the flesh, we also are raised to a newness of life, and we are exhorted to "Let not sin therefore reign in our mortal body, that we should obey it in the lusts thereof; neither yield our members as instruments of unrighteousness unto sin." Being emancipated from the reigning power and dominion of sin, and brought under the reign of grace, we are to yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God. This is urged by the apostle on the ground that "Sin shall not have dominion over you; for ye are not under the law, but under grace." Then anticipating the cavils of legal work-mongers, the apostle says, "What then, shall we sin, because we are not under the law?" Those who have no higher conception of the way of life, than to suppose that the thunders of old Sinai are required to drive the church into a holy course, may and often do argue that if the church of God is not under the law as a rule of life, there is nothing to prevent them from running into sin: but those who have learned to understand by happy experience the reigning power of grace, would shudder at such a thought, and with the apostle say, "God forbid!" How can we that are dead to sin, live any longer

therein. Those who are slain to the law, have become dead to the love of sin; it can never afterward be their element; they loathe it in themselves and in others, whenever they see it. They know moreover that here is the grand criterion by which to determine the dominion under which we are living. His servants ye are to whom ye obey; whether of sin unto death, or of obedience, unto righteousness. And now, by this unerring standard the apostle having tested the case of those primitive saints at Rome, he breaks forth in thanksgiving to God for the verdict he is able to bring in on their behalf.—"God be thanked that ye were the servants of sin." Once according to this rule ye were under the dominion of sin; but now by an application of the same rule of judgment, he finds that they have obeyed from the heart that form of doctrine delivered them. This proves they are no longer servants of their old master, sin; because they have obeyed from the heart the new master. Ye were once servants of sin: but, God be thanked, ye are now free from that dominion, and are become servants of righteousness. "I speak," says the apostle, "after the manner of men, because of the infirmity of your flesh," or nature: "for ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now, yield your members, servants to righteousness, unto holiness. Being then made free &c., then is not used in this case in reference to time, but in allusion to the unavoidable conclusion drawn from the foregoing arguments: then, or in that case, it follows as a consequence if the premises of the apostle be correct, then the conclusion must follow. Still as brother Conner wishes to know when we think the saints were or are made free from sin; we will give him our mind on that subject.

And first, so far as the legal demands of the law were concerned they were representatively made free from sin, when Jesus their Savior put away their sin by the sacrifice of himself, and by his one offering perfected forever them that are sanctified.

Secondly, and in the sense of this text they were made free from sin, in an experimental sense when born again, and brought by grace to obey from the heart that form of doctrine delivered them.

Third, figuratively when they were baptized unto the fellowship and citizenship of the church or body of Christ.

Fourth, triumphantly, when they shall be raised up from the dead at the sound of the voice of the arch angel and the trump of God; when these mortals shall put on immortality, and these corruptibles, incorruption, and the saying shall be brought to pass, that death is swallowed up of victory. Then shall they be satisfied when they awake with his likeness.

"O glorious hour! O blest abode!
Then to be near, and like our God,
And flesh; and sin, no more control,
The rising pleasures of the soul.
This flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst her bands in sweet surprise,
And in the Savior's image rise."

Miscellany.

SPURIOUS REVIVALS.

A friend has put into my hand one of those sickening things, a sectarian paper, which gives accounts of those spurious excitements called revivals. It is really astonishing how people of common sense can countenance such doings, and how ministers can labor year after year, in favor of such excitements, when they have abundant opportunities to know that they promote not the good of any either temporally or spiritually.

It is astonishing how editors can live on such miserable trash, and stuff their readers with it for years and years together. It must be because they have never experienced any hunger and thirst for the true salvation, for if they had, they could not be satisfied with such stuff any more than a hungry man could be satisfied with husks and chaff.

One of the writers in this paper says:—"I commenced a protracted meeting the 19th of December, and continued it until New Year's day, and the result was five precious souls came into the fold, and the church was revived much."

Now what does all this amount to? Why simply this—a congregation of people spent some twelve days and evenings, exciting their passions and the passions of each other, by singing, preaching, praying, exhorting, shouting and other noises, without sense or reason,

or any more of the pure spirit than is felt in an Indian pow-wow, and succeeded in dethroning reason and common sense in five more victims, and inducing them to join their sect, very likely to become less humane, more selfish and bigoted, and in every way worse members of society than they were before.—

I have seen many of these revivals in my day, and though I once tried to believe in them, their fruits proved to me in spite of my own inclinations, that they were very small affairs. I firmly believe that if the ministers who get up these scenes of confusion, would go to work at one dollar a day and spend one-half they earn in feeding the hungry, and clothing the naked, they would do more to promote true christianity in one month than they can in a whole age by their present labors.

The same writer whose letter is dated, January 25, says:—

"On the 13th inst, I joined in with Bro. Brown and have continued our meeting until the present, (twelve days) and the prospect seems good for an in gathering of souls.—Last night one mighty burst of the spirit came down upon the congregation, and it was like casting fire among dry stubble; and what was striking four or five little boys about nine or ten years of age, got up in the congregation, and testified that the Lord had forgiven them of their sins!"

That mighty burst of the spirit was nothing more nor less than the bursting out of the false fires they had kindled in their passion, and which after the flame subsided left nothing but smut, and those children remind me of a little child that sat playing by its mother, when the minister entered and commenced a conversation with her about going to heaven. "Well," said the mother, "I want to go to heaven and I suppose I may as well start now as at any other time." At this moment the child began to cry. "What is the matter child," said the minister, "I want to go with mother," answered the child, supposing its mother was talking about making a visit to some place with the strange man.

"Wonderful! wonderful!" cried the minister, a child only two years old wants to go to heaven! well it is written that out of the mouth of babes and sucklings God hath perfected praise." So the next paper carried abroad news of the wonderful conversion of a child only two years of age.

Most of those who profess to be converted in these scenes of confusion, know just as much and no more about truth and righteousness, as this child did about the place its mother talked of going to.

It is true there are honest and sincere people drawn into these false reformations, and though I would not "harm the oil and the wine," I must say to them that they have been erroneously taught, or permitted to grow up in great ignorance of real righteousness.

I will here say, also, that I believe in christianity and in conversion, but revival excitements falsely called reformations are the last places in which to find them.

Portland Boat.

"A REMARKABLE SIGN of the times is that the Rev. Mr. Peabody now preaches to a Baptist congregation in Salem, in the very church from the pulpit of which John Cotton assailed Roger Williams, well known as the originator of the cruel laws under the influence of which the Baptists and other sectarians was so grievously persecuted during the early days of Massachusetts."

There's a curiosity from the *Express*, not exceeded by the snakes, whales and alligators on the outside of Barnum. The Rev. Mr. Peabody is not a Baptist clergyman, nor does he preach at Salem. J. Cotton was a Boston, and not a Salem minister; and then that Roger Williams is "well known as the originator of the cruel laws under the influence of which the Baptists and other sectarians was so grievously persecuted during the early days of Massachusetts,"—that's a discovery which certainly merits a place in the next "Year Book of Facts."

Three and a third tons of gold from California—making \$2,000,000—was received during the last month at the Mint of Phila.

POETRY.

"Let fall some Handfuls."

When Ruth a gleaner went,
Jehovah was her guide;
To Boaz' field he led her straight,
And she became his bride.

When Boaz her beheld,
"Whose damsel's this?" said he;
The servant said, "The Moabite,
Who came with Naomi."

To Ruth then Boaz said,
"Stay by my reapers here,
And glean thou always in my field,
And no where else but there."

His reapers then he charged
To let some handfuls drop;
Nor dare attempt her to abuse,
But let her pick them up.

Jesus my Boaz is;
My strength and portion too;
His word of grace the precious field,
Where I a gleaner go.

His reapers are the men
Who preach his word in truth;
The saints, in bondage or at large,
Are his beloved Ruth.

"Go let some handfuls fall,
To feed and comfort Ruth,"
Is the commission of the Lord,
To all who preach his truth.

"Go call them to my feast,
Let this one handful be;
Point out the blessings of my house,
And hold them forth as free."

His promises of love,
A precious handful are,
Yea and amen in Christ the Lord,
And Ruth shall of them share.

The doctrine of his grace,—
O what a handful's here;
Unchanging love and faithfulness,
Love that will cast out fear.

This handful does contain
A righteousness complete,
That hides from view all guilt and shame,
And Ruth is clothed with it.

By one atonement made,
All sins are blotted out,
Poor Ruth abides in Christ her Head,
And never can get out.

Some precepts Ruth beholds,
Nor doth she turn her back,
But, with a willing heart and mind,
Stoops down and picks them up.

The orders of God's house,
A glorious handful are;
Rich emblems bright, and laws most sweet,
And a delicious fare.

The dealings of the Lord
With all his saints of old,
For Ruth a noble handful are,
Yea, far exceedeth gold.

O what a heavenly field!
What handfuls it contains;
What strength and comfort gleaners have,
To recompense their pains.

Rejoice, ye mourning souls;
Ye broken hearts, be strong;
The field is ripe for harvest now,
And ye shall glean ere long.

Ye gleaners, one and all,
Let Christ be all your song;
He is your strength and portion too,
And you to him belong.

All blessings he contains;
He cannot let you starve;
The meaneast gleaner in his field,
At length shall walk at large.

"Jehovah-Jireh."

In mounts of danger and of straits,
My soul for his salvation waits;
Jehovah-Jireh will appear,
And save me from my gloomy fear.

He, in the most distressing hour,
Displays the greatness of his power;
In darkest nights he makes a way,
And turns the gloomy shade to day.

Jehovah-Jireh is his name;
From age to age he proves the same;
He sees when I am sunk in grief,
And quickly flies to my relief.

The Lord Jehovah is my guide;
He doth and will for me provide;
And in the Mount it shall be seen,
How kind and gracious he hath been.

Safety of the Saints.

What though the hosts of hell engage
With mingled cruelty and rage,
A faithful God restrains their hands,
And chains them down in iron bands.

OBITUARY.

Franklin Co., Maine, Feb. 18, 1850.

BROTHER BEEBE.—Brother WINCHESTER MACUMBER, formerly a subscriber to the *Signs*, and a member of the Jay Old School Baptist church, departed this life on the 7th inst., in the seventieth year of his age.

He was baptized and joined a Baptist church at Bridgewater, Mass., in the year 1800; he removed to Jay about 47 years ago, and soon united with the Baptist church in that town. When the division in the church took place in 1826 or 7, he was with the minority in the organization of the Old School Baptist church. He was a firm, decided believer in the doctrine of the gospel, and maintained a course corresponding with his profession. For several years he had been much deprived of the privilege of attending the meetings of the church, through bodily indisposition. He manifested much composure during a long and distressing sickness. A few days previous to his death, in conversation with him, he appeared resigned to the will of God, and ready to depart and be with Christ. He died in the faith of God's elect, and the loss his family and the church have sustained, is, no doubt, his eternal gain.

Yours, &c.,

JOSEPH L. PURINGTON.

BR. BEEBE.—It becomes my painful duty to inform the members of our spiritual family of the death of another of their number—Sister ELIZABETH MURRAY, of Fredericksburg, Va. She died on the 7th ult., in her 60th year. I was not favored with an interview with her during her last illness, but have been informed by those who saw her and attended her in her last hours, that her end was truly triumphant.

Although her bodily sufferings were great, yet her soul appeared to be so much enraptured with the lovely, the glorious character of Christ, that the pain and the anguish of the moment was forgotten; and the prevailing, the only desire seemed to be, to depart and be with Christ. During a whole night, some few days before her death, she appeared to be in a kind of stupor, and to suffer a good deal of pain; but when the morning dawned she aroused and assured her friends that it was the happiest night that she ever experienced; that her joys she had no words to describe—they were indeed *unspeakable and full of glory*.

Sister Murray had been for years a firm and consistent Old School Baptist; one who believed the truth, and walked in the truth; and her house has been long known as a resort and resting place for ministers and brethren of our order visiting Fredericksburg. But the Lord has called her to occupy a higher seat—to the house above; and we should not murmur.

Although when the cords which bind us here are broken, we weep and feel sensibly the loss we sustain, yet, with such a demonstration of God's unchanging love as we witness in a case like this, we can take our harp from the willow—wake up the muse of Zion, and sing,

"Let not thy heart despond, and say
How shall I stand the trying day?
He has engaged by firm decree,
That 'as thy days thy strength shall be.'"

JOHN CLARK.

Stafford Co., Va., March 5, 1850.

MARRIED.

In Wawayanda, Feb. 16, by Eld. B. Pitcher, Mr. OLIVER D. SMITH, of Vernon, N. J., to Miss EMELINE BANNISTER, of Fairport, Chemung county, N. Y.

In Middletown, Delaware County, N. Y., December 19th, by Elder I. Hewitt, Mr. EMARY J. SANFORD to Miss ANN ZELA DECKER, both of Middletown.

In Roxbury, December 25th, by the same Mr. DANIEL KATER to Miss MARIAH PATTERSON, both of Roxbury.

At Middletown Centre, Jan. 20, by the same, Mr. MILES FAULKNER to Miss MARIAH DEMOND, both of the former place.

In Middletown, Feb. 6th, by the same Mr. EDWARD FAULKNER to Miss JANE CROSBY, both of Middletown.

In Roxbury, Feb. 21st, by the same Mr. HIRAM MISNER to Miss PHEBE JANE JENKINS, both of Pine Hill, Ulster Co.

In the city of Washington, on the 20th ult., Mr. D. H. SEYBOLT of the city of New York, to ELIZA CATHERINE JONES of the former place.

OLD SCHOOL MEETING.

The First Old School Baptist church of Christ in Centre, Rock Co., Wisconsin, has withdrawn from the North Western Baptist Association, and stands alone, because that association propagates and holds communion with Parker's Two Seed heresy.

As we are like a little speckled bird among the birds of the forest, we long to see some of our Father's children, and worship with them. We have appointed an Old School meeting, to commence on Friday before the second Lord's day in June next at 10 o'clock, A. M., and continue till Sunday afternoon, if the Lord will. We cheerfully invite all Old School brethren and sisters of our faith and order, and especially ministers in our fellowship to attend with us. The meeting will convene at the house of Elder J. D. Wilcox, in Milton.

Done by order and in behalf of the First Old School Baptist church of Christ in Centre, Rock Co., Wisconsin.

DAVID P. DOUGLASS, Church Clerk.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK for the ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, to those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the *Signs*, should also state distinctly the post office address of the papers ordered.

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NEW YORK.—Eld P Hartwell 3; G W Allen 1; Joseph Osborn 1; A Bowen Esq 5; James N Harding 1; A Mattice 1; Miner Benedict 2; S Wheeler 1; L Purdy 1; John Birdsall 1; John Smith 1; Eld Chs Merritt 3; J Ferris 1; Daniel Relyea 1; Elijah Ingalsbee 5; Alanson Everett 1; Mrs P Horton 1. \$30 00

MAINE.—Eld Purington for Mrs H O Fuller 1; Geo Campbell 1; H Brown 1; Mrs Lydia Toothaker 1. 4 00

NEW JERSEY.—Geo Slack 2; B Bodine (to end of Vol 17), 1. 3 00

PENN.—Wm H Crawford 1; C Schoonover 3; Eld J Furr for Wm Madden Esq 1. 5 00

VIRGINIA.—Miss S E Luckett 1; J Ellis 1; Eld Wm Burns 1. 3 00

GEORGIA.—Jas B Brown Esq 2; Jas Phillips 60; J Durham 1; J B Alderman 4; D W Patman 10; Eld Joel Colley 3; Eld P Lewis 2; J W Miller 1; J M Colley for Mrs N Roberts 1. 24 60

ALABAMA.—T Coleman Esq 1; Wm McGrow 1; Jas Brooks 1; Canada Butler 6; Eld Wm Mitchell 2. 11 00

MISSISSIPPI.—J H West for Mrs N J West 1; Wm F Boyles 2; James Shows 1. 4 00

ILLINOIS.—T Merryman 1; Eld J W Singleton 2; Wm R Freeman 1. 4 00

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OHIO.—Eld Jas Janeway 1; J Smith 2; S Curtis 50; Eld George Ambrose 30; Eld Lewis Seitz 2; S C Byram 4. 39 50

For Rushton's Letters & Everlasting Task Eld J Manser 1; T Merryman 25; J Hullinger 31; Eld R Riggs 1; Henry Coleman 1; Wm McGraw 6; Eld J W Singleton 1; H D Conner 1,25; A Bowen Esq 1,12; J Broders 31; John Durham 50; Eld Wm M Mitchell 50; Eld T P Dudley 1; Eld J Janeway 1; Jasper Smith 25; J B Alderman 25; H Brown 31; Eld P Lewis 2; Eld B Parks 1; Wm Conner 25; S Curtis 50; E Ingalsbee 2; S C Byram 67; Noah Griffiths 31. 17 75

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\$206 10

NEW AGENTS.—B. Farmer, Esq, Franklin Co., Ky.
John B Alderman, Georgia.
Isham Keith, Van Buren County, Iowa.

LIST OF AGENTS.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., MARCH 15, 1850.

NO. 6.

POETRY.

THE LAW.

The law of the Lord is perfect and good,
But cannot afford nor comfort nor food
To sinners distressed, o'erwhelmed with fear,
But Jesus, the blessed, can yield them good cheer.

The sinner may toil with care and with pain,
Some comfort to bring from Sinai's flame,
Spend long nights in sorrow, and days in distress,
Yet find on the morrow the law doth him curse.

His bowels may sound with horror of mind;
He falls to the ground a rebel condemn'd;
And then with fresh vigour to working begin,
And promise forever to keep from all sin:

With tears and with zeal his journey pursue,
And, lest he should fail, his vows may renew;
Then watch every motion of heart, lip, & tongue,
And walk with great caution lest he should go wrong.

Yes, this may be done,—ten thousand times more,—

Damnation to shun, and heaven secure;
And yet no redress from the law can be had,
It only can curse him and fill him with dread.

Where then can he flee for help or relief?

A sinner is he, a rebel in chief,
He feels himself guilty, and what can he do?
He's unsound and filthy, and no good can show.

Thanks be to the Lamb, the great King of kings,
Who comes just in time, & glad tidings brings,
Applies peace & pardon, with power from above,
The poor soul to gladden, and calls him his love.

The sinner objects, and says, "I'm too base:"

"I'm Jesus the Christ, a fullness of grace;
Thy baseness I've taken, and nail'd to the cross,
The law thou hast broken has suffer'd no loss.

"No charge can be brought against thee, my friend;

I love thee in truth, and will love to the end;
Paid thy debts with my blood, and was made sin for thee.

As thy Saviour I stood, and thou shalt go free.

"No goodness I ask, nor did I expect
To find thee enrich'd, with beauty deck'd,
I freely receive thee, though base as thou art;
From bondage relieve thee, and give thee my heart.

"Whatever be thy need, in me it is found;
I'm life from the dead; with grace I abound;
I'm health to the sick; and I'm eyes to the blind;
I'm strength to the weak; and I'm legs to the maim'd.

"Unholy art thou; I'm holiness too,
And will thee supply thy pilgrimage through;
I'll be all unto thee thou ever canst need,
And bring thee to glory, as one with thy Head."

These tidings Christ brings, and they reach the heart;

The Spirit he sends his truth to impart;
The sweet Spirit seals him a son and an heir,
And comforts and cheers him, and banishes fear.

Then ravish'd with joy and o'ercome with love,
"Abba, Father," he'll cry, "my Lord and my God!

My Friend and my Portion, my Head and my All;
Thou art my Salvation from guilt, sin and thrall."

GADSEY.

FAITH.

In all our worst afflictions,
When furious foes surround us;
When troubles vex, and fears perplex,
And Satan would confound us:

When foes to God and goodness,
We find ourselves, by feelings,
To do what's right, unable quiet,
And almost as unwilling;

When, like the restless ocean,
Our hearts cast up uncleanness:
Flood after flood, with mire and mud,
And all is foul within us:

When love is cold and languid,
And different passions shake us:
When hope decays, and God delays,
And seems to quite forsake us:

Then to maintain the battle
With soldier-like behavior;
To keep the field, and never yield,
But firmly eye the Savior;

To trust his gracious promise,
Thus hard beset with evil,
This, this is faith it will conquer death,
And overcome the devil.

HART.

COMMUNICATED.

For the Signs of the Times.

Harrisburg, Pa., Jan. 31, 1850.

BROTHER BEEBE:—Having a small remittance to make, I will write a few thoughts on 1 Cor. xiii. 8—13. In view of the variety of ideas published of late in the Signs, and the evident spirit of enquiry which is abroad among the brethren, and the deep investigations made, I cannot think it strange, if some new views are brought to light. Surely our brethren of former days, knew but in part, and that some should not now be ready to receive newly discovered truth, and that they should seem seriously alarmed at their exhibition, is not strange; for they too, only know in part. If these new truths should be imperfectly understood, and but imperfectly expressed; or if they should even be mixed with some erroneous speculations, we need not be much surprised: for these brethren also know but in part. If the editor of the Signs, or any of his correspondents, are asked for their views on any given subject, it is presumed that the request comes from one who knows but in part; and if the answer should be rejected by all, or by any, this would only show that the expositor, like all others, knows only in part. If one should set himself up as a standard, and condemn every thing that is printed in the Signs, and withdraw his patronage because other writers differed from him on some matters, unless he is himself infallible, it would prove that even he, like others, knows only in part. I have seen much, very much, in the Signs, to approve, yea, to admire; and some things to deplore. Much I have received as the honey and the honey-comb; and some things I have left as I found, in doubt; and a few things I have had to reject, and remember, "We know but in part." So long as we remain in this imperfect state, our thoughts and speech and understandings will be like those of a child, whose judgment is but forming, and many things are quite beyond his comprehension; of course its thoughts and communications will be like its half formed understanding; only in part, and will show the imperfection of the state, age, and understanding of the minor; but when this child shall attain the age and maturity of perfect manhood, and his mental resources are all developed, he will rise to pursuits adapted to his expanded intellectual powers, of course he will put away childish things. It is so with the children of God; they are very imperfect in their judgment, and know but in part and have their childish things. They speak, even in the Signs, as children; and the reason is because they only understand as children; and perhaps some of them may have some new notions which please them as a toy would please a child; well, these are their childish things—like the child, if they will not give them up by persuasion, have patience, and soon they will lay them down, or forget them, or get tired of them, unless they are such as will injure themselves or others; in such cases, either watch them well, or take

the dangerous toys from them, or put them away from the other children. As in nature, so in grace, some children know more than others; and the minds of some run in one channel and some in another; and so their diverse spiritual gifts, some after this manner, and some after that, but all to profit the church. What is plain to one may be obscure, or quite out of the sight of another; for we know but in part. If our knowledge is only in part, then our prophesying, teaching or writing, will only be in part. All the variety of spiritual gifts are designed to assist and edify the church, and with all these aids she is but a learner, and so must continue to be, until that which is in part shall be done away, and that which is perfect shall come. Then shall we know perfectly, even as we are known, and no longer look through a glass darkly; but we shall then see face to face. Then we shall have no farther need of those gifts, nor even of the scriptures. Then the Signs and all the gifts employed in them will cease to be of use, and while we bless and praise the God of salvation for these seasonable aids, and for the succor they have afforded us during our pilgrimage, we shall praise him that that which is in part, is done away, and that which is perfect is come.—Then all diversity of opinions will forever cease, and not one sign of discord will ever more appear to agitate the sons of peace.—That we should out leap each other here in our imperfect state, is only an evidence that like children we know but in part. Even those who know the most, and who have the greatest gifts dwindle into nothingness, when compared with the perfect state that awaits the saints of God; for, whether there be prophesying, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. In our present imperfect state we have great need of all the aid we can derive from all the gifts and knowledge which God has bestowed on the church. And the Signs, as a vehicle of correspondence, is very convenient, in collecting and bringing to a focus, and in a condensed form, these aids from all parts of the country, and bringing them to our places of abode. If then among all the good we detect some speculative trash, as evidence that the worthy brother who wrote it, like the rest of us, only knows in part; perhaps in his next letter his words and ideas will cause our hearts to tingle, and make our eyes to flow with tears of joy and gratitude to the chief Shepherd of Israel because he has in his great love to Zion, given her such under shepherds to feed her sons with knowledge. Now either the writer or the reader, or what is equally certain, both of them are imperfect, and consequently differ on some points while they agree on others. Surely the correct conclusion is that, "We know but in part." But it may be inferred by some, that there is no limit to this rule, and that all sorts of error may be tolerated by it; but this I believe is fairly and fully guarded against, both by the first clause of the 8th verse, "Charity never faileth," and

also by the 13th verse, "And now" (in this our imperfect state) "abideth faith, hope, charity; these three; but the greatest of these is charity." Now in matters of faith, in reference to its object, author and finisher, substance, exercise and manifestations in good works, or in relation to the word of faith, or any thing really belonging to the faith of God's elect, I have not seen any diversity among the brethren; but while all are earnestly contending for the faith which was once delivered to the saints, some approach the contest in one way, and some in another; and some illustrate and enforce the subject by one set of thoughts, and some by another. Their thoughts may be proper or improper; but the faith abides the same; and if some come to the contest through the woods, and get torn with the bush, like the pioneer, and others more timidly choose to stick to the beaten road, though it may be more circuitous, if all fight well in the same cause, and all have "One Lord, one faith, and one baptism," I suppose that minor difficulties may be borne with, so long as we continue to know only in part. If any should deny the faith, or teach the works of men in its place, for justification, or as conditions of salvation, we may justly conclude that such do not even know in part, but in reality know nothing as they ought. So also in reference to hope; the desires and prospects of anticipated good which centre in Christ, who is our Hope, and is an anchor of the soul, which cannot be shaken, because the love of God is shed abroad in our heart by the Holy Ghost which he giveth us. This good hope through grace, abides with faith, in this imperfect state, and to deny it, or to make it depend on performances, as a creature of our labor, dependent on our exertions, money, zeal, or use of means would clearly prove that such have neither part nor lot in the matter. And so now also, in our imperfect state, abideth CHARITY. This is the bond of perfectness: the love of God in a pure heart, endureth all things, never faileth; it still abideth with all God's children, while in this imperfect state. It rejoiceth not in iniquity; but it rejoiceth in truth. It never faileth, for God is love, and as such, he dwelleth in every one that is born of him. This love is of God, and it embraces his word, his truth, his grace, his justice, his laws and ordinances and his people; and, of course it will approve the things that are excellent. While it embraces the divinely arranged and revealed system of salvation, it leads all its subjects to rejoice in the truth, and prepares them to endure all things for the elect's sake, and to be kind one to another. It vaunteth not itself, is not easily provoked, thinketh no evil, and it hides many faults. How very useful it is to us, while in our imperfect state. Surely brethren should let charity have its perfect work: and let brotherly love continue. Let it be without dissimulation: not in word only, but in deed and in truth. Love in the truth, and walk in the truth, and for the truth's sake, as it is in Jesus. Now, my brother, while men love the truth, defend the truth,

and suffer for the truth's sake, earnestly contend for the faith, and are right on the great revealed system of grace, and firmly stand with us at all hazards, and with us oppose the common enemies of the cause of truth and righteousness, shall we make such an one an offender for a word, or condemn him for some peculiarity in his views? The Signs are only designed for the communication of the views of every brother and sister, and it cannot be reasonably expected, that nothing but perfection of thought and expression should appear in its pages. I think it rather astonishing, considering the great number of contributors, so widely scattered, so variously situated, and writing on so many subjects, and each writer only knowing in part, should all so completely harmonize in the one great system of salvation by grace alone; and all as one man, with sword in hand, stand to oppose and expose the allied powers of Mystery Babylon and all her harlot daughters.

This unity we may expect, for all Zion's children shall be taught of God, and great shall be their peace. They hear and learn of the Father, and come to Christ—come away from every thing else, in point of acceptance or justification before God, this is the unity of the faith. This is the one hope. These accompanied with charity are a kind of *trinity in unity*, distinguishing and characterizing the citizens of the heavenly Jerusalem here, while they know but in part.

Probably if the most approved production that has ever appeared in the Signs was scrutinized by the light and standard of absolute perfection, though the substance were true, yet so many defects might be exposed, as to make the writer and all his admirers exclaim, Surely, we know but in part! The variety of matter in the Signs, the seeming fears of some, and the readiness of some to condemn one another, for some peculiarity of views, and the sharpness which some good sound brethren have used in reference to some peculiar views of other sound brethren; and the apparent disposition of some to abandon the Signs, because some of the writers either know more about some things, or less about some other things than they themselves do. These things have led me to the above thoughts on the text referred to in the commencement of this letter. If you think them worthy of room in the Signs, they are at your disposal: for I am a very imperfect creature, and am ready to confess to all the brotherhood, that, if I really know any thing about spiritual things, I am very sure, I know only in part. Nevertheless, with my brethren and sisters in the faith, hope, and love, which now abideth, I anticipate the bright period when that which is in part shall be done away, and that which is perfect shall be realized. Then we shall all see as we are seen, and know as we are known. Then no peculiarity of views will excite our fears, or interrupt our tranquillity. Then the Signs, like all other imperfect things, and things which are only in part, will be useful to us no longer. But, until we arrive at that perfect state when it shall clearly appear what we shall be, and when we shall see our Lord as he is and be like him—until that immortal light shall dawn on us all, may we be humbled under the conviction that we only see as through a glass darkly: but then we shall see face to face. While here, let us be found forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace. Let us always keep this before us, when we write, and when we read what others have written whether their or our ideas seem old or new, the word of God is true; but we still know but in part.

I remain, as ever, your imperfect but unshaken brother and companion in truth.

WILSON THOMPSON.

For the Signs of the Times.

Shelby Co., Mo., Jan. 17, 1850.

DEAR BROTHER BEEBE:—As I have to write on business, and as I have not troubled the readers of the Signs for some time with a communication I will write a short one, and I hope you will publish it, and I am sorry that it is one of complaints; but like brother Clark, I think there has been a great deal published in the last volume which, to say the least of it, if it has not been a disadvantage, has been of no real advantage to the cause of God and truth. I have been a reader of the Signs from the commencement of its publication, and no one would regret its discontinuance more than I should; yet if brethren make it a medium to circulate every new idea which their imagination can lay hold of, I am persuaded that it will not be sustained by the Baptists. I have been a member of the church for upwards of twenty years, and I have not known one new principle or system which has been introduced amongst them but what has caused more or less distress, and I have yet to learn of any of the controversies, that have been carried on through the Signs, when old Baptists has been the parties concerned which has resulted in the conversion of either party, hence I conclude there can be no real benefit derived from such controversies. If the brethren generally were willing to be called little christians, as brother Williams suggested, there would be much more harmony in sentiment, and brotherly love would continue to a much greater extent, but there are so many who wish to be head and shoulders above the rest that they cannot feel satisfied to teach only what our fathers have taught, and perhaps this is the reason that we have been favored with so much speculation, and so many new things within the last twelve months; and it is remarkable when persons introduce any thing new, they never think that it is possible for them to be mistaken, but they cling to it as though their eternal salvation depended upon its maintenance, and wonder that the brethren at large are so ignorant that they cannot see with them, and sometimes they imagine that the members of the Old School Baptists (like the army of Gideon) are entirely too large, and that God is about to introduce their new idea as a test to lessen their number. These things, my brethren, ought not so to be. Paul in speaking of the qualifications of a Bishop, says, among other things, he must be apt to teach. 1 Tim. iii. 2; again, 2 Tim. ii. 23, 24, he says, "But foolish and unlearned questions avoid, knowing that they do gender strifes, and the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient." Now, brethren, it seems to me to be wrong for us to introduce any subject as a point of doctrine, the correctness of which is in any way doubtful, for if we cannot sustain our views fully and clearly by the scriptures, so as to be understood and cordially received by the brethren, instead of instructing, we bewilder their minds, and leave them in a far worse condition than we found them.—For when the preacher has to guess of the correctness of any part of his theory it must inevitably fall; for in religion, one man's guess is worth as much as another's, and no man's is worth any thing, for to the law and testimony, if they speak not according to this word it is because there is no light in them. Some may find fault with this communication because I have not pointed out any par-

ticular views to which I object. I do not wish to discriminate, but if any brother thinks himself implicated by my general remarks, or should think I mean him, he is the very person I do mean. As ministers we should all recollect that it is not the ministry alone, but that the church is said to be the ground and pillar of the truth. I hope, brother Beebe, that the Signs will be still sustained, and that brethren hereafter will not urge upon you the publication of such views as are not cordially received by the Old School Baptists at large.

I intend, the Lord being willing, to visit Virginia next spring, and spend the summer with my dear brethren and old acquaintances; if so, I expect to be at the Baltimore Association, when I hope to meet with you, together with many more of the dear saints whom I love in the Lord; so for the present I add no more, but remain,

Yours as ever, to serve in the gospel of Christ,

H. LOUTHAN.

For the Signs of the Times.

Springfield, Ohio, March 9, 1850.

MY DEAR BRETHREN IN MAINE:—Grace be unto you, and peace, from God our father, and from the Lord Jesus Christ. Although I have been unable to write to you all individually, or otherwise to comply with your oft-repeated request that I would communicate with you during my tour through some of the southern and south-western states I have nevertheless had you all in my kind remembrance—I have not forgotten you, neither can I so long as we hold fast those sentiments and views which have ever been and are even now so precious to all the children of God. I therefore gladly avail myself of the privilege so kindly offered me by brother Beebe of communicating through the *Signs of the Times*, not only to my beloved brethren and sisters in Christ in my own native State, but to all them also with whom I have had the pleasure of an acquaintance during my travels in different states the past winter. Since I left my family in Maine in the early part of December last, I have directly heard from or otherwise had the most pleasant Christian intercourse with our Old School Baptist brethren in the States of New York, Georgia, Tennessee, Alabama, Mississippi, Illinois, Indiana, Kentucky, and Ohio, having been more or less in each of these states, during the last two months. And although not permitted in consequence of the prevailing inclemency of the weather during the past winter—the swelling of the creeks and otherwise impassable state of the roads—of having personal interviews with brethren in all the southern and south-western states mentioned, yet the information derived from brethren in different states, respecting the poor and afflicted and despised people of God who trust in the name of the Lord, has indeed been peculiarly interesting and in not a few instances highly gratifying. In Georgia, especially, in which state I passed the most of the month of January among brethren and churches of our faith and order so far as I had opportunity, the Lord has not left his people destitute, but has during the past year blessed them not only with his gracious presence and the reviving smile of his countenance, but has added to their numbers such as will be everlastingly saved. From well authenticated data which were shown me by a beloved brother while in Cass county, it appears that the members of the Old School Baptist churches in that state already number about twenty thousand, although I find since by reference to the published document of the New School state convention, which is now before me, the "anti-mission" churches, as they are called, are stated to number but little more than twelve

thousand members. And such is the story and the representation which the New School papers and periodicals and publications, which so constantly teem from their presses, and going out to the world in reference to other states in which Old School Baptist churches yet have "a local habitation and a name." Indeed, but a few days since in the state of Kentucky a New School friend of mine handed me a paper published in Maine, in which I read a most unfair and ill-natured attack upon the "anti-mission churches," as they are so flippantly called, and also in the same publication an equally unkind personal attack upon a minister of one of their churches, in one of the Southern states, in which the writer labored to give anything but favorable impressions concerning those who were so unfortunate as to fall under the maledictions of his pen. I have not the paper now at hand, and write only from memory;—but why, let it be candidly asked, why did not this anonymous writer give names, dates, and places, so that his grave charges might, if necessary, be fairly investigated. Is it right thus designedly to mislead the mind and convey an impression which is not only erroneous in itself, but exceedingly unjust? But why should we complain? These misrepresentations have become so common and already "stereotyped" as no longer to seem as though some strange thing had happened. Oh no! As long ago as Paul endured the buffetings and cruel persecutions of his pharisaical cotemporaries for contending earnestly for the faith once delivered to the saints, he and his primitive brethren, as he afterwards affirms, were even then slanderously reported. But we boast not of numbers, nor of wealth, nor of any other worldly circumstances, and all the misrepresentations of those who thus seek to injure them whom they cannot destroy, can move us but little. The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his.

But beloved in Christ, although I visited our brethren and churches in the southern and southwestern states as an entire stranger, I have nevertheless every where been most cordially received and heartily welcomed to a kind participation of their christian hospitality. I did not however in consequence of the prevailing inclemency of the weather and other unavoidable causes have frequent opportunities to preach to them, yet from house to house I visited them, and there enjoyed most delightful intercourse and fellowship in Christ. It was indeed affecting to my own feelings, after having so recently been delivered, as I would trust, from a sort of modern Babylonian captivity, to have brethren speak of similar trials and deliverances from similar bondage, all effected by the same hand, and by the same power. Truly, it was gratifying to find, notwithstanding the prevalence of the errors and delusions of the popular religionists of the day and their wide spread efforts to make proselytes to their new invention and miscalled benevolent institutions, so many brethren and churches who have never been led away from the faith but have steadfastly adhered to the truth as it is in Jesus through evil as well as good report. Yet our brethren at the South may be assured that the aiders and abettors of these new inventions and commandments of men, which have already made such fearful havoc among the churches and people of God, have not ceased their mischievous efforts.—They are not idle, but have their emissaries spreading themselves through the length and breadth of the land. I have met with several of them in my travels, and have heard of others, all seemingly determined on encompass-

sing sea and land to make every one proselyte to themselves, and openly announce that they would bring over "anti-mission" brethren and thus annihilate all Old School Baptist churches. And doubtless these modern religionists whose spurious zeal far transcends their knowledge would feel much more confident of their boasted success if they had the power to "command," as did some at a former time, that the "ignorant and illiterate," servants of Christ should "not speak at all, nor teach in the name of Jesus!" Yet they might receive in reply as Peter and John answered under similar circumstances, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard!"

There are numerous facts and incidents which have been observed during my present tour and noted down as worthy of future consideration, which, upon reflection, may yet be communicated, but my sheet is filled and I will not further trespass upon the kind indulgence of the reader.—Having been repeatedly prostrate with sickness since leaving Georgia, I may be permitted to state, that, upon the whole, it is hoped by the blessing of God my health has now considerably improved; and although exposed to numerous perils by sea and by land—seen and unseen—I am still preserved, and, through the kindness of Him whose mercy endureth forever, expect to return home to my family and friends in the early part of April next.

Very truly and sincerely,
R. W. E. BROWN.

For the Signs of the Times.

Raymond, Hinds Co., Mi.,
Feb. 9, 1850.

BROTHER BEEBE:—A year has rolled around since I addressed you for the purpose of obtaining your paper, the Signs; during which time I have received them regularly. They have indeed been a great source of comfort and edification to me ever since I have been enabled to appreciate them, more especially within the last year, as I have been entirely debarred of hearing the gospel, and enjoying the communion and fellowship of the saints, as I do not recognize but one church whose maker and builder is God; He is their Alpha and Omega; the Beginning and the End, the eternal Rock of Ages, the only Way, the Truth and the Life; and because he lives they shall live also, and none shall be able to pluck them out of his hand. O what a consoling reflection! What a beautiful plan! How unspeakably blessed are those who know the joyful sound and walk in wisdom's way, whose paths are pleasantness and peace, such as the world cannot give or take away! But on the other hand those who are fighting against the truth and denying the power thereof, and saying by their actions, "We will not have this Man to reign over us; we desire none of your ways, we have ours, which are much better," alas! they know not what they do, and it is not for man to convince them of their error. We might as well talk to a corpse; nothing less than the almighty power which raised Lazarus from the grave can do it. When he says, "Let there be light," there is light; he speaks and it is done; he commands and it stands fast.—But the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be; for it is spiritually discerned. I remember how much opposed I was to the doctrine of election and predestina-

tion; I thought it was hard and unjust, and felt prejudiced against the Old School Baptists. I looked upon them as being bigoted and selfish, but the arminians I thought were my friends. I tried hard to make myself as good as they were, but was never able to do it, the more I found out about myself the worse I was, and I have never got good yet, for I find in my flesh there is no good thing.

After Christ was revealed to me as the end of the law for righteousness, (as I hope,) and I experienced peace and forgiveness, my mind was not established upon the doctrine of election or predestination, nor was the plan of salvation as plain until about two months had elapsed, though it was very much exercised all the time. I had a dream which made a great impression on my mind. I thought I had a large creek to cross, with a good many others, and attempted crossing on a wooden bridge; but I found it was impossible for me to cross on it, and I turned back, and after looking about for some time, I discovered a large rock across the creek; and I also thought it concerned the Old School Baptists. I was much pleased and admired the safety and beauty of it, there was no impediment then in my crossing. When I awoke I thought of it for some time, and could not get rid of the impression until I interpreted it in this way. I thought the wooden bridge was human works, which I was depending upon to save myself, but when that failed and I had to give up, the Rock was presented to my view which I thought was Christ, the Old School Baptist's dependence. It agreed so well with my experience that I was convinced it was true. Soon after, I heard brother Leachman preach from this text, "My sheep hear my voice; I know them, and they follow me." I believe it was the first time I had ever heard the voice of the Shepherd, and from that time I have been endeavoring to follow Him, though often so weak and feeble, so many temptations and trials to encounter that I feel ready to say, I shall one day fall by the hand of Saul, and like old Jacob say, All these things are against me, when, on the contrary, they are for my good. Yet I have never for an instant doubted the plan of salvation, or the Old School Baptists being the peculiar people.

Brother Beebe, please excuse this digression; I only intended writing a few lines when I began, wishing to renew my subscription. I trust you will not think me too presuming, when you remember my lonely situation, having no communication with any of my brethren save that of correspondence by letter. I have not seen an Old School Baptist in this State.

I request to be remembered by yourself and all my brethren at the throne of grace as a poor, helpless, dependent sinner, desiring the words of eternal life, for where else can I go? "Thou hast the words of eternal life,"

"Other refuge have I none—
Hangs my helpless soul on thee;
Leave, ah! leave me not alone!
Still support and comfort me.
All my trust on thee is stayed—
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

To all my dear brethren, I send greeting, trusting the Lord may be with them whilst they sojourn in this world of tribulation and sorrow. May they ever find his grace sufficient for them, and dying clasp him to their breast, an antidote for death.

Affectionately adieu,
E. B. HAMPTON.

For the Signs of the Times.

THE PRESS.

It is quite natural that the columns of the Arminian press should teem with representations respecting the particular sanctity of the first day of the week, the terrible punishments invariably to be expected from angered Deity by those who may happen to remain away from church on that day, and otherwise observe it according to individual views, with like hypocritical rhodomontade. The inculcation of such views involves bread and butter, and tends to enhance clerical influence—but the extensive and complacent iteration of all this by the nominally secular press evidences a sycophancy, a pandering to power, a wide direktion from its true mission, which is well calculated to excite within the minds of the enlightened and reflecting apprehensions both painful and humiliating. It discloses significantly one of the most potential instrumentalities to clerical usurpation; arrogance and power. Carefully repressing aught of the matter in the least smacking of inconsistency or rascality, the objects and schemes of priestcraft—whether they contemplate control over civil affairs, or the wrenching from the poor, under the garb of imperious duty, of coined sweat and blood ostensibly for the conversion of magnificent heathen in truth every way superior to their sapient teachers, but in reality almost wholly, going to pay the exorbitant salaries of idle and canting hypocrites—whatever, we say, be the objects of priestcraft, they are brought before the public with a false glare and fictitious light, without which they would universally receive from an outraged people that scorn and denunciation which they so richly merit. It were reasonably to be expected in this country, where freedom of speech and pen is inviolably guaranteed to all, that the press would at once and effectually assume its proper position, exemplify its true mission and exercise that salutary conservatism and exalted censorship which are conducive only to truth and naturally antagonistic to every form of error. But such, it is seen, is not the case; and a radical reform in the matter should at once be sought. The elements of success repose in the people. Let them rally around those presses which, few it is true, yet, like our own present facts as they are and fearlessly denounce iniquity wherever it may be found.

O. C.

For the Signs of the Times.

PRIESTCRAFT.

No monster of recent birth is priestcraft. The annals of history—the records of ages far back into the dim and misty past exhibit, in terms that may not be misunderstood, its iniquitous character and ancient origin. Then, as now, did it fatten upon the credulity of its wretched dupes; and then, as now, under the garb of every thing good and holy, did it perpetrate sanctimoniously acts of the most atrocious mendacity. The principle is the same now that it was centuries ago—only the manner of its manifestation is different. As new circumstances were developed, as the customs and usages of society changed, as knowledge gradually enlightened and disabused the public mind, it became palpable to the myrmidons of priestcraft that, in order to retain their power, they must accommodate their plans and schemes somewhat to the exigencies of the times. Hence, certain old methods of mystification and emolument were quietly discarded, and various new creeds *modus operandi* and dogmas were substituted to dupe and aggrandize.

Still, however, does priestcraft flourish—still is it oppressive, vitally antagonistic to every true interest of christianity, and blighting noxious to all mental liberty—all true civilization. The Inquisition, which for years deluged nearly all Europe with human blood, which sundered all social ties, which made man suspicious of man, friend distrustful of friend, and reared upon the golgotha of civil order an oligarchy, which (ostensibly religious and essentially conducive to the amelioration of all mankind,) exhibited in all its bearings and administration a bloodthirstiness, a culpable cupidity, a love of absolute control, and a degree of intolerance, venality and crime that almost surpass credulity—this institution, we say, with all its horrors, has, perhaps but temporally, subsided into a species of persecution, villification and mendacious duplicity which very appropriately belongs to the character of the represented devil, but certainly is not at all in accordance with the actions and inculcations of Christ. O. C.

For the Signs of the Times.

Henry Co., Ky., March 5, 1850.

BROTHER BEEBE:—Though in a distant land, and surrounded by those who use enticing words of man's wisdom to deceive, I have reason to praise God that I am not carried away by their deception. God, in infinite mercy has led me, as I trust, to believe that we are of the same family which he has redeemed from the earth and called by his grace. Having confidence in you, brethren, that ye will be none otherwise minded; but he that troubleth you shall bear his judgment whosoever he be. Paul had confidence in his brethren, and desired that they might always abound in the work of the Lord. So many as walk according to this rule, peace be on them and mercy upon the Israel of God. From henceforth, said Paul, let no man trouble me, for I bear in my body the marks of the Lord Jesus.

But, my brother, when I turn my eyes within and see my imperfections and the corruption of my nature, and the deceitfulness of my heart, and the law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, so that when I would do good evil is present with me, I sometimes fear exceedingly that I am not in reality a member of the dear family of God; that I have never borne the marks of the Lord Jesus, or tasted his love; and, with Paul, I am constrained to cry, "O, wretched man that I am! who shall deliver me from the body of this death." Such are some of my trials, I seem to be not only estranged from God, and led captive by Satan; but find my impious hands often raised in rebellion against God.

I do not wish to trespass on your patience but suffer me to add a few words relative to my experience.

When I was about eighteen years of age, it pleased the Lord to give me to understand my guilty, lost and ruined state; and as I trust, to take me up out of the horrible pit and miry clay, and to establish my goings, and put a new song into my mouth: even praise to his name. O, how delightful, was that divine employment—to praise and bless the great and good Giver of every good and perfect gift. May it be my theme to praise him the few remaining days of my appointed time; for I can testify with the poet,

"It is religion that can give
The sweetest comforts while we live;
Raise us from death, where joys shall be,
As lasting as eternity."

Yours in the Lord,

RICHARD H. RAMEY.

For the Signs of the Times.

Continued from page 38.

Now in order to understand clearly and fully what brother Trott understands this third character to be, which is here admitted to be distinct from his Godhead and humanity, we will read, in connection with this, a passage in his letter in the 2d number of the Signs, referring to a clause in the Circular letter of the Rappahannock Association, in which it is stated that our Lord *has revealed himself as the Son of God and the Son of man*, he says, "Here then is fairly admitted two of the existences which I contend for; reader, what think you is the third for which I contend?—It is no other than this, that he also exists as the *uncreated, unbegotten and self-existing Jehovah*." Again, a little lower down we read: "And is the idea that I should contend for our Lord's being essentially and really the *Jehovah*, whilst I contend that he is distinctively the *Son of God* and the *Son of man*, so very alarming," &c.

Here then we have the avowal distinctly made that the *Son of God*, as such, is the created existence. As the Son of God he is "distinct from his Godhead and humanity."

I must candidly own that with all the investigation and research in my power, and as ardently as I desire that we should see eye to eye upon this important subject, I can make nothing more or less of this theory than a denial of the divinity of the *Son of God*, and of consequence a setting aside the *Holy Ghost in quickening and regenerating sinners*, and substituting a creature in lieu thereof. I know that brother Trott will not admit this, but if it is not fairly deducible from his words then I know not their import. This conviction is forced upon my mind even by the classification of *Jehovah, Son of God and Son of man*, in his comments upon the expressions, *Son of God and Son of man* in the Circular. Nothing more was meant by those expressions, I presume, than *divinity and humanity or God manifest in the flesh*.

The circular, I imagine, never designed to convey the idea that he who was revealed as the *Son of God* was not truly and properly *Jehovah*, was not *the true God and eternal life*. And if so, there is no other God but him, for in him dwells all the fullness of the *Godhead bodily*. But the writer of that circular is of age and can speak for himself.

Brother Trott has certainly shown himself a skilful disputant in the dexterous manner in which he has turned the tables upon the circular and all who dissent from his views.—But it does not appear to me to be very modest, at least, after laboring so hard to prove that the *Son of God* was made, or created and that this creature quickens us, &c., to affirm that those who dissent from this theory do not receive in heart the doctrine that Jesus is *Jehovah*! The "contested point," and the "turning point," is indeed whether the *Son of God* is the "uncreated, unbegotten and self-existing Jehovah;" and I feel that I shall be able to appeal with confidence, and with perfect safety for the side I advocate, to the saints of the most high God, to decide which of us it is that denies that he is the *Jehovah*.

Well, now to the law and to the testimony. And first, I wish it to be distinctly understood that I have no controversy with brother Trott or any one else, when they contend that the Son of God quickens sinners, and that he is their life, &c.; but the point contested is, that he does this not as *God*, but as a *creature*.—For a *created existence* no matter when or where made, is a *creature*, is a subordinate and dependent being, is dependent upon its

creator for its existence, and for the preservation and perpetuation of its being. And the thing formed cannot say to him who formed it, why hast thou made me thus? Time, place and circumstances can never change its relation to its creator. It is no less a creature because it was created in eternity.

To quicken, is to give life to the dead, and this is conceded to be equivalent to regeneration or the new birth; and that God, whether named as the Father, Son or Spirit, performs this work; I cite the following scriptures to prove. To economize space I shall abridge the quotations, but they are accessible to all, and can be examined at pleasure by any who choose to do so.

God who quickeneth the dead. The Spirit quickeneth. God who quickeneth. It is the Spirit that quickeneth. The Father raiseth up the dead and quickeneth them: even so the Son quickeneth whom he will. The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

And you hath he (God, the antecedent in 17th verse 1st chapter,) quickened who were dead in trespasses and sins. But God, even when we were dead in sins, hath quickened us together with Christ. And you being dead in your sins hath he (God) quickened together with him, (Christ,) having forgiven you all trespasses. He (God) saved us, by the washing of regeneration and renewing of the Holy Ghost. Rom. iv. 17; 2 Cor. iii. 6; 1 Tim. vi. 13; John vi. 63; v. 21; Eph. i. 4, 5; Col. ii. 13; Titus iii. 5.

Born of God. Born again. Born of the Spirit. Born of the Spirit. Born of God.—Born of God. Born of God. Born of God. (God is a Spirit.) Born again by the word of God which liveth and abideth forever. John i. 13; iii. 3, 5, 6, 7, 8; 1 John iii. 9; iv. 7; v. 1; iv. 18; John iv. 24. 1 Peter i. 23.—Passages where the doctrine is taught in other terms.

And they shall be all taught of God, every man therefore that hath heard and learned of the Father cometh unto me. God who commanded the light to shine out of darkness hath shined in our hearts. Now he that hath wrought us for the self same thing is God. Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son.

Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, &c. Of his own will begat he us with the word of truth. God is faithful, by whom ye were called unto the fellowship of his Son, &c. John vi. 45; 2 Cor. iv. 6; v. 5; Col. i. 12, 13; James i. 17, 18; 1 Cor. i. 9. Those who are born of God, were begotten of him; as we read "whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." And again. "We know that whosoever is born of God; sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John v. 1, 18. As they are begotten of God, they are his children not his grand children.

If in the mouth of two or three witnesses every word shall be established, what shall we say of this array of testimony? Instead of argument, I have given the pure word of God—the witness of God—without the glosses of any author either ancient or modern, and if it does not prove that it is God who quickens

and regenerates dead sinners, then there is no use in attempting to prove anything from the Bible. And it also proves, as far as a negative can be proved, that we are not quickened by any created existence, whether made in time or in eternity.

I will now refer to the same infallible standard to show that Christ, the Son of God, as such is the true and the living God, and that as he is David's son and David's Lord—The root and the offspring of David—he possesses in his glorious and mysterious character, Divinity and humanity, he is God and man only—God with us—and has therefore no third undefined nature. "To him give all the Prophets witness," and I therefore introduce their testimony with the New Testament echo upon the subject.

For unto us a child is born, to us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace, Isa. ix. 6.

Awake, O Sword! against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered. Zech. xiii. 7. The Lord (or *Jehovah*) is my shepherd, Psalms xxiii. 1.

And thou shalt call his name JESUS.—Matt. i. 25.

I am the good shepherd. Our Lord Jesus Christ that great shepherd of the sheep. The Shepherd and Bishop of our souls.—John x. 11, 14; Heb. xiii. 20; 1 Peter i. 25.

When this Shepherd and Son, was found in fashion as a man he thought it not robbery to be equal with God. He said, I and my Father are one; and, he that hath seen me hath seen the Father; and that, all should honor the son as they honor the Father. Of him also it is said, let all the angels of God worship him. [Has God commanded angels, or any of his creatures, to worship a creature?]

When tempted and assailed on the mount, where he was tempted in all points like unto his brethren, he said in reply to the proposition of the Devil, "If thou be the Son of God," &c., "It is written again, thou shalt not tempt the Lord thy God." And so it is written in Deuteronomy vi. 16, "ye shall not tempt the Lord your God, as ye tempted him in Massah." In Ex. xvii. 2, we read, "And Moses said unto them, why chide you with me? Wherefore do you tempt the Lord?"

The Lord here mentioned, was the self-existent and omnipotent *JEHOVAH*, and yet the Son of God applies the passage to himself. And again, the Apostle Paul in referring to the rebellion of the children of Israel and their tempting the Lord, recorded in Num. xxi. 5, 9, says, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. x. 9.—In Titus ii. 13, we read of "The glorious appearing of the Great God and our Savior Jesus Christ." And Heb. xii. 8, "Jesus Christ the same yesterday to day and forever."

Of the inspiration of the Prophets, we read Heb. i. 1, that "God spake in time past unto the Fathers by the Prophets." In 1 Pet. i. 11 we read that it was "the spirit of Christ which was in them;" and in 2 Pet. i. 21 we read that they "spoke as they were moved by the Holy Ghost."

Of Christ the Son of God, as the Word, & the Creator, it is written:—In the beginning was the word, and the word was with God, and the word was God.—All things were made by him, and without him was not any thing made that was made.—He was in the world and the world was made by him, and

the world know him not. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers; all things were created by him and for him. And he is before all things, and by him all things consist. For in him dwelleth all the fullness of the Godhead bodily. John i. 3, 10; Col. i. 16, 17, ii. 9. The word was made flesh.—God was manifest in the flesh, JESUS CHRIST has come in the flesh.—The Son of God is come.—This is the true God and eternal life. John i. 14, 1 Tim. iii. 16, 1 John iii. 23; 2 John 7; 1 John v. 20.

Of the Son of God again it is said. Who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, &c.—But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom.—And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands.—They shall perish, but thou remainest; and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. Heb. i. 3, 8, 10, 11, 12.

This language can only apply to *JEHOVAH*. And further I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.—And he was clothed with a vesture dipped in blood; and his name is called, THE WORD OF GOD.—And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.—Rev. i. 8; xix. 13, 16.

And again.—For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.—Baptizing them in the name of the Father and of the Son and of the Holy Ghost. This is "The mystery of God, and of the Father, and of Christ." 1 John v. 7; Matt. xxviii. 19; Col. ii. 2. The Apostles fulfilled this commission by baptizing, "In the name of the Lord Jesus." Acts xi. 38. I will notice some passages where the same forms of expressions are used convertibly in speaking of God or Christ thus we read in Rom. viii. The Spirit. The Spirit of life in Christ Jesus. The Spirit of God.—The Spirit of Christ. Christ. And again:—Gospel of God; Gospel of his Son; Gospel of Christ; Minister of God; Minister of the Lord; Minister of Christ. 1 Thes. ii. 2, 9; 1 Tim. i. 11; Rom. i. 1; Mark i. 1; Rom. i. 9, 16, xv. 16, 19; 1 Cor. ix. 12, 18; 1 Thes. iii. 2; Ep. vi. 21; 1 Tim. iv. 6; 2 Cor. vi. 4; xi. 15.

And what shall I say more? For the time would fail me to introduce all that is found in the scriptures in support of the positions I have assumed. Brother Trott has exhorted us to take the scriptures for our guide and not to receive the doctrine "Second handed from Dr. Gill or any other author," and I have endeavored to take heed to his admonition; for I have not Gill's Body of Divinity, in which I presume his views upon this subject are written, and therefore cannot tell what are his sentiments. And that I have not taken what I have advanced here as second handed from brother Trott either, I think he will bear me witness. There are two difficulties or objections thrown in our way by brother Trott which I will briefly notice. According to the doctrine that we are quickened by the Holy Ghost, and are therefore the children of God, he asks if we are young gods. And in regard to our view of the Son of God, he considers it obnoxious to the charge of making

out two Gods. Now it is the easiest thing conceivable for me to reconcile these things.

In the first place, I know nothing of God, or his works, beyond the revelation he has given, and I do not feel myself at liberty to push the inquiry beyond those limits. He says of the operation of the Spirit in regeneration, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This I believe simply because God has said it is so. The mode of this operation he has not explained, nor has he required me to undertake to do it.

In regard to the proper Divinity—the God head—of the Son of God, as such, which is *God manifest in the flesh*, God says it is a *mystery*; and the greater the mystery the stronger is the evidence to my mind of its truth. I believe it, not because I can comprehend it and explain it according to human reason, and carnal philosophy, but simply because God has so revealed it. The Apostles met with no difficulty upon these points. They did not think it necessary when they addressed the saints as *the children of God*, to caution them against conceiving the notion that they were *young gods*; nor were they afraid of making a plurality, or duality, of gods by maintaining, as they did, that the Son of God was Jehovah.

Where the classification of "God, and man, and Mediator," come from I know not. If it is in the Bible I have never found it. I read that, "There is one God, and one Mediator between God and men, the man Christ Jesus." Here we have *the man*, and *the God*. For Christ Jesus is God.—And thus we sing:

"All human beauties, all divine,
In my beloved meet and shine."—WARRS.

I intended to have noticed in this letter brother Trott's exposition of 1 Cor. xv. 46, but having already swelled this communication to an unusual length, I must defer it for the present, with the promise that I will attend to it at the earliest convenience.

But I must still ask the indulgence of the brethren whilst I notice some little *personalities*, as brother Trott has been pleased to make them so. For I intended nothing I wrote as a *hit at him* personally, but only at his sentiments: I cut at what was *between us*, as the Lawyers say. First, as to the *leadership*, &c. Brother Trott will, I think, see, upon reflection, that he was not authorized *from me*, to make a personal application of my remarks upon that point, which were general, and made as illustrative of the views I had advocated. If brother Trott sees a fitness in the illustration in reference to himself, I certainly have no right to interfere in the exercise of his privilege in making the application.

The remark could, with more plausibility, be applied to brother Beebe, as a conductor of a public journal, than any correspondent of the Signs, but I presume that he is satisfied that I did not design to impute to him the *base motives*, as brother Trott calls it, of trying to get up and lead off a party. The next reference is to my remark that there would be an end to the Signs, under the contingencies named. This is characterized as a threat to break up the Signs by the withdrawal of our patronage. This construction provoked a smile when I read it. I hardly suppose that brother Trott intended to convey the idea that brother Beebe's chief concern about the Signs was the pecuniary emolument which he derived from it.

The paper was commenced as an Old

School Baptist journal, pledged to the support of truth, and opposed to error, but I never dreamed that there would be any necessity to stop the paper, should brother Beebe take a leap even into the *Methodist*, or *Mormon* camp. But whilst under those circumstances, the paper would continue, and no doubt with more subscribers than it now has, would there not be an end to it, according to its original design? But upon the score of *patronage*, whilst I have nothing to boast of, I have no doubt but that I have obtained many more subscribers for the Signs than brother Trott has, and even since the agitation of these questions I have furnished more new subscribers than he has. This, however, is a small affair.

And now, in conclusion, I would say a word to brother Trott; but as I am not *such an one as Paul, or John, the aged*, I cannot even *beseech*, though I would call brother Trott's particular attention, to what perhaps he has already seen, the *effect* which his novel views have produced in the churches, and among the brethren. Have any been edified or comforted by the discussion? I know of none—have heard of none. I have not one unkind feeling towards brother Trott, have often been edified and instructed under his preaching, and which, for several years, has been a different sound altogether to me from his writings.

But I say not these things with the view of preventing him from writing again upon this subject, on the contrary, I insist that he shall write again. This communication renders it necessary for him to do so, and he has a right to be heard again, and none will rejoice more than I shall, if he shall succeed not only in defining clearly and fully his position, but that, when understood, the difference, if any, may not be such as to mar our peace, and hinder our free intercourse in the churches.

As brother Trott's interpretation of 1 Cor. xv. 45 forms one of the main pillars of his edifice, and as I have proposed to make an assault upon that, he may perhaps prefer to withhold a reply to this until that is done.—He can, of course, exercise his pleasure by replying to this at once, or wait and take the whole together. As soon as I return from a proposed tour of about two weeks, I will forward what I have to say upon that passage, if the Lord will.

With my kind regards to the faithful brethren in Christ, I remain your brother and companion in tribulation.

JOHN CLARK.

Bellfair Mills, Stafford Co., Va.,
February 19, 1850.

For the Signs of the Times.

Sharon, Ala., Feb. 13, 1850.

BRO. BEEBE.—From the satirical article in the first No. of Signs under the head of "Horrid Murder" it appears that some of the New School fraternity of self styled Baptists view the preaching of Christ's gospel to be somewhat similar to the art of declining nouns—conjugating verbs, or giving the *-ing* to participles. Such a system presents a very different gospel from that which was spoken not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. 1 Cor. ii. 13. Any man who professes to preach the gospel, & yet denies the teaching of the Holy Ghost in giving an effectual door of utterance to the ministers of Christ, is certainly far removed from the gospel of Christ, unto another gospel, and is perverting the gospel of God. I cannot admit that Christ's gospel has changed, or is more easily un-

derstood or preached than when Paul or Timothy preached it; neither can I admit that the natural and intellectual powers of man have changed or that man is more capable of understanding the things of the Spirit than he was formerly. It is, however, contended by some that the rapid march in intellectual improvement and the blaze of human science, have effectually superseded the necessity of the ancient work of the Spirit, and that all that is now necessary is *science*, or giving the *-ing* to participles, or the singular and plural of nouns. If man by nature sustains a different character from that which is given him in the Scriptures of truth, then indeed it is needful that we discard the Scriptures of the Old and New Testament, as inapplicable to our improved character and be turned to "another gospel" more adapted to the character and condition in which we are. The gospel plan of salvation embraces individuals in the most helpless, form and needy condition that it is possible to conceive of, and is not adapted to any but such as are full of wounds and bruises, without strength or merit, without hope, without God, with their minds and consciences defiled with sin, being blind, deaf, dumb, and dead in sin. Give to man a better and more improved character by nature and the gospel plan is not applicable to him. The tenor of the gospel of Christ is, that it is hid from the wise and prudent, and revealed unto babes, that it is hid to them that are lost, and foolishness to them that perish, a stumbling block to the self righteous, and babbling to the wise, scientific Athenian Philosopher, but to them who are called of God it is the power of God and the wisdom of God. Paul went not up to Jerusalem to them that were Apostles before him, in order to learn from them how or what to preach, but, says he, "I certify you, brethren, that the gospel which was preached of me, was not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 11, 12. That gospel contended for by some of our Theological school-men runs thus—"We certify you brethren that the gospel which is preached of us is not after God. For we neither received it of God, neither were we taught by him; but by our own study we have obtained it, and by a knowledge of the original Greek and Hebrew languages and the light of science, so that we are able to speak fluently, reason coherently, giving the fashionable *-ing* to participles, declension nouns; conjugate verbs through the various moods and tenses, and thus present "another gospel" hid, however, from babes, or ignorant unlearned fishermen, but revealed and understood as clear as noon-day sun to the wise and prudent men of the world. I doubt not but many to whom God has committed a dispensation of his gospel, and caused them to feel of a truth "necessity is upon me, and wo is me if I preach not the gospel," have felt the need of more scientific knowledge and could scarcely read the Bible at all without "spelling the words letter by letter as a child" and such have no doubt often presented this flimsy excuse to the Almighty, and earnestly prayed him to exempt them, and send some other, a better scholar, a more learned man &c. But such excuses avail nothing; it is God's order of calling not to call *many* wise men after the flesh to work in his gospel vineyard,—it is his method to choose the weak things of the world to confound the mighty, and work in such a manner by his spirit in his poor ministers, as the world by wisdom knows not. Yes, such excuses are presented to the Almighty, but says he, in his word, "Who made man's mouth? have not I the

Lord? and if any *lack* wisdom let him ask of God. My youth, my ignorance, my great poverty and a continual affliction in my breast, have all been repeatedly rendered as excuses praying to be exempt from the responsible calling of the gospel ministry, but have availed nothing. Lord help me, and resign me to thy will. Wm. M. MITCHELL.

For the Signs of the Times.

BROTHER BEEBE:—Within a few months past I have visited North Berwick, Whitefield, and other places, and have experienced some agreeable seasons among the brethren. I have been at Jay a few weeks, but expect soon to leave for Richmond, (Me.) the place of my permanent residence.

While Zion's pilgrims are passing through a land of drought, of darkness, and of the shadow of death, they occasionally experience a refreshing from the presence of the Lord, and are made to sing as in former days, when they were delivered out of the house of bondage. They find the *valley of trouble* to be a *door of hope*, and they sing as in the days of their youth, the time of their espousals. The presence of Christ allays their fears, and calms the tumult of their mind, but when his presence is withdrawn, all is wild, dark, and stormy. The temptations, afflictions, and chilling sensations of mind they experience lead them to appreciate the goodness and mercy of God in their deliverance and salvation.

Time is rolling on and carrying all human expectations into oblivion. The sun will shine as bright over our graves, as it now does about our paths. Many of our relations, friends, and acquaintance are encircled in the cold arms of death, and soon we shall be with them, and all recollection of us will be lost in following years. Thousands are annually conveyed to the silent grave, and their love, and their hatred have perished, and the remembrance of them is soon gone. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. iii. 19, 20.

Man is a mystery to himself, and he cannot comprehend his own existence by the strictest disquisition. The highest attainment of human or theoretical knowledge, the most profound research into the labyrinth of mysteries, aside from revelation, is foolishness when compared with the wisdom of God. The uncreated, self-existent, and eternal Jehovah is the only being that knows every thing, and that comprehends all things, in the visible and invisible world, in time and in eternity. His ways are in the great deep, and his footsteps are not known. The clouds are his chariot, and he rides upon the stormy sea. The heaven is his throne, and the earth his footstool, which he has made by the word of his power. He inhabiteth eternity, and dwells in the high and holy place, and "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15. O for a shelter under his wing, and a repose in the bosom of his love, to sing his praise, and bless his holy name, free from sin and sorrow.

I have had some meditation of late on the following text of scripture, "But I keep under my body, and bring it into subjection; lest that by any means, after I have preached the gospel to others, I should be a cast-away." 1 Cor. ix. 27. In the context the apostle is

speaking of the christian race, and christian warfare, and of his course therein. He was sensible that unless the Lord worked in him mightily by his Holy Spirit, both to will, and to do, he should not be able to run the race set before him, or to fight in the war in which he had enlisted, therefore he was constrained to trust alone in God for strength to keep under his body, and to bring it into subjection. Doubtless he had reference to the same body when he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?"—Ro. vii. 24. To keep under his body, and bring it into subjection, I conclude, is the same as mortifying the deeds of his body through the Spirit, so as not to let sin reign in his mortal body to obey it in the lusts thereof. He endeavored to maintain his reputation as a christian, a minister, and an apostle, by observing proper rules of decorum at all times, for as he was a man of like passions with others, he was careful lest that by any means, such as drunkenness, dishonesty, or any other gross violation of virtuous principles, he should be a cast-away to the church of God, after he had preached the gospel unto them. Some suppose that the apostle had reference to falling from grace, and being eternally lost by the expression *cast-away*, but it is evident from the context, that he had exclusive reference to his outward christian course. He had a special regard for the honor of the visible church of Christ, both in his own conduct, and in the conduct of his brethren. He often warned, reproved, and admonished them. He says in his letter to the churches of Galatia, "Walk in the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." Gal. v. 16, 17. And in another epistle he uses the following emphatic language, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, &c." Ro. xii. 1, 2.

While I was a member of a New School Baptist church I experienced the following severe temptation. I had been in a tried and desponding state of mind for some time, when this expression of the Psalmist, "and let his prayer become sin" (Psa. cix. 7), was applied to me. It was spoken prophetically in reference to some person, perhaps Judas. I could not rid myself of the impression; it followed me by day, and by night, until my hopes were consumed, and I was driven quite to despair. I thought I was a Judas, and a reprobate, and must soon experience my just reward. I dared not attempt to pray in secret, or before any person, for it was heaven-daring blasphemy in my opinion. The heaven above appeared like brass, and the earth like iron under my feet, and I concluded I was a vessel of wrath, reserved against the day of wrath, and perdition of ungodly men. The opposition of depraved human nature, and complicated temptations from the infernal regions, led me to reply against the Almighty, and to kick against the purposes of Jehovah. I was sunk into the lowest hell, in the abyss of misery and wo. I could express at times in the bitterness of my soul some of the language of Job and Jeremiah. It was the only comfort and support I had in those days. The lamentations of Jeremiah in a peculiar manner served as an antidote to the misery that prevailed in my soul. Thus I passed on for several weeks with sudden changes of

mind, but no promise of deliverance: the temptation having the ascending power over me, until the Lord was pleased to appear for my salvation at a meeting in the following manner. In actual distress and anguish of soul I made an attempt to pray. While at prayer, not expecting deliverance, this scripture entered my mind affording relief and comfort, "If the foundations be destroyed what can the righteous do?" Psa. xi. 3. I arose from my knees in as calm and serene a state of mind, I think, as I ever experienced. The dark frightful clouds, the heavy winds, the surging billows, the dreadful thunder, and vivid lightning had ceased, and my soul was at rest in the bosom of the blessed Redeemer. "What shall I render unto the Lord for all his benefits to me? I will take the cup of salvation and call upon the name of the Lord." Psa. cxvi. 12, 13.

While I was nominally connected with the New School Baptists, I was practically a partaker of their sins, and all my endeavors to reform the church of which I was a member, emanated from an incorrect view of the course I ought to take. I was so foolish as to think I could do more good to remain with them than I could to leave them. And the pride of my nature, and the love of popularity was so prominent, that to leave them, and join the Old School Baptists was revolting to my feelings. Had the Old School Baptists been more numerous, and more popular, it would not have been so much of a trial, but as it was, my feelings recoiled. Hence the Lord sent sorrow into my soul, and suffered Satan to sift me as wheat, until my expectations were cut off, and my hopes were prostrated in the dust. "When thou with rebukes dost correct man for iniquity thou makest his beauty to consume away like a moth: surely every man is vanity." Psa. xxxix. 11. But, thanks be to his holy name, I was brought through the fiery ordeal by his supporting hand, and escaped like Job with the skin of my teeth.

Since I became connected with the Old School Baptists, I have had no misgivings as to the course I have taken in that respect. My mind is at rest as far as former troubles are concerned, and I hesitate not to affirm that my hope and confidence in God has been renewed, and increased ever since I united with them. If I am not egregiously deceived, I choose rather to suffer affliction with the poor despised Old School Baptists than to enjoy the pleasures of sin for a season. With them I wish to live, and with them I wish to die.

But I am still by nature a poor sinner, a worm and no man, and if ever saved at last it will be by grace. In thought, word, and deed, I am like water flowing from a fountain, so that I cannot do the things I would. I sometimes wonder that I am spared on this terraqueous globe. But it is of the Lord's mercies I am not consumed, because his compassions fail not. I forbear writing any more in reference to myself, as I am not satisfied that it is an evidence of a humble spirit. Pride will assume the appearance of humility, and a man may speak of his faults from a spirit of vain ambition, and self-justification. Somewhere I have read that "true humility does not consist in telling our faults, but in bearing to be told of them." Such a sentiment is admirable whether it is applicable to me or not.

I close, by wishing you grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

Affectionately yours,

JOSEPH L. PURINGTON.

Franklin Co., Me., Feb. 18, 1850.

For the Signs of the Times.

Wallkill, Feb., 1850.

BROTHER BEERE:—Again I hand you some of my thoughts, which have occurred to me while unable to do but little more than to think; and if I could communicate them with as much satisfaction to my brethren and sisters as I have sometimes enjoyed in the contemplation of the rich variety that the scriptures teach relative to the church and kingdom of our Lord Jesus Christ, I should rejoice; but such as I have, give I unto you. The prophet of old was commanded to show the House to the house of Israel—all the laws and ordinances thereof, that they should observe and do them. The house in the spirit of the subject, is the church of the living God, the pillar and ground of the truth. This house is situated in a world of trials and tribulation; and in the midst of many new inventions of men which are calculated to deceive and decoy the weak minded, and to lead them astray from the simplicity of the gospel of Christ, as was the case in the apostles' days. Is it not necessary then, that the watchmen on the walls of spiritual Zion should cry aloud and spare not? that they should keep nothing back that is profitable; but shew the House to the house of Israel? the foundation, and form—the laws, ordinances, and doctrine, and stir up their pure mind by way of remembrance? Is it not important that they should preach the word, be instant in season, out of season; reprove, rebuke, and exhort with all long suffering and doctrine? Jesus says, "Feed my sheep," and "Feed my lambs," "Feed the church of God which he hath purchased with his own blood." Feed them with the sincere milk of the word, that they may grow thereby; that they may grow in grace, in spiritual understanding, and that they may know and understand and observe all the commandments of their King. They are to speak comfortably to Jerusalem, and hold up the hands that hang down; and strengthen the feeble knees, and take heed lest that which is lame be turned out of the way. Notwithstanding all the kind assurances, the great and precious promises that are left on record, the dear children of God are wading through trials, doubts, and fears, and saying, like one of old, I shall one day fall by the hand of the enemy! Zion complained in ancient times, saying, "The Lord hath forsaken me, and my Lord hath forgotten me." But the reply of her Lord was, "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea they may forget; yet will I not forget, thee. Behold! I have graven thee upon the palms of my hands: thy walls are continually before me." But Zion is exhorted to awake out of sleep; to awake to righteousness; to arise, shine; for her light has come, and the glory of the Lord has risen upon her. The children of God are a living people, and where there is life we have reason to expect action. O, that the Lord would once more appear in his glory and in his majesty to build up Zion, and cause her to put on her beautiful garments, and make her appear fair as the moon, clear as the sun, and terrible as an army with banners. That both the watchmen and the flock may feel the fervent desire that the prophet expressed when he said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth; this same prophet of the Lord has also said, "Ye that make mention of the Lord, keep not silence."

But when we are enabled to hope, and con-

fidently expect the fulfilment of the Lord's promises, we greatly rejoice. Though now for a season, if need be, ye are in heaviness thro' manifold temptations, beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing had happened unto you. This is the common lot of all the household of faith in every age of the church; but let us remember that the Lord is not slack concerning his promises, as some men count slackness; but is long suffering to usward; not willing that any should perish, but that all should come to repentance. For all that the Father hath given to Christ, shall come to him, and he that cometh, he will in no wise cast out; for he has pledged himself that he will raise him up again at the last day. He that speaks the word and it stands fast, who commands and it is done, hath given us everlasting consolation and good hope through grace, with an assurance that when he shall appear, we shall be like him, for we shall see him as he is; for he shall change our vile body and fashion it like unto his glorious body. Then, but not until then, shall we be perfectly satisfied, when we awake with his likeness.

"O glorious hour, O blest abode!
I shall be near and like my God!
And flesh and sin no more control
The rising pleasures of my soul."

Yours, as ever, S. D. HORTON.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1850.

Brother Clark's Rejoinder.

We wish not to forestall the minds of our readers on the merits or demerits of brother Clark's letter which was commenced in the last, and concluded in the present number of the Signs; but justice to ourself demands that we should explain to our anxious brethren, who have protested so long and so loudly against the further agitation of this subject through our columns, the grounds on which we have been induced to allow so large a space in our paper to be occupied with a subject against the solemn protestation of so many of our peace loving subscribers. As we have before remarked, a consciousness on our part, that the views particularly attacked by brother Clark's "chapter on the opinions of men," had never been advocated in the "Signs of the Times," especially in the version in which they were presented in the chapter, and that many of them had never to our knowledge been entertained by any Old School Baptist of our acquaintance, we declined the publication of that document, until we were assured that it was urgently demanded as an act of justice, by many brethren in Virginia; and that our refusing to publish it would be the occasion of more serious division; on the assurance given that that article should be the last, &c., we reluctantly inserted the chapter. As every one expected, brother Trott was forthcoming with a reply to those specifications in the chapter which were evidently aimed at him. The response of brother Trott has brought from brother Clark this lengthy rejoinder, and in it the writer insists that brother Trott shall again reply.—Now where this is to end we are not able to say, but we are not willing to bear the responsibility of the excessive protraction of the discussion. We do not object so much to the length of the chapter and rejoinder, as to the irrelevancy of so great a portion of what they contain. Many things were specified in the chapter, in a manner calculated to make the impression that they existed among the Old

School Baptists, and were advocated or winked at by the writers in the Signs, and thus putting weapons into the hands of our enemies which they might use to our disadvantage. The particular things which brother Clark was dissatisfied with, did not require to be come at by so circuitous a route; and no one was more capable of coming in a direct manner to the point than our talented brother who wrote the "chapter." A brief reply to the chapter required at least as much space as the chapter itself, and the absence of such a reply would be justly construed into a tacit admission of the justice of the implication which it contained.

In the rejoinder, brother Clark declines arguing the point on which he is at issue with brother Trott, but professes to vanquish his antagonist by a large array of pure scripture. And what scripture has he brought? why simply the same passages which brother Trott has again and again brought forward to sustain the views which brother Clark designs to disprove—the very scriptures on which the former brother sustains his position, are quoted by the latter, without argument on their different construction of them, to sustain a position antagonistical to that of brother Trott.

A stranger might infer from the scriptures quoted, that brother Clark was intending to convince brother Trott and the readers of the Signs, that the doctrine of the Arians and Socinians, is not Bible doctrine; as though they had been carried off into those heresies. Now we submit it to brother Clark, and to every other brother who knows brother Trott, whether such an implication is just?

Brother Trott has emphatically declared, and brother Clark has even quoted the declaration, that he believes that Jesus Christ, in his Godhead, is the Eternal and self-existent Jehovah. Why then quote a volume of scripture to prove to brother Trott, that Jesus is the very God, and with an air of triumph, speak of this array of scripture, as though brother Trott had not quoted them a thousand times to prove the eternity and Godhead of Christ? Is it not calculated to lead strangers to suppose that brother Trott is an Arian, or bordering so hard on a denial of the Godhead of Christ, as to need publicly to be reminded that the scriptures ascribe to him all the attributes of the Godhead.

We have altogether mistaken the position of brother Trott, or brother Clark thus far has failed to comprehend his views; nor is brother Clark alone in this failure; for several other brethren have so construed his views as to imply either that brother Trott denies the Eternity and Godhead of Christ, or that he ascribes the power of quickening or regenerating dead sinners to a creature. We shall leave brother Trott to defend himself from these imputations in his own way; nor should we have volunteered our service to defend him, had not brother Clark yoked us into the issue by saying that he was no less surprised at our publishing brother Trott's views, without comment, than at the view as coming from brother Trott. Whatever construction may be put on his words, we believe, and have understood brother Trott also to believe, that the spiritual Life of the church of God, is an emanation from Jehovah, that it is the beginning of the creation of God, that it is the first born of every creature, and that this life was in the Son of God, so that he is distinctively revealed to us in the scriptures as the Way, the Truth, and the Life, he Resurrection and the Life, So "when he who is your Life shall appear, ye shall appear with him in glory." "Your life is hid with Christ in God." All

spiritual life and blessedness flows from the eternal self-existent God, through Jesus Christ our Lord, to all the members of his mystical body. This we conceive is what constitutes Christ the seminal Head of all his members, and that life which God gave to them in his Son, is communicated from and by him to all his members, and this constitutes him, what he is called in the Scriptures, "A Quickening Spirit." But, although this spiritual life of the church, is a created, derived, generated life, yet that power which originated it in Christ for us, and has ordained that all for whom it is and was thus provided, shall receive it in due time, is not a creature, that it is God, the eternal, uncreated, self-existent Jehovah. Now if this be heresy let those who are orthodox make it so appear by the scriptures of truth. We do not ask that any man should prove to us that Jesus is God, for so we regard him, nor that he was made of a woman, and dwelt among us in humanity—for of this truth we are fully convinced. But the point to be disproved is that in which we assert that this Jesus who was both God and man, is not also the Mediator between God and men; that he is not the Mediatorial Head of his church, and in a sense that makes his church the bone of his bones, and the flesh of his flesh.

We have no disposition to agitate this subject at this time—if the agitation produces unpleasantness let it not be forgotten that we were dragged into it. And after all the smoke, and fog has passed away. We confidently believe that the real difference between the brethren on the real merits of the question at issue, will be very small if indeed any.

To sum up in few words. Brother Clark believes that Jesus Christ is very and Eternal God, equally with the Father and the Holy Ghost, and so do we; and so also does brother Trott. Brother Clark believes that in his humanity Jesus Christ was very and truly Man, and as such was made like unto his brethren, so that he was "God manifested in the flesh;" and so do we, and so does brother Trott. Br. Trott believes that Jesus Christ is the Mediatorial Head, and Life of all his mystical body, and so do we; and so also does brother Clark, if we understand him; but he objects to the idea that the Mediatorial Headship of Christ, involves any thing distinct in any wise from his Godhead and humanity.

In the foregoing paragraph, if we mistake not the whole matter of controversy is comprehended in a nut-shell, and we ask what is there so alarming in it? Suppose we do not perfectly agree in this last particular, is there any thing involved in the difference that should lead brethren to feel hurt with each other? Or should any of the brethren, while agreeing on the divinity and humanity of Christ, regard each other as Arians, Socinians, or Sabellians; or to charge any with representing that the saints are, or were quickened or regenerated by a creature, or by any power short of that which alone belongs to the Eternal Jehovah.

Here we leave this subject. If in any thing we have written, any brother shall think us harsh, or excited, we assure that brother that we entertain no unkind feeling towards any one who has written on the subject. We have a high regard for all the parties concerned; and only ask that what we have written be received with the same feelings of kindness in which it is written, and all the imperfection or folly that our brethren may detect, should be imputed not to a design on our part to irritate or strive for mastery, but rather, as brother W. Thompson has said in his excellent and very seasonable letter in this number, let it be imputed to the humiliating fact, that we know but in part.

Misrrllany.

From the Religious Herald.

Total Abstinence—the Bible or the Koran.

The founder of Christianity used wine; the founder of Islamism did not. Jesus making wine; Mahomet forbade his followers to make it, probably to express his contempt of Christ, and prohibited the use of it.

These facts are incontrovertible. Christ was denounced by his enemies as a "wine-bibber," which would not have been done, if he had not used wine at all, any more than they would have called him a glutton, if he had not eaten at all.

The first Christians used wine; the first Mahometans abstained from it. In the Bible, the opposite of drunkenness is not total abstinence, but temperance. Gal. v. 19—23. In the Koran—Mahomet's Bible—temperance in the use of wine has no place. Its use is prohibited.

The wine of the Bible is an intoxicating drink. In the Old Testament, the same Hebrew words are employed to denote wine, both when its use is followed by intoxication, and when it is not. Dr. Nott has proved this point, beyond question, and every one may test the matter by examining the Bible for himself. Dr. Nott makes a distinction between good wine and bad wine—the intoxicating and the un-intoxicating—but if, as he admits, the same words are used to signify both, the distinction is of no practical value. No word is ever employed to signify both an article, and the use which may be made of it. Gunpowder may be used to defend our country, or to murder our neighbor; but in both cases, gunpowder means gunpowder, and nothing else.

But whatever may be said of that matter, this much is certain: the Christians of the New Testament used intoxicating wine. It was wine upon which one might get drunk. "Be not drunk with wine wherein is excess." Eph. v. 18. It is the excess, drunkenness, that the apostle condemns. It is the use which the false prophet condemns. All the attempts which have been made to prove that the wine of the New Testament was not an intoxicating drink, are upon a par with those which are made by abolitionists to prove that "servant" does not mean slave, and by others to prove that baptize does not mean immerse. They are all equally worthless.

The religion of Mahomet consists, to a great extent, in meats and drinks. "The kingdom of God is not meat and drink." Rom. xiv. 17. Some churches seem to think differently, and make a matter of drink a test of fellowship. These churches refer to Rom. xiv. to prove that drink ought to be a condition of church fellowship; and yet, the main object of Paul, in that chapter, is to show that it ought not to be, and to censure those who make it such. His arguments proceed upon the broad principle that all distinctions of meats and drinks are abolished by Christianity, while yet a difference of opinion on this point may be tolerated among brethren, and ought not to disturb their church fellowship. He says to the members of the church at Rome—to all of them, the strong and the weak, the abstinent and the non-abstinent—"Receive ye one another, as Christ also received us, to the glory of God." Rom. xv. 7. The strong must not despise the weak; the weak must not judge the strong, and for the very best reason—"God hath received" them both. This is the scriptural mode of governing a church, "to the glory of God." In some churches, the non-abstinent expel the abstinent; in others, the abstinent expel the non-abstinent; most of our churches receive both, "to the glory of God." If we are asked for our authority, who reply, it is the command of the Lord Jesus. "One is our master, even Christ," not Mahomet.

It seems to me that the test-churches mistake both the rule laid down by Paul, and the extent of its application. What is the rule? Is it, that a member of a church must not use a thing because another member abuses it? If so, he ought not to wear a cloth coat, if he discovers, that any other member wears his with pride, or obtains it by improper means. The case which gave occasion for the rule, explains its nature. Some of the brethren in Rome, whom the apostle calls weak, held that certain meats were unlawful. This was an error, but they held it conscientiously. These weak brethren seem to have possessed so little stability, that they were induced by the example of the strong who eat to eat themselves, and thus to do what they believe to be wrong. Hence the rule is, that a member of a church ought not to do anything which may tempt a pious, but weak brother, to do what he holds

to be sinful. Are our test brethren in this predicament? Are they so unstable in their principles and practice, that they fear that the example of others will induce them to break their pledge, and commit known sin? They will not, I think, admit this. To judge by their writings, one would think that they deemed themselves stronger, wiser, and purer than their brethren. They tell us that the pledge has made them strong and safe; and their test rule is the emanation of a higher wisdom, and will conduct them to a greater purity, than is possessed by others. They cannot plead this rule.

But suppose they can, to what extent can they plead it? Why, simply as a rule of charitable walking, not as a rule of church fellowship. Rom. xiv. 15. They may ask their brother to abstain, in their presence, from an act which tempts them irresistibly to sin—they may fly from the temptation—but they are forbidden to judge him, and commanded to receive him. Their brother ought to do so. "Hast thou faith? [i. e. art thou persuaded that thy indulgence is lawful?] Have it to thyself before God;" [i. e. do not use your liberty in the presence of a weak brother—use it where you will do no harm to him.]

It is a great mistake to suppose that the rule of christian charity, in its perfect exemplification, is a condition of church fellowship. If this were the case, there could be no churches this side of Heaven. Who loves his neighbor as himself? Besides, are we not bound to love God perfectly? Shall we make this, too, a test of fellowship? Personal piety is progressive; and it is the design of the church to train the children of God, even the most weak in the faith, to that perfection of virtue and holiness, which they will enjoy in a better world. Here we are all imperfect, and need mutual forbearance.

When we ask our test brethren to give up Scripture for their rule, they reply by demanding Scripture for prohibiting members of churches from attending theatres, balls, races, cock-fights, &c.—But this is absurd. Let them point us to passages of the New Testament, in which it is said that Christ attended theatrical exhibitions with his mother and disciples, and supplied their bars with wine—let them give us the injunction of Paul to bishops to be "not given to" horse-racing, or to deacons, to be "not given to much" cock-fighting—let them cite the advice of Paul to Timothy to "use a little" dancing at public balls—in short, let them show us the passage in which Paul denounces those who "command to abstain" from these things, racing, cock-fighting, &c., as the preachers of "doctrines of devil's," (1 Tim. iv. 1—5,) let them do this and then we shall have something in point. But the result will be not to prove their rule to be right, but to show that horse-races, actors, &c., must be received to fellowship in a church.

I am a total abstinence man in principle and in practice, and think I have sound reasons for being so. I hope my strong brethren will not despise me; I will not judge them. I desire to ask those of my total abstinence brethren, who go for the test, whether they really hope to succeed in fixing upon the necks of believers in this commonwealth, the yoke of the Arabian impostor—whether the churches, generally, will consent to accept a scrap from the Koran, as a supplement to the New Testament; whether, in deference to a misguided zeal, or a foul and blasphemous fanaticism, which makes total abstinence its Great Diana, and eries out that Mahomet was purer than Christ, and the temperance society is purer than the church, they will reject those whom God hath received. Never, never, never. Our churches already see the precipice to which they are tending, and will step back in haste.

ANTI-MAHOMET.

GREAT MORAL WRONG.—The meagre compensation which the friendless and poor sewing woman in New York receive for their services, has often been the topic of comment in the secular papers.—It often excites public sympathy and indignation; but this evil of enormous magnitude still goes on unheeded. Aside from the wretched pay they receive—growing out of so much competition, and this competition being the result of their necessities—many of them are shamefully wronged, swindled out of their hard earnings by heartless unprincipled men. An establishment in Broadway, in the neighborhood of Trinity church, keeps a standing advertisement in some of the penny papers, for 50 or 100 shirt makers. Numerous applications are daily made, and almost every applicant is permitted to take a shirt bosom piece, or collar home, upon which to exhibit their capacity and taste of workmanship. Many are returned each day, and more than half, perhaps two thirds, on some false pretext, are rejected as defective in workmanship, and consequently, neither pay nor future employment is given them.

POETRY.

For the Signs of the Times.

LINES

Written by Mrs. Beebe on the death of an interesting daughter.

Through time's trying changes we hurriedly move,
To-day fondly doting on objects we love;
To-morrow may shroud for the grave's mould'ring shrine
The idols we worship with ardor divine.

While these lines I'm penning my own stricken heart,
From death's rude invasion with anguish doth smart;
When ask'd for the fairest that graced our home once,
A mound in yon church-yard must give the response.

With beauty, perfection, and goodness combined,
Around my frail heart she was firmly entwined;
Tho' hectic's mild wasting the fibres unbound,
Twas death's fatal doings, and deep is the wound.

The vacancy made by a fact so severe,
Still wrings from each heart, recollection's fond tear;

Instead of her person and sweet happy looks,
We see but her clothing, her treasures and books.

Before the corrodings of care she had known,
Her spirit so brilliant and gentle has flown,
To mingle with angels and dwell with the blest,
To the home where the care-worn and weary shall rest.

From life's evanescence she glided away
To yonder bright regions of unclouded day;
Nor would I if heaven should grant me the power,
To time's blighting changes, that lov'd one restore.

It is not always Night.

BY W. C. RICHARDS.

It is not always Night! Though darkness reign
In gloomy silence o'er the slumbering earth
The hastening dawn will bring the light again,
And call the glories of the day to birth!

The sun withdraws awhile his blessed light,
To shine again—it is not always night!
The voices of the storm may fill the sky,
And Tempests sweep the earth with angry wing;

But the fierce winds in gentle murmuring die,
And freshened beauty to the world they bring:
The after calm is sweeter and more bright;
Though storms arise, it is not always night!

The night of Nature, and the night of Storms,
Are emblems both of shadows on the heart;
Which fall and chill its currents quick and warm,
And bid the light of peace and joy depart:

A thousand shapes hath Sorrow to affright
The soul of man, and shroud his hopes in night.
Yet when the darkest, saddest hour is come,
And grim despair would seize his shrinking heart:

The dawn of hope breaks on the heavy gloom,
And one by one the shadows will depart:
As storm and darkness yield to calm and light,
So with the heart—it is not always night!

THEY WILL BE DONE.

My God, my Father, while I stray,
Far from my home on life's rough way,
O, teach me from my heart to say,
Thy will, O God, be done.

If thou shouldst call me to resign,
What most I prize—it ne'er was mine,
I only yield thee what was thine—
Thy will, O God, be done.

Even if again I ne'er shall see
The friend more dear than life to me,
Ere long we both shall be with thee—
Thy will, O God, be done.

Should pining sickness waste away
My life, in premature decay,
My Father, still I'll strive to say,
Thy will, O God, be done.

If but my fainting heart be blest,
With thy sweet Spirit for its guest,
My God, to thee I'll leave the rest—
Thy will, O God, be done.

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say,
Thy will, O God, be done.

And when on earth I breathe no more,
Thy praise, oft mixed with tears before,
I'll sing upon a happier shore—
Thy will, O God, be done.

MARRIED.

January 30th, by Elder Daniel Dora, Mr. DAVID
BARTLEY to Miss MARANDA B. RICE, all of Jasper
County, Illinois.

ASSOCIATIONS.

THE BALTIMORE OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church at Black Rock, Baltimore Co., Md., on Thursday the 16th day of May next, at 10 o'clock, A. M.

THE DELAWARE ASSOCIATION will meet with the Church at Bryn Zion, Kent County, Delaware, to commence on Saturday the 25th day of May next, at 11 o'clock, A. M.

THE DELAWARE RIVER ASSOCIATION will hold her next annual meeting with the Old School Baptist Church at Southampton, Buck County, Pa., commencing on Friday the 31st day of June next, at 2 o'clock, P. M.

THE WARWICK OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church at New Vernon, Orange Co., N. Y., on Wednesday the 5th day of June next, at 10 o'clock, A. M.

THE CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church of Columbia and Wells, (in Bradford County, Pa., if we mistake not,) to commence on Saturday, the 22d day of June next, at 10 o'clock, A. M.

Brethren, sisters, and friends of the cause of God generally, and especially our ministering brethren, of the Old School Baptist order, are fervently, affectionately, and heartily invited to attend.

The Allegany Old School Baptist Association will be held with us, if the Lord will, on the first Saturday and Sunday of July next at 10 o'clock A. M., in Dansville, Steuben county, N. Y.

Old School Baptist brethren and sisters from a distance and all Old School ministers are cordially invited to attend, and call at the house of Aaron Bowen, Thomas Brayton, Nathaniel Brayton, Silas Cotton, or Henry Cotton, all of whom reside within two miles of the place of meeting. As we do not often hear the whole truth preached, (not much of tender than once a year,) we would especially invite as many Old School preachers of the word and doctrine as conveniently can, to attend.

By order of the brethren,

AARON BOWEN.

Dansville, Feb. 21, 1850.

OLD SCHOOL MEETINGS.

An Old School Baptist Meeting will be held at Sloansville, Schoharie County, N. Y., on Wednesday and Thursday, the 5th and 6th days of June next, to commence on each day at 10 o'clock, A. M. A very cordial and general invitation is given to all ministers, brethren and sisters of the Old School Baptist order, to attend.

JOHN W. LIVINGSTON.

An Old School Meeting will be held at the house of Eld. D. Wilcox, in Milton, Rock Co., Wis. to commence on Friday before the second Sunday in June next, at 10 o'clock, A. M., and continue until the Sunday evening following. Brethren of the Old School Baptist faith and order generally are affectionately invited to attend.

By order of the church,

DAVID P. DOUGLASS, Clerk.

APPOINTMENTS.

Elder Joseph Furr of Pennsylvania, accompanied by Elder Eli Ashbrook of Ohio, contemplates attending the Baltimore, Delaware, Delaware River and Warwick Associations in May and June next, and have requested us to publish that they will preach at New Valley, Va., on the second Sunday in May, and on the next day at 2 o'clock, P. M., at the Upper Seneca Church in Md., and as they are not acquainted with the churches and brethren on the route from Black Rock, Md., to New Vernon, N. Y., they desire the brethren and churches on the way, to arrange the appointments as they may deem expedient.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, to those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for 25 cents per single copy,

5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

TO OUR CORRESPONDENTS.—Notwithstanding the enlargement of our sheet, we are under the necessity of apologizing to some of our correspondents for our seeming tardiness in getting out their communications.

We have many valuable articles now on hand, which we intend to insert as soon as we can make room for them. At the commencement of each volume we generally receive more communications than at any other season of the year, and, owing to the more than ordinary amount of business, in closing the accounts of the preceding volume, and arranging our books, &c., for the new year, we have less time to examine, revise and prepare for the press, than at other seasons. We hope however that none will feel neglected nor allow the non-appearance of their articles, to prevent their writing more, as we shall doubtless need all their favors before the end of the volume. We feel grateful to our brethren for all their favors, and intend this article, not to discourage them from writing but to apologize to them for the necessity we have been under of so long deferring the publication of their articles.

TO OUR SUBSCRIBERS.—From a variety of causes, sickness and death in our family, and ministerial labors, &c., we have failed to keep up with our dates; but we are now making every exertion in our power to regain the time and hope in three or four weeks not only to be up to our dates, but in advance.

Fragments.

Without the all powerful agency of the blessed Spirit to enlighten our understandings and to apply the doctrines of the Bible to our hearts, we shall be, even with the word of life and light in our hands, somewhat like blind Bartimeus sitting amidst the beams of day, or like the withered arm with valuable treasures before it.—*Hervey.*

The divine Providence which is sufficient to deliver us in our utmost extremity, is equally necessary to our preservation in the most peaceful situation.—*Newton.*

Afflictions scour us of our rust. Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.—*Arrousmith.*

Christ and his cross are two good guests, worth entertaining. Men would fain have Christ by himself, and so have him cheap; but the market will not come down.—*Rutherford.*

"The very hairs of your head are all numbered," says Christ; "fear ye not." On which Austin has this remark: "Thou that canst not lose a single hair, how comes it to pass that thou art afraid of losing thy soul?"

Justification is an act of God's free grace, whereby he clears his people from sin, discharges them from condemnation, and reckons and accounts them righteous, for the sake of Christ's righteousness, which he imputes unto them.—*Gill.*

A million of torches cannot show us the sun. It can only be seen by its own light. Nor can all the natural religion in the world discover what God is without a divine and supernatural revelation from himself.—*Arrousmith.*

All the afflictions of God's people are measured by the hand of the most wise, most merciful and gracious God; all the malice of men and devils cannot add a drachm to the weight, nor a drop to the measure, beyond God's appointment.—*Bunyan.*

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., APRIL 1, 1850.

NO. 7.

POETRY.

ELIJAH'S INTERVIEW.

BY CAMPBELL.

On Horeb's rock the prophet stood—
The Lord before him passed;
A hurricane in angry mood
Swept by him strong and fast;
The forest fell before its force,
The rocks were shivered in its course,—
God was not in the blast;
Announcing danger, wreck, and death,
'Twas but the whirlwind of his breath.

It ceased. The air grew mute—a cloud
Came, muffling up the sun;
When, through the mountain, deep and loud
An earthquake thundered on:
The frightened eagle sprang in air,
The wolf ran howling from his lair,—
God was not in the storm;
'Twas but the rolling of his car,
The trampling of his steeds from far.

'Twas still again, and nature stood
And calmed her ruffled frame:
When swift from heaven a fiery flood
To earth devouring came:
Down to the depth the ocean fled;
The sickening sun looked wan and dead;
Yet God filled not the flame,—
'Twas but the terror of his eye
That lightened through the troubled sky.

At last a voice all still and small
Rose sweetly on the ear,
Yet rose so shrill and clear, that all
In heaven and earth might hear:
It spoke of peace, it spoke of love,
It spoke as angels speak above,—
And God himself was there;
For oh! it was a father's voice,
That bade the trembling world rejoice.

"SUCH IS LIFE."

"Such is Life"—a vessel tossed
On the struggling wave of Time;
In a track by danger crossed,
Riding to a port sublime.

Launched upon a sunny day,
Fearlessly it sails awhile;
Soon wild terrors check its way—
Heaven above hath ceased to smile.

Prove thee now, thou gallant craft!
Thy fair-weather days are gone!
Gentle gales no longer waft—
Fearful tempests drive thee on!

Bravely through the breakers dash,
Looking to the end alone;
Heed thou not the lightning's flash—
Heed thou not the thunder's groans!

Onward! lo, the land is sight!
Death is baffled—Life is free;
Life hath conquered Death and Night—
Life hath gained Eternity!

Thou hast guided them in thy strength.

Exodus xv. 13.

Mistaken men may brawl
Against the grace of God,
And threaten with final fall
The purchase of his blood;
But, though they own the Savior's name,
From him such gospel never came.

Shall babes in Christ be reft
Of God's rich gift of faith?
Be to their own will left,
And sin the sin to death?
Shall any child of God be lost,
And Satan cheat the Holy Ghost?

Dark unbelief and pride,
With pharisaic zeal,
We lay you all aside,
And trust a surer seal:

We rest our souls on Jesus' word,
And give the glory to the Lord.

Led forth by God's free grace,
And guided by his power,
We reach his holy place,
And live for evermore:

'Twas *this* place Moses had in view;
Of this he sang, and we sing too. HART.

COMMUNICATED.

For the Signs of the Times.

"And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit." 1 Cor. xv. 45.

BROTHER BEEBE:—I now propose, as promised in my last, to offer some remarks upon the verse at the head of this article, and upon brother Trott's exposition of it, particularly the expression, *was made*.

It will be observed that, in the last member of the sentence, the phrase, *was made*, is supplied, and brother Trott could with equal propriety, have taken the same liberty with it, as he did with the word *they* in John vi. 63; but the italics are retained as being properly supplied, in which decision I will acquiesce, only adding that these supplied words are very convenient things, as they can be cashiered, or retained, as it suits the fancy, and according to the use we wish to make of the passage in which they are found.

Brother Trott affirms that the phrase here, *was made*, is the same as, or equivalent to, creation. This I deny, except under particular circumstances, which I will name in the proper place, and appeal to the law and to the testimony. We see at the first blush the marked difference between this form of expression, and the word *create*. *Man can make a house, a ship, a plough, an axe, &c.,* but he cannot *create* these things, nor the materials out of which they are made.

The verb rendered, *was made*, in this verse, is, in the original, *to become*, and is the same in Gen. ii. 7, which the apostle quotes here, where we read, *And man became a living soul*. Let us see how the scriptures will read by interchanging these terms, or substituting the participle *created* for the phrase *was made*. "For as by one man's disobedience many WERE CREATED sinners, so by the obedience of one shall many BE CREATED righteous."—Rom. v. 19. In this passage, however, the literal rendering would be CONSTITUTED. But I will confine myself, in the references, to a few of the many passages in which the same word is used in the original, only changing in mood, tense, voice, &c., according to the structure of the sentence, and gives the sign of the corresponding phrase by placing it in small capitals or italics, at the option of the printer.

And immediately the man WAS CREATED whole. John v. 9. And BEEN CREATED like unto Gomorrah. Rom. ix. 29. Who of God IS CREATED unto us wisdom. For we ARE CREATED a spectacle unto the world. We ARE CREATED as the filth of the world. 1 Cor. i. 30; iv. 9, 13. I AM CREATED all things to all men. 1 Cor. ix. 22. That we might BE CREATED the righteousness of God in him.—2 Cor. v. 21. Christ hath redeemed us from the curse of the law, BEING CREATED a curse for us. Gal. iii. 13. Partly whilst ye WERE CREATED a gazing stock. Who out of weakness WERE CREATED strong. Heb. x. 33; and xi. 34.

In the following passages the phrase an-

swering to the word in the original is distinguished in the same way. And when it was evening. Matt. xiv. 25. The stone which the builders rejected, the same is BECOME the head of the corner. Matt. xxv. 42; Luke xx. 17; Acts iv. 11. When the even WAS COME. xxvii. 57; Mark vi. 47. And THERE WAS a cloud that over shadowed them.—Mark ix. 7. And THERE CAME a voice. And when the voice WAS. Luke ix. 35. THERE WAS a man sent from God. John i. 6. To them gave he power TO BECOME the sons of God. 12 verse. And suddenly THERE CAME a sound from heaven. Acts ii. 2. And unto the Jews I BECAME as a Jew. 1 Cor. ix. 20, & 22. But when I BECAME a man. xiii. 11. Now is Christ risen from the dead, AND BECOME. xvi. 20. I WAS in the spirit. Rev. i. 10. The kingdoms of this world ARE BECOME. xi. 15. And THERE WERE voices and thunders. xvi. 18. LORD IT IS DONE as thou hast commanded. When the centurian saw what was done. The third day since these things WERE DONE. Luke xiv. 22; xii. 47; xiv. 21. And there came a great voice out of the temple of heaven, from the throne, saying, IT IS DONE. Rev. xvi. 17.

In addition to these quotations, it is the same word in the original in every place in the New Testament where the phrase, it came to pass occurs. And, as I have shown, it is the same word in the 20th verse, translated BECAME, as it is in the 45th verse rendered WAS MADE. We can, therefore, read it, The first Adam became a living soul, &c.—The apostle in the chapter is not treating upon the subject of creation, but the resurrection of the dead, and in the context he presents a contrast between the first and second Adam, as manifested in the death and resurrection of the believer. Thus, corruption, incorruption; dishonor, glory; weakness, power; natural, spiritual. And in regard to this manifestation the Adam of Eden, (and who was created of the dust of the earth anterior to his becoming a living soul,) is said to be the *first*; and if therefore it means a *creature* Christ was not created until after Adam was, as he is declared to be the *second Adam*: the natural first, the spiritual afterwards. But in the exceptions, which I have admitted, where the word occurs, and which evidently means a creature, Christ is always the *Agent* instead of the *object*. For example:—All things WERE MADE by him. And the world WAS MADE by him. John i. 3, 10. Besides these I know of no other passage in the New Testament, where this phrase is found, and in which God is the Actor or Agent, but what the verb, to make, is used. A few examples will suffice. God THAT MADE the world and all things therein. And HATH MADE of one blood all nations of men. Acts xvii. 24, 26. And worship him THAT MADE heaven, and earth, and the sea, and the fountains of waters. Rev. xiv. 7.

The verb *to create* is employed in Eph. iii. 9; Col. i. 16; iii. 10; Rev. iv. 11; and in all other places where the term is found, and the

doctrine of creation, stated in the scriptures. We certainly cannot understand from the declaration, And the word *was made* such, that the word, which in the context is declared to be God, *was made* or *created* into flesh. The verb *to become* is here used, and God has given us the key to this mysterious mystery. And hence we read, God was manifest in the flesh. God sending his only son in the likeness of sinful flesh. Jesus Christ has come in the flesh. And was made in the likeness of men. And being found in fashion as a man. He took on him the name Abraham.

In 1 John iii. 1, we read, Behold what manner of love the FATHER hath showed upon us. In the 2d. verse he is called *God*; in the 5th. verse it is said, *He was sent to take away our sins!* and in the 9th. verse he is called *the Son of God*. Again in 2 John v. 20, JESUS CHRIST is revealed as the SON OF GOD; and as *the true God and eternal life*. The inspired writers must have been very unguarded in the use of terms when writing upon this subject, if the doctrine lately introduced in the Signs be true. The doctrine that the Son of God and Head of the Church is a created existence; or, which is the same thing, a creature that God made the world by him as Solomon made the temple by Hiram, &c. And that we are quickened or regenerated by this creature. And, brother Beebe, I wish to say to you and to all who feel interested upon the subject, that it is indeed, a question to me of life and death; for I have not so learned Christ; I do not know him in this character; and that whether *nine tenths of the Old School Baptists believe these things to be erroneous or not*, I have yet, to see the first one who believes them to be true.—And I presume that I am classed with those of whom it is said that, "they are of that disposition, that what they think they know they are determined to hold to, whether sustained by Scriptural declaration or not; and to know nothing else, unless the Lord is pleased to show it to them, independently of the teaching of brethren of their own times;" and if so, I cheerfully submit to the reflection, under the firm conviction that what I believe is fully sustained by Scriptural declaration; and I do, indeed, desire to know nothing more, nothing beyond what God has revealed;—nothing about a created Son of God, which, in my humble judgement, is *another Jesus*.—I reject the whole of it, whether taught by brethren of my own time, or of any past time. Although the doctrine held by the church of God at any time, is not to be set against the scriptures or classed with them as of equal authority; yet I should hesitate long before I could receive any doctrine which would demonstrate that the church of God, if there has been any such body, has been in the dark, and in ignorance of the true character of Christ for 1800 years; and which in its result would be as direful as a denial of the resurrection, viz: That those who have fallen asleep in Christ have perished.

I am now done with this subject, unless

it should be necessary for me to make an explanation, or to correct a misrepresentation of some thing I have written, and if in any thing I have misrepresented others, or done them injustice in any way, I will cheerfully make reparation when notified of it. I have had a desire to be heard fully upon these points, and to let all the brethren know where I stand in this day of new things, and to assure them that having tasted the old wine, I do not desire the new; and when my communications are published I shall be satisfied. Other brethren and contributors to the Signs, may believe what they please, all I ask is the same liberty to dissent from their views, if I do not believe them to be true. And I cannot believe that any have withdrawn from the Signs on account of opposition being made to these new things.

One word, in conclusion, to brother Leachman. In the work of discharging artillery, and pointing out a target, I readily yield the palm to him. His prowess and experience upon the field entitles him to this distinction. I remain yours to serve,

JOHN CLARK.

P. S. I feel a desire to say a word or two especially to brother Trott. He considers it proscription to dissent from his views, as I understand him in his reference to the Rappahannock Enquirer, but he does not reflect that he has proscribed not only all the saints of God that now live, (I know of no exceptions,) but all that have ever lived since the Apostolic age by his doctrine in relation to the Son of God.

He, the Son of God, declares that it is life eternal to know him; and if the character given him by brother Trott, is true, we know him not, our fathers never knew him, and consequently none of us have ETERNAL LIFE. This is, indeed, proscription by wholesale. Will brother Trott think of this? J. C.

Bellfair Mills, Stafford co., Va.,
March 19, 1850.

For the Signs of the Times.

"Glorious things are spoken of thee, O city of God."—Psa. lxxviii.

John had a view of the city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. The Psalmist says she is "Beautiful for situation; the joy of the whole earth is Mount Zion." God has beautified her with his presence and the gifts and graces of his Spirit: for he is known in her palaces for a Refuge. When I contemplate the glorious foundation on which the spiritual Zion is built, the walls which encircle her, and the ample provision made and treasured up in and for her, and the blessing promised to accompany her provision to all her hungry poor, I am lost in wonder and admiration. Her foundation was eternally and unalterably laid, in the immutable purpose of God, before the foundation of the world. Her citizens were chosen in Christ and preserved in him, and in time, called with an holy calling; not according to their works; but according to his own purpose and grace which was given them in Christ Jesus before the world began. The apostle says, "Other foundations can no man lay than that is laid, which is Jesus Christ." There is no other name given under heaven, whereby we must be saved: and the apostle also affirms, that the foundation of God standeth sure; having this seal, the Lord knoweth them that are his. Glorious things are said of Zion in reference to her defence, "Salvation will God appoint for walls and for bulwarks." They shall dwell on high; their place of defence shall be the munition of rocks. And again, "As the mountains are

round about Jerusalem, so the Lord is round about his people from henceforth, even forever." He has been their dwelling place in all generations; even from everlasting. "Happy art thou, O Israel! Who is like unto thee, a people saved by the Lord!" "He rideth on the heavens in thy help, and in his excellency on the sky."

Glorious things are spoken of thee, O city of God, in reference to what is treasured up in Christ thy glorious Head, in whom all fullness dwells. He has guaranteed that her bread shall be given her, and her water shall be sure: and they shall drink of the streams of that river which makes glad the city of our God. Jesus says "I am the bread of Life." He is the living bread that came down from heaven. "These things have I spoken that my joy might remain in you, and that your joy might be full." The King of Zion has not only provided food, but raiment also; hence it is written, "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle-work." The scriptures abound with figures drawn from nature and art to assist our understanding to discover the divine beauty of the bride, the Lamb's wife. But when the soul is carried away in the spirit to behold the King in his beauty, and when it is enabled to discover the land that is very far off, then we see that although these figures have made a true report, yet they have not told the one half.

"All are too mean to speak its worth, Too mean to set my Savior forth." in all his love, power, majesty, and grace, in the fullness of which he is revealed to his church and kingdom. He is her everlasting foundation and sure defence from all her enemies; and he has given her his word, that he will abundantly bless her provision, and fill her poor with bread. Paul says to the church, "My God shall supply all your need, according to his riches in glory, by Christ Jesus." Yea, all things are yours, and ye are Christ's, and Christ is God's. And we know that all things work together for good to them that love God; to them who are called according to his purpose. All things, whether they be trials, afflictions, persecutions, or chastisements; all work together for good to the saints of God. Then, my brethren and sisters in the Lord, let us not think it strange when we are called to pass through sore trials and afflictions, as though some strange thing had happened to us; for the good Lord has assured us that they work for us a far more exceeding and eternal weight of glory. But, it is impossible for such a poor, feeble worm as I am, to speak of all the glorious things that are spoken of the city of God. I have hardly hinted at them; but if the above broken hints should afford as much satisfaction to the readers, as they have to the writer, they will not consider their time lost, I have many things to say, but my paper is full. May grace, mercy and peace abound in every department of Zion, the city of God.

S. D. HORTON.

For the Signs of the Times.

Bowdoin, Maine, Feb. 24, 1850.

ELDER BEEBE:—I have been confined to my house for six months, and during that time have had many thoughts; a few of which I will communicate in my own way.

When the Lord was about setting up his kingdom here on earth, and was engaged in preaching his own gospel, he chose twelve disciples whom he called apostles, and one of them was a thief and carried the bag and what was put therein. Mark well, only one of the twelve was thus employed. Our Lord

himself and all his other apostles seemed to have very little or nothing to do with money. When the rich man came and enquired what good thing he should do that he might inherit eternal life. Our Lord first referred him to the commandments, and afterwards bade him go sell all that he had and give—What! give the money to me? No; and give it to the poor, &c., and thou shalt have treasure in heaven. But how is it now with his professed disciples—those who profess to be his preachers? Are there now as many as one in twelve who do not carry the bag? I think not. Many of them carry two bags; one for themselves and another for the Missionary Society, or the Bible Society, or the Tract Society, or for some other society, for the formation of which, God has given no authority in the scriptures. I will not say they are all thieves; but the Lord has said, "He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber. All those who are of the "effort" system are climbing up some other way, and they preach the climbing up doctrine, and say that every duty is a round in the ladder by which they climb, and their course, they say, is "onward and upward." Nearly all of their bags are called the Lord's treasury, and all who carry the bag, will as certainly sell the Lord, as did Judas. But—perhaps I have said too much. I will now give a short sketch of my experience.

I suppose I was like all others, by nature; neither better nor worse. I was afraid of dying suddenly without having time to repent, and become good, in which ease I expected that I should lift up my eyes in the place where the rich man did his. But if I could have been assured that there was no such place, I should not have wanted any other salvation. I lived along, promising to do better until I was nearly thirty years of age, and at about that time I tried hard to believe in a universal salvation; but "Belfour's Enquiry," put a stop to my looking any longer for a foundation in that doctrine. I next went about to establish my own righteousness. I became quite a pharisee, I still took pleasure in the things of this world, and I expressed an opinion like this—That any person could be happy or unhappy, just when he chose. Fool that I was, and yet thousands now speak and write the same sentiment. I was pleased with myself and thought that God was pleased with me; and I undertook to pray, and return thanks, influenced by my pride and self-love.

When at length I became nearly forty years of age, all my feelings were changed; the world and all things in it presented to me a gloomy aspect—my pleasures and comforts were all gone; I labored, because it was my duty to do so, but I could say with Solomon, "All is vanity and vexation of spirit." My friends told me I had got just religion enough to make me unhappy; and such was truly the case, if I had any at all. The barren tree that bore no fruit, but incumbered the ground, I was; nor could I get that figure out of my mind. I next set about trying to reform; but the more I tried the worse I grew. At last I prayed, if ever I prayed, that the Lord would shew me the worst of my case; and he did show me enough to frighten me, so that I dared no longer to try to pray. For a month or more, I was afraid of being struck dead, if I attempted to pray. At length, when I could refrain no longer, I did try, and was not killed; and that encouraged me to hope that the Lord might yet have mercy on me. I envied the birds their happiness, for they had not sinned. In about two

years after this time, on a certain day my whole life seemed to pass before me, and the question came home to me, Why have you been looking for goodness in yourself? It is not there; goodness is only with God. I believed it, and could have said, "In the Lord have I righteousness and strength." Immediately my mind was at rest, and I felt a peace that I cannot describe. I have not room in this sheet to write what followed. Suffice it to say, I have had a comfortable hope at times; and at other times I have walked in darkness, almost without hope. The scriptures have afforded me great consolation; the following passages, with many others have been sweet to me. "Every one that hath heard and learned of the Father, cometh unto me." "And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent."

Yours, &c.,

GEORGE CAMPBELL.

For the Signs of the Times.

MISSIONS.

Now, we wish to have it distinctly understood at the outset, that we love true christianity—we reverence it wherever found. It is sublimely beautiful in all its workings, brings harmoniously into the most salutary exercise all that is pure, and good, and noble, and substantially embodies in the utmost possible perfection that ideal of true happiness which but too many mistakenly imagine consists in the acquisition of worldly wealth or the possession of worldly renown. But we abominate cant—we loathingly detest hypocrisy, and feel their exposure, denunciation, and, if possible, eradication, to be a duty, an imperious and essentially useful duty, which we may not disregard.

It were to be lamented—to be most heartily deprecated, that so much of gross iniquity is apparent, at the present day, among professed followers of Christ. Perhaps nothing—not all other evil influences combined, even, tend more potentially and in a more disastrous manner to encourage open infidelity and oppose true piety than the perception in any degree by those of the world of hypocrisy, iniquity and deceit, in the practice of those who, ostensibly pious, ought to shadow forth in their actions and deportment only that which is holy and good. But perfection here below is not possible, and mortality is but too fallible. Many of the followers of Christ at the present day, we are convinced, subject themselves to the obloquy and derision of the world by adopting and sanctioning certain errors, which had they the time and means to examine, they would scornfully reject. Absorbed in those daily avocations by which life is sustained, they are almost wholly precluded from devoting that attention to various subjects—brought up for their approval and co-operation by designing hypocrites, for individual aggrandizement & emolument, under the guise of holy and eminently benevolent enterprises—which is necessary to discover their true nature, their merits or demerits, their truth or falsity. The dictum of the interested is, therefore, but too generally adopted; and the most stupendous frauds and systems of iniquity, as the direct and natural result, are often most formidably consummated.

Now, that this state of things is most balefully pernicious—that it decidedly tends to subvert all law and order—that it is vitally inimical to every true interest of christianity—that it but conduces to the schemes of the hypocritical and mercenary, must be but too evident on a mere cursory investigation of

the subject. A radical reform in the matter is at once loudly demanded. Let all truly free presses be well sustained—let all subjects, previous to adoption, be thoroughly discussed in their columns, and excuse for longer acting blindly and erroneously would then be precluded.

It is owing to this non-investigation of matters perhaps full as much as to anything else, that that stupendous humbug—that climax of iniquity, that acme of human hypocrisy, the cause of missions, has continued in existence down to the very present.

Were the people to carefully examine this ingeniously glossed over yet hydra-headed monster—were they but to thoroughly investigate the matter in all its relative and co-relative bearings, they would readily become convinced that, instead of effecting apparently the least degree of good, it has everywhere met with the warmest resistance—in many instances, by the aid of a sort of government police, been compelled to coerce the natives from their pursuits and amusements to listen to repugnant doctrine and tenets in order to get up a congregation—often extorted money from the poor heathen under alike the most frivolous and mendacious pretences—but added to the evils of barbarism the terrible vices of civilization—and collected from the people of this country a vast amount of money, which, while it representedly is expended for the amelioration of the poor heathen, in reality almost wholly goes to supply the desires of a horde of sleek and pompous prelates.

OTIS CARMICHAEL.

For the Signs of the Times.

North Waldoboro, Me.,
March 15, 1850.

BROTHER BEEBE:—I resume my pen to give you a brief account of the dealings of God with me, an unworthy sinner. I stated in my former letter that I had become tried about preaching, and my trials were such, for two years and an half, as I can find no language to express. My strength was prostrated and I verily thought my end was at hand. In this extremity I went to the church of which I was a member and related to them my exercises, and received their approbation to improve my gift, wherever the Lord should open a door. At this time there was some stir about uniting with the Maine Baptist Convention, for the promotion of the Missionary enterprise; and as all the Associations in the State had fallen in with the same, excepting the Waldo Association, of which I was a member, great exertions were made to carry that association also; but there was a majority opposed to it. This contest continued two years, when to our sorrow we found remaining but a majority in three churches, with two elders and myself, a licentiate, to oppose the whole host of the advocates of human inventions. These three churches being out voted, the association *wondered after the beast*, with the rest, and took her stand with them. The above named churches refused, at the next session, to send letters of messengers; and in the winter following I was ordained by these churches. Here began a new series of trials. I was constrained to hold forth the truth as the Lord was pleased to reveal it to me; and as I traveled from place to place preaching that salvation was wholly of grace, and no part of it of works, I found some who rejoiced in the glorious plan of salvation; but I found many professed Baptists, both ministers and members, by whom this doctrine was regarded as hard sayings; but still they would own that it was true, but they contended that it was not profitable to preach. I took the lib-

erty to dissent from them, and went on trying to preach the preaching that the Lord bade me; not knowing at that time that there was a people on earth that held the same peculiar views of doctrine. But it was implanted in my soul, and I could not get rid of it if I had tried: but I had no desire to try. I continued on, through tribulations deep, for about eight years, and then found a people with whom I felt united in heart and in judgment. It was that sect which is every where spoken against. Many of my trials were clearly portrayed in the letter of Elder R. W. E. Brown, in the first number of the present volume; so I shall forbear to recapitulate them.

While I have my pen in hand I will notice a few other things. The "Signs of the Times," have been a great comfort to me, especially for the three years past; as I have been so much afflicted with rheumatism that I could get about but little, and having scarcely any one near me who can endure the truth, my soul has been comforted by the communications of the brethren and sisters, and although some complain of the exchange of views, passing between some of the brethren, and of certain subjects discussed, which they call controversy, I do not complain; for if the brethren who have taken part in it *have not been apostles to others*, they certainly have been to me; although some of their sentences have had a keen edge. I have thought that their difference was more in the words used to express the sentiment than in the sentiment itself; and, believing that all men are imperfect, I am not surprised to find some small difference of views among the dear saints. I have not once thought of charging them with wishing to be great, or striving for the mastery, for I believe their motives are good, and that they desire what they write may be strengthening to the dear saints, and edifying to the body of Christ.

May the spirit of him who dwelt in the bush dwell richly in all our hearts, humbling us under his mighty hand, and saving us from all appearance of evil, in this day of darkness and rebuke. May we all contend earnestly for the faith which was once delivered to the saints, as the earnest desire and prayer to God, of your unworthy brother in tribulation.

Brother Beebe, I think I can sympathize with you, and your family in some degree, in your afflictions, as I have been called to experience the same, in the loss of a beloved daughter but a few years since, which affliction is still fresh in my mind. We know that all who are born must die, and we are confident that he who doeth all things well has said, All things work together for good to them that love God, to them who are the called according to his will. May this scripture be set home as a balm to all your hearts, and may the Lord bless, strengthen and support you, my brother, in your arduous labors and enable you to stand on the watch tower, and make you valiant for the truth, and bless you with all spiritual blessings in Christ Jesus.

I must close by subscribing myself a poor sinner saved by grace alone, if indeed saved at all.

D. WHITEHOUSE.

For the Signs of the Times.

Utica, N. Y., Jan. 28, 1850.

DEAR BROTHER:—When you have written in defence of the Mediatorial character and standing of our Lord Jesus Christ, I have felt almost always prepared to endorse what you have said upon the subject. There is however one exception to be taken; and I think that exception has given your opponents

some advantage over you. It is this:—In your remarks, speaking of Christ in his ancient headship to, and with the church, you have made free use of the term "*Eternal Union*," which term, my dear brother, I have thought was hardly tenable, for if such idea be correct, then as an unavoidable consequence the church must be eternal, but as the church is admitted to be a creature, the idea involves a difficulty which to my poor mind is insurmountable.

I will now submit to you a thought which has occupied my mind for many years on this very interesting subject. From the testimony of the scriptures my mind has been led to conclude that, Christ as the Son of God and head of the church, was the first production of divine power! and when he was brought forth, (as declared in the 8th chapter; Prov. the 1st chapter; Col. and 3d of Rev.) the church was brought forth with him and in him, as Eve was brought forth in Adam, who is said to be "the figure of him that was to come."

In this display of divine power I have thought that the era of time was launched forth from the Almighty hand of God; and as it is stated in the scriptures that in ALL THINGS Christ might have the pre-eminence, so I have been led to think that he stood forth in the commencement of all time, or in other words; that the data of the union of Christ and the Church is coeval with time, and this is what I have been in the habit of terming an "*everlasting union*."

What I have written above, my dear brother, I have written in love, and I hope you will so understand it, and I would further say that it is written for you and myself alone, as I do not wish you to give it publicity, unless you feel that it might help, and not hinder the brethren, nor injure the Signs, for I assure you I have no wish to figure as a controversialist.

I am yours I hope, in sweet and blessed identity with the "Alpha and Omega."

THOMAS HILL.

Lincoln Co., Mo., Jan. 29, 1850.

BROTHER BEEBE:—The churches of our Association, (which is called Cuivere Siloam Regular Baptist Association,) have had but few additions by experience and baptism for the last few years, mostly all complain of coldness and barrenness, yet I think an overwhelming majority of the members of each church contend earnestly for the faith once delivered to the saints, they contend that man by nature is dead in trespasses and in sins and that, they must be quickened and made alive, born of the Spirit, before they can act, know or understand spiritual things, consequently they believe in the Doctrine of Election and Predestination, they believe that all that have or ever will be regenerated and born again were chosen in Christ before the foundation of the world that they should be holy and without blame before him in love. Experimental religion is a pleasing theme to a large majority of us, consequently if a stranger comes amongst us and professes to be a preacher of the Gospel and does not dwell or touch feelingly on the subject of the Christian experience, we become jealous of him and begin to suspect he has not been taught in the same school with us. There are some members and some preachers in our Association that believe in what is termed Parker's two seed doctrine but do not come out publicly and advocate it, the most of those members are advocates for what is commonly termed eternal union, there are others of us, who are so short sighted (if I may use the expression)

that we cannot give in to that kind of two seed doctrine, and think the manner in which some hold to the doctrine of Eternal union has a leaning that way. We believe as I heretofore remarked that all the saints were chosen in Christ before the foundation of the world and as such, the Lord Jesus Christ was in the mind of God their united head from all eternity. The Lord Jesus Christ in the Revelations is spoken of as slain from the foundation of the world, but he was not actually crucified and put to death until little upwards of eighteen hundred years ago. In like manner we believe in the mind and purposes of God the saints from all eternity were united to the Lord Jesus Christ and in doctrine it is made manifest to their understanding and then they become united to him by a living faith and this union is then reciprocal.

I must conclude by subscribing myself in hope of eternal life, your brother in Christ.

G. W. ZIMMERMAN.

Columbia Ia., Feb. 4, 1850.

BROTHER BEEBE:—It is a long time since I have addressed you by letter; but having a little leisure, I will improve it by communicating a few thoughts, which you may publish if you think they will be profitable to the saints. I have read the Signs for the last year with considerable interest and anxiety. Many of your correspondents have related, through your paper, the hard dealings of the Lord towards them, both in their regeneration and in relation to their subsequent travels; but I have not read of one of them that has plead his own righteousness, either as the means or cause of their justification, or deliverance from the curse of that law which is holy, just, and true; but all, with one consent, have acknowledged their guilt and shame, and the justice of their condemnation by the law, and justification by the blood and righteousness of our Lord Jesus Christ; and all with one accord ascribe the glory of their salvation to him as the Mediator of the new covenant. He is of God made unto us, wisdom, righteousness & sanctification. In him is treasured up all spiritual blessings, and through him we have all our spiritual enjoyments. He gives when, and to whom he pleases; and his chosen Israel are the special objects of his peculiar care. It is written of him, that he is exalted to be a Prince and a Savior, to give repentance unto Israel, and the remission of sins. When the poor soul is called by grace, and taught by the Spirit of God, to see his own depravity, like Job, he abhors himself, and repents in dust and ashes.

There is one thing however, brother Beebe, which I have seen as existing among some of those who have written during the last year, that I could wish was otherwise; and that is, if I am not mistaken, a lack of charity—I do not wish to be personal, but if the shoe fits no one, no one needs to wear it. We are admonished in the scriptures, that if we bite and devour one another, we must take heed that we be not devoured one of another. When brethren differ in their views as to the true import and meaning of a particular portion of the scriptures, I think it right for them to discuss and fully and fairly investigate it, and let their light so shine that others may also be instructed and edified; but, in every communication, let christian humility and meekness be manifested. I think that none are so perfect that they cannot err, and for this reason let brethren be mild in their manner of address to each other, and write in love and with christian forbearance. Brethren, if any man among you be overtaken in a fault, ye who are spiritual, restore him in the spirit of meekness, and consider yourselves lest ye also be tempted. Humility is the most loving dress that the christian ever wore.

As a Baptist denomination, we profess to have been taught by the Spirit, and born of the Spirit, and if not deceived, the Spirit has taught us to know our depravity, pollution and poverty, and we are all reduced to a state of beggary, and beggars ought always to be humble. But if even among beggars, the great I should arise, let the humility of others shine him down; for he is a miserable companion.

Your unworthy brother,

G. C. MILLSPAUGH.

For the Signs of the Times.

Warren Co., Ohio, March 15, 1840.

BROTHER BEEBE:—I have just received the 4th number of the present volume of the Signs, containing a lengthy letter from Elder S. Trott, in which he manifests a desire to have a little more information, from me, or some one else, on the subject contained in the Salem Circular, as published in the Signs of the Times. The Circular I think needs no explanation. It was the design of the writer of that letter, to prove that in regeneration the soul of man is born again, and thus becomes a new creature. Brother Trott has a correct understanding of the import of the letter on that subject. But he says, "They have made this important mistake, what the scriptures affirm of the person, they apply exclusively to the soul." Let the brethren read that letter again, and they will find many passages of scripture there quoted to prove the doctrine for which the Salem Association contends. But in making the distinction that they have, between the soul and the body, they have only done, what brother Trott himself has done quite recently. See the following quotation from his letter, published in the Signs of the 15th of Nov., 1849.—"I have been informed that some brethren in different places, understand Eld. Dudley's circular to represent that regeneration has nothing to do with the soul, producing no change in relation to it, any more than in relation to the body. If that were the case, and the soul is left in its state of darkness and enmity against God, I cannot conceive how it will be prepared at death, or at any subsequent period, to enjoy the presence of God." The same distinction he has made in various places in the same letter, between the flesh and the soul. I have to say of brother Trott's letters on this subject, as Peter said in regard to some things in Paul's letters—THEY ARE HARD TO BE UNDERSTOOD. In his last letter published in the Signs, he says—"Brother G. M. Thompson in his recent communication takes considerable pains to prove that the soul experiences a change, is converted, in regeneration; as if that point were denied. I know of none who deny it." Well, if brother Trott does not deny it, I do not know what his object was in writing his last letter. He says we have made a mistake, in applying regeneration *exclusively to the soul*. Well, it would seem we should have been right, if we had not confined it to the soul, but had applied it to the whole person. But, if we were to write and preach, that the whole man of every christian, flesh, spirit and soul, is converted from its state of darkness and of its enmity to God and his truth, &c.—we think that, the poor, doubting, tempted, scattered lambs of the flock, would say of us—"Miserable comforters are ye all." But does brother Trott believe that Nicodemus, or any other person of Adam's family, were ever born again in time? Let him answer for himself. "So I understand the new birth, that the person is born again." Well, now let him describe the *person* that is born again. "Not that any part of his Adamic nature is born over again; his whole Adamic nature, body and soul was the subject of his first birth; Christ, or the quickening spirit, is the subject of his second birth." If I understand brother Trott, he here declares, that the Adamic man, or in other words—the sinner—is not the subject of the second birth; but it is Christ, or the quickening spirit, that is the subject of the second birth, or, that is born again.

I do not so understand the word of God.

1 Peter, i. 22, 23, it is recorded—"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Here we find, they are the same persons who have purified their souls, that are born again; and I cannot believe that the soul of Christ, or the quickening Spirit, ever needed purifying. Jesus Christ said to Nicodemus—"Ye must be born again;" and I believe that He meant what he said; not that He meant that "Christ, or the quickening Spirit must be born again," but the man Nicodemus, with all other men and women that shall ever see the kingdom of God. The salvation revealed in the scriptures, embraces sinners. "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 think there is a great difference, between those who preach that sinners are the objects of God's salvation, and those who preach that "Christ, or the quickening spirit," or a race of eternal, created, quickened spirits, "created in, and simultaneously with Christ," are the objects of that salvation. I think I "know what doubts, and fears, and sore temptations mean," whether I have felt the importance of being able understandingly, and scripturally to administer comfort to the poor doubting, tempted, scattered lambs of the flock or not, I must leave with him who knows the desires and intentions of my heart, to determine. To my own master I must stand or fall. I believe, that God by his spirit quickens the souls of his elect in time, but I have no proof that he quickens their bodies in time. I believe, that the souls of the elect are born again in time, by which they are made partakers of a spiritual nature, which they had not, either in whole or in part, previous to regeneration. I hope that I have been sufficiently explicit in this letter, to be understood by brother Trott, and all others who wish to understand me. If not, I despair of ever being understood by them; and consequently, I do not think it will be necessary for me to write any more on the subject for the Signs of the Times. I have been trying to preach for near seventeen years to sinners of Adam's race—"Ye must be born again"—and while I am able to preach, I expect to preach the same thing, unless I become convinced that I have erred in so doing.

SAMUEL WILLIAMS.

* For the Signs of the Times.

Montgomery Co., Ten. Feb. 16, 1850.

BROTHER BEEBE:—I have been a subscriber and reader of your paper several years, and am glad that we are favored with such a medium of correspondence, and if I had the ability I would write for its columns. But I am so small, and so weak, and so often out of the way, and so seldom in the right way, that I fear, if I say much, I shall say something wrong. I will venture however, as I have to write you on business, to give you a brief history of myself; believing, if it will not do you will not disparage your paper by putting it in. I was born in Virginia, in the year 1810, and was raised by Methodist parents, who were of the strictest sort; and I feel thankful to them for the lessons of morality they taught me; but being raised so strictly, I considered myself a very good boy, and I thought that if so good a boy as I was not saved, I did not know what would become of multitudes. My parents used to carry me regularly to meeting where I heard the

preachers tell us that we could not be saved without being converted, and I thought that those who had practiced the most sin, would be the hardest to get converted, and those who were as good as myself could repent for what little sin they had committed in a very little while. When I was about fourteen years old, I attended a *big meeting*, and after the preaching, the mourners were called up, and there were so many of them, that it was concluded to give the meeting house up to the mourners, and for a preacher to preach to the people in a grove. After preaching had commenced in the grove I went back to the meeting house, and was walking about looking at the mourners, and they seemed to be in great trouble; and something seemed to say to me, Have you not as great need to be converted as these mourners? This inquiry came home to me with great power, and I said, Yes; and right down I got among them; for I knew of no other way to get converted, but to go to the mourner's bench; but I found no relief there. Still I continued to attend the meetings, and when the mourners were called for, I would go up, expecting every time that I should be converted, until at length I began to wonder why I was not converted and made to jump and halloo as others did. I became very uneasy, and felt much inclined to desist from going up to the bench any more; but the preacher would say something like this to me, "The Recording angel is standing ready to enter the names of all who do not come up, and he will set them off at the left hand, and then there will be no more chance for them." I could not bear the thought of losing all chance; so up I would go; but I felt like a poor criminal. My parents had taught me to rely on all the preachers said as true, and the preacher said that every body could get religion if they would; but I tried, and instead of getting better, I grew worse, until I verily believed that I had the wickedest heart of any person in the world, and I thought there was a chance for every one but me, and that my having a worse heart than any one else was the reason that what the preacher said was not true in my case. I thought I should live but a very short time, and I thought that as soon as I died I should have to sink down to hell, and I felt satisfied that this was my just due. It would be too tedious to relate all the exercises of my mind while in this situation. I went mourning by day and by night; nothing seemed pleasant to me for about four years; but my continual cry was, "God be merciful unto me a sinner." At length I went to meeting, with my burden of guilt as usual, and in the course of the meeting my distress passed gently away from my heart, and left me very easy. I felt that I had no ill feelings against any thing in the world. When I set out for home after meeting, I thought I never saw the moon shine so beautifully before; all nature seemed lovely, and I felt perfectly easy: my burden was gone, and I began to enquire what could be the cause. I had expected that if I was converted, I should jump and halloo as I had been used to see others do; but this was not the case with me, and I did not know how to account for it. I concluded never to tell any one of what I had experienced, and if I could get a better evidence I would then let it be known. I kept it secret about six months, when a man questioned me so closely that I had to tell of my little hope. I once thought that I would never join any church without knowing that I was a christian; but I have joined a church, and yet have doubts whether I am in reality a christian or not. I once thought that christians were a holy people,

in all respects; but if I am one, I am a poor sinner still. I once thought the doctrine of Election and Predestination the most hateful doctrine ever taught; I now regard it as the most delightful doctrine I ever heard. I once hated the people who believed it; but if I do not love them now, I do not know what I love. I once thought sinners could be saved by their good works; but now I am convinced that if they are not saved by grace they are not saved at all.

Brother Beebe, dispose of this as you please; you will not hurt my feelings if you do not publish it.

Yours, in hope of eternal life,

HENRY COLEMAN.

For the Signs of the Times.

Warwick, N. Y., Dec. 23, 1848.

DEAR BROTHER BEEBE:—Enclosed I send you the experience of Sister Janet D. McKean of Dryden, Tompkins Co., N. Y. She is the daughter of Dea. Wm. McKean formerly of New York, (now deceased.) She is a worthy young lady and a valuable Sister, one whom I trust the Lord has instructed by His Spirit and given her to know the exceeding sinfulness of sin; and the precious fulness there is in Jesus, who is the glorious Surety of His people. Sister McKean wrote her experience and gave it to me, but not with the intention to have it published, although I think if Mr. Jewett had been spared she would have consented before this; as many have desired to see it in print; especially those who have been acquainted with her, and the deep trials of her mind. I have been acquainted with her for a few years past. I frequently visited her with Mr. Jewett when she was under exercise of mind. I think I can safely say that I never saw one so much weighed down under a sense of their own vileness as she was. I believe she was made to experience the declaration of the Apostle when he said, "I was alive without the law once; but when the commandment came, sin revived, and I died." This is the experience of every child of grace.

I received a letter a few days since from Sister McKean, in which she said; "Should you ever again feel disposed to place my experience in the hands of Eld. Beebe; if it would not be deemed trespassing too much on his pages, I would say I now feel ready and willing to give the reason of my hope, as some have expressed a wish to see it; and should it so far as even meet with his approbation, please send me a copy." I now send it to your charge and should you feel disposed to publish it, it is with a hope that it may tend to encourage some of the disconsolate ones of Zion. O may the Lord be with you together with all his dear people, is the ardent desire of one who wishes Mount Zion well.

Your unworthy Sister in Christ,

M. M. JEWETT.

DEAR SISTER JEWETT:—Having a desire to accord with your wishes, I will endeavor to disclose the Lord's dealings with me. Before the opening of the year 1838, perusing the memoirs of Andrew Sherburne, my mind became deeply impressed with these words: "when the adorable Jesus hung upon the cross." My thoughts seemed greatly confused, a profusion of tears followed, but still I could assign no cause for my strange confusion of mind; for many days, these words would come to my remembrance. Feeling at last offended at myself in bearing them in mind, and supposed entirely to forget them if possible. I was soon led to discover my mistake. Listening to a conversation one evening, passing between my father and brother, on the

fearful unbelief of Thomas, and the love the Savior manifested to him. Cruel Thomas! thought I, how unbelieving: again those words came to my mind with the same manner of confusion as before. Few were the moments before I was seized with the most aggravated temptations of ending my own existence; what my feelings then were, can better be realized than described; my tears became my meat, day and night. When having retired to rest one evening, it seemed as though the wrath of heaven was impending over me; my fears grew alarming, I could not remain where I was, I started to flee, and was followed at a distance with the same fear of threatening wrath; and in another room I raised my feeble cries for mercy, now fearing the judgments of an offended God; my darling sin arose before me, in attempting to flee from his presence, and the night was spent in continual cries for mercy, but still no relief could I find. The sufferings of the Redeemer soon became a theme of meditation, truly heart-stricken, a view of him extended upon the cross, seemed to haunt me continually; sin became a burden, my temptations left me, but distress of mind soon brought me to a bed of sickness; the law with all its requirements was forced upon me. I arose from my bed with a view of searching it, and opened the bible; at that moment the awful thought—There is no God! was suggested to me; I layed it down in despair, and supposed I had now committed an unpardonable sin and provoked the Lord to anger. I hastily withdrew to a closet, and there implored for mercy. Many were the repeated promises of future amendment, if God would yet spare my life. Although the enemy had aimed his sharpest darts at me; I was still unaware of his snares.

I dreamed one night a person appeared to me of surpassing loveliness; he instantly left me, and at a distance beckoned me to follow; I thought I obeyed, and had gone but a few steps, when my guide disappeared, the way became very dark and impassable, hearing footsteps behind as though an enemy was pursuing in haste, soon to overtake me. I awoke in great fear, calling aloud, Jesus, Jesus, my lovely Jesus! Dear sister, although a dream; how often have I referred to this as an evidence of the helpless pilgrim, unable to subdue the worst of all foes, unless aided by the Almighty arm of Jesus. From that time I became deeply engaged in intreaties to win the Savior; the burden that had weighed so heavy on my soul seemed to be gone; instead of recovering from my illness, I now grew worse, feeling at last to part with all the ties of affection that twined so closely around my heart; the Savior became precious to my soul—he was all my theme, his name dwelt on my tongue. I could say with David, Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. In recalling those days to my remembrance, how gladly would I part, for a season, with all that I then prized dear, could I but realize Jesus as precious as he then was—those happy golden hours were never to be forgotten. This happy frame was not long to be enjoyed, darkness clouded the horizon of my mind; the fear of having committed the unpardonable sin distressed me. One night feeling unusually alarmed for my eternal welfare, I viewed myself as helpless, on the verge of a precipice; my fears at length subsided; O thought I, how willingly would I relinquish all the pleasures of this transitory world, and become an inmate of the most secluded cell, could I there enjoy the Savior's presence; and once more I attempted by numerous entreaties to win his favor: the strength of my

body seemed nearly exhausted, an unusual solemnity pervaded my mind; soon I distinctly heard the sweetest strains of harmonious music, as though a seraphic host were chanting an anthem of praise; astonished with admiration that heaven was so near my soul, I listened in breathless silence, enraptured with the melody of their voices: alas! how great was the pang of disappointment when the sweet notes ceased: I had even hoped the happy hour of my departure had arrived, and I should join that happy throng in a world of endless bliss: my joy was turned to mourning; never had I known disappointment so severe: despair took hold of me; repeating in my mind, why has not Jesus come: these words were intimated to me, Because you have committed the unpardonable sin: I will not here dwell on the fearful forebodings and despairing thoughts of that night; suffice it to say, I did as solemnly believe it, as though a voice from heaven had revealed it. As the ensuing spring advanced, by the kind hand of a merciful God I was once more restored to my usual health; but soon my temptations became such, that I could even wish that my life might not be prolonged; at times I could deeply deplore my lost and ruined condition, and plead with the Lord to humble my heart to true repentance and love; but I then feared to offend him by entreating him to pardon my numerous sins; for I could see no way that he could be just, and have mercy on a wretch so vile; I thought I was one of the chief of sinners, beyond all possibility of forgiveness, and must acknowledge the justice of God in condemning me. I would often go to the house of God, hoping to find some relief there; but what were my feelings, but those of despair, when Christians expressed the same exercises of mind, which I had known to be my own; but they enjoyed a hope in believing; but alas! there was no hope for me, for I verily thought I was no other than a cast-away, and had hindered the work of grace, the Lord had begun in my soul, by unbelief: O, dear sister, I know not what would have become of me, if the Lord had not been my help in the time of trouble; for so great was my temptations at times, under a sense of my own helplessness, that I feared I should at last fall a prey to my enemy; but I feel to adore and praise his holy name, that in the most trying hours, he granted me strength to run into his name, as into a strong tower, and favored me with deliverance; but how soon I forgot the many promises I had made to God, and once more the pleasures of a delusive world allured me, and I indulged in its trifling amusements, which afforded only momentary pleasure; but deep feelings of remorse: the confidence I had once enjoyed at the mercy-seat was gone, and even the company of Christians was dreaded; for I had strayed so far into the bye and forbidden paths of the world, as to be ashamed to confess that I had any regard for religion. But once more it pleased a gracious God to awaken me from my carnal security, and show me the terrors of a broken law, such a gloom and despondency took possession of my mind, as I hope never again to realize; no more could a flattering world boast of its charms to me, for it seemed as though death would be far preferable than to lead any longer a life of sin; but who could have feared death, and an awful hell more than wretched me; for I felt so humbled under a sense of my own guilt, and the goodness of God towards a creature so polluted and vile, that I even feared at times to eat my food. Having proposed an evening visit to some friends, I went, hoping to rid myself of that musing

melancholy, and appear cheerful; but what was my disappointment, when my mind became so depressed and absorbed in thought that it was almost impossible to suppress those feelings I wished to conceal: I reviewed my past life as one unvaried scene of sin, and could not see in any instance, where I had performed that which was pleasing in the sight of God; I verily thought that a criminal who had been doomed to a dungeon of chains and misery, could not have felt more sorrowful and downcast than I did at this time. I could not account for my unhappy train of thoughts. I raised my eyes, but what horror ran through my mind when before my view arose a warning cloud of displeasure, I gazed till it gradually disappeared in the distance. My God! am I so far from thee, I cried. Judge of my feelings at that moment, when I viewed myself at an awful distance from God by reason of sin and rebellion; should the enemy now return with all his rage against my soul, where was now my strength? and a dread of this shocked my whole frame, in a moment I felt to upbraid myself that my enemy had gained such an ascendancy over me. O that I could have rendered a heart of praise to my gracious God, in warning me of my danger; but so far was this from being the case, that my heart was like a troubled sea whose waters cast up mire and dirt. I was now brought to feel that my condition was no better than the Prodigal son, I had wandered so far from God, and been pleased with the vanity of this world, that when I would return he could no longer claim me as one of his own. It seemed as though my sorrow would overwhelm me, and I should sink beneath my load of sin and guilt. What would I not have freely given, could I have enjoyed that blessed privilege that Nicodemus did, of going to Jesus with the sad tale of all my woe: "O that I knew where I might find him," for I could not cherish the thought, that Jesus was acquainted with the case of a poor sinking sinner, who so earnestly sought for him below. At one time I was so lost in thought to all around, I could take my stand as Mary did at the foot of the cross, and weep over the sufferings of a bleeding Lord, and with the eye of faith enter the sepulchre, and there view him in the cold embrace of death; this proved only more distressing, I raised my streaming eyes to heaven as if to implore pity; for I well knew Jesus had there entered within the veil, and these consoling words were brought to my mind, "Hitherto have ye asked nothing in my name: ask and ye shall receive."—Two weeks had passed, and my sorrows had not been unburthened to a single soul; no, it was enough that I had caused my own unhappiness, without adding to that of others. Often I would retire to some secret place and throw myself down in despair, for I was not only weighed down under my own condemnation and a godly sorrow for sin, but the enemy must inflict still deeper wounds by his grievous temptations; and my greatest fear was, that I should soon be deprived of all reason, and he would then prevail. After having one day given full scope to the most despairing thoughts, it occurred to my mind, could I once more approach the throne of grace, I might gain strength to contend with my enemy; I arose fully resolved to go to my room and unburthen my whole soul to God; but how differently did I feel when I reached the favored spot, I viewed myself as a rebel to the skies, and the all-searching eyes of God were upon me; it seemed as though my last hope was dying within me, for I desired to

prostrate myself low in the dust before him, and make a confession of all my iniquities; but why should I pray at all thought I, when the door of grace is forever closed against me? but I was sensible to such a constraining influence, I yielded to its power. I earnestly entreated Jesus to plead for me with an offended God, "to have mercy and not sacrifice." That if God designed to drive me to despair, O, that he would not deprive me of my reason, nor let my enemy triumph over me; but the distressing thought was then insinuated; Jesus was not my Mediator; it was only for his people that he plead. I felt as though my only hope was crushed, and alas! human nature sank down in despair; pondering in my mind what was to become of me a wretched cast away; a voice in the sweetest tones whispered "Resist the devil and he will flee from you," I answered, God, thou knowest I am perfect weakness; but in a moment my despondency was gone; for he had not only heard my groanings; "but had conferred a banner that could be displayed because of the truth," and I would have recourse to these words, Arise, O Lord, plead thine own cause, and may my enemy be made to flee from before thee; but how soon my faith languished. And could you have seen me in a few days from this time, you might have formed some conception of the anguish of my soul. As it would be impossible for me to express what my feelings were, for the terrors of death had fallen upon me, and it seemed as though the very jaws of hell yawned to swallow me up. Oh! the heart-rending thought, that unless the Lord made haste to deliver me before another rising sun, my soul might be launched into a never-ending eternity. I could say as Job, "Oh that I were as in months past—as in the days when God preserved me;" every effort to get near a throne of grace proved unavailing, and my repeated cries and entreaties seemed only to be shut out. Five years had nearly elapsed since my first awakening, and on retiring for the night, I thought of the many escapes I had had through former afflictions; but now my temptations seemed ten fold greater than I had ever before experienced, and unless I had strength superior to that of my own, I should soon fall a prey to my enemy: about to give up all for lost, these words came with peculiar force to my mind; Satan may tempt; but I will resist, for I shall yet praise him. My temptations left me instantly as if I had been delivered of a burden, and I was rejoicing; but this was only momentary; for I felt that some new trial awaited me; such gloomy darkness ran through my mind, that I thought death was approaching and I had offended God in trusting in him; it seemed as though my soul was at the very gates of hell: Oh! thought I, Thou offended God, if this is death, may I once more think of thy dear Son. Soon such a flood of joy rushed into my soul as completely overpowered me; but how increasingly astonished was I, on opening my eyes, before me I beheld the supernatural appearance of my divine Benefactor, the Supreme Author of so powerful a deliverance wrought upon my soul holding the rod of rebuke in his left hand, and looking towards his right with an expression of tenderness and respect, as a covenant-keeping God; but what an amazing sight was then unfolded to my view, the matchless charms and transcendent loveliness, of the glorious Mediator, arrayed in white, seated on his Father's throne with an air of serenity and

exceeding beauty, and above the halo of glory that crowned his mediatorial brow hung a key. O, dear sister, why I was permitted to have such a vision of the Holy One, I am utterly at a loss to know; for it seemed as though the house shook with his presence, and the heavens rejoiced over me with singing; enraptured with such ineffable light, when I found my comfort had subsided, could I then have believed that God for Christ's sake had forgiven my sins, I should have made a profession; but viewing myself with abhorrence it seemed like daring presumption to harbor such desires, and I solemnly vowed I would never dishonor the Lord in so doing, although I had discovered his sustaining hand in supporting me through my trials, strange as this may appear, notwithstanding it is true, my depraved nature was but in part destroyed, and not willing to believe that I had experienced a change in heart; the Lord soon led me to consider that he consulted not with human reasoning; and by some soft whispers of his love that his grace was sufficient for me. If what followed the five succeeding months was indeed the chastening of the Lord, I feel not to despise it, as it is a proof of our sonship; "for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." Although very often to me his dealings have been unsearchable, I can say it has been good for me to have been afflicted, it has had a tendency to wean my affections from this world and place them on the Rock of my salvation. Bereft as I had been for nearly the space of six years of any hope in the pardoning mercy of God, if not deceived he made me willing in the day of his power; under a deep sense of my own poverty and wretchedness, was I enabled to behold an infinite fullness in Christ; and being alone one day engaged at my work I was startled at the unexpected appearance of some one standing near me, and the words, Fear not, it is I, be not afraid, come to me, and looking up, I had as it were a glimpse of my glorious Redeemer, with open arms, saying, Come, and now; through the shame of unbelief I exclaimed, my Lord and my God! the riches of his redeeming grace was unfolded to my view, and being sheltered from the condemnation of a broken law, I was made to rejoice in that perfect reconciliation he had made through the merits of his sufferings and death. Truly it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy.

From your unworthy sister in Christ,
JANET D. McKEAN.

For the Signs of the Times.

Mason Co., Ky., Jan. 18, 1850.

BROTHER BEEBE:—Although I know my inability to write for publication, my education being very limited, and having no great talent to communicate the little I may know, yet be that as it may, I feel a desire to write a few things to you. I have been a reader of the Signs for three years, and have been much pleased in hearing from the precious brethren and sisters throughout the widely extended correspondence of the Signs, that they all seem to speak the SHIBBOLETH, and to hold forth the doctrine taught by the Lord and his apostles. There have been some things in the Signs, that were new to me, and that I would rather were not to be found among the Old School Baptists. I learn from the Signs that some of the brethren are opposed to controversy; I am not altogether

with them in sentiment; for should error be advanced in any communication, it would be better to oppose it than to have it among us, even should it require to be done sharply; for Paul withstood Peter and directed that some should be reprov'd sharply, and we should not think hard of our brethren if they oppose our errors, or reprove us for our faults; but should esteem them for their faithfulness; but should any thing appear that we may think it our duty to oppose, we should be very careful to meet it in the spirit and temper of the child of God; always esteeming others better than ourselves; not to look at ourselves as big I, and little you, and strive for the mastery. I hope, my brother, that such a spirit is not amongst us, for a man cannot be crowned except he strive lawfully; should any of these things be or get amongst us they produce contention and reproach, and we should at all times try to pray that God would deliver us from such a state.

Brother Beebe, we are a feeble band only about eight churches united in a corresponding meeting, and only one ordained minister, and if I mistake not we have been as liberal in support of the Signs, as the rest of our brethren; but I have been led to conclude that we have not been treated with as much liberality as some others. In 1848, we requested the publication of our circular in the Signs; but from some cause it was not published, and although there was some reference to the difficulties through which we had passed, and an attempt to meet some charges made against us by an anonymous writer, we still thought our circular should have been published; we may have been wrong in our judgement. Neither has our circular of 1849 been published, it may not have yet come to hand. From these and other circumstances, we have doubted whether we have been treated with as much friendship as other brethren. Under these circumstances I have concluded not to take the Signs the present year; but notwithstanding I drop the paper for the present, I would still pray the Lord to guide, direct and enable you in your efforts to do good; so to conduct your paper that brethren and sisters may still be able though scattered through different parts, to enjoy christian correspondence, that they may be instructed in the ways of righteousness, and thoroughly furnished unto all good works, which is the prayer of one that loves you for the truth's sake. Dispose of this scribble as you may think best.

S. TOLLE.

For the Signs of the Times.

Locust Hill, Va., Feb. 20, 1850.

BROTHER BEEBE:—As the time is now at hand for you to receive your remittances for your much valued paper, I inclose you the amount of my subscription. I have been much pleased with your paper, although there are some who find fault with you for publishing the controversy that has been pending for some time, between brother Trott and others. I can say as regards myself, I think it has been somewhat edifying to me, although I hope the time is not far distant when the matter can be satisfactorily settled, when we, all of the Old School Baptists, can see eye to eye, and understand the truth as it is in Christ. I feel confident that those who strive for the mastery, will be servants to them all.

I am happy to inform you the great bereavement sustained by the decease of our pastor, brother Hansbrough, at Elk Run Church, has been supplied by brother Klipstein, who preaches for us regularly, once a month, greatly to the satisfaction of the Church. We

miss you very much at our Corresponding meetings, and sincerely hope that it may be so ordered in divine providence that you can attend our next.

Yours in christian love;

SELINA E. LUCKETT.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1850.

Remarks on Brother Hill's Letter.

We are greatly pleased with, and would desire to possess and manifest in all our labors, the kind, affectionate and brotherly spirit of the short letter in this paper over the signature of our beloved brother Thomas Hill, of Utica, N. Y. How much the children of God might profit by a free interchange of their views, could they always write and speak with the same manifest kindness of feeling, and desire to impart useful suggestions to each other. On the other hand how much has been frequently lost to them, by an indulgence of those carnal and mischievous, selfish, jealous, and censorious developments of poor depraved nature, which are so apt to predominate when brethren allow themselves to speak or write in a harsh or unkind manner. Brethren may differ in their understanding of many important points, and honestly differ for want of clearer light on those subjects, and these differences might be greatly lessened by letting all the light which is among them shine forth, for the common benefit of all that are in the house of God. "In meekness instructing them that oppose themselves." But when brethren mistake the carnal impulses of their own deceitful hearts, for the inspiration of the spirit of truth, and become jealous of each other's gifts, and fearful that their own light will be eclipsed by that of some other brother, this vain, selfish, ambition, not only sinks them low, very low, in the estimation of those who can discern the spirit by which they are influenced, and thereby raises an insuperable barrier against the impartation of instruction, comfort, or edification to others; but it equally disqualifies the brother himself from being benefited by such other gifts as God has been graciously pleased to bestow on other members of his mystical body. But the utter disqualification of brethren to impart or receive instruction through the diversified gifts of the church is not all the evil which a sour, suspicious, ill-natured, jealous feeling, which is, wherever it is cherished, always accompanied by self confidence and self esteem, is certain to produce; for we all know that the fellowship of the saints is retarded and the love of many waxed cold, as a legitimate result of such a state of things in the church of God. Is it not strange that brethren thus act who have walked together for many years in the sweetest harmony and fellowship, who have often stood shoulder to shoulder in confronting the common enemy of God and truth; should be carried away so far from a gospel course by their carnal feelings, as to jeopardize the peace, union, fellowship and useful intercommunication of the whole brotherhood, indulging their carnal passions; and for the lack of a becoming humility, courtesy, forbearance and brotherly deportment, allow the enemy to come in among them like a flood, and plunder the church of so large an amount of her comfort and peace? In the younger days of our experience we thought it strange that the inspired apostle should have exhorted *christians* not to bite and devour one another; it seemed to us that he must have designed the ex-

hortation for some other characters, not christians; but to our sorrow, we have learned that christians are capable of *biting* and *devouring* one another. We see whole churches and associations of churches often distressed, distracted and torn piece meal by this spirit which the apostle admonished them to beware of. From whence come these wars, and divisions, and distraction, among the heirs of immortal glory? Come they not from our own lusts? from the indulgence of the very propensities of depraved nature which we have enumerated in the foregoing remarks? Is there a brother among us who does not feel, and know that these evils exist to an alarming extent, at this time? Is there one who can say that he is free from these corruptions in himself?

Would we be convinced of the deceitfulness of our own hearts, or of the mistaken zeal of some of our dear brethren, follow them from the field of combat to their closets. In the field of contention, when arrayed in warlike attitude to each other, from the self confidence, and unyielding determination evinced, one would be ready to say, "Surely these are the men, and wisdom shall die with them," and the cutting proverb, "The fool rageth and is confident," will in spite of ourselves occur to our mind. Each brother seems determined to sustain his position at all hazard, even should he, in some instances see the church divided, and hear the wailing lamentations of the feeble ones of the flock, all this is unheeded, the war cry is sounded but the leader, while those who look on, conclude that the combatants are either strangers to the spirit of the gospel, or that they are for the time, led captive by the devil at his will; but follow these very brethren to their secret retreat where they pour forth their supplications to God, and you could hardly think that these brethren, now prostrate before the Lord, confessing their weakness, ignorance, and nothingness, were the same, that you had seen so determinedly battling to bring all Israel over to the standard which they had set up. To avoid this thrusting, and wounding of one another, it is not necessary that brethren should avoid one another, or that they should withhold such views as they honestly entertain on any subject of common interest to the saints, or that they should crush the "Signs," or make a Jonah or a scape goat of some one of their number; all that is wanted is to write and speak in kindness and brotherly affection, and in a spirit of unaffected humility, and soon they will see that, "A soft answer turneth away wrath."

We do not wish to be understood by what we have written, that it is wrong to "contend earnestly for the truth;" but we would urge our brethren to observe the apostolic injunction, "Speaking the truth in love." Not only manifesting love for the truth; but *in love* also to the brethren, for whose benefit the truth is to be spoken. "I keep my body under," said Paul, "lest while I preach to others myself should become a cast-away." O, that we could all say that we keep our body under. It is, as we conceive as important, in order to prevent our being cast-aways to each other, as to our usefulness in the house of God, that we should mortify such deeds of the flesh as we have alluded to in the foregoing, as that we should abstain from drunkenness, meats offered to idols, things strangled, fornication, and blood; "from which if ye keep yourselves, ye shall do well. Farewell."

Our object when we commenced this article was to make some remarks on the letter of brother Hill. We thank him for the suggestions he has in so kind a manner made, and

would remark that we do not discover any important difference between us, except in our manner of expressing what we have called *eternal union*, and which he calls *everlasting union*. We are not sure that his is not the better name for the sentiment, especially as it is less objectionable to the saints; for we know of no Old School Baptist who denies that the union of which we speak is everlasting; though some good brethren doubt the propriety of calling it eternal.

In a strict construction of the word *eternal* or in its broadest signification, all that is absolutely eternal, must of necessity be uncreated, and in such a sense we never held the doctrine of eternal union, nor have we ever understood any of our brethren to hold or contend for it in that sense. But we do hold what we understand our brethren to mean by the use of these terms—viz:

1. To distinguish between it, and the Arminian notion of a *time* union, depending on uncertain contingencies.

2. To distinguish it from that kind of union contended for by Eld. J. M. Watson of Tenn., which is not real, only existing in purpose, and which if true, must involve the notion that the saints were not actually chosen in Christ before the foundation of the world, and predestinated to the adoption of children, &c.; but that God did before the foundation of the world, purpose to predestinate, and choose them at some subsequent time.

3. We by the term, have designed to discriminate between the seminal union of the spiritual life of the church, which is hid with Christ in God, and the experience of that union after their life in Christ is communicated to them in regeneration.

4. We have felt justified in the use of the qualifying term *eternal*, from the frequent application of it, in the New Testament, to the life which God has given to his church in Christ. "The gift of God is eternal life, through Jesus Christ our Lord." "I give to them eternal life, and they shall never perish." "And this is life eternal," &c.

The apostle declares to us that this life was in his, (God's) Son, and many concurrent passages establish the same point. Now if Christ as a Head existed with the Father, before the world began; (and this we think no Old School Baptist will dispute,) and the eternal life of all the heirs of glory existed in him; it constituted all the union for which we contend, or for which any of our brethren contend.

It is of little consequence to us, whether brethren call this union, and identity; an eternal union, or an everlasting union; so long as they hold with us that the church had an existence in Christ before the foundation of the world. But to deny this, in our judgment, would be equivalent to a denial of the Mediatorial existence of the Head of the church, for a living Head must have a living body, and a living body must have a vital Head.

We are not prepared to state any particular period in eternity, as the commencement of the union or of the life of the church, all we contend for is what brother Hill admits, that it existed before all time.

The seat of Man's Religion.

A learned writer in the "Christian Index" of Georgia attempts to prove that the seat of man's religion is in his brain, and we are inclined to think him nearer right than he intends to be; but he says that many in his section have contended for the last twelve months that it is in the heart. Seven reasons are given by this

writer for dissenting from his neighbors and pleading that it is in the brain. If this learned man had been taught of God, the nature, seat and experience of that religion which is not of man, but of God, he would have known something of the work of sprinkling of the heart from an evil conscience and the washing of the body in pure water, of the writing of the New Covenant law in the heart of the children of God, and of taking away the heart of stone, and giving a heart of flesh. But in the absence of all divine spiritual instruction, he seems only to seek for the seat of man's religion, which probably may have its location in his brain, among the various *bumps of his cranium*.

The seat of one species of man's religion was once on the seven mountains of Rome; and once this lady of kingdoms was seated on a scarlet colored beast, but the seat of the popular religion of man, in our country at present really appears to be in his brain.

Misdirection.

From the Religious Herald.

Total Abstinence—the Bible or the Koran.

NUMBER 2.

Having shown, in a previous article, that the course of our test-brethren is unauthorized by the word of God, it is my purpose now to show that it is impolitic. It is likely to do the cause of total abstinence immense harm. It must necessarily repel some of their warmest friends, and force them to defend the great principle of christian liberty, which the test assails. By deserting the safe ground of expediency, upon which the temperance enterprise rests—an expediency of which every Christian is to judge for himself, (for "why is my liberty judged of another man's conscience?" 1 Cor. x. 29,) and contending that the use of wine is a sin, which demands the exercise of church discipline, they will excite the opposition of those who regard the test as an infringement upon the rights of Christ's freemen, compel them on conscientious grounds, to resist them, and if necessary, to resume the exercise of a right which, on grounds of expediency, they have hitherto relinquished, viz: the right to use wine. The friends of temperance are willing to walk charitably towards their brethren, by surrendering the use of wine, but if that surrender is misconstrued, and employed to subvert the liberty of the gospel, by rejecting brethren whom "God hath received," it becomes their sacred duty to stand up for the rights of the brotherhood, and resist the invasion of Christ's supremacy. How this is to be done, we may learn from similar cases in the New Testament. Several controversies, involving the same principles, occurred in the primitive churches, and the spirit in which the apostles met them, constitutes the rule for our guidance.

The subject of circumcision gave rise to difference of opinion. Paul informs us that "in Jesus Christ neither circumcision availeth any thing nor uncircumcision." Gal. v. 6. Yet he was willing to yield to the innocent prejudices of his Jewish brethren. "He circumcised Timothy because of the Jews," Acts xvi. 3, and consented to perform other obsolete ceremonies, to spare their feelings. Acts xxi. 20—26. But when they abused his forbearance, and employed it to subvert the gospel, he resisted them. "Certain men which came down from Judea [to Antioch] taught the brethren except ye be circumcised after the manner of Moses, ye cannot be saved." Acts xv. 1. Here a vital principle became involved, and the expediency of forbearance ceased to exist. It was his duty to oppose circumcision. When he visited Jerusalem where these teachers resided, he refused to circumcise Titus, "and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Jesus Christ, that they might bring us into bondage; to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Gal. ii. 5. And when he met these men, at Antioch he opposed them, and "withstood Peter to the face because he was to be blamed" for countenancing their error. Gal. ii. 11. The case was submitted to the apostles and brethren in Jerusalem; and they sustained Paul. Forbearance had ceased to

be a virtue. Paul changed his ground in regard to circumcision, warned his brethren against it, and censured those who enjoined it. Gal. v. 2; vi. 12, 13.

MARRIAGE. Paul advised the "unmarried and widows" to abide as they were. He dissuaded from marriage, on the ground of expediency, "the present distress;" but conceded that the parties had the right to do as they pleased. "If thou marry thou hast not sinned," 1 Cor. vii. 28. But foreseeing that some would abuse this principle, he denounces them, by anticipation, as men "who shall depart from the faith, giving heed to seducing spirits, and doctrines of devils,—forbidding to marry." 1 Tim. iv. 1—3. He advises his brethren not to marry; but described those who condemned marriage as a sin, and forbade it, as "speaking lies in hypocrisy," as the papists do, to this day.

SLAVERY. "Let every man abide in the same calling wherein he is called." Art thou called, being a servant? care not for it; but if thou mayst be free use it rather." 1 Cor. vii. 22. Paul evidently regarded slavery as lawful, but freedom as desirable, when it could be lawfully secured. But when the abolitionists of his day denounced the institution as a sin, and attempted to excite slaves to insubordination, he depicted them in their true character, and commanded "from such withdraw thyself." 1 Tim. vi. 1—5.

Meats and drinks. Rom. xiv. 1 Cor. viii. and x. 23—33. In these passages, the apostle enjoins mutual forbearance, and urges the strong to walk charitably towards the weak. Of the latter he speaks with great tenderness. But when he refers to some of the same class at Colosse, who presumed to judge their brethren, and to impose upon them their total abstinence "ordinances after the commandments and doctrines of men—such as, Touch not, taste not, handle not," he tells the Colossians to resist them. "Let no man judge you in meat or in drink," &c. Col. ii. 16. And in 1 Tim. iv. 3, he places those who "commanded to abstain from meats" in the same class as those who "forbid to marry," and adds, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ," &c.

Such are the precedents which are to guide us. They prove that while expediency is a good rule, there are yet higher rules to which expediency itself must bow. These higher rules have been invaded by our test-brethren; they have substituted the commandments of men, and the ordinances of Mahomet for the laws of Christ. I do not mean to say that they meant to do this. I give them full credit for good intentions. But such I believe to be the fact. They have brought about a state of things, which forces upon their anti-test brethren the inquiry whether this is not a case in which they are bound to appeal to first principles, to fall back upon their reserved rights, and under the high precedent of the apostles, to "stand fast in the liberty wherewith Christ has made us free." Gal. v. 1.

It would be exceedingly painful to me to be compelled, in the discharge of the sacred duties which I owe to Christ and his church, to abandon the temperance enterprise. For twenty years I have labored for its prosperity, to the extent of my humble ability; and although somewhat alienated, of late years, by the ultraism of some of its friends and the intolerance of others, I yet regard the enterprise itself as one of great value to mankind. I have been pained to hear the sophistry employed in its behalf, and the harsh terms in which some of our most virtuous fellow-citizens have been assailed because they used or vendied intoxicating liquors, and that, too, by recent conscripts from the groshop and the gutter, whose chief claim to consideration consisted in a sudden and precarious reform, after years of beastly degradation, in which they were, from their own confession, the terror and the curse of their wives and children. I have been grieved to see brethren whose "actions prove their faith sincere," classed among "publicans and sinners," and denied the sympathy and fellowship of those "who profess and call themselves Christians." More than all, I have been shocked to hear the emblem of the Saviour's blood denominated "the accursed thing." Such things are enough to make a man pause, and ask whether he is tending. If the Lord be God, serve him; if Mahomet, serve him.

ANTI-MAHOMET.

PARENTAL TRAINING.—Two boys were recently brought before the Boston Police Court for pilfering, and were sent to the House of Reformation. They said that they were compelled by their parents to beg and steal, and were beaten when they failed to come home well loaded with plunder.

CHEAP BIBLES AND PROSTITUTION.—On Thursday evening, the third public meeting, convened "for the purpose of pointing out the serious evils entailed upon the females employed in the production of the cheap Bibles issued by the British and Foreign Bible Society, and for the purpose of devising means for the amelioration thereof," took place at the London Mechanics' Institution, Southampton Buildings, Holborn. It was stated by many persons present, that several girls who had been employed by the contractress in preparing the Bibles for folding, had, in consequence of insufficient wages, sought the streets, and were now earning the wages of prostitution. Mr. Francis Bennoch took the chair. He had no connection whatever with the Bible Society; and considering the movement that Society had made, he was thankful that he did not belong to it. When they found a public society which had been established for the diffusion of the Holy Scriptures, so conducting themselves that the Bibles disseminated became rather a curse than a blessing, it was for them to consider whether they would do more good by supporting that Society, or by letting it fall to the ground. Mr. Dunning, Secretary to the Bookbinders' Society, stated that since the last meeting a memorial had been addressed to the Sunday-school teachers, which had led to a very favorable result. They had also sent a letter to the Archbishop of Canterbury upon the subject, stating that they had forwarded two memorials to the Committee of the Bible Society, but without effect, and they therefore prayed that his grace would exert his influence in support of their cause. The Right Rev. Prelate had returned the following answer to the application:—"The Archbishop of Canterbury acquaints Mr. Dunning, in reply to his letter and appeal, that he has never taken any part in the details of management of the British and Foreign Bible Society, or attended any committee-meetings. He cannot, therefore, with propriety interfere now in the question which has been so much agitated concerning wages, and on which the committee, who have considered the matter from the beginning, are alone able to judge correctly." Mr. Dunning proceeded to comment on this letter and stated that it was a matter of deep regret that the Archbishop had not thought proper to view the application in a manner more favorable to their interests. He had received several letters from clergymen expressing their regret and indignation at the conduct of the Bible Society, and he was also informed that a branch of the institution had dissolved connection with the parent society. Mr. L. J. Hansard, Mr. Horry, Mr. R. J. Pocock, and several other gentlemen, addressed the meeting in support of the objects in view, and the following resolutions were adopted:—"That the continued silence of the British and Foreign Bible Society, under the implication of circulating the Holy Scriptures by means which its precepts expressly forbid, is, by being conclusive evidence of the justice of such imputation, discreditable to that Society, and calculated to injure the cause of piety and true religion. That the fact of procuring cheapness of the Scriptures, by reduction in the price of labor, is that for which this Society is alone responsible: and the attempt of its Committee to throw the onus thereof on their contractress, is a subterfuge unworthy the high position they assume. That this meeting regards with sorrow the letter of the Archbishop of Canterbury, one of the Vice-Presidents of the Society, declining to interfere in causing the production of the wages' book as requested. That this meeting pledges itself to bring the matter continually before the public until the evils complained of are removed, believing them to be utterly inconsistent with the holy precepts of the Divine Author of our religion." A vote of thanks was then passed to the Chairman, and the meeting separated.—*London Dispatch*.

POETRY.

"It shall be well with the righteous."—Isa. iii. 10.

What cheering words are these;
Their sweetness who can tell?
In time and to eternal days,
'Tis with the righteous well.

In every state secure,
Kept as Jehovah's eye,
'Tis well with them while life endures,
And well when call'd to die.

Well when they see his face,
Or sink amidst the flood;
Well in affliction's thorny maze,
Or on the mount of God.

Well when the gospel yields
Pure honey, milk, and wine;
Well when thy soul her leanness feels,
And all her joys decline.

'Tis well when joys arise;
'Tis well when sorrows flow;
'Tis well when darkness veils the skies,
And strong temptations blow.

'Tis well when at his throne
They wrestle, weep, and pray;
'Tis well when at his feet they groan,
Yet bring their wants away.

'Tis well when they can sing
As sinners bought with blood;
And when they touch the mournful string,
And mourn an absent God.

'Tis well when on the mount
They feast on dying love;
And 'tis as well, in God's account,
When they the furnace prove.

'Tis well when Jesus calls,
"From earth and sin arise,
Join with the host of virgin souls,
Made to salvation wise." KENT.

Saints freed from Hagar.—Gen. xxi. 9-12.

WHAT! must the Christian draw
His comforts from the law,
That can do nothing but condemn?
If this be Zion's rule,
Then unto Hagar's school,
Must Sarah send her free-born son.

If Hagar still must reign,
Sarah may well complain,
Since Ishmael mocks the promised seed:
What mistress e'er could bear
To see her son and heir
Scorn'd and reproach'd by Hagar's breed?

But the bond-woman's son,
With such shall not be one,
Isaac alone is lawful heir;
So Abram must obey,
And Ishmael send away,
Nor Hagar must continue there.

Jehovah has decreed,
None but the chosen seed
Shall ever be accounted free;
Not one shall e'er possess
The promised land of bliss,
But Abram's lawful family.

And these shall all be freed
From bondage, guilt, and dread,
And bliss, immortal bliss, enjoy;
Beyond, beyond the grave,
The land of promise have,
And live with God eternally. GADSBY.

"He Hateth Putting Away."

Mal. ii. 16.

Let Zion songs of triumph sing;
Let gladness crown the day;
Jehovah is her God and King;
He hates to put away.

Graved on his hands divinely fair,
Who did their ransom pay,
The golden letters still appear,—
He hates to put away.

Think not that he'll thy suit reject,
Or spurn thy humble plea;
He hears the groans of his elect,
And hates to put away.

When loathsome in thy sins and blood,
He did thy state survey,
And for a stranger Surety stood,—
He hates to put away.

Salvation's of the Lord alone;
Grace is a shoreless sea,
In heaven there's ne'er a vacant throne;—
He hates to put away.

MARRIED.

In the town of Wawaynda, in this county, on Thursday evening the 21st ult., by Elder Gilbert Beebe, Mr. WILLIAM CONKLIN, of Minisink, to Miss PHEBE ANN, daughter of Mr. David Clark, of the former place.

OBITUARY.

BROTHER BEEBE:—Please publish the following obituary in the Signs of the Times.

DIED, in Savoy, Mass., on the 2d ult., Miss CHLOE WATERMAN, aged 52 years. She was baptized when but fourteen years of age, and united with the church in that place. Two years after her baptism she was deprived of the use of her limbs, and became incapable of moving about without assistance. Ten years later, she was thrown into a state of debility which continued until her decease.

At an early period she manifested a peculiar gift in talking in religious meetings; and as her disorder did not wholly confine her to the house, she was conveyed from place to place by her friends, and it was her greatest delight to meet with the dear people of God, and when in their company she hardly ever failed to give them some wholesome instruction, exhorting them to continue in the faith of Jesus Christ, and to maintain and adorn their profession by a well ordered life and godly conversation.

Her views of religion were such as all Old School Baptists hold; her mind was strong, her intellect good, and her faith and confidence in the Redeemer unshaken. She was not carried about by every wind of doctrine; nor did she heed the "Lo here!" or "Lo there's!" Her way was onward—and meditations on things beyond that river which has no bridge, and wherever she could see the footsteps of her Savior she endeavored to tread in the same.

Fourteen months before her death she was attacked with distressing pains, attended with fits of a convulsive nature; but she bore all this with christian patience and resignation; not a murmur nor complaint once escaped her breast. A few days before her departure her pains became so violent as seemingly to rack her whole system, and she asked her sister in attendance, if she thought her pains would hold her thro': she was told that they would not; and she then broke out in ejaculation, to God, and prayed fervently for Zion, which he has purchased with his own blood, and redeemed from the world, that God would uphold his people and keep them from falling, and secure them from the malice of their enemies; she also prayed for poor perishing sinners, that God would save them from everlasting ruin and wash them in his sin-atonement blood, and prepare them by grace to dwell in the presence of the Lord forever. She also prayed for the family and connections, that peace and prosperity might attend them all their days. A few moments before her death her distress left her, and she looked around on the inmates of the house, and asked her sister if they were all at peace among themselves? She was answered in the affirmative. Her sister asked her if her mind was calm, and if she felt resigned? She replied that she did. And thus she bade them adieu, and fell asleep—without a struggle or a groan. In her case we have an incontestable evidence of the reality of the christian religion; which was exemplified both in her life and in her death. I often visited her in her sickness and gained this clear evidence. She requested me to preach on her funeral occasion from Rev. xiv. 13. Notwithstanding the extreme coldness of the weather there was a crowded audience in attendance. She likewise requested me to compose some verses on the occasion; which I here subjoin, and leave you to publish them, or not, as you may think best.

Yours in the fellowship of the truth,

JOHN VINCENT.

The verses are omitted, as the obituary fills up all the space that we can spare in this number. Ed.

DIED, in this Village, suddenly, on Wednesday, the 20th ult., Mr. Atwood Welch, aged 42 years.

ASSOCIATIONS.

THE BALTIMORE OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church at Black Rock, Baltimore Co., Md., on Thursday the 16th day of May next, at 10 o'clock, A. M.

THE DELAWARE ASSOCIATION will meet with the Church at Bryn Zion, Kent County, Delaware, to commence on Saturday the 25th day of May next, at 11 o'clock, A. M.

THE DELAWARE RIVER ASSOCIATION will hold her next annual meeting with the Old School Baptist Church at Southampton, Buck County, Pa., commencing on Friday the 31st day of June next, at 2 o'clock, P. M.

THE WARWICK OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church at New Vernon, Orange Co., N. Y., on Wednesday the 5th day of June next, at 10 o'clock, A. M.

THE CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church of Columbia and Wells, (in Bradford County, Pa., if we mistake not,) to commence on Saturday, the 22d day of June next, at 10 o'clock, A. M.

Brethren, sisters, and friends of the cause of God generally, and especially our ministering brethren, of the Old School Baptist order, are fervently, affectionately, and heartily invited to attend.

The Allegany Old School Baptist Association will be held with us, if the Lord will, on the first Saturday and Sunday of July next at 10 o'clock A. M., in Dansville, Steuben county, N. Y.

Old School Baptist brethren and sisters from a distance and all Old School ministers are cordially invited to attend, and call at the house of Aaron Bowen, Thomas Brayton, Nathaniel Brayton, Silas Cotton, or Henry Cotton, all of whom reside within two miles of the place of meeting. As we do not often hear the whole truth preached, (not much of tenor than once a year,) we would especially invite as many Old School preachers of the word and doctrine as conveniently can, to attend.

By order of the brethren,

AARON BOWEN.

Dansville, Feb. 21, 1850.

OLD SCHOOL MEETINGS.

An Old School Baptist Meeting will be held at Sloansville, Schoharie County, N. Y., on Wednesday and Thursday, the 5th and 6th days of June next, to commence on each day at 10 o'clock, A. M. A very cordial and general invitation is given to all ministers, brethren and sisters of the Old School Baptist order, to attend.

JOHN W. LIVINGSTON.

An Old School Meeting will be held at the house of Eld. D. Wilcox, in Milton, Rock Co., Wis. to commence on Friday before the second Sunday in June next, at 10 o'clock, A. M., and continue until the Sunday evening following. Brethren of the Old School Baptist faith and order generally are affectionately invited to attend.

By order of the church,

DAVID P. DOUGLASS, Clerk.

APPOINTMENTS.

Elder Joseph Furr of Pennsylvania, accompanied by Elder Eli Ashbrook of Ohio, contemplates attending the Baltimore, Delaware, Delaware River and Warwick Associations in May and June next, and have requested us to publish that they will preach at New Valley, Va., on the second Sunday in May, and on the next day at 2 o'clock, P. M., at the Upper Seneca Church in Md., and as they are not acquainted with the churches and brethren on the route from Black Rock, Md., to New Vernon, N. Y., they desire the brethren and churches on the way, to arrange the appointments as they may deem expedient.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, to those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

RECEIPTS.

ALA.—Vines Smith \$1; Winright Lawson 2;
A. Arnold 2. 5 00
Ky.—R. R. Ramey 1; Wm Manning 5. 6 00
GA.—H. J. Johnson, P. M. 1; Eld. Peter Stewart 3. 4 00

Eld. R. Jones, Mo. 4; John Fish, Ct. 1; A. Phelps, O. 1; Eli Kittle, Va. 2; P. H. Dils, N. J. 1; Eld. J. P. Bartley, Ia. 1; Wm. M. Morrow, Iowa, 1; Eld. John Clark Va. 10. 21 00

For Rushton's Letters & Everlasting Task.

Eld. R. Jones, Mo. 1; R. R. Ramey, Ky. 30; John Fish, Ct. 31; V. Smith, Ala. 1; J. W. Livingston, N. Y. 1; Hon. Wm Sawyer, O. 1; M. W. Elston, N. J. 1; Eli Kittle, Va. 1; Eld. J. Badger, Maine 1; Eld. J. P. Bartley Ia. 1; Eld. P. Stewart, Ga. 2. 10 61

Total, \$46 61

LIST OF AGENTS.

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

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

GILBERT BEEBE,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., APRIL 15, 1850.

NO. 8.

POETRY.

LOOK ALOFT.

BY JONATHAN LAWRENCE.

In the tempest of life, when the waves and the gale
Are around and above, if thy footing should fail,
If thine eye should grow dim, and thy caution depart,
"Look aloft!" and be firm, and be fearless of heart.

If the friend who embraced in prosperity's glow,
With a smile for each joy and a tear for each woe,
Should betray thee when sorrows like clouds are
[arrayed,
"Look aloft" to the friendship which never shall fade.

Should the visions which hope spreads in light to
[thine eye
Like the tints of the rainbow, but brighten to fly,
Then turn, and through tears of repentant regret,
"Look aloft" to the Sun that is never to set.

Should they who are dearest, the son of thy heart,
The wife of thy bosom, in sorrow depart
"Look aloft" from the darkness and dust of the tomb,
To that soil where affection is ever in bloom.

And oh! when death comes in his terrors, to cast
His fears on the future, his pall on the past,
In that moment of darkness, with hope in thy heart
And a smile in thine eye, "look aloft" and depart.

MY MOTHER'S BIBLE.

This book is all that's left me now!
Tears will unbidden start:
With faltering lip and throbbing brow,
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hand this Bible clasped:
She, dying, gave it me.

Ah! well do I remember those
Whose names these records bear,
Who round the hearth-stone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

My father read this holy book
To brothers, sisters dear;
How calm was my poor mother's look,
Who learned God's word to hear.
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the walls of home!

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true,
My counsellor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

THE VOICE OF LOVE.

Oh! never speak with angry tone
To one within this erring world:
Let no vindictive look be shown,
Nor be thy lip with passion curled;
For man at best is frail as dust,
And God alone is truly just.

Be kind to all, and thus fulfil
The first great duty here below;
Let words of love thy sweets distil
To mitigate thy brother's woe;
For though in pride and guilt he dwells,
His heart its own deep anguish tells.

Speak kindly to the little child,
Lest from his heart you drive away
The light of love, whose visions wild
Are opening like the dawn of day:
Force not one cloud across the heaven
A God of love to him hath given.

In the deep chambers of the soul
To guilt there's no approving sound,—
But ever heard, with fearful roll,
Stern Truth's rebukes are echoing round:
And ever deeper is their moan,
As conscience feels the vice her own,

COMMUNICATED.

For the Signs of the Times.

Centreville, Fairfax Co., Va.,
March 27, 1850.

BROTHER BEEBE:—I last week received the 5th No. of the Signs, present volume, and yesterday the 6th No. in which brother Clark's reply to me is published, and I have concluded that he intends to verify his declaration concerning an *end of the Signs*, by drawing me out into a lengthy discussion, over again, of the subjects embraced in the latter part of his communication. But under existing circumstances I think it would be very imprudent in me to enter into such discussion at this time; that it is better to let the sentiments I have contended for lie under all the misrepresentations he has heaped upon them than to annoy the feelings of brethren by such protracted discussion. Besides, I confess that I would as soon undertake to reason with the whirlwind as to argue against such a communication in which there is no tangible point, but every thing thrown into one mass of confusion, and the scriptures of God as much confused up as any thing else. In reference to regeneration, every issue taken in the discussion the past year, as to what it consists in, is thrown to the wind, and the whole resolved into a mere *quickenings of the soul*. In reference to the term spirit, he seems indiscriminately to use the term as meaning the Spirit of God, that is, the Holy Ghost. I will just quote one text, with this construction put upon it, and he evidently so quotes it. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." John iii. 6, now substitute Holy Ghost for spirit in the latter part. *That which is born of the Holy Ghost is Holy Ghost*. Surely this needs no comment to show its absurdity, nor to justify me in having spoken about *little gods*. In reference to the scriptures, I hold with him that we are not to go beyond the scriptures in our enquiries concerning God; but I hold that we are not to stop short of what they say on the subject; where the scriptures mark distinctions in the use of words, I think a distinction in meaning is intended, and I should think I treated the scriptures irreverently, and with them, the Author of them, not to regard such distinctions. There is certainly a distinction in words between Father and Son, between he that *begets* and he that is *begotten*, between being *begotten* and being self-existent, a distinction marked in words between the Son, and God who *put all things under him*, in this text; "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 28. And so in a hundred texts that I might quote, yet all such distinctions are entirely overlooked by brother Clark in his communication. In reference to what I have written for the last ten or fifteen years relative to the essential Godhead of our Lord Jesus Christ, and also in relation to his sonship,

every position and argument, &c., has by brother C. been overlooked. Whilst I have uniformly contended that the idea of his being begotten, as God, contradicted the idea of his self-existence as such, and therefore the idea of his being truly God, and have also contended that the scriptures did clearly declare him to be the self-existent God; brother Clark without any argument or proof to sustain him, charges me with denying the essential Godhead of Christ and with representing him *in person*, as being a *creature*. But why speak of myself? I have not long to continue here, and if I should be cast out from the fellowship of the brethren, God is good and faithful and his truth and cause will come forth pure from all the confusion thrown around it, and will stand. Besides, my writings have been published and if any one feels an interest in knowing my true sentiments they can consult them. In addition to this, brother Beebe has come forward in the true act of brotherly kindness, for which I do thank him, to defend me from these imputations. It comes better from him than it would from me. And I am confident he is fully justified by what I have formerly written, in his defence of my views.

As I did not sleep much last night after reading brother Clark's piece, I was led to enquire whether I had ever done any thing to him to provoke him to make so severe, and I may say, so uncandid an attack upon me. Though I could not think of any thing, yet if I have inadvertently offended him, I ask his forgiveness. But I could see reason enough why God should permit me to be thus chastened, to the dispensation therefore I desire to submit humbly. Perhaps the immediate cause may be in my course through the Signs. I have not shown meekness enough in attacking what I believed to be errors held by brethren, have not enough perhaps regarded their feelings in those exposures of error; have not exercised patience and meekness enough towards what I considered a want of candor in others towards what I had written, and in reference to what appeared to be personal reflections. I have suffered my fellowship towards some whom I esteemed as brethren to be for a time marred, these causes however have all been healed excepting one. I have not, as undoubtedly has been noticed, spoken of Eld. Dudley as brother, for some time, feeling that some things he wrote forbade the idea of my calling him brother whilst they remained unrecalled; but I now on my part am disposed to, and do, throw those feelings to the winds, and hope hereafter to speak of him and feel towards him as a brother. I have not sufficiently felt the force of brother W. Thompson's text, "For we know in part." Whilst I thus acknowledge the wrong in my own spirit often, I do not acknowledge the sentiments I have continued to advocate to be wrong; nor that it was wrong to introduce a discussion of them into the Signs. The one I ask forgiveness for; the other I am not prepared to ask for. If the latter stands in the way of the

exercise of the good feelings of brethren towards me, I must submit.

If brother Clark's forthcoming communication should appear in the spirit of a candid investigation of the scriptures I shall be pleased, if spared to meet it, and ever to meet him as a brother if he is disposed to approach me as such.

Brother Clark, in the former part of his communication, reminds me of a difference in my views now, and as held in 1840 relative to the quickening of the Spirit. I thank him for it, I should be sorry to have no evidence that my understanding had been enlarged in the knowledge of the scriptures and of our Lord Jesus Christ for the last ten years.—The discussions in the Signs have, I think, been of considerable advantage to me in that respect. I do think that every part of God's revealed truth is important and is worth searching and enquiring after. I believe there is a beauty in the harmony of the different declarations of the scriptures, and that the more we are led to see this harmony the more we shall enjoy its beauty. It is delightful to have the scriptures opened up to one's view as harmonizing in their testimony, and all centring in Jesus Christ, as the *true God* and the *Eternal life*—God, and at the same time the one Mediator between God and men, possessing such a distinction from each, as to enable him to act as Mediator between them, and also standing in such intimate relation to each, that he could represent both.—But I will stop.
Affectionately yours, S. TROTT.

For the Signs of the Times.

Lakeville, March 28, 1850.

"THE DISCUSSION."

Br. Clark asks on page 45 of the "Signs." "Have any been edified or comforted by the 'discussion?' and answers—"I know of none"—have "heard of none."—Now Br. Beebe, if it is not asking too much of you, I would like to have you inform Br. Clark, that away off here in Western N. Y., there are a few poor scattered, hungry lambs, who, although they sometimes get a little *mystified* by the fine spun arguments of their older and wiser brethren, yet they have now and then received a little edification and a crumb of comfort while reading "the discussion" as also while reading the communications of other brethren—and if they have found some things in "the discussion" that has caused sorrow or regret, they can say the same of other communications, and they would as soon have you refrain from publishing the communications of some other brother as those of Br. Clark or Trott. I am glad you did not refrain from publishing Br. Wilson Thompson's letter for "*We know but in part*" and it was very proper that we should be reminded thus of our imperfections.

Yours in the hope of redemption, through Christ,
P. WEST.

P. S. I see in the last Signs, a notice for the next meeting of the the Allegany Old School Baptist Association, which reminds

me of a desire I have long had of communicating to the readers of the Signs an account of our last meeting; but time and space will not even now permit.

I will just say however, that while we were but small, few, and scattered, surrounded by legal workmongers to whom we could not extend the hand of fellowship, and none near to encourage us, we were agreeably surprised on the eve of our last Associational meeting by the arrival of two female strangers from Black Rock, who had seen a notice of our meeting and said they had come to see *who* and *what* we were—and if we were not deceived, they proved to be our Father's children rejoicing in our joy, and comforted by the same comfort wherewith we ourselves were comforted of God. Old brother John Sawyer faithfully administered to us the word, and shewed us the riches of Jesus whereby we had great consolation. I have received an intimation that the two sisters from Black Rock, intend to meet with us again, which shows a unity of feeling. If you cannot meet with us brother Beebe, try and send some of your peregrinating brethren.

Yours to serve in the cause of truth.

P. W.

For the Signs of the Times.

THE EXISTENCE OF GOD.

BY OTIS CARMICHAEL.

Strange, that at this late day—strange, that in this enlightened era—strange indeed is it that, notwithstanding all the lucidity with which succeeding ages have enveloped the subject, there can yet be found those who calmly, yet pertinaciously, deny the existence of deity, and attribute to mere chance those facts, those events, and those circumstances which, natural, physical, and otherwise, have through long years of investigation, vicissitude and laborious research startled and amazed at once the most profound and philosophical minds. O, to be pitied are all such, rather than denounced—to be dealt with in holy love, rather than reviled. It is written only “the fool says in his heart there is no God;” and certainly not to be envied is he who, at length insensible to that nondescript inward longing after something more glorious, more truly congenial to the immortal principle within, than is realizable here below, which is ever to a greater or less extent co-existent with human vitality—believes in no glorious hereafter, no heaven—who adopts the idea, so unsatisfying and palpably fallacious to every truly gifted and refined intelligence, of total annihilation—and sincerely regards the present world, with all its mutations, imperfection, crudities, troubles, disappointments and perils, as the legitimate and the only sphere of human actions and existence.

The existence of God!

I have stood alone amid the vast wilds of the far west, and, while a rich mellow haze was abroad that there usually precedes a midsummer night, and all nature wore an aspect of calm and grand magnificence seldom elsewhere presented, acknowledged, in the profound and awfully impressive silence that prevailed around, and in the sense of sublime vastness and beauty which, elicited by the prospects around me, welled in over my whole being, the handy-work and gorgeous manifestation of Deity.

The existence of God!

Far away from land, upon the mighty deep, lashed to the vessel's bow, I have seen the storm sweep down in its terrible fury and grandeur, and, while the billows rolled angrily

mountain high, tossing and pitching the frail production of human ingenuity around upon their crested heights, with a vehemence and velocity that threatened immediate destruction to all—while the sulphurous lightning darted vividly athwart the inky blackness that, like a vast death pall, had settled suddenly around—while the thunder boomed startlingly and awfully abroad, louder, far louder than could have all the heavy ordnance of earth—while rain and hail swept abroad in fierce gusts, and the wind howled and shrieked around, like the cries of the damned, have comprehended to an extent at least, the terrible power of the great I AM.

The existence of God!

Who that has witnessed a volcanic eruption, that has seen Mt. *Ætna* belching forth high into the heavens vast volumes of smoke, and fire, and ashes, and meteoric stones, attended by the most deafening explosions, and rolling over whole regions of country, as beautiful and fertile as could have been found in the world, a fiery lava as devastating and as deadly as the far-famed *Upas*—who that has beheld the approach of a mighty earthquake, that has passed through its terrible precursor, the madly rolling tornado, and, while the earth trembled violently beneath at length seen an erst teeming and hilarious city first totter wildly into ruins, then sink for aye in the most sulphurous and horrent chasms, with all its rich freight of horrified and flying people—who, I say, that has witnessed aught of scenes like these, but has felt the conviction within him, for a time at least, that there *was* a God.

The existence of God!

I have stood in the chamber of death, and as the mortal gradually faded into the immortal, as the last link slowly separated forever, and the grand convergence was at length fully effected, felt, in the sepulchral stillness that prevailed around and in the deep, strange feeling that pervaded my whole being, the influence, as it were, of the very presence of Deity.

The existence of God!

It is breathed forth with the perfume of every simple wild flower—it is warbled out by the birds—it is murmured abroad by the streams—it is heard in every gale—it is moaned forth, strangely and plaintively, by the ever-surgant ocean. Every mountain points it out with its hoary peaks—human existence evidences it in its actions and organization—every blade of grass, every tree, every beast of the field—all things, indeed, above, beneath and around, bear testimony, to every truly enlightened intelligence the most irrefragible testimony to the—

EXISTENCE OF GOD!

For the Signs of the Times.

Shelby Co., Ia., Jan. 14, 1850.

BROTHER BEEBE:—Through the goodness and mercy of our immutable God, who worketh all things after the counsel of his own will, I am yet alive; my health is poor, but somewhat improved during the last few months.

I would like to write something for publication in the Signs if I were qualified; but I am no scholar, and, worse than all, I am such a poor ignorant creature, that I am constantly in need of being instructed, instead of attempting to instruct others. It seems to me that it would tax your patience too much for me to address any of my poor scribbings to you for publication. But notwithstanding all my ignorance and poverty, I hope and trust I do know some things which man never did, nor ever can teach his fellow man; for it is

not after man, neither was I taught it but by revelation of Jesus Christ. I think I have some knowledge of what the woman of Samaria meant when she said, “Come see a man that has told me all things that ever I did! Is not this the Christ?” I know that I am a poor depraved helpless sinner, and all my own doings are just like my nature: a corrupt tree cannot bring forth good fruit. All my own righteousness is comparable to filthy rags. I know that salvation is of the Lord; not of him that willeth, nor of him that runneth; but of God that sheweth mercy. I trust I have some knowledge of Paul's meaning in these words, “But God who is rich in mercy, (not for our good deeds) for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ.” God created the heavens and the earth *by* Christ; but he quickened the heirs of promise *with* Christ; as saith the prophet, “Thy dead men *shall* live;” (not *may* live,) “together *with*,” (not *by*) “my dead body shall they arise.” Isa. xxvi. 19. The prophet Hosea, gives the same testimony, Hos. vi. 2. “After two days he will revive us; in the third day he will raise us up, and we shall live in his sight.” Again, “Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?” Isa. lxvi. 8. Christ is the first born from the dead; and when he was born from the dead, then, and with him a holy nation was born at once, Peter, rejoicing in the power of Christ's resurrection, said, “Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope,” a living hope. Well Peter, how was that wonderful work wrought? “By the resurrection of Jesus Christ from the dead.” Paul did not cease to pray for his brethren, that God would give unto them the spirit of wisdom, and revelation in the knowledge of Him; that they might know what is the exceeding greatness of his power to usward who believe according to the working of his mighty power, (not the creature's power) which he wrought in Christ, when he raised him from the dead. I trust I have been taught some little of the mystery of salvation by grace, through Jesus Christ; but still I often, and even now while I hold the pen in my hand, have fears, that I do not know these things as Christians know them. But if I am not deceived there is a desire in my soul, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. For I do believe there is one God, and one Mediator between God and men, and this one Mediator is the man Christ Jesus: not the God Christ Jesus, but the man Christ Jesus, and I do believe that the man Christ Jesus, in his official character and relationship with his people, did pre-exist creation. He says, speaking of himself under the appellation of Wisdom, “The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.” And I do believe that the goings forth of the one Mediator between God and men, have been of old, even from everlasting. And I do believe that all the fullness of the Godhead, with all the treasures of wisdom and power dwelt in him bodily, and hence, “A glorious high throne from the beginning, is the place of our sanctuary.” For of him, and through him, and to him, are all things, to whom be glory forever and ever—Amen.

J. P. BARTLEY.

For the Signs of the Times.

Naples, N. Y., Feb. 15, 1850.

BROTHER BEEBE:—I hailed the welcome messenger, the “Signs of the Times,” which you sent me, with great delight, and have read their contents with great joy. It has been a feast to my soul to hear so much from my Father's family, and to learn that there are so many of them steadfast in the faith and abiding in the principles of the gospel of Christ; and contending earnestly for the truth. Why, brother Beebe, I almost covet your situation; for if you receive as much comfort and edification from the numerous communications which you are constantly receiving from all parts of Zion, as I have in those which I have read, you must have a continual feast: but, on reflection, I suppose that you have many cares and trials to balance your privileges.

Dear beloved brethren and sisters, my soul has rejoiced greatly since I have heard you tell of your joys, and some of you relate your experiences, and I am confident, if the scribble of such a poor unworthy sinner as I am, does you as much good, as yours do me, I shall be amply repaid. Perhaps some of you feel as I do—almost too unworthy to read these epistles of love, and much more so to write for publication. But, my brethren, I do feel to rejoice that a way is opened for me to break my mind to you; for hitherto, I did not know that there was such a multitude of Old fashioned Baptists, remaining on the earth. O, how good the Lord is! He works, and none can hinder him; he will accomplish all his purposes and designs, in his own appointed time and manner. My prayer is that he may soon favor Zion, and cause his people to rejoice, and enable them to sing with the poet.

“My willing soul would stay
In such a frame as this;
Would sit and sing herself away
To everlasting bliss.”

Brother Beebe, can angels be employed in man's salvation? Last fall, when at some distance from home, I heard a man who was called a *close Baptist*, preach from Luke xv. 10. “Likewise I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.” After some remarks, he took his position, that angels are employed in the salvation of men; and such mangling of the scriptures, I think I never before heard. He has been in that same neighborhood baptizing persons and letting them go and join the “Christians,” (a sect so called, who deny the Godhead of Christ,) or any other denomination where they choose. Brother Beebe, do you wonder that I am sick? Well, thought I, hearing him, if this representation be true, Christ has failed to accomplish the work for which he came into the world; and having failed, angels are now employed to do what he tried to do, but failed. How then could the Savior have said, when on the cross, “It is finished!” And how could the apostles affirm that there is none other name under heaven given among men, whereby we must be saved? Why did they say, “Other foundation can no man lay than that is laid, which is Jesus Christ?”

Dear brother, I believe that the salvation of all the heirs of glory was completely accomplished, when Jesus paid the debt, and bore their sins in his own body on the tree; and, by one offering perfected forever all them that are sanctified. He needs not the assistance of angels or men; but are not his angels ministering spirits, sent to minister to them who shall be heirs of salvation? The work of ministers, I understand to be to carry messages, to bear tidings, and thus the an-

gels were employed, to bear messages to the prophets, and tidings to the shepherds in Jewry, and to Zacharias, and Joseph, and Mary. He also affirmed, that very night, God had done all he could, on his part, and we must do the rest. This is but a specimen of what is retailed in these parts for gospel. One says, that all that religion consists of, is to cease to do evil and learn to do well; another denies that the names of the saints are written in the Lamb's book of life until they are converted. I have just given you the above specimens, that you may know what kind of preaching we have among us in this part of the country. I cannot receive such stuff and call it gospel.

Dear brethren, how I would rejoice, if I could see you all face to face; how much faster we could talk than we can write: but so it is with us now, one here, and another there; and yet we are all one in Christ Jesus and why not all speak the same things? There is one body and one spirit, even as we are all called in one hope of our calling: one Lord, one faith, and one baptism: one God and Father of all. How consoling to know that we shall not always remain in this scattered state. Jesus shall come to take home his bride, and then all our conflicts will be ended.

I have experienced a long season of darkness; but of late I have enjoyed a season of refreshing from the presence of the Lord; my companion also has been lately refreshed in spirit; but we still feel ourselves to be poor unworthy creatures, and if saved at all, we know it will be all of grace. Lest I tire your patience I will close, by subscribing myself the most unworthy of all who hope in the salvation of God.

SOLOMON P. MOSHIER.

For the Signs of the Times.

Morgan Co., Ohio, Feb. 25, 1850.

BROTHER BEEBE:—I rejoice to find that you with some of the brethren, who contribute to the Signs, as a medium of intercourse with the children of God, are desirous to continue that publication for the edification, admonition, and comfort of the saints. I was surprised and somewhat distressed in reading the communication of brother Clark, to find that at a time when Zion is pressing onward through great opposition, and surrounded with enemies, that she was to be deprived of this medium of communication, whereby the saints can speak of their faith, joys, sorrows, conflicts and victories, unless some of her members shall desist from writing what they believe to be the truth. As one of the poor and ignorant ones of the flock, I, if indeed I belong to their number, do feel desirous for all the information I can derive from the communications of my brethren on spiritual subjects.

The subjects that have recently engaged the minds of the brethren, namely, eternal union, and the quickening operation of the Spirit of God in regeneration, are vitally important. I have lost nothing by the controversy; but I trust I have gained by it; for I had not known, neither had I thought there was so great a variety of views among the brethren on the subject of regeneration. I do rejoice to find by their communications that they are all of one mind respecting a transition from a natural to a gracious state; for they all contend that the people of God "Must be born again;" but how, or what it is that quickens them, is the difficult question.

The apostle says, "The natural man re-

ceiveth not the things of the Spirit of God; for they are foolishness to him, neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14. And Jesus has declared, "Except a man be born again he cannot see the kingdom of God." John iii.

3. By the terms, natural man, I understand, one who possesses an immortal soul and a fleshly body, as did Adam our federal head, in his creation, who was then perfect and upright in his nature, suited with a capacity that adapted him to the state in which his Creator had placed him; and his ability to obey his Creator was strictly natural.—His upright reason was his inward eye, by which he knew the objects presented, and pure love to his Maker, benefactor and governor, was the efficient spring and law of his actions, and his highest end was to glorify God. Adam falling by transgression, his conscience became defiled, and his will perverted from serving the Law-giver and Judge. So by sinning the mind of man became corroded with iniquity, in memory, and understanding, and completely enveloped in trespasses and sins. Eph. ii. 1.—Adam by sinning did not lose the faculties of his soul, but the moral qualities of his nature, by which alone he could enjoy the peace and happiness of his paradistical innocence. Man is still rational, and accountable to his Maker, although by his transgressions, a condemned sinner; therefore he is still a natural, though a sinful man.

"Ye must be born again," was the Savior's reply to Nicodemus, who was a master in Israel. I understand that to be born again or quickened, is to be in possession of spiritual life and strength imparted from Christ the living head; for he is the spiritual life and strength of all his redeemed people. This life in the soul of a quickened sinner, possesses the image of Christ and is distinct from the Father and the Holy Ghost; for that cannot be communicated to any one. But the Son or the Word that was with God, and the Word that was God, the same that was in the beginning with God, is the anointed one of the Father, full of grace and truth, and in this adorable Savior is the image to which all his predestinated children shall be conformed." Rom. viii. 29, Eph. ii. 10. Paul says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Phil. i. 6. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—verse 29. I believe the pronoun *He*, in the 6th verse refers to the Holy Ghost, whose province it is, in the economy of salvation, on the behalf of Christ to quicken, beget, or bring forth, by implanting spiritual life, or that incorruptible seed in the soul of the sinner, which was dead in trespasses and sins; by which the sinner thus quickened is capacitated to be taught, guided, and comforted by the truth as it is in Jesus. John xiv. 17, xvi. 13—15.

It is certainly desirable that the children of God should be of one mind respecting the things that become sound doctrine; and if spirituality held the predominance over the minds of many, we should not hear so much complaint about the means adopted for the instruction and edification of each other.—May we all truly possess, and realize the enjoyment of that mind which is in Christ Jesus; it being in righteousness and peace, and joy in the Holy Ghost. Rom. xiv. 17.

I have solicited the brethren to become subscribers to the Signs, but I cannot prevail, each has his excuse; but it appears to me, that the things of this unfriendly world too much occupy their minds and talents, so that the things which are spiritual and divine are crowded out and neglected. May the Lord deliver his people from such worldly mindedness, and direct them in the right way; that they may more abundantly manifest that life which they have in Christ Jesus.

I have been traveling for some time at the rate of about 200 miles a month, attending two churches which are destitute of the ministration of the word. The aspect of the churches seems gloomy, coldness and indifference to the things of Christ's kingdom seem to prevail, to a lamentable degree. The spiritual condition of the churches among which I have traveled is discouraging. But the Lord will appear in due time to revive his Zion. May his servants be sustained by the word of his promise, and may the glory of his Holy name be their chief end and aim, and may they, by the power of his truth, face the storm of their adversaries, while their poor frail bodies have to endure the cold and the rain.

Yours, in Christ Jesus,

JAMES JANEWAY.

For the Signs of the Times.

Clay county, Mo., Feb. 15, 1850.

BROTHER BEEBE:—I have just received the first number of the eighteenth volume of the Signs, and I am highly gratified to find it enlarged and improved in size and style: I hope you may be well sustained by the brethren and subscribers, so as to sustain no loss. I have made some effort to get some new subscribers, but as yet, have got but one, I will still try to obtain more. The Baptists in this country are very careless about encouraging any religious periodical. Some contend that they only serve to keep up strife and contention, and do more harm than good. So you may judge, it is rather an up hill business to get subscribers here. There is some contention here, on doctrinal subjects, which I fear will divide some of our churches. This I am sorry to see, in-as-much as I believe that the difference with the brethren, (at least with a large portion of them,) is more in their manner of expression, than in reality. The strife is on the subject of Eternal Union, Eternal Sonship, &c. We all agree, I believe, that eternal life was in Christ for his people, before the world began; but some contend that there is no union until regeneration takes place; and that they are not sons until they are led by the Spirit of God, or are born again, after which, they believe they are sons, and the union is reciprocal, and that it will last for ever. These hold and believe that God purposed in eternity to save his people, and that, in the fulness of time, he accomplishes his purpose by revealing himself to them with a free pardon of their sins. There are other brethren who make no distinction between God's purposes, and the accomplishment of them. These hold that God's people were always sons; and in unity; even before the smallest dust of Adam was fashioned into man. There are some also who deny the doctrine of regeneration, and contend that no part of the Adamic man is changed; but that a new creature comes into the man instead of the man being made a new creature. So you will perceive we have a striving in the camp.—Some think that the controversy that has been going on in the Signs, has been the

fruitful source of the strife, and on that account are unwilling to encourage its publication. But for my part, I can see no difference between publications from the pulpit and from the press, so far as a gendering of strife is concerned. And in the latter, I have a better opportunity to compare what is published with the standard of truth. O, that we could all find it in our hearts to seek out the "Old Paths," and be content to walk in them; O, that we could like Mary, be found at the feet of our divine Master, and each esteem others better than himself, and be willing to be counted the least among the children of God, May we be found faithful toward each other; and with meekness, and godliness, so shine that those around us may see that we have been with Jesus. Then I think there would be less strife about words to no profit, which cause discord and contention. I have written this to give you an idea of the situation of the Baptists in the bounds of Fishing River Association.

I live in hope of eternal life, through grace alone; and I desire that you may be enabled to wield "the sword of the Lord and of Gideon," to the effectual putting down of error, and to the comfort and consolation of the sheep and lambs of the fold of our adorable Shepherd.

Yours truly, JOSEPH THORP.

For the Signs of the Times.

Bowdoin, Feb. 15, 1850.

BROTHER BEEBE:—I am well pleased with the management of the "Signs of the Times," and I think their enlargement will be advantageous to all concerned. I think you are right in dropping the title of "Spiritual Monitor," and I am glad that you do not aspire to be what none but the Holy Ghost or Christ, is unto the church. The Pope of Rome may claim that distinction, and many of the protestants may aspire to be Reverends and Doctors of Divinity; but those whose minds are established in the gospel, will not so aspire; for they know that they have a Master in heaven, who only has a right to these names; for he is King of kings, and Lord of lords, and all of God's children love to have it so.

The word says, "Watchman, What of the night? What will the faithful watchman answer at this time? He will tell the truth of the case as it is. They will not be crying out, Lo here! nor Lo there! in order to produce excitement and make proselytes to fill the ranks of some particular denomination, so as to obtain more members and more money, and then call such work a reformation. What priestcraft and superstition mark the present degenerate age! I believe, brother Beebe, when God is pleased to withdraw the light of his presence from his people they must have a season of darkness, which may properly be called night, and I believe that the darkness and the light are both alike with him. If our faith is given us of God, we will still trust in him, even if the night should become so dark that God's people should be shut up in prison and deprived of the privilege of all social or public worship, and though the witnesses should be killed, as it regards their testimony to the truth and order of the gospel. Such times I think are approaching rapidly; for not one jot nor tittle of what is written, shall fail. God will fulfill his word, and antichrist, in the spirit of the second, or protestant beast, shall have the opportunity to boast and rejoice over the dead bodies of the witnesses, as it is written in the book of Revelation; but still God is faithful, and he knows how to deliver his people and he will deliver them, when the spirit of life from God shall enter in to them, they shall stand upright on their feet; and then, in one hour shall be the fall of anti-christ, and great shall be her destruction. In that hour shall all these false hopes which are generated by a conditional gospel be blasted, in a moment, for Jesus Christ will surely come, and he will not tarry.

Yours, as ever, JONATHAN BROWN.

For the Signs of the Times.

Tuscaloosa Co., Ala., Feb. 22, 1850.

BROTHER BEEBE:—In reading the Signs I have been delighted to read the experiences of some of the dear brethren and sisters, in which they relate the dealings of the Lord, in bringing them out of darkness into the marvelous light of the glorious gospel of our Lord and Savior Jesus Christ. And as I have been much comforted in perusing their communications I trust it will not be an intrusion for me to give through your columns the following sketch of my experience.

I had serious thoughts on the all important subject of religion, when I was quite young; and at the age of ten or twelve years, I had become convinced that I had a soul that must be either saved or lost, and what I read in the New Testament of the coming of our Lord Jesus Christ and of the miracles which he wrought, of his crucifixion, burial, resurrection and ascension, I was often made to weep, to read of the manner in which he was treated by the people. And when I read of the joys of heaven, and of the torments of hell, I heartily wished that I was a christian. I formed resolutions that I would reform, and sometimes I tried to pray when I was alone; but my resolutions and prayers were soon forgotten when I got in company with my playmates. Thus I continued on, making resolutions and breaking them, until I was about eighteen years of age. During all this time I had the privilege of attending the preaching of the Baptists and Methodists; and, as my parents were Baptists, I suppose I became somewhat partial to that denomination. About this time I attended a Methodist Camp Meeting, and the day time I generally spent at the outer edge of the congregation; but at night I would advance near to the altar, or anxious seats. On Sunday night, after the preaching was over, I drew near to the altar, to see the mourners, and to hear what was said to them. After sitting there a little while, a class leader came and sat down by me, and began to converse with me on the subject of religion. I would have been glad to have been away from that place. However, he continued his conversation until he got me to crying, after which he left me, and went back into the altar, and in a little while I slipped off, and went home. I verily thought that I was a real mourner, and in a fair way to get religion. I stopped several times on the road to try to pray; but I could not obtain religion as easily as I had supposed. In a short time the scare that the class leader had given me, wore off, and I was still the same hard hearted sinner, and so I continued still resolving to mend my ways, and praying the Lord to give me the religion that I thought I desired, until I was twenty two years of age.—At about this time I got married, and nearly all thoughts of religion vanished from my mind, and all my attention was occupied on the things of the world, until about six or seven years more of my life had passed.—Then I trust the Lord was graciously pleased to give me to see and feel that I was a sinner indeed; not only a sinner in practice, but that my whole heart and nature were a fountain from whence all my sinful action proceeded. I now began anew to commend myself to the favor of God, against whom I had been so great a sinner. I verily thought that I could gain the favor of God, by earnestly entreating him in prayer; but alas! to my great surprise, I grew worse and worse, until I began to conclude that I had committed the unpardonable sin, or that the day of grace for me had passed. As I could find no rest

by day or night, I tried to pray more fervently, and more frequently, but all to no purpose. My sins now pressed me down with such weight, that I almost hated the day on which I was born, and would have been glad to have changed my condition for that of any other human being, or even any of the animal creation. I now began to feel and see that my destiny was not in my own hands, neither had I power to exercise that faith in the Lord which is necessary to salvation. I think if ever a poor soul tried to believe in Christ, I did. But it seemed that the Lord would not hear my prayers, and sometimes I was tempted to doubt the existence of God, or that there was a heaven or hell, or any reality in religion, for I thought, if there was a God, and a reality in religion, surely God would hear my prayers and come to my relief.—With such, and similar thoughts, I have often returned from the silent grove with a heavy heart, and sometimes determined to brave off these sad feelings by thinking on some other subject; but before I could fix my mind on some other subject, I would find myself crying, O Lord have mercy on me; or, Lord, save a poor guilty, condemned sinner. Again I would think, why should I pray any more, seeing that all my prayers and efforts were in vain? Then again I would think, perhaps I have not prayed in that humble and self denying manner that God requires for surely the Lord will make good his word, and he has said "He that seeks shall find," and to him that knocketh, it shall be opened. Thus encouraged I would return with renewed energy to the grove, and then fall down before the Lord, and with all the energy I could command implore the favor of the Lord. I tried to humble myself in the dust, and to give my heart up to the Lord. Thus I continued on weeping and wailing, and trying to pray for several days and nights; during which time I read the scriptures as much as I had opportunity to do, with great desire to be instructed in the way of salvation. I also attended the preaching of the word, and heard many of the precious promises of the gospel repeated again, and again; and the minister said I might, or ought to come to Jesus. But all this utterly failed to give me any relief; still the weight, and pain of my distressed heart remained so that I almost hated my own life. After using all the means that I could think of, and making all the efforts in my power, to get rid of my burden, and to believe on Jesus, I again concluded that there was no mercy for me. I thought I must be one of the non-elect—that I was not chosen in Christ before the foundation of the world, nor included in the covenant of grace, nor embraced in the redemption of Christ.

But still I could not refrain from crying, Lord be merciful to me, a poor lost and perishing sinner. I would have been glad to have had some one prayed for me; especially some particular persons, in whom I had great confidence; but it was a great cross for me to let my thoughts and feelings be known. I believed my wife was a christian, and I ventured to tell her that I thought that I was a lost sinner, and that there was no chance for me, and requested her to pray for me. But notwithstanding all that I could do my distress still increased, and I began to think that I was very shortly to die. Well, I thought, if it was the Lord's will to remove me from time to eternity, I desired humbly to acquiesce in his righteous decision. I felt convinced perfectly that condemnation and wrath were my just desert. And here, I think I can truly say, that whether I lived long or died soon, I desired to live in honor to that religion

which I stood in so great need of. Indeed I felt at that moment as though, if I died and went to hell, I would go, praying and saying, It is just, O Lord! Still I tried to seek the Lord, and often found myself breathing forth the desire, O, that I knew where I might find him, that I might order my cause before him: and at other times I have felt to enquire, in the language of the prophet, "Is there no balm in Gilead? Is there no physician there?" but instead of finding peace and comfort, every thing seemed to augment my grief and increase my trouble. Here I thought of that scripture, "What would it profit a man if he should gain the whole world and lose his own soul? or what would a man give in exchange for his soul?" I think I would have given the whole world, if it had been at my command, could I thereby have found peace in Jesus. But I knew that salvation could not be purchased with earthly treasure—that it is a free gift—and then again the suggestion, "There is no such thing as religion," would occur to my mind. For if it were a free gift, I could not see why I could not obtain it. Surely, thought I, if ever a creature stood in need of mercy, I do. Again I would think of the precious promises of the gospel, such as, "Blessed are they that mourn, for they shall be comforted." "Blessed are they that hunger and thirst after righteousness; for they shall be filled." And, "Who-soever cometh unto me, I will in no wise cast out," and, "I came not to call the righteous, but sinners to repentance." But as soon as these scriptures could pass through my mind another would be presented like this—"It is not of him that willeth, nor of him that runneth; but of God that sheweth mercy."—And, "No man can come unto me, except the Father that hath sent me, draw him." And then I would again try to acknowledge my sins before the Lord, and to throw myself into the arms of his mercy, and to give my heart up to him; and I tried to feel that I was an unprofitable servant; and to say, "Not my will, but thy will be done, O God." Still I found no relief. Another thought occurred like this. Shortly the door will be forever closed against me.—I will omit here the thoughts and temptations that I experienced while I was in this great distress, and hasten to that part of my exercises, which I hope never to forget.

One day I went from the field to the house, deeply deploring my sad state and hopeless condition, and, as usual, took the bible and sat down to read. I began at the li. of Isaiah, and read on to the eleventh verse, and as I finished reading that verse, I forgot my distress, and found myself praising the Lord. I rose up, and intended to run into the other house where my wife was, and ask her to help me praise the Lord for his unspeakable kindness to me; but before I reached the place where she was, the thought struck me, that if I make this known to her, she will think I have got religion, when I have not, so I declined to let her know, and my pleasant feelings measurably subsided, and I was left to wonder. I kept these things in my own breast, and pondered them in my heart. I passed the time in meditation and prayer until the next morning, when I made an excuse to get off into the woods; but my object was to get into the silent grove, where I might get on my knees and cry unto the strong for strength. I did not understand what these things meant, so I found a suitable place and fell down and tried to beseech God to so manifest himself to me that I might be enabled to believe to the saving of my soul. But after trying some time to pray,

and all to no effect, I gently rose up and began to make my way back to the house, for I knew by this time I was expected to be back; and as I was walking solitary and alone, I again found myself suddenly uttering praise to God. I stopped, and was amazed at myself! I looked around, and saw the trees and every thing all seemed to look beautiful and lovely. All seemed to stand in adoration and praising God. I certainly cannot find language to express my feelings at this memorable moment; but I trust I shall never forget them. After a little while I wiped my eyes, for I had been shedding tears of joy, and returned home; and after breakfast, I went into the field to plow, still meditating on what I had experienced, and wondering why it was that I had those feelings; and at times desiring to get back my burden, for it had measurably gone, and I knew not how, or where it went. While following my plough, and absorbed in meditation, this scripture came to my mind with much force, "And a man shall be as an Hiding Place from the wind, and a covert from the tempest, as rivers of water in a dry place, and the shadow of a great Rock in a weary land." Isa. xxxii. 2. I stopped my plough, and cried out, with my eyes overflowing with tears, Glory and honor to the Lord for the plan of salvation through Jesus Christ. I looked around, to see if any one had spoken these words; for they came to me with such force, as though they had been spoken by some person. Here I would say, if ever I believed in Christ, for myself, and not for another, it was at this time. I think I saw how God could be just and the justifier of him that believeth in Jesus. And I thought I could tell any one how they might believe in Jesus. Here I would remark, I could not see nor feel, that Jesus died specially for me, though I greatly desired it. Still I could view him as the Mediator between God and men; and the plan of salvation seemed precisely suited to my case. I cannot describe my feelings on this memorable day. It was like the wind that bloweth where it listeth, I could not tell whence it came, nor whither it went. But one thing I think I do know, Whereas I was once blind, I now see, and the things which I once loved, I now hate, and the things which once I cared but little for, I now delight in.

It would be tedious to the reader, were I to relate all the trials and temptations I had in regard to joining the church. It was almost as solemn with me as death; but at the same time I thought nothing could give me more satisfaction, if I could feel an assurance that it was positively my duty and privilege. I thought it would be a great pleasure to me, if I were a real believer in Christ, to follow my Lord and master down the banks of Jordan, and that above all things I should delight to enjoy a seat in the church of God with those whose company I now desired and loved.

After I had conferred with flesh and blood for some time I went before the church and related some of my exercises, and told them that I was in great doubt as to the firmness or stability of my conversion; I was fearful that I had missed the substance, and embraced only the shadow. After I had related what, in substance I have stated above, the church concluded to receive me, and I was baptized on the 21 day of July, 1839. Our church meets stately on the third Sunday and Saturday preceding, in each month. I have missed attending but two, on Saturday or Sunday since I have been a member; and on one of those occasions I was engaged in making a coffin. I mention this for the con-

sideration of any who may be negligent about attending church meetings.

Now permit me to say, in conclusion, that, I beg an interest in the prayers of all who love our Lord Jesus Christ.

JOHN BROWN.

For the Signs of the Times.

Mt. Gilead, Ky., Feb. 9, 1850.

DEAR BROTHER:—My soul is cast down, and for some cause or other, I cannot rest day nor night, could I feel like brother Williams, that the day was about breaking and that the set time to favor Zion was drawing near, I think I could rejoice in the prospect, but I confess that I can see no evidence, or tokens of good. For when the set time to favor Zion shall come, the servants of God shall delight in the stones thereof, and favor the dust thereof. But alas! how different is the present aspect of the church? How little do we seem to delight in the precious stones of Zion, and what small matters are a sufficient excuse, to cause our seats to be left vacant in the house of God. If a brother or sister is in distress how backward are we in administering to them. If our meeting days come, we seem to attend more as a matter of formality and compulsion than of choice, and when we do meet, how often farms, stock and money engross the chief of the conversation, and the spectator would be led to conclude that we had more pleasure in these things than we have in the things of the kingdom. But on the other hand, if we see a fault in one of our brethren, how quick we will seize upon it, and make no allowance for the weakness and frailty of human nature, loose sight of the dust that is on our own garments, and suppose that the erring brother has collected all the smut upon himself, and instead of extenuating the faults of a brother, we will magnify them. Christians are in a bad condition when they look at the faults of their brethren through a magnifying glass, and look at their own faults with a glass of directly the opposite qualities, could we turn the magnifying glass upon ourselves as we are, we would feel like forgiving and not divulging the faults of a brother. Coldness, a want of interest in spiritual things, and a neglect to fill their seats in the house of God, exists to an alarming extent in the churches of my acquaintance, and the prospect is anything else but flattering. When Israel was united, one could chase a thousand, and two could put ten thousand to flight, but when they forsook the law of the Lord, and began to build the groves, and worship the idols of the heathens, the Lord gave them into the hands of their enemies and they were carried into captivity; even so with the church, if she forsakes his statutes, and walks not in his judgements she must expect the chastising rod. The powers of anti-christ are strengthening their cords and raising their forces, in every way possible; already the second beast is to be seen, and although he may at present wear the lamb like appearance, his power is to be dreaded, and instead of our making war one with another, we should be united in opposing spiritual wickedness in high places, and in cultivating brotherly love, in the armies of Israel, I have perhaps now said more than I ought to, without it was better; but my feelings are such that I can hardly think, speak, or write about anything but the low state of Zion & the want of interest manifested by so many of the professed followers of Christ, in that cause which should be to them the dearest of all causes.

Yours in affliction, G. M. THOMPSON.

P. S. In conversation with a brother the other day my mind was pointed to the 28th

verse of the 15th chapter of 1st Corinthians, and I should be much pleased if yourself or Eld. Wilson Thompson of Indiana, would give your views upon the text.

G. M. T.

For the Signs of the Times.

Mount Gilead, Ky., March 16, 1850.

BROTHER BEEBE:—Free and open discussion, if conducted in the spirit of christianity, must have a salutary influence in the Redeemer's kingdom. We are commanded to "strive for the unity of the Spirit," and to "try the spirits whether they be of God;" and every spirit is to be tried by the word, and if they speak not according to that infallible standard it is because there is no light in them. As Old fashioned Baptists, we profess to take the word of God for our rule of faith and practice; to it we should make our appeal, in all matters, and by it we should be willing to stand or fall; and in our present imperfect state we should not suffer ourselves to be so wedded to any sentiment, that we would not be willing to surrender, if we found it contrary to the word of God. That doctrine that looks to the wisdom of this world, or human philosophy for support or props, is but poor food for the christian, for in the wisdom of God the world by wisdom knew not God, neither can man by searching find out God, but it has pleased God to reveal himself to the holy Apostles and Prophets, and they have borne testimony to the truth, for they spake as they were moved upon by the Holy Ghost, and John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." When we shall have finished our pilgrimage in this world, and that which is in part shall have passed away, there shall no longer exist a diversity of views among us, but we shall then have obtained all that we now wish for; but until we arrive at that state of perfection, when that which is in part is done away, and we no longer look as through a glass darkly, we can but expect that there will be a diversity of views among us upon some subjects in theology, and if we are earnestly seeking after truth, a free interchange of sentiments, may greatly assist us in obtaining the object of our enquiry. Having said thus much upon the subject of discussion, permit me to notice a portion of Bro. S. Trott's communication found in the Signs of February 15, 1850, in which he has given a former communication of mine a passing notice, and I humbly confess that brother T. has fallen as far short, in making himself intelligible to me, in this communication as he has in any former one, for brother T. says, "The general admission is that the soul is quickened, and in consequence of that quickening, is converted from its state of darkness, and of enmity to God and his truth, &c." If the soul is quickened, and its enmity against God and his truth is destroyed in regeneration, how that soul can afterwards war against God and his truth, and fight under the banner of the enemy of God, is a mystery I cannot fathom; and the legitimate conclusion is, that if the soul is quickened in regeneration, that antecedent to that work, it was in a state of death; and of course incapable of action, for if I understand the word, to quicken is to make alive, and is so used in the scripture, "You hath he quickened who were dead in trespasses and in sins." Now if the soul was dead in sin before regeneration, and is quickened, or made alive in regeneration, I should like for brother T. to tell me what kind of life is imparted to the soul in that gracious work? If it is nothing but natural life, it had that

before, for natural life was given us in Adam, and through him communicated to his posterity, and brother T. certainly would not have us believe that the soul, previous to regeneration, was destitute of natural life; and if not, to make a thing alive that is already alive, is about as inconsistent in my view, as for us to tell the sinner to make himself whole, that Jesus might heal him. But on the other hand if it is spiritual and divine life that is communicated to the soul, when it is quickened, as a matter of course the soul would become spiritual, and be partaker of the divine nature, and all its actions would manifest that it was alive, and that the life it now lived it lived by the faith of the Son of God. The Apostle asks the question, "How shall they that are dead to sin live any longer therein?" If the soul "is converted from a state of darkness, and of enmity to God and his truth," as I understand brother T. to admit, may not the question be propounded to him, as it was to the Romans, "how shall it live therein any longer?" Natural life can only be sustained by natural food, and spiritual life by spiritual food, and as long as our bodies are animated by this natural life, so long will we desire the food that is necessary to perpetuate its life, but as soon as the vital flame becomes extinct there will be no more desire, so while the soul is dead in trespasses and in sins there is no hungering and thirsting after righteousness, there is no panting for the living God, but whenever divine life is communicated, holy desires necessarily follow, and then we understand what the sweet singer of Israel meant when he said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "My soul thirsteth for God, for the living God: when shall I come and appear before God?" Is it not this quickened soul, laden with sin and crying for deliverance, that the blessed Savior addresses when he says, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke and learn of me for I am lowly of heart, and you shall find rest to your soul." If the soul is converted from a state of darkness, and enmity to God and his truth, is not its condition changed, or am I to understand brother T. to convey the idea that conversion produces no change? By following him a little lower down in his remarks one would almost be brought to this conclusion, for he says, "I, for one, contend that it remains a natural soul; that it stands in the same relation to the body as ever; is as before operated on by the senses of the body in reference to natural things, and still receives its knowledge of those, by the senses instead of receiving it by faith, which is to the new man, what the senses are to the old." If the soul is destitute of faith, it must be destitute of all the other graces of the Spirit, and is incapable of doing any thing to please God, and if it bears precisely the same relation to the body that it did before, wherein consists its conversion? I frankly confess my brother leaves me in the dark; but the further I proceed in reading his letter the more does my mind become confused, for in speaking of the warfare between the old and new man, he tells me that this soul that has been converted from darkness, and from a state of enmity to God, fights first upon one side, and then upon the other, and that the two parties are contending who shall have control of the soul. I have been searching for something in the bible, to justify this idea since I first saw it advanced by brother T. but I have not yet found one syllable of the kind, I can find enemies arrayed against the soul, and I can read of the souls

being disquieted, and oppressed and cast down, because of its enemies, and of those that make war against it, and I am sure that my dear brother has often felt that internal disquietude when he could adopt the language of the Psalmist and say, "O my God, my soul is cast down within me." These are feelings with which every one of God's children are familiar, and the unconverted are strangers to these feelings. If the soul of one saint is quickened, the souls of all are, and it is the same life that is imparted to one, that is imparted to all, and Christ is that life, hence it is Christ in the soul the hope of glory. David calls upon his soul to hope in God, and Paul says that hope is an anchor of the soul. Now if the soul can be blessed with the grace of hope, which is composed of desire and expectation, why may it not be blessed with faith, which is the evidence of things not seen, the substance of things hoped for? This is an important subject, and although I have never doubted, since I hope the Lord first taught me the truth, that there is a change effected in the soul, or some part of the sinner in regeneration, but I have often feared that I never have experienced that change, and while I feel a desire to love and serve the Lord how to perform that which is good I find not. Brother T. says that he knows of none that deny that the soul is quickened; if he was at my house I could satisfy him that it is emphatically denied. I might say many more things, but I have already been too tedious, and am trespassing too much upon your patience and the patience of your readers.

Your brother in hope of eternal life,

G. M. THOMPSON.

For the Signs of the Times.

Cochran's Grove, March 23, 1850.

BROTHER BEEBE:—I have not been able to do as much for the Signs, this year as I could wish; the brethren are situated remotely from me, and the winter has been disagreeable, so that I have not been able to get out much; I still hope to do something more. The Signs are still read with interest by the brethren here; I hear of no one threatening to discontinue them on account of the controversy; but uniformly they express themselves as having derived information and edification from it; they only regret that the brethren could not keep down the *Old man*: but even in that particular, we have received this additional testimony to the truth of the scriptures, that *the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be*. I am persuaded that those brethren lament their indwelling corruption, as much as we do the manifestation and effects of it in their communications.

Yours &c.

A. HOOD.

For the Signs of the Times.

Polk Co., Iowa, March 10, 1850.

BROTHER BEEBE:—I send you the inclosed, for the Signs of the Times, Rushton's Letters & Everlasting Task for the Arminians, as I wish all the information that I can collect on the subject of free grace, which is by and thro' our Lord Jesus Christ. Your paper is truly a most welcome messenger to me; for although I have lived here four years, I have not heard more than four sermons. I do rejoice to hear through the Signs, from the children of God, and to read their communications one with another. It does seem as though religion is scarcely ever thought of in this section of country. All appear to be absorbed in the subject of *gold*. Gold is the general theme. We have a few Old School Baptists here; but they seem to be quite cold in regard to religion. Do pray for us, that the Lord may revive his work among us in this region.

Yours in love,

B. F. JESSE.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1850.

SIGNS OF THE TIMES.

"And because iniquity shall abound, the love of many shall wax cold." Matth. xxiv. 12.

We have long entertained the opinion that the chapter from which the above text is taken, with the next succeeding it, has a primary reference to the time when the judgments of the righteous God were executed on the devoted city of Jerusalem; but still we feel constrained to believe that the solemn admonitions, and instructions given by our Lord to his disciples, were also intended to apply to times and circumstances of a much later date. The fearful signs which preceded that "great and notable day of the Lord," were all literally displayed before the army of Titus subdued the city wherein stood the temple as the centre of Jewish worship and ceremonial rites. If we regard the Jews nationally, or the city of Jerusalem as their capital, or the temple as their sanctuary, to be figurative of the gospel church, we may trace much of her subsequent history as figuratively portrayed in the accumulation of iniquity, the alienation of brethren, and the final judgments of God which followed in the type. In Revelation the city which is spiritually called Sodom and Egypt, is said to be also the place where our Lord was crucified; and the place where his two witnesses were to be slain, and where their bodies were to lie unburied three days and a half. Connecting these scriptures, we have the application as made to bear upon the papal anti-christ. Before any of the heathen nations could ever gain advantage of Israel, iniquity must in all cases abound to provoke the anger of the Lord.—This was the case when Balaam sought enchantments against Israel, under the royal patronage of Balak king of Moab. All enchantment failed, until Israel was tempted to commit iniquity. And before the Chaldeans could prevail, the cup of iniquity in Israel was filled to the brim. Before the Romans could subdue the Jews or take their city, the words of our text were literally fulfilled in them.

When a branch of the church of Jesus Christ was located in the very heart of Rome, all the opposition of earth and hell, in the combined energies of Jews and pagans could not shake her solid foundation, nor captivate the disciples of our Lord. But when, in a few centuries after the apostles were called home, the doctrines of expediency, means for the promotion of the kingdom of Christ, and for the augmentation of her numbers, and respectability of her standing, were resorted to, by the wisdom of men; the seeds of iniquity were sown broad cast into the church, took deep root in the carnal minds of those who held respectable standing in the church, and sprang forth with most luxuriant growth, so that iniquity began to abound, and the love of many waxed cold. Under the most specious professions of extraordinary piety and zeal for the Lord, plans were suggested and gravely discussed and finally adopted for increasing the Redeemer's kingdom, and securing the eternal salvation of thousands of their own natural children and others, by catechisms, and other instrumentalities for teaching religious creeds to unregenerate persons, preparing them for baptism and church membership without the quickening of the Spirit, or the manifestation of the spirit and power of God. We do not call in question the sincerity of those who engaged in these humanly devised schemes and plans for reviving the cause of God; but we mark the signal de-

monstration that God disapproved of these worldly measures. Although the number of members of the nominal church was greatly increased, yet that increase was, in the language of an elegant writer, "the corpulency of dropsey, pregnant with death." The children of means, produced by human means, mixed up in the family with as little comfort to either class as the child of Hagar, and the son of the free woman in the family of the old patriarch Abraham. A form of godliness, first without the power, and afterwards a form of godliness denying the power thereof, was substituted in the place of vital godliness; and as these nominal, graceless, Ishmaelish members gained, the children of the free woman withdrew from the mongrel connection.—Iniquity increased, and abounded, and the love of many waxed cold, until the church of Rome like her prototype Jerusalem, stood tenantless, was left desolate, and not one solitary member of Christ left within her polluted walls. Thus deserted by all the children of God, she was prepared to succeed the great red dragon that had occupied the seven mountains of Rome, and finally to mount the scarlet colored beast and boldly display in glaring characters her names and blasphemies on her brazen forehead.

Again we look for the church of God and trace her history in this American continent. Driven out from the old states of Europe a few of God's dear children sought an Asylum in the wilds of America, preferring to encounter the savage tribes of our wilderness, and the ferocious beasts of our forests, rather than the intolerant spirit of ecclesiastical tyranny of the old world.—True they were preceded, accompanied, and followed by many of the puritanic religionists who came to avoid one system of persecution but to establish another; but still in the midst of all opposition, and persecution, it pleased God to plant the standard of our Redeemer in this country, and so long as the church was oppressed, persecuted, poor, despised, and counted as the off-scouring of all things, she was comparatively pure—felt and humbly acknowledged her entire dependence on God. Under the very circumstances which human reason would conclude must crush her, she flourished: and like the crushed flower, sent forth her sweetest fragrance. The love of many waxed warm, and in those days when they were subjected to the most cruel and unprovoked persecution, thrust into prison, tied to the public whipping posts and barbarously whipped, or fastened to cart-tails and whipped through the streets of the New England towns and cities; and in some instances put to death, for their strict adherence and conformity to the doctrine, ordinances and order of the gospel—in those days they could and did exemplify how good and how pleasant it is for brethren to dwell together in unity. But when in the overruling providence of God, the wrath of men was measurably restrained, and the children of God were allowed to breathe more freely, and to stand in less dread of their common enemies, how soon did their love grow cold. Enjoying a little respite from the cruelty of their oppressors, they began to look around them upon the fair daughters of Moab. They became enamored with the gaudy show of literature, wealth, and popularity that flourished in the ranks of Moab; the bait, like that presented by the devil to Eve, was too alluring for their firmness, and the golden wedge, and the Babylonish garments looked goodly in their eyes. From that day, the Baptists began to ape the daughters of the old mother of harlots, and to covet the wedge of gold, and the Babylonish garment.

Colleges and Theological schools for heaping teachers, having itching ears, were contemplated. Iniquity began to be developed & plans were devised for raising the church to a respectable position in the eyes of the world. Some became sorely afraid that unless the church should quicken her pace, the world would run away from her. The general policy was to try and keep up with the times, and if in the world, a Franklin had learned to harness the lightning, and fence off the thunder-bolt—if a Fulton had invented a machine by which to subject the power of steam to the use of man, and other equally wonderful developments were made, the church must be equally prolific in her inventions, in order to keep pace with the world. Time and space would fail us, were we to follow up the history until the Baptists had attained that dazzling pinnacle of worldly respectability that she could boast of her Colleges, Schools, Missions, Tracts, and all manner of fashionable societies for manufacturing her own ministers and members. As this iniquity increased, the love of many waxed cold, until the time arrived when those who feared the Lord could endure no longer, came out, leaving the old house desolate. The Lord removed the candlestick, and wrote *Mene, Mene, Tekel, Upharsin*, on the lifeless mass of nominal professors remaining where once the gospel was preached and received.

But we have yet to trace the history of those refugees, who, withdrawing from the apostate majority, have since been designated, the Old School Baptists. Oppressed and down-trodden by the gay and fashionable religionists of this degenerate age, reviled, derided, slandered, and in many instances robbed of their property by those with whom they could no longer walk in fellowship, they still enjoyed the treasure of christian love and fellowship among themselves. The distance of many hundred miles could not prevent their meeting together for the social worship of God and edification and comfort of the flock. Their trials and persecutions seemed evidently to drive them into each others embraces, and when one suffered, all the others sympathized in the suffering. They could almost court persecution if it were always to be thus overruled of God to promote their love and fellowship. But alas! as soon as the storm of persecution from without abated, and the prospect opened for a respite, how soon was the enemy ready with his cruel darts to annoy them and break their peace by discords, jealousies, strifes, contentions, whisperings, and hard sayings. Iniquity, but in a new guise, found its way into the camp, and the love of many soon began to grow cold; this might be seen in their general deportment, the stationing of the saints began to be neglected; trifling excuses answered for their absence from the meetings of the church. Questions calculated to gender strife began to be agitated, the motives of each other began to be suspected. A disposition to find fault, and make a man an offender for a word—A thrusting with side and shoulders, and a turning aside the lame and the weak, appeared in many quarters. All this state of things has been attended with fearful demonstrations of the direful effect iniquity exerts upon the love of many. How has the gold become dim, and the most fine gold changed! An apostle of the Lamb might justly challenge us, "Where is the blessedness that ye once spake of?"

Not all the fiery darts of Satan, nor all the artillery of earth and hell, can inflict on Zion such distress, or so much endanger her peace and harmony, or so freeze up the fountains of christian love and fellowship, as can the aboun-

dings of iniquity within her borders. If the world hate you, said the master, it hated me before it hated you; fear not, I have overcome the world. But if ye bite and devour one another, take heed lest ye be consumed one of another. May we all take the admonitions which are so plentifully given in the word, and be kindly affectionate one towards another. It is but a little while that we are to remain in the militant encampment—our conflicts will soon be over. Let us not be ambitious for a name or an honorable distinction among our brethren. Labor to edify, comfort and admonish one another in the fear of the Lord.

Let us remember that in all cases where iniquity is suffered to abound among the Lord's people, it is an indication that the end, in some fearful application of the word, is at hand. It is sometimes realized in the removing of the candlestick, and sometimes in the termination of peace and fellowship. And although we may see iniquity abounding and the love of many waxing cold, it is our privilege to bless God, that he will not suffer the love of all his saints to wax cold; and, "He that shall endure unto the end, the same shall be saved." There is much to be endured by the saints throughout the war, and much from which it is desirable that we should be saved, and especially that we should be saved from the baleful consequences of abounding iniquity in the church of God. May the Lord graciously keep and preserve us, and heal all our backslidings, and receive us graciously and love us freely, for his name's sake.

Total Abstinence Test.

We have copied a few articles from the Religious Herald, (a New School Baptist paper) of Richmond Va., which have appeared over the signature, "Anti-Mahomet," in which the writer has taken almost precisely the same grounds, as far as he has gone, that we took a few years ago in our published Debate with Mr. Pierce, the champion of the Total Abstinence societies. It is demonstrated beyond all controversy that wine is a creature of God, and that God gave it as a blessing to mankind.

Its use is allowed by the express authority of God himself; but an intemperate indulgence in the use of it is by the same high and unquestionable authority forbidden.—Christ and his apostles used it, and allowed the use of it in the primitive church; but Mahomet forbid the use of it altogether, and commanded his disciples to abstain totally from it. So the modern doctrine of total abstinence as held and urged by modern societies, is a Mahometan, not a christian regulation. And christians are forbidden to allow themselves to be judged religiously in drinks, as well as in meats, or new moons, or sabbaths. For all kinds of intemperance in eating or drinking, or in relation to any thing else, they are by the laws of Christ subject to that judgment of the church which is founded on the laws of Christ's kingdom.

In regard to the liberty of the saints, we may observe that, although wine is a creature of God, and given as a blessing to mankind, and men are allowed by the giver and creator of it to use it; still they are also allowed to abstain from its use if they please. There is no commandment of the Lord by which the habitual, or even occasional use of wine is enjoined, except in the ordinances where those unto whom these ordinances were enjoined are required to use it. Christians therefore, and all other men are at liberty to abstain from using it for any common purpose, providing

they do not make a virtue, or religion of their abstinence, and providing also that they do not infringe upon the liberties of their fellow men, by the free enjoyment of their privilege.

There were instances in the Old Testament, where the Jews totally abstained from wine, & we may infer from the remarks of our Lord concerning John the Baptist, that he and all other Baptists are at liberty to dispense totally with wine, except where it is required in the ordinance of the Lord's supper. And this right has never, that we are aware of, been denied to them. But when men, not satisfied with the full enjoyment of their own rights, attempt to proscribe their brethren, and institute such tests as the scriptures do not authorize, and when in the dissemination of their proscriptive doctrines, the total abstinence denounces the temperate use of wine, as sinful, and unbecoming the christian profession, and thereby implicate Christ and his apostles, and all those patriarchs and holy men of former days who used it, as sinners, and immoral, and attempt to force the consciences of men, we are bound to resist them, and labor to prove that the bible is the infallible guide and directory for all the saints of God, in this and in all other matters.

Miscellany.

From the Religious Herald.

Total Abstinence---the Bible or the Koran.

NUMBER 3.

Those of our churches who have adopted the test will find that they are not sustained by any respectable precedent, in the history of the Church, and this, I think, is a consideration which is entitled to some weight with them.

The primitive Christians had no such rule. Coleman says in reference to them: "There were no austerities then in vogue. Looking upon all the creatures of God as good for food, they deemed themselves at perfect liberty to make use of them as suited their convenience and their taste, at such times, and in such measure as temper, constitution, or age required, &c."

"Wine was freely admitted to the tables of the primitive Christians---their notions of propriety, however, forbidding the use of it to women and young people."---Christian Antiquities, p. 373.

Fleury, whose notions as a Roman Catholic, leads him to exaggerate the ascetic tendencies of the early Christians, yet says: "It was principally to women and young persons that they recommended abstinence from wine." Mœurs des Chr. § x. All this is in accordance with what Tertullian affirms in his Apology, 42; "We reject the enjoyment of none of God's gifts, we seek only to preserve the requisite moderation, and to avoid abuses."

It is well known that the judicious advice of the council at Jerusalem, and of Paul, in his epistles, was disregarded by many judaizing Christians, who finally withdrew from the regular churches; and many others, perverted by oriental philosophy, did the same. They adopted various ascetic practices, and made the observance of them a condition of admission to their fellowship. Such were the Ebionites and the different classes of Chos-tics. Marcion, in the second century, "condemned marriages, wine, flesh, and whatever is grateful and pleasing to the body."---Moshem, p. 173.

The Tatians carried their impious fanaticism to the extreme of mutilating an ordinance of Christ; for they "held wine in such abhorrence as to use mere water in the Lord's Supper," and were denominated "water drinkers."---Moshem, p. 174.

These heretics looked upon the indulgences which they prohibited as sinful, and made abstinence from wine, flesh, marriage, &c., a test of fellowship. There was, however, a more sober class who maintained that "Christ

had prescribed a two-fold rule of holiness and virtue; the one for men of business, the other for persons of leisure, and such as sought to attain higher glory in the future world. . . . They supposed many things were forbidden to them, which were allowed to other Christians; such as wine, flesh, matrimony and worldly business."---Moshem, p. 187.

These ascetic practices had their origin in erroneous views of truth, in a desire to merit superior glory by "a voluntary humility," and in an attempt to emulate the heathen ascetics, who reproached Christians for their indulgences. As Christ is now invidiously contrasted with Mahomet, so the early disciples were taunted by allusions to the ascetic devotees of superstition.

It is worthy of observation, as a proof that superstition is the same in every age, in its blighting influence upon the heart and conscience, that these ascetics held the most lax notions of morality, and while they shuddered at the bare thought of a glass of wine, did not hesitate to transgress the plain rule of veracity.

This unscriptural asceticism was the parent of monasticism, celibacy of priests, and those various other abuses which distinguish and define the Man of Sin; as the source of hypocrisy and corruption among the people, and was, in every respect, detrimental to pure religion. By its "endless law, christian freedom was crushed, and so the root of all true christian morals destroyed."---Gieseler, page 307.

It is evident that so long as we maintain the principle of total abstinence, as a rule of charitable walking, we have the sanction of the apostles and primitive Christians, but where we go further, and "command to abstain," we can plead no higher authority than that of heretics and apostates. This consideration furnishes an appropriate reply to those who argue that by refusing to adopt the test, we place our churches below the standard of even worldly men. We have nothing to do with their standard. Some of the early Christians erred in adopting it, and we are satisfied to take our place with the great body of the people of God in all ages. It is vain, even if it were right, for Christians to hope to please the world. We must not dance because they pipe; nor lament, because they mourn unto us. Men thought it strange that the first Christians did not "run with them to the same excess of riot, speaking evil of them;" now, they think it equally strange that we do not run with them to the same excess of temperance.---1 Pet. iv. 4. But it must be remembered that Christianity is designed to be a barrier against excess of all kinds, and to rebuke that drunkenness of spirit which is often more pernicious to society than the debauches of the inebriate. We cannot mould the polity of the church to suit the generous wishes of the enthusiast, nor repeal the laws of Christ to silence the profane cavils of the drunkard. Christianity is guiltless of the wrong which they charge against her. If her mild and generous precepts were obeyed, drunkenness would cease to exist. But the inebriate transgresses her laws, abuses the liberty which she confers, and then has the ingratitude and madness to charge her with his crimes.

It has been shown that the test rule has no scriptural support, and that it is sanctioned neither by a wise policy, nor a respectable precedent. If these are not sufficient reasons for abandoning it, it is difficult to say what are.

ANTI-MAHOMET.

NUMBER 4.

Asceticism is the predominant element in the superstitions of the east. I have referred to the injunctions of Mahomet: The following extract from the sacred books of the Buddhists shows their views.

"What does this state [Upasaka] require? It requires the keeping of oneself, during life, from every inclination to murder, to theft, to pleasure, to falsehood, & to the use of intoxicating liquors." The false prophet says: "In wine and lots, there is great sin, and also some use unto men; but their sinfulness is greater than their use." His followers are enthusiastic in their praise of these and similar portions of the Koran, and claim for their founder and their sect the honor which is due to extraordinary purity.

A plain man, in turning from these expressions to the bible, will, I think, be struck with the con-

trast. He there finds Paul declaring "every creature of God is good." 1 Tim. iv. 4, and representing the use of meats and drinks as a "good." Rom. xiv. 16. He finds the Savior making that in which Mahomet says "there is great sin," partaking of it at his last supper with his disciples, and enjoining the stated use of it, in an ordinance which was to be observed to the end of the world, in remembrance of Him. Others may "think it strange," but I freely confess that with the New Testament before me, I look reverently upon bread and wine. Of all the creatures of God, they alone have been selected as the emblems of his body and blood. The heavens declare his glory; but these simple elements fulfill a loftier purpose, and proclaim his love for guilty man. The idea that "in wine there is great sin" seems not to have occurred to the apostolic Christians. This was a discovery of later times. They discriminated between the use and the abuse of wine: and the abuse had not then become so fearfully prevalent and ruinous as to render total abstinence expedient.

Reference has been made in a previous article to the position of Dr. Nott, that "in the Old Testament, the same Hebrew words are employed to denote wine, both when its use is followed by intoxication, and when it is not." Our translators have adhered to the spirit of the original, in this respect, and have rendered these words by the comprehensive term, *wine*. The term itself does not discriminate between intoxicating and unintoxicating liquors; and yet our opponents allege, that the use of the one is lawful, and that the other is sinful. They may safely be challenged to adduce any such equivocation even in the imperfect enactments of human legislations. What should we think of a statute that described a lawful act of a citizen in the same words which defined high-treason? Or issued bank notes precisely the same form, and described in the same terms, and yet made it penal to circulate a large portion of them? What would be thought of a naturalist who should describe a fish and a serpent in the same words, or a merchant who should place the same label on prohibited and unprohibited wares? The obvious inference from Dr. Nott's position is that the intoxicating or unintoxicating quality of wine did not according to the writers of the Sacred Scriptures, affect the morality of its use. If they had meant to say that one class of these drinks was lawful and the other unlawful, they would have said so, they would have discriminated between them, and not comprehended them both under the same general term. The conclusion of our opponents, depends upon a string of assumptions. They assume that intoxicating wine is unlawful, that Christ and his apostles could not sanction the use of it, and therefore, the wine allowed by the Bible is not intoxicating. These are all assumptions. They have never been proved. The abolitionist argues in the same way. Slavery is unlawful---Christ could not have sanctioned it---therefore, the servants of the New Testament were not slaves.

Upon the supposition that the wine of the New Testament was unintoxicating, the prohibition of drunkenness was superfluous. Why should Paul say, "Be not drunk with wine," when the very use of wine which could intoxicate, was prohibited? If I wished to forbid my son the use of gunpowder, it would be a queer way of doing it to say to him, Don't blow out your brains with gunpowder.

There is one fact, in regard to the kind of wine used by the primitive Christians which is so plain that ingenuity itself cannot pervert it. If they had felt any scruple in respect to the use of intoxicating wine, they would have evinced it in the celebration of the Lord's Supper. Yet they used such wine. Paul tells us that a man may drink damnation to himself even at the table of the Lord, but this, not because he used intoxicating wine, but got drunk upon it.---1 Cor. xi. 20---29.

I have published these views because I believe them to be scriptural. If any of the test-brethren think that they are likely to injure the cause of temperance, I can only return the compliment by assuring them that, in the judgment of many of its warmest friends, their test is likely to injure it much more; and, what is worse, to spread strife and division among brethren who have hitherto been united. That toppers may find some comfort in these papers, is very possible; for there is no telling to what absurdities men may run. Christ was called a wine bibber; and perhaps the drunkard felicitates himself that he is called by no worse a name. Wine, the creature of God, has been abused, and these articles, these creatures of mine---may share the same fate. Some in the days of the apostles, used their "liberty

for a cloak of maliciousness," and even turned "the grace of God into lasciviousness." I seek neither to please the drunkard nor the ascetic, the assailant of Christian liberty. I desire to leave the subject of temperance where the Scriptures have placed it; and while I would earnestly entreat every brother in Christ to abstain from every thing that intoxicates, I will stand by him to the last, in resisting any other brother who commands him to do so. I would say to them both: "For meat [for drink] destroy not the work of God." Christian fellowship is a precious divine work. Let no difference of opinion on such a point disturb your peace. "Receive ye one another, as Christ also received us, to the glory of God."

ANTI-MAHOMET.

Dr. Webster's Trial.

This trial, which has excited an interest, on account of the social position of the accused, almost without parallel in the annals of crime in this country, closed on Saturday with a verdict of GUILTY. The *Journal of Commerce*, remarking on the result, says:---

The evidence was not---probably because it could not be---repelled. Evidence was indeed introduced, to show that Dr. Parkman was seen after the supposed time of his death; but that evidence did not detract, in the least, from the binding force of a single fact proved by the prosecution. It did not throw a doubt upon the identity of the remains. It did not remove them from Dr. Webster's possession, from "under his lock and key." It did not account for his prolonged absence from home; for his presence, in his laboratory; for the discovery of important papers at his house. In a word, it did not exonerate him from the charge; and justice, through a jury of his fellow citizens, has declared him "guilty" of the crime.

It is not our province to comment upon the evidence, nor to pronounce upon the verdict. The former has been thoroughly sifted and fairly weighed. The latter is final and decisive. Our law takes no undue advantage of its violators. It allows them every chance for self-vindication. It withholds its judgment while a reasonable doubt of guilt remains; but when that doubt is dissolved, its course is clear and inflexible. No situation in life, neither poverty nor riches, station nor influence, can sway its decisions, nor revoke its decrees. Therefore it is, that from the cell of the murderer, and from the tribunal that confines him there, a voice of warning rises to deter crime. It speaks in iron-tongued earnestness to the harbinger of unholy passions; assuring him that for crime there can be no adequate concealment; that for merited punishment there can be no means of escape. It speaks with equal force to the innocent victim of wrong, and to that victim's sympathizing friend. To them it tells of justice, always equal and supreme; of right always ultimately triumphant. To the world it speaks, reiterating the omnipotence of truth, and thus re-establishing that social confidence which successful villainy would inevitably destroy.

A DISTRESSING ACCIDENT, as we learn, occurred at Pt. Pleasant, Virginia, on Saturday last. Two gentlemen, one a son, the other a son-in-law of Gen. Beale; (the representative in Congress from the 14th district, we believe,) and a young lady, had been taking an excursion in a skiff and were returning, and when near Pt. Pleasant the skiff was capsized by the swells of a steamboat. Gen. Beale's son was drowned, and also a faithful negro, who plunged into the river to rescue the drowning persons. The other gentleman and the young lady were saved. A sister of Mr. Beale's, who was on the shore, was only restrained from plunging in, by being forcibly held by some bystanders.---WHEELING GAZ.

AN ASSORTED CARGO.---The Brig Smithfield, of Providence, cleared at the Custom House for Africa, Dec. 14, 1849, with a number of Missionaries under the auspices of the Episcopal denomination. In addition to the Missionaries the vessel also contained 14, 989 gallons of Domestic Spirits, 18,000 pounds of Gunpowder, and 400 muskets.---We think the Missionaries are bound to succeed!

HYDROPHOBIA IN NEW-JERSEY.---The hydrophobia has made its appearance in Morris county. The *Jerseyman* says that about two weeks since, a dog belonging to Mr. Tho. Peterson, at Drakesville, exhibited strong symptoms of hydrophobia, & after biting several persons, was killed. Several dogs were similarly affected, some of which were killed after it was fully ascertained they were raving mad, and others fled to parts unknown.

POETRY.

For the Signs of the Times.

The Grave.

O, who would relinquish this sunny bright sphere,
The prospects he cherish'd—the beauties held dear,
And lay him down lonely, so silent and drear,

In the grave.

No morning sun rises with comforting ray,
To scatter his darkness or usher his day,
No sunbeams shall frighten his slumbers away—

In the grave.

Though the tears of his kindred should moisten the
fern,

That flourishes carelessly wild round his urn,
To love or to pity, his heart cannot turn,

In the grave.

Though the robin sings shrilly and sweet the long
day,

Though the turf just above him, be green and be
gay,

Not a smile on his visage forever shall play—

In the grave.

Though friends still survive him, and comforts and
glee,

Those friends, and those comforts, he never shall
see;

For his eyes have been closed and forever shall be,

In the grave.

Forever—O No! for a morn shall arise,
That shall penetrate ocean, and earth, and surprise
His dust, as it heedlessly mouldering lies,

In the grave.

Once more shall a sound break in on his ear,
That sound shall be piercingly, awfully clear;
It shall rend earth and skies, and he cannot but hear

In the grave.

Once more shall his body and spirit unite,
Each long benumbed sense be immortally bright,
He shall spring from his rest, and abandon his night,

In the grave.

The visible Creation.

BY JAMES MONTGOMERY.

The God of Nature and of Grace
In all his works appears;
His goodness through the earth we trace,
His grandeur in the spheres.

Behold this fair and fertile globe,
By Him in wisdom plan'd;
'Twas He who girded, like a robe,
The ocean round the land.

Lift to the firmament your eye,
Thither his path pursue;
His glory, boundless as the sky,
O'erwhelms the wondering view.

He bows the heavens—the mountains stand
A highway for their God;
He walks amidst the desert land,
—'Tis Eden where He trod.

The forests in His strength rejoice;
Hark! on the evening breeze,
As once of old, the Lord's strong voice
Is heard among the trees.

Here on the hills He feeds his herds,
His flocks on yonder plains;
His praise is warbled by the birds:
—Oh! could we catch their strains!

—Mount with the lark, and bear our song
Up to the gates of light,
Or with the nightingale prolong
Our numbers through the night!

In every stream his bounty flows,
Diffusing joy and wealth;
In every breeze his spirit blows,
—The breath of life and health.

His blessings fall in plenteous showers
Upon the lap of earth,
That teems with foliage, fruit, and flowers,
And rings with infant mirth.

If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Will Paradise be found!

PROSPECT OF HEAVEN.

LUKE XII. 32.

Yes, I shall soon be landed
On yonder shores of bliss;
There, with my powers expanded,
Shall dwell where Jesus is.

Yes, I shall soon be seated
With Jesus on his throne;
My foes be all defeated,
And sacred peace made known.

With Father, Son, and Spirit,
I shall for ever reign,
Sweet joy and peace inherit,
And every good obtain.

I soon shall reach the harbour,
To which I speed my way;
Shall cease from all my labour,
And there for ever stay.

Sweet Spirit guide me over
This life's tempestuous sea;
Keep me, O holy Lover,
For I confide in thee.

O that in Jordan's swelling
I may be help'd to sing,
And pass the river, telling
The triumphs of my King.

THE LILY.

BY FRANCIS E. REEVE, ESQ.

Not worlds on worlds in phalanx deep,
Need we to prove a God is here;
The lily fresh from winter's sleep,
Shows forth his works in lines as clear.

For who but he that built the skies,
And gives us light a living flood;
Mysterious in all he tries,
Could rear the lily's purple bud?

Mould its brown cup, its slender stem,
Its fringed border neatly spin?
And carve the gold embossed gem,
That set in ivory gleams within?

And fling it unrestrain'd and free,
By brook and rill, and marshy sod;
That man, where'er he turns may see,
In every thing—the hand of God.

SOUTHOLD L. I., Jan. 1847.

MARRIED.

In Minisink, on Thursday, the 14th day of March,
by Eld. Benjamin Pitcher, Mr. JEPHIA CRANS of
Mape's Corner, to Miss CATHARINE, daughter of
Deacon Benjamin Corey of the former place.

OBITUARY.

Lebanon, Ohio, March 22, 1850.

BROTHER BEEBE.—Please to publish the follow-
ing obituary.

Departed this life on the 5th day of December,
1849, JOHN COX, aged 72 years, 1 month, and 10
days. Brother Cox was born in the state of New
Jersey. He went to Mason Co., Ky., at the age of
12 years. He moved from the state of Kentucky,
to the state of Ohio, in the year 1803. He was
baptized about the year 1827, and became a mem-
ber of the Regular Baptist church at Tapscott's
Meeting House, Warren county, Ohio. He contin-
ued a worthy member of that church up to the time
of his death. He was an affectionate husband, a
kind father, an exemplary christian, and esteemed
by all who knew him, as an inoffensive and peace-
able neighbor, and citizen. He has left a wife, and
a number of children, with a numerous train of re-
latives and friends, together with the church of
which he was a member, to mourn their loss of one,
who will long be remembered by them, for his ma-
ny excellent traits of character. But they sorrow
not as those who have no hope. They believe that
he sleeps in Jesus, and that Christ will raise him up
at the last day.

"Earthly cavern, to thy keeping
We commit our brother's dust;
Keep it safely, softly sleeping,
Till our Lord demand thy trust.
Sweetly sleep, dear saint in Jesus,
Thou with us shalt wake from death.
Hold he cannot, tho' he seize us;
We his power defy, by faith."

SAMUEL WILLIAMS.

ASSOCIATIONS.

THE BALTIMORE OLD SCHOOL BAPTIST ASSOCIATION
will meet with the Church at Black Rock, Balti-
more Co., Md., on Thursday the 16th day of May
next, at 10 o'clock, A. M.

THE DELAWARE ASSOCIATION will meet with the
Church at Bryn Zion, Kent. County, Delaware, to
commence on Saturday the 25th day of May next,
at 11 o'clock, A. M.

THE DELAWARE RIVER ASSOCIATION will hold her
next annual meeting with the Old School Baptist
Church at Southampton, Buck County, Pa., com-
mencing on Friday the 31st day of June next, at 2
o'clock, P. M.

THE WARWICK OLD SCHOOL BAPTIST ASSOCIATION
will meet with the Church at New Vernon, Orange
Co., N. Y., on Wednesday the 5th day of June
next, at 10 o'clock, A. M.

THE CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION
will meet with the Church of Columbia and Wells,
(in Bradford County, Pa., if we mistake not,) to
commence on Saturday, the 22d day of June next,
at 10 o'clock, A. M.

Brethren, sisters, and friends of the cause of
God generally, and especially our ministering breth-
ren, of the Old School Baptist order, are fervently,
affectionately, and heartily invited to attend.

The Allegany Old School Baptist Association
will be held with us, if the Lord will, on the first
Saturday and Sunday of July next at 10 o'clock A.
M., in Dansville, Steuben county, N. Y.

Old School Baptist brethren and sisters from a
distance and all Old School ministers are cordially
invited to attend, and call at the house of Aaron
Bowen, Thomas Brayton, Nathaniel Brayton, Silas
Cotton, or Henry Cotton, all of whom reside within
two miles of the place of meeting. As we do not
often hear the whole truth preached, (not much of-
tener than once a year,) we would especially invite
as many Old School preachers of the word and doc-
trine as conveniently can, to attend.

By order of the brethren,

AARON BOWEN.

Dansville, Feb. 21, 1850.

OLD SCHOOL MEETINGS.

An Old School Baptist Meeting will be held at
Sloansville, Schoharie County, N. Y., on Wednesday
and Thursday, the 5th and 6th days of June next,
to commence on each day at 10 o'clock, A. M. A
very cordial and general invitation is given to all
ministers, brethren and sisters of the Old School
Baptist order, to attend.

JOHN W. LIVINGSTON.

An Old School Meeting will be held at the house
of Eld. D. Wilcox, in Milton, Rock Co., Wis. to com-
mence on Friday before the second Sunday in June
next, at 10 o'clock, A. M., and continue until the
Sunday evening following. Brethren of the Old
School Baptist faith and order generally are affec-
tionately invited to attend.

By order of the church,

DAVID P. DOUGLASS, Clerk.

NOTICE.

RUSHTON'S LETTERS in refutation of Andrew Full-
er's doctrine on the Atonement, and GADSBY'S EV-
ERLASTING TASK FOR THE ARMINIANS, are now ready
for those who may favor us with their orders. A copy
of each should be in the hands of every Old School
Baptist. The amount for single copies can be trans-
mitted by mail, to those who do not wish to order
enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the or-
ders for the above, with directions to what post of-
fice, county, and State they are to be addressed.

Orders for changing directions, and for new sub-
scribers to the Signs also, should state distinctly
the post office address of the papers ordered.

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NEW YORK.—John Smith, \$2; Eld. Reed Bur-
ritt, 1; Capt. H. Wilkins, 1; Jacob Snook, 1; Of-
in Shepherd, 1; Mrs. M. Wheat, 1; Joshua New-
bery, 1; Eld. Tho. Hill, 2, \$10 00

OHIO.—J. H. Thomas, P. M. 4; Mrs. Ann
Urmon, 3; John Clayson, 1; Eld. S. Wil-
liams, 3, 11 00

KENTUCKY.—J. W. Yates P. M. 1; M. Las-
sing, 5; Eld. Geo. Marshall, 5; S. Eckler, 1;
Wm. D. Stephens, 1; Eld. Tho. P. Dudley,
1; J. L. Champlin, P. M. 5, 19 00

GEORGIA.—A. Preston, 3; D. W. Patman, 1, 4 00

ILLINOIS.—Ahira Sanford, 5; Eld. D. Ton-
nehill, 5; Eld. A. Hood, 5, 15 00

PENN.—Eld. J. Furr, 1; Jas. M. Linn, 4, 5 00

VA.—Eld. P. Meredith, Del. 6; James
Lownds, Md. 10; William Older, Mich. 1;
Eld. Eli Penney, Mo. 2; B. F. Jesse, Iowa, 1;
Eld. R. Riggs, Ia., 1, 33 00

For Rushtons Letters, Everlasting Task, &c.
W. C. Hadley, N. H., 62; Joseph Grimes,
Va., (for himself and George White,) 11; A.
Sanford, Ill. 12; Eld. J. Furr, Pa., 1; E.
Smith, O., 47; J. Newbery, N. Y., 30; J.
Clawson, O., 25; D. W. Patman, Ga., 2, 15 96

Total,

\$112 96

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to this paper, and they are hereby requested to aid
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., MAY 1, 1850.

NO. 9.

POETRY.

THE HARP OF SORROW.

I GAVE my Harp to Sorrow's hand,
And she has ruled the chords so long,
They will not speak at my command,—
They warble only to her song.

Of dear, departed hours,
Too fondly loved to last,
The dew, the breath, the bloom of flowers,
Snapt in their freshness by the blast:

Of long, long years of future care,
Till lingering Nature yields her breath,
And endless ages of despair,
Beyond the judgment-day of death:—

The weeping Minstrel sings;
And while her numbers flow,
My spirit trembles with the strings,
Responsive to the notes of woe.

Would gladness move a sprightlier strain,
And wake this wild Harp's clearest tones,
The chords impatient to complain,
Are dumb, or only utter moans.

And ye, to soothe the mind
With luxury of grief,
The soul to suffering all resign'd
In sorrow's music feels relief.

Thus o'er the light Æolian lyre
The winds of dark November stray,
Touch the quick nerve of every wire,
And on its magic pulses play:—

Till all the air around,
Mysterious murmurs fill,
A strange bewildering dream of sound,
Most heavenly sweet,—yet mournful still.

O! snatch the Harp from Sorrow's hand,
Hope! who hast been a stranger long;
O! strike it with sublime command,
And be the Poet's life thy song.

Of vanish'd troubles sing,
Of fears for ever fled,
Of flowers that hear the voice of Spring,
And burst and blossom from the dead:—

Of home, contentment, health, repose,
Serene delights, while years increase;
And weary life's triumphant close
In some calm sunset hour of peace:—

Of bliss that reigns above,
Celestial May of Youth,
Unchanging as JEHOVAH'S love,
And everlasting as his truth:—

Sing, heavenly hope!—and dart thine hand
O'er my frail Harp, untuned so long;
That Harp shall breathe, at thy command,
Immortal sweetness through thy song.

Ah! then, this gloom control,
And at thy voice shall start
A new creation in my soul,
A native Eden in my heart.

MONTGOMERY.

From the New York Recorder.

"Ye are the Light of the World."

There is a holy beaming light,
The Christian round him pours,
Like star gems on the brow of night,
To bless this world of ours.

There is a soft, a radiant glow—
A sympathy—a love,
Which real Christians can bestow
On all where'er they move.

They shed a sweet and gentle grace,—
An influence sublime,—
Reflected from the Saviour's face,
As Zion's hill they climb.

They walk in light, as children of
Diviner light above,
While every act is tinctured with
A Savior's dying love.

Their words are words of peace and love,
Breathing good-will to man,
Like angel songs which anciently
O'er Bethlehem's region rang.

They are the light of this dark world—
Salt of this lower sphere:
And when they join the spirit band,
Leave a sweet fragrance here.

JUSTICE.

Hartford, Ct., March, 1850.

COMMUNICATED.

For the Signs of the Times.

Ogle Co., Ill., Jan. 2, 1850.

BROTHER BEEBE:—As I have written a little to you on business, and have a little room left I would like to expose my ignorance a little, if I could do so without hurting the feelings of any by stirring up controversy. By the way, I want to just say, that I am in favor of controversy, if it can be conducted in the spirit of christian meekness; I think I have learned as much of what little I do know, (if I know anything,) from controversy, as I have in any other way; and the most I have learned from that, is my own ignorance. But notwithstanding I am in favor of controversy, when it is conducted in a right spirit, yet, I have many times had my feelings hurt, when I have seen brethren indulge in a spirit of invective against each other, because they could not see alike in the deep and incomprehensible things of God. I have learned one thing by experience; and that is, it is very easy to be mistaken. And it is very often the case, that when two are holding an argument on a subject, or point of doctrine, that they will each of them be very positive that their own view of the subject is the only right one; and a third person standing by and hearing them reason, will be just as positive in his mind, that they are both wrong. In such a case, who shall decide the question, which is right, in the absence of direct testimony to the point? Would it not be better, in such a case, not to be too positive? Paul has declared, that "Without controversy, great is the mystery of godliness: God was manifest in the flesh," &c.—1 Tim. iii. 16. If it is a mystery, and a "great mystery," how can finite worms of the dust, expect to comprehend it, so as to explain it all? I conclude, that when it is explained so that we can comprehend it all, it will be no longer a mystery. And if I mistake not, the deeper the children of God are enabled to study into it, the greater they find the mystery to be. The doctrine of God's eternal love for his people, is indeed a mystery. It is a mystery, why he should love such hell-deserving wretches as we are, and should provide a way to rescue them from the fearful consequences of their rebellion against his throne. It is a mystery how there can be a union existing between such vile, polluted worms of the dust, and the spotless Lamb of God. And, if I understand the matter correctly, it is a much greater mystery, that that union should be an eternal one. If I understand the meaning of the word eternal, correctly; it means without beginning or end.—If that is so, can there exist an eternal union between two created beings? Can there exist a union, between two persons, antecedently to their existence? I should think not.—If I am correct in that, then how can there be an eternal union, between Christ & his people if he was created as their Head, and they were created in him? Does not this being created, destroy the idea of their eternity?—

Or did they exist before they were created? If Christ is a created being, I cannot understand how he can be an eternal being. His being created in eternity, before the creation of the world, does not help the matter, in my mind. If he was created, I think there must have been a period when it was done, and that must have been the commencement of his existence, and in my view, would destroy his eternity. How can we honor him even as we honor the Father, unless we ascribe to him the same eternity, and the same self-existence? John v. 23. If he was created, did he not create himself? We read, that "By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by him, and for him." And he is before all things, and by him all things consist; and he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." Col. i. 16—19. The being of whom this is spoken, I understand to be the same being, "Who is the image of the invisible God, the first born of every creature." 15th verse. Notice, it does not say, the first created, but "the first born of every creature." When we hear that a person is born, what idea does it convey to our mind? Do we understand that he was created at the time he was born, or do we not rather understand that he was in existence before, and was brought forth, or made manifest at the time he was born? If Christ was the "first born," did he not exist before he was born? Where did he exist? Was it not in the womb of eternity? Was he not born, or brought forth, or made manifest, from eternity? Did not all the children of Adam commence their existence in Adam, and have they not existed from the time that Adam was created, in the loins of their progenitors? And when they are born into the world, or made manifest, do they not partake of the nature of Adam? Are they not partakers of the same flesh and blood that he was composed of? Do they not manifest the same earthy nature that was in him? Does not their union to Adam, consist in their being created in him, and partaking of his flesh and blood, and his earthy, carnal nature? If Christ was the "begotten Son of God," did he not as the Son of God, partake of the nature and attributes of his Father? Did he not partake of the same eternity, and the same self-existence, that was in the Father? How else could he be a perfect Son? How else could all the fullness of the Godhead dwell in him? Col. ii. 9. By being conceived in the womb of the virgin, did he not partake of the flesh and blood of Adam, without partaking of his sinful nature and thereby become united to his brethren in the flesh? Was he not properly and perfectly man, as well as properly and perfectly God? When the children of Adam are "born again" or "born of God," do they not

partake, in some small degree, of the nature of God? I do not mean that they become little independent, self-existent Gods; but if "God is love," I conclude that love is a part of his nature, and do they not partake of that nature? "Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1st John iv. 7, 8; xii. 13. Is not the Spirit of God that is given us, an eternal Spirit? Is not his love which is perfected in us, an eternal love? Again, do we not partake of the nature of God, in partaking of his holiness? "Furthermore, we have had fathers of our flesh, which corrected us; and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Heb. xiii. 9, 10. Is not God the "Father of spirits?" Again, is not eternal life an essential property of Deity? And do not the children of God partake of that? "Whoso eateth my flesh and drinketh my blood, hath eternal life."—"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life." "And this is the record, that God hath given us eternal life, and this life is in his Son." John vi. 54; x. 27, 28; & 1 John v. 11. Is not Christ, as the "only begotten Son of God," heir to the glory and nature, and attributes of his Father? Is not the Divine nature, a part of the inheritance of Christ, as the heir of God? And does he not partake of his inheritance? And if the children of God, are joint heirs with Christ, do they not with him partake of the same inheritance? Do they not also partake of the Divine nature? How else can they be joint heirs with Christ? "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; 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. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. vii. 14—18. How can we be real sons or children, "heirs of God, and joint heirs with Christ," unless we in some measure partake of the divine nature, and attributes of God? Without this, I cannot understand that we are anything more than adopted children.—Without this, I cannot understand how there can be an eternal vital union existing between Christ and his people. When we hear of a natural, perfect child being born, the idea

seems irresistible that it in some measure partakes of the nature and attributes of its real Father. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John v. 18. If the Holy Ghost has been pleased to use the terms, "begotten," and "born of God," as expressive of the relationship existing between God & his children, shall it be thought presumptuous, if we conclude that the children of God partake in some small measure of the nature and attributes of their heavenly Father? Or shall we conclude that they are only adopted children after all? I confess that I cannot understand how the children of God can be any other than adopted children, unless they have some other relationship than that of being created. It makes no difference, in my view of the subject, whether they were created in time, or before time began. But that they have other relationship is evident to my mind from the following scriptures, "Of his own will begat he us with the word of truth." Jas. i. 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i. 23. Is not Jesus the "word of truth," and the "word of God?" And as such is he not eternal in his nature? And if the children of God are begotten with Jesus, and born by him, do they not partake of his eternity? I confess, I cannot understand the Apostle as meaning to represent Christ as a created being in 1 Cor. xv. 45. He says, "And so it is written, the first man Adam, was made a living soul, the last Adam was made a quickening spirit." I do not understand the term *made*, to be exactly synonymous with the term, *created*. I understand the term *created*, to mean, brought into existence out of nothing. And *made*, I understand to mean, formed out of something which was in existence before. Thus, we read, "In the beginning God created the heavens and the earth." Gen. i. 1. I understand he brought them into existence out of nothing. Again, we read, "And God said, let us make man," &c. "So God created man," &c. "And the Lord God formed man of the dust of the ground." Gen. i. 26, 27; and ii. 7. I understand that God created man, because he made or formed him out of created materials, i. e. the "dust of the ground." The apostle, in contrasting the two Adams, does not use the term *created*, but *made*, i. e. *formed*. The first man Adam, was made, or formed out of created materials; the last Adam was made or formed of uncreated materials: for "The first man is of the earth, earthy; the second man is the Lord from heaven," 1 Cor. xv. 47. "And the Word was made flesh." John i. 14.

Now, brother Beebe, I think I have exposed my ignorance far enough for the present. If you should have patience to read all this scribble, you will probably think it worth nothing; and will of course do what you please with it. On looking it over I am constrained to say with one of old, "Who is he that hideth counsel without knowledge?—wherefore have I uttered that I understood not; things too wonderful for me, which I knew not." May the God of all grace deliver us from every error, and guide us into truth, for Jesus' sake.

I remain yours, in hope of eternal life,
CLEMENT WEST.

For the Signs of the Times.

Shelby County, Ia., March 11, 1850.

BROTHER BEEBE:—Having a small remittance to make I feel somewhat inclined, not-

withstanding my inadequacy, to offer a few remarks on first John, iv. 19. "We love him, because he first loved us." In the above words the Apostle hath given both cause and effect. God first loved us, is the cause; we love him, is the effect. This arrangement of the Holy Ghost very materially differs from the arminian notion that we must first love God and comply with conditions as the hinge upon which God's love turns, which notion would make the promises of God, yea and nay. If we obey, yea, which does involve the erroneous idea (awful to think!) that God is as mutable in his love, his promises, and the dispensations of his grace, as poor changeable imperfect man: but Paul did not preach the Son of God, Jesus Christ, 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. But some how or other the arminians have in their theory every thing *wrongly hitched*, as the saying goes—they will put the cart before the horse, or in other words, they put the effect for the cause and the cause for the effect.

But lest some of the brethren through tenderness should be alarmed, and fear that I might get to lampooning the poor arminians, I will return to the subject. However I will notice one thing while I think of it, viz:—God hath said "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." There is cause and effect again. I also recollect that God called the arminian preachers of ancient times, watchmen that are blind; they are all ignorant, they are all dumb dogs; they cannot bark; sleeping; lying down; loving to slumber; yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand. They all look to their own way, every one for his gain from his quarter; Isa. lvi. 10, 11; again, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life and this life is in his Son." 1 John v. 10, 11. Now where is the conditionalist that believes the record that God hath given of his Son? Does he believe that God hath given to his people, who are the objects of his immutable love, eternal life, and that this life is in God's dear Son? No; his doctrine is that God offers eternal life to all mankind upon conditions; and a school boy ought to know that which is on conditions cannot be a gift. But I must not forget my promise to return to the subject. "We love him because he first loved us." O the love of God! He first loved us! Wonderful indeed, that the eternal God who is infinite in holiness, glorified in his own eternal perfections, should love us poor rebels! Mysterious indeed! it is a fountain that cannot be fathomed! it is unsearchable! It is the source from whence every good gift and every perfect gift originates, and comes to us poor creatures. All we can think or say on the subject is only a drop from the fountain. He first loved us—the love of God to his people is as eternal as himself. It is an attribute of Jehovah, God is love. 1 John iv. 16. Hence the love of God to his chosen people is as perfectly sovereign as his eternal throne. It cannot be controlled, abated, or frustrated by men nor angels. It is immutable, God rests in his love. But where shall we find the objects of God's sovereign love? Shall we go to the natural Adam? No. In that relationship all are children of wrath. The children of the flesh are not the children of God, but the children of the promise are counted for the seed. "In Isaac shall thy seed

be called." We must go to the spiritual Isaac to find the object of God's love. If ye be Christ's then are ye Abraham's seed and heirs according to the promise. Christ and his people are not two, but one; for we are members of his body, of his flesh, and of his bones—many members but one body—Christ the Head, the church his body, and he is the Life of all the members. Here we find the object of God's love. We have said the love of God is the source of all spiritual blessings; hence of the election of grace, chosen in Christ before the foundation of the world. In him we have and forever had, if we are the children of God, a spiritual standing. In him God loved us with an everlasting love. In him we are blessed with all spiritual blessings. In him we are chosen that we should be holy and without blame before him in love. In him we are predestinated unto the adoption of children; in whom we have redemption through his blood, according to the riches of his grace. In him we have wisdom, righteousness, sanctification, and redemption. O what streams of mercy flow from the fountain of God's love! There is a river the streams whereof shall make glad the city of God.—It is comparable to a pure river of water of life, clear as crystal. Not a condition in this river. No nay in it; but it is yea and amen. It proceeds out of the throne of God and of the Lamb. There is its source. In the midst of the street of it, and on either side of the river, John saw the tree of life. Christ is not seen, he cannot be known only in the river of God's love to his people. Christ is the commendation of God's love toward us. Where this river flows there is Christ in the midst and on either side with all his fulness of grace and truth, with all his benefits flowing to his bride, the Lamb's wife. Well may the saints sing unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.—Christ is the tree of life, I am the life, said Christ. He that hath the Son hath life. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. The Father hath given him power over all flesh, that he should give eternal life to as many as he hath given him. "As many as were ordained to eternal life believed." Acts xiii. 48.

Well the river of life must and will flow and the tree of life will be in the midst; hence Christ must needs go through Samaria, for the woman of Samaria must be told all things that ever she did. Thus when the river of God's love flows to the sinner life is in it, and the life is the light of the soul; thus the soul that was dead in sins is made to realize its guilt, to see that the law of God is holy, just, and good. It loves holiness because Christ who is the life of that soul is holy; and the life is the ruling principle of the soul; consequently it hates sin and abhors itself and repents in dust and ashes. The soul acknowledges the justice of God in its own condemnation, but pants after holiness. Dear soul, that is a strong evidence that you love God, for God is the source of holiness. A soul never did, nor ever can hate sin and desire a deliverance therefrom before it loves God, or, in other words, loves holiness, for holiness and sin are two extreme opposites as widely apart as heaven and hell. We cannot hate one without loving the other. O desponding soul! is sin your burden? Be assured that the cause is, you are alive to holiness, and that has killed your love to sin. Well mourning sinner, what do you want, or what will satisfy you?—Oh! I want to be

holy.—Well how holy do you want to be? Oh! I want to be holy even as the Lord is holy. A better evidence that the soul loves God, cannot be. As the hart panteth after the water brook so panteth my soul after thee, O God! Lord, say unto my soul, I am thy salvation, is the language of every soul that is partaker of the divine nature. It is hungering and thirsting after the very thing that God in his love hath chosen it to, viz:—that it should be holy and without blame before him in love. Remember, dear soul, that Christ is your holiness, and Christ is in you the hope of glory, and he is the end of the law for your righteousness; hence the righteousness of the law is fulfilled in us. Christ is the tree of life and the leaves of the tree were for the healing of the nations. With his stripes we are healed. We love him because he first loved us.

Yours, in hope of a better inheritance than the treasures of this terrestrial world,

J. P. BARTLEY.

For the Signs of the Times.

Cow Marsh, Del., March 22, 1850.

BROTHER BEEBE:—As I have to make you a remittance, I will, with the inclosed send you a sketch of my pilgrimage thus far upon the earth. I was born, as I trust, of christian parents, according to record just four weeks after George Washington took his seat as President of the United States. My childhood and youth were such as are common to the children of Adam—depraved, yet not without some fears concerning the awful torments of the damned. When a child, I used to desire much to be a christian; supposing that if I could attain to that state I should be happy. But I was early taught, by attending the preaching of the gospel, that I could only become a christian by believing in the Lord Jesus Christ. I felt sensible that I was an unbeliever and a great sinner; and I made many promises to do better and so commend myself to God, thinking that he would then give me faith. But, failing to accomplish all my good intentions, I began to despair of ever being able to believe; unless some special revelation should be made to me from heaven. I vainly supposed, that if I had lived at the time Christ was on the earth, and could have seen him with my natural eyes, and witnessed his miracles, I surely should have believed; and I was so wicked, that I thought the Lord had not been as merciful to me as he had been to some others of his creatures. Some time after I had indulged these murmuring thoughts, I one day (not dated, but well remembered,) inadvertently took up the New Testament, and on opening it my eyes fell on the record of the interview between unbelieving Thomas and his divine Master. John xx. 24—29; and when I came to the 29th verse there was a strange sensation past over me; my soul seemed melted down, and for the first time I cried to God, and said, Lord I would believe, help mine unbelief. This I took to be the work of the Spirit or Holy Ghost, taking of the things of Christ Jesus and showing them to unworthy me. And from that time to the present, I never have had a desire to see Jesus with my fleshly eyes; but have often had to repeat, Lord I would believe, help thou mine unbelief.—Yet notwithstanding such a great manifestation, my doubts and fears soon began to arise, and months, if not years elapsed before I could venture to make a public profession of his name, still laboring at my old trade, desiring to make myself better, until I was brought to know from painful experience that it is not of him that willeth, nor of

him that runneth; but of God that sheweth mercy.

I became a member of the Cow Marsh church in July, 1816, and soon became, as I thought, exercised on the subject of trying to preach the gospel; but as collegiate preaching was all the go at that time, and my situation was such as rendered it impossible for me to go to college, I thought the Lord knew that I had a sufficient excuse for not trying, as I was so illiterate. Thus I held back from my twenty-seventh, to my forty-second year of age; when it seemed to me that I must try. Thus after spending all my best days idly, I went forth tremblingly, as many of my brethren can witness. Many have been my fears that after all I have run before I was sent. My spiritual joys have been few and far between, I have often had to mourn over the low estate of Zion; but more frequently over the corruptions of my own heart. I have also had many shots from my old master and his emissaries, and sometimes I have had to endure the frowns of some whom I hoped were my best friends. In the language of Hart, I can say,

"From sinner and from saint,
I meet with many a blow;
My own bad heart creates me smart,
Which only God can know."

But as to preaching, on some occasions, it has been a comfortable work; but at other times, a most laborious business. It has been my peculiar weakness to be too much elated by prosperity, and too much cast down by adversity. I meet with nothing in my pilgrimage that is more elevating to my soul than love and harmony among my brethren; but sharp shooting and contention among them causes a hanging down of hands. Brother John did surely shoot pretty hard, but I thought the retaliation had been sufficient before brother Robert threw his last squib. I have been surprised, to see so much ink used on the subject of the Bond of Union between Christ and the church. Brother B. thinks it consists in an everlasting bond of love; but brother T. says that it consists in the creation of the church in Christ, her Head; and who knows positively but that it consists in both. If we are correct in calling love and creation graces, and the elder should have the supremacy, I think that love would have the best title. "God so loved the world that he gave his only begotten Son." If he loved before he gave, he must have loved before he begat, or created.

But, my dear brother Trott, I have met with nothing in the Signs, that has caused a greater conflict in my mind than your communication of the 25th January, 1850. You bring something that is new to my mind, in saying that the soul of the believer is not the subject of regeneration, or the new birth. The dilemma that I am in is this; I feel unable to confute your arguments, and, what is worse, is that what little teaching I have imparted in my feeble preaching has been the reverse of your theory. And now I am just at the mouth of the grave, and cannot possibly recall the error I have been propagating. But still, my dear brother, although I feel entirely unable to refute your argument, permit me to make some little enquiry. And first, if the soul is not regenerated, what part of the man is born again? I have understood that soul, body, and spirit included all of the man. Surely if the soul, or immortal spirit that distinguishes the man from the brute is not born again, but is continually willing sin, shall it not "surely die." You may say, we all have to die; but what saith the Master? "He that believeth in me, hath everlasting life." "He that liveth and believeth in me shall ne-

ver die: believest thou this?" Dear brother, with profound respect for your superior abilities over mine, I submit the above, and add no more, only praying that we yet may perfectly see eye to eye.

I remain yours, to serve in the afflictions of the gospel,
PETER MEREDITH.

For the Signs of the Times.

WHICH IS BEST?

WHICH IS BEST?—To build a light-house that shall save many vessels from being wrecked, or a life-boat that shall rescue a few wretches from the wrecks that occur for want of a light-house?

WHICH IS BEST?—To pay for the policeman or the school-master?—for the prison or the school?

WHICH IS BEST?—To prevent crime or to punish it?

WHICH IS BEST?—To train up the boy in the fear of God, or punish the man for breaking human laws?

The good people of Savannah have recently given most satisfactory answers to the above questions. The subscriber would be pleased to know what the citizens of Milledgeville and the members of the Legislature of Georgia may think of them.

THOS. L. HAMNER.

Gen'l. Agt. Am. S. S. Union,
[AT THE EXECUTIVE MANSION.]

A scrap of paper containing the above queries was handed me recently on the cars between Augusta and Charleston, by a gentleman who said he received it from a colporteur distributing them promiscuously about the former city. What does it mean? Are the funds filched from the little children at the Sunday schools to be applied to the support of efforts to subvert the institutions of the country. Will Mr. Hamner or the American Sunday School Union persuade the people of Georgia to dispense with prisons and police, and trust their government to the officers of that Society? The people of Georgia have not forgotten the efforts of the Home Mission Society, a kindred institution to the S. S. Union, a few years since, to overrule the State government in reference to the Cherokee Indian difficulty. If the government of that State had then been under the direction of these officious clerical usurpers what would have become of the rights of the people? The citizens of Georgia would do well to watch closely the movements of these pious pretenders. Before the people are aware of it they will beseige the legislature there as they have done in Massachusetts, New York, and several other States, and get their fetters fixed by legal enactments on the necks of the people.

To read this extract one might suppose that the only object in view was to excite the minds of the people to consider the importance of educating their children, but on a little reflection it is evident that a deeper design is hidden beneath this plausible appearance. What leads the Sunday School Union to take so deep an interest in the education of the people of Georgia? If they cared for the interests of the rising generation, would they not rather appropriate the funds and time of the children entrusted to their care, to teaching them the necessary branches of a practical education, instead of wasting their time and money on foolish story books in praise of their Society? Their object is plainly to impose on the citizens of that State, as they have on others, the odious District School system of Prussia under the pretence of promoting the interests of education. This done, the next step will be, as it ever has been, to introduce religion into the law-established schools under the plea that to educate the mind without educating the heart is arming vice.

Brethren of Georgia! beware of this uncalled for intermeddling with your private affairs. This movement is but another step in the development of that *abomination that maketh desolate*. You have never shown yourselves so insensible to the benefits of education as to require that missionaries should be sent to your legislatures to persuade them to force it upon you, as they persuade the petty chiefs of the Cannibal Islands to compel their subjects to attend their instructions.

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For the Signs of the Times.

Near Poolsville, Md., Jan. 13, 1850.

BROTHER BEEBE:—Having to make you a remittance, I feel disposed to write a few words for the Signs of the Times. I do most sincerely hope the correspondents of the Signs will study to make them interesting, edifying and profitable to the saints. I must say in the language of your editorial, that if the brethren will write with a singleness of heart, for the edification and comfort of the saints, this great object will be secured. In times which have passed, I think I have discovered too much of a disposition to strive about words to no profit, but to the subverting of the readers. Paul has admonished us to "Let nothing be done through strife or vain glory." Let us beware of this kind of striving for the gratification of our own minds and wills, having nothing in view but the approbation and praise of men, which is so sure to bring destruction to the peace and harmony of the saints, wherever it prevails. Paul says to Timothy, "If a man also strive for masteries, yet is he not crowned except he strive lawfully." To strive lawfully is to strive consistently with the mind and will of God. I cordially agree with brother Clark, that, if those brethren who are so frequently calling on the contributors to the Signs, for their views on particular passages of the scriptures, would go to the Lord in fervent prayer and ask wisdom and understanding of him, he would grant them all needful instruction.

I have read the letter of your traveling agent, brother Roger W. E. Brown, with much pleasure; his reasons for withdrawing from the New School connection, are very good. May his arm be made strong by the mighty God of Jacob; and may he be enabled to blow the great trumpet of the gospel, and feed the lambs and sheep of Christ, in the prayer of your unworthy brother in Christ.

WM. MARVEN.

For the Signs of the Times.

Burlington, Feb. 4, 1850.

BROTHER BEEBE:—I seat myself to pen you a few lines and to remit my subscription for the Signs, the reading of which I much delight in. Since the death of brother Jewett, I have not had the privilege of perusing any Old School paper, except a few numbers of the Signs, which were taken by my brother. I esteemed brother Jewett as one of the choice ones of the earth, and although brother Beebe is a stranger to me in person, yet from his writings I judge that he is a member of that family whose inheritance is above and which abideth forever. I find that it is not only cheering but also strengthening to the soul that loves the truth, to read the many communications of brethren and sisters, which are published in the Signs. My own heart has often been made to rejoice in hearing from all parts of the Union, what I hold to be the foundation of the church of God, the gospel of Jesus Christ, sovereign grace from the foundation to the top stone; I rejoice much to know that the truth is still

preached, and that God has still a people who fully recognize him as their Leader and Guide and who believe and testify that saving grace is a sovereign favor, freely bestowed on the helpless and undeserving, and that living faith is the fruit of the Spirit, and that by abounding grace we are enabled to manifest it in working out our own salvation with fear and trembling; knowing that it is God that worketh in us, both to will and to do of his own good pleasure.

Yours in hope of eternal life,

MARY M. MATHER.

For the Signs of the Times.

Owego, N. Y., Jan. 21, 1850.

BROTHER BEEBE:—With much trembling, I make this my first attempt to write a few lines for publication in the Signs. Ignorant and unworthy as I feel myself to be, I desire to tell the brethren and sisters who are scattered abroad some of my exercises and travel. The Lord in infinite goodness and mercy has been pleased to spare my unprofitable life, and if I am a subject of his salvation at all, I am saved wholly by grace abounding to the chief of sinners. I feel like a poor helpless worm; and much of my time filled with many doubts and fears in regard to the validity of my hope in Christ; for if I am a child of God, I am certainly less than the least of all. I know that in me, that is in my flesh dwelleth no good thing. To will is present with me, but how to perform that which is good I find not. Rom. vii. 18. I am so cold, dark and barren, so much of my time that I fear that I am not one of the dear family of God. Truly it seems to me that I am a monument of God's mercy, and why I am spared and not cut off, is a wonder to me; but it must be owing to the goodness and mercy of God. Sometimes I do feel as though I can rejoice in God, as the Rock of my salvation; but I feel myself unworthy of a name or place among the sons of God; but I love to hear them tell of his dealings with them, and of his free and sovereign grace. But to God belongs all the praise.

It gives me joy and comfort to read the communications in the Signs, when they tell of the joys and sorrows, trials and victories of the brethren in Christ. There are a few of us in this vicinity who esteem the Signs as a welcome messenger to us; for we are surrounded by the enemies of the cross of Christ; and on every side of us we are greeted with the cry of the arminians for money, for that seems to be all their theme. The Old School Baptists are the only people I can walk with. It is with me as it was with the few disciples, when Jesus said to them, "Will ye also go away?" To whom Lord shall we go; thou hast the words of eternal life. John vi. 67, 68. We have but little preaching here of the right kind; some of the ministering brethren call and preach here as they pass by. I have not forgotten, brother Beebe, that you called and preached in our School House on your return last June, from the Chemung Association. The comfort and satisfaction we received on that occasion in hearing the gospel in truth and faithfulness, is still remembered. I must close, for I have written more than I intended. Do come and preach for us as often as you can, and we desire other ministers of our faith and order to call on us as frequently as they can make it convenient. I do not know as the publication of this can be any way comforting to any of the saints; still if you think proper you may publish it; and may the Lord strengthen and enable you to contend for the faith, and encourage the scattered flock of our Redeemer, is the desire and prayer of a poor unworthy sister.

H. W.

For the Signs of the Times.

Bellaire Mills, Stafford Co., Va.,
April 2, 1850.

BROTHER BEEBE:—You did me injustice in your remarks upon my letter in the 6th number of the Signs, and as I cannot harbour the thought that it was intentionally done, I the more readily ask a little space to apply the correction at once.

You commence with the declaration that you wish not to forestall the minds of the readers of the Signs in regard to my letter, but this pledge is soon forgotten, and I am quickly arraigned, and charged with attacking in my chapter, in the main point, what had never been advocated in the Signs, (although brother Trott did not charge that his views were misrepresented in the specification referring to them,) with the irrelevancy of the greater portion of what I have written, with putting weapons into the hands of our enemies, with arraying the same scriptures that brother Trott had introduced to support his views; with classing brother T. with Arians, Socinians, &c. Now I most respectfully appeal from this judgment to the same tribunal to which you refer—the readers of the Signs, or particularly to the brethren in Christ, and plead *not guilty* to this indictment.

I quoted brother Trott's own words, and brought the *pure scripture* to disprove his doctrine. That *argument* or *commentary*, should be considered of more weight and importance than the *pure scripture*, is what I never expected to hear from you, even by the remotest inference. Brother Trott complained that I referred to ecclesiastical history instead of the scriptures,—one scripture, he assured us, would have more weight with him than all that I could say about church history. You seem to complain that I quote scripture instead of making an argument! How can I please both of you? (I was satisfied there would be *too many* scriptures.) What right have I, or what right have you, to say that brother Trott means something different from what he says? He knows how to express himself—he is not a novice—and he says that he knows of no authority in the scriptures to believe that it is the province of the Holy Ghost, or God, to quicken or first regenerate dead sinners; and also declares that the quickening and life-giving Spirit of God is a created existence, and I believe he meant what he said—respect for him requires me to do so—and I shall continue to believe it until he disavows the sentiment. It does appear to me, my brother, that you ought to have thought of those *peace loving brethren*, whose nerves are so much affected by this controversy, before you suffered this firebrand to be thrown into the Signs; before brother Trott introduced these new and strange things among us. And is it right, is it fair between us as brethren, to charge all the evil consequences (if any) resulting from this discussion to the dissenters from these novel sentiments? Is it consistent with our mutual privileges in the Signs, and as brethren of one common household, that letter upon letter should be published in support of those new things, in which reflections are cast upon us as Gillites, or as receiving our doctrine second handed from him, as not believing in heart that Jesus is Jehovah, and as holding on to our dogmas in the face of scriptural declaration, because it is our natural disposition to do so, without a word of censure, or apology, editorially, and yet when any thing is written in opposition to these things it must be accompanied by a long editorial *apology* to certain *peace loving brethren*, as if we were the *peace breakers* in Zion—the *disturbers of Israel*?

In giving the reason for not noticing the objectionable clause in brother Trott's letter, at which I expressed surprise, it was not necessary that you should make an assault upon me, *unless you agreed with him in these views*. (And there does appear to be significant *squinting* that way.) If you do your remarks are *consistent* at least; but if not, who called you to the judgment seat, and gave you the umpirage of this matter? I did not *yoke* you with brother T. in his views: I only expressed astonishment that you should have given them an implied sanction. If you endorse those sentiments, why not come out fully upon the subject, and not leave it, as in the Kentucky controversy, for both sides to claim you?

It was entirely a work of supererogation to inform the readers of the Signs that you were not responsible for what I have written. I alone am responsible; and if all were as ready and willing to receive reproof, even for errors in doctrine, as they are to administer it, I should have received thanks instead of censure for what I have written.

We have, indeed, fallen upon strange times, when the errors and corruptions in doctrine, which may appear among us, cannot be named publicly without giving offence, and without being charged with exposing the brethren to our enemies! Is the imposing cognomen of *Old School* to sanctify and convert error into truth? Is error more lovely under that name than any other? I think not: but on the contrary, it is more hateful there than any where else. If I cannot speak freely to a brother, I desire no longer to recognize him as such; and I concede the largest liberty in return: *Let the righteous smite me, &c.*

As to what you say about Arians, &c., I have only to remark that, if brother Trott's avowed sentiments should identify him with any of the *isms* you named, he is to blame for it and not I. I made no classification or assignment in the case.

I have no desire, as the Lord knows, to magnify the "*difference*," though you have not stated it fully and correctly, but in the absence of explanations which I shall look for, as I have said, it would require a large *nut shell* to contain it. It is just the difference between the *creature* and the *creator*. He who is said to be a *created existence*, and consequently a *creature*, I believe to be the *creator*. It is the *Zenith* and the *Nadir*. But I shall wait patiently for farther information upon these points.

I remain yours, in the afflictions of the gospel,
JOHN CLARK.

For the Signs of the Times.

Dark Co., Ohio, Feb. 20, 1850.

BROTHER BEEBE:—I was raised by religious parents until I attained the age of twelve years, when my father died; and at the age of fourteen years, I left my mother's house, and went about sixty miles from home to learn a trade. These changing circumstances made a serious impression on my mind; as I had no relative near to counsel or assist me when in trouble, I became much exercised in my mind on the subject of a preparation for death and the final judgment day; which impressions continued about four years. In the year 1828, a Methodist preacher held a meeting once in each week at the place where I lived, and I was allowed to attend it occasionally. In conversation with the preacher he told me that I had as good religion as he had, and this relieved my mind greatly. But still there was something whispered to me that all was not quite right; so I applied myself to the business of reformation, and labored to

make myself better until the following year, at which time I trust the Lord opened my eyes to see what a wretched and guilty creature I was, both in my nature and in my practice. I found that I had been sinning against God all my days with a high hand, and I was apprehensive that I had committed the unpardonable sin, and I really thought that I was the worst being on the earth. I took an opportunity and called on my Methodist preacher and told him my feelings; and he replied, that I had let the devil get an advantage of me, and these impressions were all a delusion of the enemy of souls, and I must pray more and exercise more faith; well, I tried to pray; but it seemed that the Lord could not hear the prayers of so vile a wretch. I read the Bible, hoping to find some comfort there for me; but every sentence seemed to condemn me. In this state I continued about two months, when I was on a dark evening in a grove meditating on my deplorable condition, I had such a sense of the justice of God, that I felt convinced that I had merited everlasting banishment from God, and it seemed deeply impressed on my mind, that before the sun would ever again rise, I should be reaping the just reward of my guilt. At this moment these words came into my mind as forcibly as though some person had spoken them to me, "He that believeth and is baptized, shall be saved." Immediately my troubles were gone and I felt light and comfortable. I left the grove and returned to the house, meditating on the change that had taken place in my feelings, and wondering what could have effected the change—I continued in about this state for several days; when contemplating on the words, "He that believeth," &c., the inquiry suddenly arose in my mind, "What do you believe?" The reply was, "I believe that I am a poor miserable sinner;" and it appeared to me that my situation was worse than it had been before. I thought that I had done something to grieve the Lord, and that my case was now forever hopeless. I tried to pray and to read—but all in vain; for it seemed to me that God could not save such a rebel as I was, without violating his justice. I felt no desire to impair his justice. Several days passed on in this way, until, one night I was in the forest, sitting by the root of a large tree, trying to beseech the Lord to rid me of my trouble, even if it were by death; I began to call to mind the words that gave me relief before, when one who seemed to stand near by said to me, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." I attempted to approach the object that had thus addressed me; but he vanished out of my sight. But my mind was delivered from all my trouble, and I viewed Jesus as my Savior, and felt assured that he had suffered on Calvary for just such hell-deserving sinners as I was. At that time I thought I should never commit another sin nor see any more trouble.

I went on very well for several days; my Methodist friends were no company for me now. There was a Baptist church in the neighborhood, and as I had never been to a Baptist church meeting, I went to see if I could find any body like myself there; when I got to the meeting house the preacher had commenced preaching, and I thought some person had told him how I had been, for he told the travel of my mind better than I could tell it myself, and I thought they were the loveliest set of people I had ever seen. There was a door opened for the reception of mem-

bers, and an elderly brother went forward and related his experience, and I thought I could have clasped him in my arms, for I never saw a mortal I loved as I did that man. The invitation was continued and a few moments passed concerning which I do not recollect any thing, but the next I knew I was standing up talking to the preacher. I was received as a candidate for baptism, and was baptized the fourth Sunday in July, 1829. The day following something told me, "Now you have acted the hypocrite and deceived those people—now your doom is sealed forever." If I had possessed ten thousand worlds I thought I would have given them all to have been placed back again where I was before that church meeting. My troubles no tongue can express; in the evening I went to see an old brother who lived near me and told him my feelings. He gave me an account of the travels of his mind for some years, and that relieved my feelings very much.

In this way I have been going ever since—sometimes in the dark, and sometimes a little light; but I trust He who has brought me safe thus far, will bear me safely to the end. I must close for I did not expect to write half so much when I commenced.

A PILGRIM.

For the Signs of the Times.

Winchester, Ohio, Jan., 1850.

BROTHER BEEBE:—I wish to be thankful to the God of Elijah, for his unspeakable goodness and mercy to me, a poor unworthy and sinful creature. A retrospect of the past year is calculated to impress all the family of God with a sense of their helplessness, and to direct their minds to the hill whence their help cometh. Well may we exclaim, "Lord, what is man that thou art mindful of him!"

I have been a constant reader of the Signs for a number of years, and I am constrained to say that the greater portion of what they have contained has been to me like Elijah's cake; for in reading the communications of so many whose faces I have never seen, I have been led to believe that they are all taught by one teacher, and my poor desponding spirits, which are sometimes dreadfully oppressed so that I have been made to cry like one of old, "Lord, undertake thou for me," have been made to rejoice. But for some time past I have been thinking on a few words of the divine record which were spoken by the Author and Finisher of our faith, "My peace I leave with you." But, with the best of christian feelings, as I trust, I would ask, Where is that peace? Has the Lord changed? No, for we are not consumed; he is of one mind, and changes not: none can turn him. From whence then comes wars and fightings among you? Come they not hence, even of your own lusts? Have not your lusts which war against the spirit, in your members, disturbed that peace, and in its stead produced war and confusion? Have not some of the communications in the Signs, for the past year, instead of instructing and comforting the saints, rather tended to darken counsel, and confuse the minds of some of the lambs of the flock of Christ? If this confusion and darkness is not from the Lord, it must be from some other source. Have we forgotten the admonition of the apostle, to be of one mind, and to live in peace? Can we be walking according to this rule, when there is so much contention and controversy in the Signs. One brother gives his views in the Signs, and another comes out in opposition, and a war ensues, and some of the readers are perplexed and confused, and enquire,

How is it, are we all taught by one Spirit? If so, Whence cometh war &c.? When the weak and timid see so much strife among the teachers in Israel, their language is,

"The great and wise cannot agree—
Great God! what will become of me?"

And may it not be said by them, Though we have ten thousand instructors in Christ Jesus, yet have we not many fathers? Where are now the fathers and mothers in Israel? The sweet singer of Israel has said, "All thy works shall praise thee, O Lord, and thy saints shall bless thee; they shall speak of the glory of thy kingdom, and talk of thy power." Would it not be better if all who write for the Signs, would be thus engaged in talking of that kingdom which is not of this world, and whose king is the God of the whole earth? He is our faithful and merciful High Priest, in things pertaining to God. He is our surety, and "Such an High Priest becometh us, who is holy, harmless, separate from sinners." David said, "All the days of my life will I praise thee. If all the subjects of this spiritual kingdom were constantly employed in his service; praising and adoring him for the riches of his grace, and in talking of his power as displayed in the salvation of perishing sinners and in bringing them to a knowledge of the truth, in opening the eyes of the blind, unstopping the ears of the deaf that they may hear the joyful sound of peace and pardon, in taking away the heart of stone and giving a heart of flesh, and in speaking of the manner of love which the Father hath bestowed on us that we should be called the sons of God; if such were the subject matter of our communications, I ask, would we not have enough to engage our minds and pens, all our days? Then we would not feel inclined to make a man an offender for a word: but all would speak and write such things as would encourage and cheer those who belong to the army of our spiritual Gideon, to blow the trumpet when and where he directs. But while I write the question comes home to me, What am I, that I should be noticed? Truly I feel myself to be the very least of all my Father's house; and needing to receive, rather than able to give advice. Nevertheless I desire to be thankful for what I have received; and as the Lord may enable me to raise my voice against every appearance of Satan's devices.

I have thought that Satan gets almost all denominations of religious professors, and the world to aid them, to lay in wait by flattery and deceit, to draw God's people from the simplicity of the gospel. O, say they, there is no important difference between us; we believe as you do, and we worship the same God, &c. Come, let us go to and make brick, and build a tower, whose top shall reach to heaven, &c. May they not be suffered to go so far as to entrap, decoy and seduce some of God's dear children, and even some of his ministers, and draw them into their yokes of bondage, at least for a season? And when thus captivated, may they not conclude that perhaps they can get along a little easier by extending a little love and comfort to the enemy? Do they not sometimes get carried away so far with a false love, that they can love every thing and every body, and not even hate the devil or his works? In the days of the incarnation of our Lord, multitudes followed him for a time, when loaves and fishes were plentiful; but when he defined his doctrine—when he said, Except ye eat my flesh and drink my blood ye have no life in you, these were hard sayings to them and they could not bear them. And it is even so now, and will probably continue to be so un-

til the end of time. When the servants of God speak of the discriminating love and grace of God, the effectual calling of his people, the eternal salvation of all the election of grace beyond the possibility of a failure in regard to any one of them; then they will say, if not by their words, they will plainly say by their conduct, "These are hard sayings," we cannot abide them.

May the Lord enable the writer of these lines, and all his servants to take heed to themselves and to the doctrine, and continue in them.

It has appeared for some time that the Lord was about to turn again the captivity of Zion. Some five have been added by baptism to the church at Elk Creek, one at Mt. Pleasant, and one at Mill Creek, and a number do appear to be waiting only for the troubling of the waters. In my soul I do think, I wish Mt. Zion well; and I pray God that he may enable her watchmen to see eye to eye. That they may lift up their voice together, and that all the saints may take down their harps from the willows once more.

Yours, in affliction,

LOT SOUTHARD.

For the Signs of the Times.

Culpeper, April 5, 1850.

BROTHER BEEBE:—I have had a desire which I have tried to suppress; but not being able to do so, I have at length determined to yield to it, be the consequences what they may; that is to talk through the Signs, with those who are in Christ Jesus, who walk not after the flesh but after the Spirit.

Dear brethren and sisters, bear with me while I relate to you in as intelligible a manner as I am capable, the dealings of the Lord with me for several months past.

About three months ago I found myself in a cold, dark, desponding state of mind; and although I was sensible of my situation, I could not pray for relief; so entirely were the influences of the Holy Spirit withdrawn from me. While in this state of mind, I went several times, to hear brother Clark, who preaches stately for our little church; on which occasions, the promises and consolations contained in the Gospel, were profusely handed out; but they did not reach my case, I seemed to hear with my natural ears only, and not with the ears of my understanding; and I returned each time, feeling worse than when I went. If I attempted to read the scriptures they were a sealed book, neither could I sing any of the songs of Zion. I did indeed sometimes try to say words of prayer, but these seemed to drop from my lips to the ground; and whilst thus forsaken of the Lord, Satan accosted me in the following manner, "If you were a child of grace, you would not be thus forsaken; for God has promised that his children shall not be tempted above that they are able to bear; now you have prayed to Him, but he has not heard you, nor come to your relief; therefore you are not a child of his; take my advice and put a stop to these troubles by ending your existence, and then all will be over, for you have mistaken the whole business from beginning to end"—an experience of nearly twenty years. So strongly did he insist on his plan, for several days and nights, that I was afraid of my own hands, lest they should be induced to yield to his suggestion. But thanks to Almighty God, from this I was kept and made to know by sweet experience that God would with the temptation also make a way for my escape. I remained however for several weeks in deep distress of mind, and if there is such a thing as a hopeless hope, and a faithless believing,

I was the subject of it at this time. I believed God was willing and able to succour all those who are truly his; but I could not believe that I was one of them, for

When I turned my eyes within,
All was dark and vain and wild;
Filled with unbelief and sin,
I could not deem myself a child.

If I prayed or heard or read,
Sin was mixed with all I did;
You that love the Lord indeed,
Tell me is it thus with you?

Thinking that if I could not sing the praises of the Lord I would try to read them, I took up Rippon's Hymns one night after the family had retired to rest, and read several hymns when my attention was directed to one which commences thus:

"I ask'd the Lord that I might grow," &c.

The poet had described my situation and feelings so fully that I felt with one of old, that it was enough and retired to rest secretly rejoicing that God had led me in the way which he had. From this time forward God who commanded the light to shine out of darkness, began, (I hope) to shine into my poor heart, and dispel the clouds of darkness and of doubt which had pervaded it; and I am now enabled daily to rejoice in God my Savior. Could those around me know what is often passing in my breast, they would not wonder at the listless manner with which I attend to their remarks; so entirely filled am I with the contemplation of the great plan of Salvation, as almost to be unfitted for the discharge of those duties which as a wife and mother devolve upon me; "For when I am present with the Lord I am absent from the body." Often when my hands are engaged at their daily employment, is my heart (I trust) holding sweet communion with God and his Son through the medium of the Holy Ghost; and thus am I permitted daily and hourly to drink of that river the streams whereof I can testify do make glad the city of our God. I can now sing with the spirit and with the understanding, that hymn which commences thus,

"My soul doth magnify the Lord," &c.

If ever I desire the tongue of an Angel, it is when my heart glows with love to God and his children. O! my brethren and sisters, if the foretaste of heaven which we are sometimes permitted to enjoy here be inexpressible, what must our joy be when around our Father's throne we meet, and cast our crowns before his throne crying, "Not unto us; not unto us," but unto thy name be the glory." Now I wish to give no offence neither to the Jews or to the Gentiles nor to the church of God; but I must be permitted to say, that while others around me are doing so much for God and for the promotion of his cause on earth, I am compelled in the honesty of my heart to acknowledge myself an unprofitable servant; for the good that I would I do not, but the evil which I would not that I do. I am firmly impressed with the belief that there is a day of trial nigh at hand, for the true church of the living God, and I am confirmed in this opinion by the thick cloud of spiritual darkness which seems to pervade the hearts and minds of the professing world; and that the day is not very distant, when we shall be called to seal our testimony with our blood. But none of these things move me.

"Come life, come death, come then what will,
His footsteps I will follow still."

But I trust my brethren we can bear all things through Christ strengthening us. I have thus faithfully described some of the ups and downs through which I have been led, and if there is a response in the breast of any brother or sister to these things, I hope they will let me hear from them, for it is encouraging

to us to know that there are others walking in these dark paths with ourselves. Bunyan describes Christian as being glad when he found there were others walking with him, even through the valley and shadow of death. And now may the God of Abraham of Isaac and of Jacob be with us all while walking through these low grounds of sorrow, and finally admit us within the gates of the celestial city, is the prayer of

SALOME B. SIMMS.

P. S. Brother Beebe, I wish to express my gratification with the letter of brother R. W. E. Brown in the first number of the present volume, and pray that God may enable others of his children who are similarly situated to follow his praise worthy example, in choosing to suffer affliction with the people of God rather than be called the son of Pharaoh's daughter. I am sorry to see some of the brethren withdrawing their subscriptions from the Signs. Did they prove the source of consolation to them that they do to me, they would not be deprived of them for any reasonable consideration. They are often to me as a well in the valley of Baca. S. B. S.

For the Signs of the Times.

Winchester, Ohio, Feb. 16, 1850.

BROTHER BEEBE:—I venture as a stranger to pen a few lines. I received your paper very lately and think that my soul is glad to hear of you and the many others of my dear brethren, contending for that faith once delivered to the saints. If ever I enjoyed the presence of the Lord it was while meditating on the glorious news or account given in your paper of so many of the dear children of the Lord rejoicing in redeeming grace. I have felt sometimes as if I was one of the greatest hypocrites in the world, but when I read the messages in your paper I think, I almost know, that I love the brethren. To speak as I feel, I must say, Lord save a poor sinner or I perish; yet as miserable a wretch as I feel myself to be, I must say, thanks be to the Lord for all his gifts to me.

We are a poor persecuted people in this town. We have to mourn our unfruitfulness; it is a very dark and trying time with us.—O, that the Lord would show his shining face once more amongst us! We have the privilege of hearing our dear brother, Eld. Lot Southard, who feeds us with the sincere milk of the word, whom I esteem much for the work's sake. We have had several of our ministering brethren with us, which seems a great blessing, yet a dark mist hangs over my mind; O that the Lord would remove it!

Dear brother, I hear some objections to the Signs, on account of so much controversy having appeared through them; but for my part I think that controversy or discussion, when conducted in a scriptural manner, and in brotherly love, is useful to the saints. May the Lord enable you and all the rest of his watchmen to cry aloud and spare not. We are surrounded by hosts of religionists of all sects who seem to be determined to make their works supercede and overthrow all that the Lord ever has done or ever can do.—These shall make war with the Lamb, and the Lamb shall overcome them. This is a blessed promise to the child of God. The Lamb is declared to be the Son of God—not only so, but he is also said to be God himself. "He that hath seen me hath seen the Father." John xiv. 9. "I and my Father are one." John x. 30. I feel to thank the Lord that while heresies, and blind delusions, and the barking dogs of satan are howling around us, by thousands, their barking seems to drive the few scattered sheep closer together

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1850.

"The Lord is my Shepherd, I shall not want."—Psa. xxiii. 1.

How full of instruction, assurance and comfort are the words of divine revelation, to the saints of the Most High! They afford at once lessons of instruction, matter of gratitude, and a theme of most devout praise and adoration to God and the Lamb. The pleasing figures which the Holy Ghost has employed in setting forth and illustrating the union and relationship subsisting between Christ and his people, are numerous, impressive and appropriate. The sweet singer of Israel might well employ his harp, and all his spiritual faculties in uttering the sublime, soul-cheering and God honoring doctrine expressed and implied in this psalm.

God's people are here brought to view as a flock of sheep, as elsewhere in the Psalms it is said—"For we are the sheep of his pasture," &c. In this figure, we learn that like the sheep, we are unable to provide for ourselves; we need the care, providence and protection of a shepherd to protect us from our deadly enemies, and to lead us into the green pastures where we may feed and lie down—where we may rest by the still waters of life and salvation. The sheep is a timid and defenceless animal, and very dependent on the care and wisdom of a faithful shepherd and so it is with the flock of the Great Shepherd and Bishop of our souls. Like the lilly of the field we can neither toil nor spin, so as to pay our way, or beautify or adorn our own souls; but like the lilly, all our beauty and loveliness is from him who so clothes the grass. If we contemplate the insufficiency of the flock to care for itself, and its exposure to wolves and other beasts of prey, how strongly our minds are impressed with a sense of the necessity of being constantly under the pastoral charge of a good and faithful Shepherd—of one who is really interested in the welfare of the flock. We read, both in the Old and New Testaments of shepherds who care not for the flocks over which they preside; some who feed themselves on the flock, and others who are idle, *lying down, loving slumber*, and our Lord tells us of some who will flee at the approach of danger. In such shepherds there is no safety for the flock, and when we consider our liability to be imposed on, if left to our own wisdom to make a selection from them, how thankful should we be that the *little flock* unto whom it is our heavenly Father's good pleasure to give the kingdom, are exposed to no such liability; for the Lord is their Shepherd; they shall not want.

The words of the Psalmist, at the head of this article presents two important considerations, viz.—The fact, and the legitimate inference. In this case both are declared by the Holy Ghost, and hence the inference that God's people shall not want, is as firmly authenticated, as is the fact, that the Lord is their Shepherd. In this very natural division of our subject, we will offer a few suggestions in their order.

The Lord is my Shepherd. He whom angels worship, and saints adore, and at whose presence devils tremble. He, who being in the form of God, thought it not robbery to be equal with God. He, who has made all things, who supports and upholds all things, is the Shepherd of Israel. His dwelling is between the cherubims of glory, who led Jacob as a flock and whose goings forth are from

everlasting, who rideth upon the heavens in our help, and in his excellency on the sky, is the Shepherd and Bishop of our souls.

It is pleasant and profitable to contemplate the perfect union and relationship in which he is identified with his people. In every figure, in every character, and in every official name he bears, this union and relationship is implied. As the Head, the church is his body, his flesh and his bones, his members deriving all spiritual blessing from, and by and through him. As a Father, which he is called by Isaiah, the members of his body are his children. He is their Wonderful, Counsellor, Mighty God, and Everlasting Father, and their Prince of Peace; and the government is upon his shoulder. His children are quickened by a communication of spiritual life from him, which God gave them in him before the world began. They receive his spirit, walk in his footsteps, and bear his image, and if children, then heirs of God, and joint heirs with him.

As the Bridegroom, the church of God is his bride, and as an Husband, the church is the Lamb's wife, and as such, he has taken her by the right hand, and solemnly pledged himself that he will support, protect, and defend her; that he will love and cherish her as the bone of his bones, and as the flesh of his flesh, forevermore. He has named her *Woman*, because she was taken out of the Man—out of himself, the second Adam, who is the Lord from heaven. And by, and with all the powers of both worlds, he will fulfil his nuptial vows to her, for he has betrothed her to him in faithfulness, and he hates putting away. Unconstant and fickle as she is in her love, and in all her deportment, he cannot deny himself, and therefore he reclaims her from all her wanderings, saying, "Return unto me, O backsliding daughter; for I am married unto thee." Her "Maker is her Husband, the Lord of hosts, is his name."

His titles of Prophet, Priest, and King, imply the relation that he bears to the church, and we might run through all the names and titles applied to him in the Holy Record which God has given of him, and not one of them will fail to express or imply this indissoluble union; and if there has ever been a period in time or eternity, when this Head has been without a body, this Father without children, this Bridegroom without a bride; this Prophet, Priest, and King, without a people, it is not in our power to point it out. But among the multitudes of figures illustrative of this heavenly union, we have that of a Shepherd and his flock.

THE LORD IS MY SHEPHERD.—This office implies care, government, responsibility, providence, and familiarity. The Lord Jesus Christ is in possession of all the requisite qualifications necessary for the faithful discharge of this important trust. He has assumed the care. "Your heavenly Father careth for you." "Cast all your care on him; for he careth for you." "The government is on his shoulder," and he *leadeth* his flock. He makes all the laws, ordains all the institutions, and dictates all the regulations which his saints are bound to observe. He has made himself responsible for his flock. He is their surety, and the law of God, and divine justice has recognized him as her responsible representative. His providence is acknowledged by the saints. "He maketh me to lie down in green pastures, beside the still waters."—And as to familiarity, He says, "I know my sheep and am known of mine." "When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice: but a stranger will they not follow; for they know not the voice of stran-

gers." "My sheep hear my voice, and I know them, and they follow me, and I give to them eternal life, and they shall never perish: neither shall any pluck them out of my hands. My Father, who gave them me is greater than all; and none can pluck them out of my Father's hands. I and my Father are one."

THE INFERENCE.—"I shall not want," is unavoidable. Only let a child of God feel perfectly certain that the Lord is his Shepherd, and he will give all his doubts to the wind, and with the sweetest assurance conclude that he is amply protected against all harm. I shall not want. Plentiful as the rich pasture on which we feed may be; though we may find our table well supplied, and our cup running over; yet, if it were not for the assurance that the Lord is our Shepherd, we should feel certain that we should soon come to want. The sheep of Christ have no confidence in the flesh, they can only rejoice in Christ Jesus; but with him for their Shepherd they feel themselves fully indemnified against want. "He will feed his flock like a Shepherd, he will gather the lambs with his arm, and carry them in his bosom." How can they want when protected and gathered with his almighty arms, fed by his pastoral care, and tenderly carried in his bosom.

But what shall they not want? Are they not a poor and afflicted people? Certainly they are, and in this world subjected to many trials and sorrows, reproaches buffetings, and temptations; and often seem to be in want of deliverance from their various temptations. But it must not be forgotten that all these afflictions are light and momentary, and that they work for them a far more exceeding and eternal weight of glory; while they look not on the things that are seen; but on the things that are not seen; for the things that are seen are temporal; but the things that are not seen are eternal. They shall not want for those things which their God has appointed for the trial of their faith, or which are working for the eternal weight of glory in their behalf. For unto them it is given, on the behalf of Christ, their Shepherd, not only that they shall believe on him, but also that they shall suffer for his sake. They shall want nothing that the omniscient eye of God sees will be for their good or his glory. They shall not want for a way of escape from all their temptations, or deliverance from their trials; for their Lord will provide. Daniel in the den with lions, and the Hebrew children in the furnace of the king of Babylon, David in the cave, Elijah pursued by the wrath of Jezebel, and even poor old fretful Jonah in the belly of hell, were not left to want. With the indemnity of our text, Peter was safe when riddled through the sieve of Satan, and we desire never to forget what he said after the operation was over. "Brethren, count it all joy when you fall into temptations," &c. There hath no temptation befallen you but that which is common unto all. If ye endure chastisement, then God dealeth with you as with children, but if ye be without chastisement whereof all are partakers, then are ye bastards and not sons. Will our faithful Shepherd allow his sheep or lambs to be without the evidences of their sonship? They shall not want. "My God shall supply all your need."

The poor silly sheep perhaps may think it hard that walls and fences should circumscribe their liberties—they may sometimes wish to be *free agents* and go where they please; but their shepherd knows that without the enclosures of his fold, are dogs, and sorcerers,

in their feelings and fellowship, and they unitedly pray the Lord to separate from their minds and sentiments, walk and conversation every thing that has a tendency to mar the peace of the brethren.

Dear brother, I have thought to write something of my experience; but when I read the experiences of others, I almost fear that I have none that is genuine; nevertheless I do know that, I have seen myself to be one of the most guilty wretches on the face of the earth, a vile sinner against a holy God; and I have stood convinced that if I were sent down to hell and made to bear the wrath of God forever it would be perfectly just on the part of God; for I felt that I deserved it at his hands. I often tried to pray, but my prayers were unavailing. At length, I think I was sweetly forced to utter the publican's prayer. Lord be merciful to me, a sinner.—

When I felt as though I was dying and sinking down to hell, and justly too, a still small voice seemed to say to me, arise, and praise the Lord; thy sins are forgiven! My soul was filled with thanksgiving and love, every thing wore a new aspect, and my soul leaped for joy; my burden was taken from me, and I felt as though I should never see any more trouble. But O, how great was my disappointment; for when I was resting as on flowery beds of ease, it pleased the Lord to show me that I was still in possession of my old carnal and wicked nature, and I soon found that unless I was kept by the mighty power of God, through faith unto salvation, I should assuredly sink beneath the raging billows of strong temptations, down into the dead sea of despair. It has pleased the Lord to bring me through many sore trials, but he has thus far delivered me out of them all.—I am the same great sinner in myself, that I ever have been. Still, wonderful to relate, I have hope that the Lord Jesus Christ has taken up his abode in my heart, and that he has loved me, and is abundantly able to save me. I have often thought and felt that I am unworthy of a name among the children of God; and, while I have been traveling through this vale of tears, I have been made to rejoice greatly that the Lord has a people, which he formed for himself that shall shew forth his praise. A holy nation, whether I am one of its citizens or not, which shall dwell alone, and not be reckoned among the nations. What people can now be found that dwells alone, except it be the Old School Baptists. It is, though unintentionally, acknowledged by the various religious orders of the day, and was also acknowledged by a wicked prophet of old, that they are not only a separate, but also, a peculiar people. Where is there a Regular Predestinarian or Old School Baptist that would commune with any of the sects of the age, or unite with them in their modern, self styled benevolent societies, of any kind or name whatever? The Lord will keep them with his mighty arm, and he is as a wall of fire around about them, and a glory in their midst. "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." May the Lord keep your unworthy brother, the writer of these lines, from dishonoring his precious cause, or offending the Lord's children.

In hope of eternal life,

JOSEPH D. STITES.

and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. They shall not want for walls to protect them from their foes without, nor from their fears within; for "Salvation will God appoint for walls and bulwarks."

While carnal professors and graceless hypocrites have to toil, and spend their money for that which is not bread, and their labor for that which satisfieth not; it is the peculiar privilege of all the children of God, the sheep of Christ, to hearken diligently unto him; hear, and their souls shall live; and he makes an everlasting covenant with them even the sure mercies of David. Our Shepherd will give streams in the desert, and rivers in the wilderness, to give drink unto his people, his chosen. Bread shall be given to all his children, and their water shall be sure. He will abundantly bless the provisions of Zion and fill his poor with bread, for

"He has ordained, by firm decree,
That as their days, their strength shall be."

Reader, if the Lord is thy Shepherd, thou shalt not want.

The Controversy.

As there are other subjects which require a portion of our space, we hope to be allowed to dismiss, at least for the present, the further agitation of the subject to which brother Clark's letter in this number relates. We shall calmly pocket all the imputations, charges, misconstructions, proscriptions and menacing language, uttered or implied in any or all of what has been written against our editorial course. We have carefully reviewed our article in the sixth number of this volume, and find in it nothing to retract—see in it nothing wherein we have done *injustice* to brother Clark or any other person. A re-perusal of our article will convince every one that we did not perform the "supererogatory work" of informing our readers that we were not responsible for what he publishes in our columns; for we have found it otherwise to our cost. We have been held responsible to the amount of several hundred of our subscribers. We said we were *not willing to bear the responsibility of the excessive protraction of the discussion*. If, as brother Clark intimates, we are insincere and dishonest in presenting or withholding our views—if we are uncandid and *squinting* in our vision, it is well that his eye is single and free from *motes and beams*, so as to enable him to act the part of a skillful oculist for us. But be that as it may, while we shall hold ourselves ready to give a full explanation of our views to every brother who may have failed to understand our position in regard to any sentiment we hold in relation to the doctrine and order of the gospel of Christ, who shall approach us in the spirit of the gospel, and who may require it in a kind and friendly manner; we wish it distinctly understood, that we shall hereafter suffer no one to intimidate us by threats or insulting insinuations; neither the cause of God nor the comfort of his people require such servility at our hands as editor and proprietor of this sheet.

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Miscellany.

From the Religious Herald.

Total Abstinence---the Bible or the Koran.

NUMBER 5.

Among the various motive-powers which are now employed, none contributes so largely to human happiness as steam. This wonderful agent furnishes us with many of the necessities of life, and by its susceptibility of indefinite application, performs the most varied functions, from the propulsion of the ocean steamer, to the spinning of the finest thread. Its manifold uses are unquestionable, but it must be conceded that it is sometimes attended with the most terrific and disastrous results. A single explosion has hurried hundreds of human beings into eternity.

Let us suppose that these explosions were much more frequent—that the terrible scene which was recently witnessed in New York, was one of daily occurrence—would not every enlightened philanthropist forego the benefits which accrue from its use, that his fellow-men might be spared the infliction of its evils? But suppose, further, that steam, instead of being an invaluable agent in the arts which augment the sum of human happiness, merely contributed to the gratification of an inferior appetite, or was introduced into our social entertainments simply for the sake of amusement, would the argument against the use of it, be greatly strengthened? Few persons would be found who, after being apprized of the facts of the case, would use steam. Good men would combine to discourage its use. They would urge others to do the same; not because there is "great sin" in steam, but because its use involved such evils as far overbalanced its advantages.

The case is equally strong with regard to the use of wine, or any other intoxicating drink. I concede to it all the Bible demands, that it is a "creature of God," and "good," while, at the same time, I contend that there are considerations which render it the duty of every man to abstain from it. I speak, of course, of wine as a *beverage*. Into its employment as a medicine, I do not enter; because that is foreign to the question. As a beverage, it subserves no very valuable uses, while to many it is a source of incalculable mischief.

It gratifies the palate—it produces what some esteem a pleasant exhilaration—but will you gratify yourself at the expense of the ruin of your fellow-men? Will it not be a higher gratification to you to reflect, that by abstinence from intoxicating drinks, you lent the force of your example to stem the tide of drunkenness, which is sweeping through so many habitations of the land?

Can you reconcile it to your conscience to derive pleasure or profit, from a course which is fraught with misery and ruin to your fellow-men?

The principle upon which the obligation of total abstinence is based, is one which every considerate man adopts, where his own interests are concerned, and every generous man adopts, where the interests of others are concerned. When the "milk disease,"—the effect, it was supposed, of certain vegetable poisons with which the milk was impregnated, in its elaboration by the cow—prevailed, some time ago, in the West, prudent men abandoned the use of milk, and if bread were as pernicious in its general effects, as wine, every wise man ought to relinquish the use of it, for his own sake; every good man, for the sake of others. The same argument applies to slavery. If this institution, although sanctioned by the word of God, were almost invariably attended with a degree of cruelty and oppression, which could be removed only by abolishing the entire system, it ought to be abolished.

Such is an outline of the argument against the use of wine. It is grounded on its general abuse; and such an argument, I hold to be legitimate in a case like this. It establishes the *obligation* to total abstinence.

"So much for your consistency," cries our opponents, "you have gone over at last to the false prophet!"

This is much easier said than proved.—I have no need of any scraps from the Koran: the Bible is sufficient. If the Bible contained an explicit command to abstain, or an express declaration that the use of wine is sinful, it would teach just what Mahometans understood their prophet to have taught, and would sanction the Test. But there is no such command nor declaration.

I make my appeal to the comprehensive law of

Christian charity; and I infer from it *my* obligation to abstain. I have, therefore, "good reasons" for so doing. But I have no right to make my inference the ground of another man's obligation—my conscience the measure of his duty. The difference between the Bible and the Koran, on this subject, is the difference between Christian liberty and Mahometan rigor. The one leaves it to the conscience informed by the law of love; the other enforces it by an arbitrary command.

Much is said in this discussion, about what Christ would teach, and what he would do, were he now upon the earth; and some speak as confidently as if they were his privy-counsellors, and possessed a special revelation. There is no doubt that if he were on earth, he would do what is right, and his example would be to us, what it was to his contemporaries, the rule of life. But it is not altogether certain that he would do precisely what we, in our poor judgement, suppose that he would; and we have no right to claim for our supposition, the authority of Christ's example, and make it the measure of our brother's duty. We are bound to adhere to this supposed rule ourselves; but inasmuch as we may mistake in regard to it, we have no authority for forcing it upon others. Conformity to Christ should be the aim of every professor of his religion, but it is not a test of fellowship. If this were the case, there could be no churches on earth. We are all imperfect, from the babe in Christ to the strong man. If, therefore, conformity to Christ, or what is the same thing, the perfect exemplification of the law of love, were required as a condition of church fellowship, our test brethren themselves would stand excommunicated. It would be well for those who hold the rule, that a man must not be admitted to fellowship, who does what Christ would not do, at the present day, if they would test its applicability by carrying it out. I think that it will be universally conceded that our Lord would not defile his mouth with tobacco. Shall the use of this weed be made a test of fellowship?

Our test brethren can sustain themselves only by proving one of two propositions—either that the use of intoxicating drinks is clearly and explicitly forbidden in the Scriptures, or that it is so manifest and flagrant a violation of the law of love, that no Christian can be guilty of it. In attempting to prove the former, they encounter the fact that for eighteen hundred years, the people of God, with the same Scriptures before them, used these drinks without the slightest suspicion that, in so doing, they transgressed a divine law. In attempting the latter, they will find an insuperable difficulty in the unquestionable piety of many who differ from them. It seems to me, that instead of essaying either of these impracticable tasks, they had better recognize their opponents as Christians, welcome them to their fellowship, and endeavor, in meekness, to instruct them, and show them the way of the Lord more perfectly.

I trust that my test brethren will bear with my plainness of speech, when I say, that while I accord to them all the zeal and sincerity which they may be disposed to claim, it is yet my deliberate judgment that they are doing more to obstruct the progress of total abstinence, than its most earnest opposers. Whilst this cause made its appeal to the law of charity, and, exemplifying that law in its own dealings with its opponents, left to them the unfettered exercise of their own judgment and conscience in the sight of God—whilst it unfurled its banner of pure benevolence, inviting all to take refuge under its ample folds, and denouncing none who declined its shelter, it commanded the respect of the world, and enlisted in its interest, vast numbers of the people of God. But since it has begun to make war upon good men, to assail our churches, to alienate and divide brethren who had hitherto clung to each other with the fondness of Christian affection, "bearing one another's burdens, and so fulfilling the law of Christ," since it has become a bone of contention, and an instrument of oppression, it has excited distrust, alienation, and even opposition. The friends of total abstinence stood shoulder to shoulder, on the original platform; the introduction of the test has made them discordant, belligerent among themselves, and instead of uniting their strength for the suppression of intemperance, they are "biting and devouring one another."

The attentive reader of the foregoing papers will perceive (and some from inattention, or some other cause, have made sad work with them,) that Christianity differs from Mahometanism, in sanctioning total abstinence, not by a positive prohibition of wine, but by the application of a general law to circumstances, as they now exist among us. The

obligation to abstain is not universal and permanent, as it is with Mahometanism, but as it grows out of the application of the rule of charity to peculiar circumstances, it is limited by those circumstances. If wine were not abused—if intemperance did not exist—the obligation to abstain would cease with the followers of Christ, but would still hold with the followers of Mahomet. Our test brethren, as I understand them, occupy the same ground, and hold that intoxicating liquors, are, every where, and at all times, unlawful. I dissent from them, and from Mahomet. Again, while I hold the obligation to abstain, I differ totally from our test brethren in reference to the tribunal before which the brother is to be cited, and the judge by whom he is to be tried. I leave him before that high tribunal at which we must all appear, and to the decision of "his own Master." I dare not usurp the prerogative of the judge, to condemn and excommunicate. Our test brethren bring the case before the inferior tribunal of the church, judge "another man's servant," on a point which, as I conceive, has been placed beyond their jurisdiction, and condemn him. I have not so learned Christ, and if this be the test of devotion to the cause of temperance, let me be counted among its foes. ANTI-MAHOMET.

THE ERUPTION OF VESUVIUS.—An American Killed.—Foreign papers state that the eruption of Vesuvius, during the second week of February, was one of the most brilliant that has ever taken place. It continued for five days and nights, and illuminated the whole region as far off as the island of Capri, some twenty miles. The railroads out of Naples ran all night to carry persons who went out to witness the grand spectacle. The emission of lava was so great that it flowed in a stream three miles wide and thirty feet deep to the distance of seven miles, on the side of the mountain opposite Naples. Thirty-two houses, two churches, and an immense number of vineyards and farms were destroyed by the burning river. An entirely new crater, it is said, has been formed, though we have as yet no scientific account of the phenomenon. It appears that the eruption was remarkably sudden, as none of the usual signs had preceded it. A letter states that the mountain literally roared with the efforts it made to disgorge itself. The noise was like firing of cannon at sea, and at every discharge, there was thrown up a mass of lava and rocks, which at night looked like balls of fire. A guide, who was on the mountain at the time, says:—

"In the middle of the mountain towards Somma, in an instant, a grotto was formed full of stalactites of salt and marine salt. I was about to gather some of it when the grotto began to open as if under the influence of an earthquake, and as I fled I found that my clothes were burned upon my back. Had I not quickened my speed my life would have been sacrificed, for in the same moment there issued forth a current of lava forty palms in breadth—whence, as also from the crater, were thrown up bombs and lightnings. In ten minutes the lava had extended to the foot of Somma, forming a most wonderful and beautiful scene."

A young American, named Charles Carroll Bayard, a Passed Midshipman in the United States Navy, and the son of a distinguished citizen of Philadelphia, died at Naples, on the 22d of February, in consequence of a wound received from a stone thrown from the crater of Vesuvius, while he was standing in company with other officers on the side of the mountain.—*Even Post*.

DEATHS ON RAILROADS.—It appears from the returns of the different Railroad Companies, just published by the State Engineer and Surveyor, that there were 84 deaths on the Central line of Railroads between Albany and Buffalo, during the year 1849. Of these, twenty-one were killed during the year past by their own carelessness or negligence in being upon the track when the trains passed. Eleven were in the employ of the Companies, and only two passengers were killed, and their deaths resulted from their imprudence in attempting to get upon the cars after they were under motion.

SCARLET FEVER.—The Kingston Journal, Ulster co., says:—We regret to learn that our village has its share of scarlet fever, which seems to prevail very generally through the country this spring. This disease does not, however, assume the exceedingly malignant form characterizing its previous visitations.

POETRY.

"Because they have no Changes
they fear not God."

How uneven's the path that the Christian must tread!
How dark are the windings through which he is led!
Steep rocks intervene, and thorns block up the way
That leads from destruction to regions of day.
The worldling through time travels joyous and bright,
And drinks in his fill of all carnal delight;
The way he walks in is as smooth as 'tis broad;
But how awful's the place of his future abode!
How loudly he laughs at the poor child of God,
Who goes limping along on the strait narrow road,
Entreating for pardon and freedom from sin,
Assail'd from without and oppress'd from within.
Subjected to "changes" which grieve him full sore,
And in feeling forsaken, dejected, and poor,
Expecting one day he surely shall fall
By the hand of his hotly pursuing foe, Saul!
He carries his soul, as it were, in his hand,
And flees from the beast that dwells in the land.
But in mercy his Savior regardeth his cry,
Breaks into his soul, and his doubts and fears fly.
One moment his feet are entangled in mire,
The next his loud praises to heaven aspire.
So mysterious his case, he oft sinks into woe,
Yet feels a sweet peace which no worldling can know.

While his love is so warm and his faith is so strong,
No worldly affliction can hinder his song;
For the rough is made smooth, and the crooked made straight,
And in front of the ark proud Dagon lies flat.

All his idols are banish'd, or ground into dust,
And the Old Man of sin is condemn'd with his lust
To the death of the cross, that no more he may reign.
Or usurp the pure throne of King Jesus again.

While the Lord communes with him, his mountain stands strong;
But as earth's not his rest, his joys cannot last long;
So God leaves him to prove him, and back he returns,
"To his own mournful place," where his weakness he learns.

This Satan perceives, and he hastes with his sieve,
The soul with his cutting temptations to grieve;
And his evil suggestions too oft are believed,
Till the guile of the serpent through grace is perceived.

What a mercy! The wheat which God claims as his own,
Can never away by the Serpent be blown;
And the chaff which temptation's rough wind blows away,
Would never stand fire in the last trying day.

So nought's lost by the sifting, but rather some gains
The Christian receives, for his Savior sustains
His soul 'neath the process, and tells him he'll never forsake him, but guide and keep him for ever.

At his own house his judgments do always begin,
In order to purge his redeem'd from their sin;
In Zion, his furnace is kept to refine
His chosen, and fit them in glory to shine.

Though they're pilgrims and strangers while traveling below,
Yet their heart's oft so full as with love to o'erflow,
And the "well of pure water" that springs up within,
Alayeth their thirst, and subdueth their sin.

Milton on his Loss of Sight.

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet I am not cast down.
I am weak, yet strong;
I murmur not, that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme! to Thee.
O merciful One!
When men are farthest, then Thou art most near;
When friends pass by, my weakness to shun,
Thy chariot I hear.
Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling place—
And there is no more night.
On my bended knee,
I recognize Thy purpose, clearly shown;
My vision Thou hast dimmed, that I may see
Thyself, Thyself alone.
I have nought to fear;
This darkness is the shadow of thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.
Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in the radiance from thy sinless land,
Which Eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime,
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirring of a gift divine;
Within my bosom glows unearthy fire
Lit by no skill of mine.

Hope beyond the Grave.

My soul, this curious house of clay,
Thy present frail abode,
Must quickly fall to worms a prey,
And thou return to God.

Canst thou, by faith, survey with joy
The change before it come,
And say, "Let death this house destroy,
I have a heavenly home?"

The Savior, whom I then shall see
With new admiring eyes,
Already has prepared for me
A mansion in the skies.

I feel this mud-wall'd cottage shake,
And long to see it fall;
That I my willing flight may take
To him who is my All.

Burden'd and groaning then no more,
My rescued soul shall sing,
As up the shining path I soar,
"Death, thou hast lost thy sting."

Dear Savior, help us now to seek,
And grant, thy Spirit's power;
That we may all this language speak,
Before the dying hour. NEWTON.

CHRIST'S RESURRECTION.

See! from the dungeon of the dead,
Our great Deliverer rise;
While conquests wreath his heavenly head,
And glory glads his eyes.

The struggling Hero, strong to save,
Did all our miseries bear
Down to the chambers of the grave,
And left the burden there.

See, how the well pleased angel rolls
The stone, and opens the prison!
Lift up your heads, ye sin-sick souls,
And sing, The Lord is risen.

No more indictments justice draws;
It sets the soul at large;
Our Surety undertook the cause,
And faith's a full discharge.

To save us, our Redeemer died;
To justify us, rose;
Where's the condemning power beside,
Has right to interpose!

The Lord is risen! thou trembling soul,
Let fears no more confound!
Let heaven and earth, from pole to pole,
The Lord is risen resound! HART.

MARRIED.

On the 24th of Feb. by Eld. Jesse Green, LEMUEL A. HALL, Jr. of Sussex county, Del., to Mrs. JANE E. HUDSON, daughter of the late brother Josiah Carey, of Dorchester Co., Md.

ASSOCIATIONS.

THE BALTIMORE OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church at Black Rock, Baltimore Co., Md., on Thursday the 16th day of May next, at 10 o'clock, A. M.

THE DELAWARE ASSOCIATION will meet with the Church at Bryn Zion, Kent County, Delaware, to commence on Saturday the 25th day of May next, at 11 o'clock, A. M.

THE DELAWARE RIVER ASSOCIATION will hold her next annual meeting with the Old School Baptist Church at Southampton, Buck County, Pa., commencing on Friday the 31st day of June next, at 2 o'clock, P. M.

THE WARWICK OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church at New Vernon, Orange Co., N. Y., on Wednesday the 5th day of June next, at 10 o'clock, A. M.

THE CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church of Columbia and Wells, (in Bradford County, Pa., if we mistake not,) to commence on Saturday, the 22d day of June next, at 10 o'clock, A. M.

Brethren, sisters, and friends of the cause of God generally, and especially our ministering brethren, of the Old School Baptist order, are fervently, affectionately, and heartily invited to attend.

The Allegany Old School Baptist Association will be held with us, if the Lord will, on the first

Saturday and Sunday of July next, at 10 o'clock A. M., in Dansville, Steuben county, N. Y.

Old School Baptist brethren and sisters from a distance and all Old School ministers are cordially invited to attend, and call at the house of Aaron Bowen, Thomas Brayton, Nathaniel Brayton, Silas Cotton, or Henry Cotton, all of whom reside within two miles of the place of meeting. As we do not often hear the whole truth preached, (not much of tenor than once a year,) we would especially invite as many Old School preachers of the word and doctrine as conveniently can, to attend.

By order of the brethren,
AARON BOWEN.
Dansville, Feb. 21, 1850.

OLD SCHOOL MEETINGS.

An Old School Baptist Meeting will be held at Sloansville, Schoharie County, N. Y., on Wednesday and Thursday, the 5th and 6th days of June next, to commence on each day at 10 o'clock, A. M. A very cordial and general invitation is given to all ministers, brethren and sisters of the Old School Baptist order, to attend.

JOHN W. LIVINGSTON.

An Old School Meeting will be held at the house of Eld. D. Wilcox, in Milton, Rock Co., Wis. to commence on Friday before the second Sunday in June next, at 10 o'clock, A. M., and continue until the Sunday evening following. Brethren of the Old School Baptist faith and order generally are affectionately invited to attend.

By order of the church,
DAVID P. DOUGLASS, Clerk.

Scott, Pa., April 5, 1850.
BROTHER BEEBE.—Please publish in the Signs, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held in the township of Scott, (formerly Greenfield,) Luzerne Co., Pa., near the residence of brethren Harvey and Wilcox, on Saturday and Sunday, the 15th & 16th of June next.

We earnestly and affectionately solicit the attendance of ministers, and brethren and sisters of the Old Fashioned Baptist faith and order, such as worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

WILMOT VAIL.

NOTICE.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, to those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, 6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

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B. Bailey	Mo.,	30

Total, 39 72

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., MAY 15, 1850.

NO. 10.

POETRY.

For the Signs of the Times.

The Sinner's Plea.

"Have mercy upon me, O God!"—Psal. li. 1.

Can such a vile rebel, a sinner so base,
For hope for forgiveness, or think to find grace;
No goodness, no merits, this only my plea.
I'm abeddy and helpless, Have mercy on me.
By nature and practice a hater of God,
The road to destruction I eagerly trod,
Till I was arrested, and aided to flee
To Jesus crying, Have mercy on me.

O praised forever be grace so divine!
That on a lost sinner so sweetly did shine,
It fill'd all my soul with such rapture and glee
That Christ should so freely have mercy on me.

A wonder of wonders, it seemed to my soul,
That Jesus should heal me, and make me quite
whole.

This truly was favor unspeakably free,
That came when I cried, Have mercy on me.

But short was the time that my joy did remain,
My comforts soon left me, which filled me with
pain.

In trouble and sorrow I hasten'd to flee,
And cried to the Lord to have mercy on me.

Again and again I've proved this to be true,
That when my Lord leaves me I nothing can do;
The same helpless creature I always shall be,
Till the Lord hears my prayer, Have mercy on me.

But if still a sinner so wretched and base,
Have I no cause to fear of falling from grace?
No, if from the heart I have put in this plea,
Jehovah will truly have mercy on me.

Come then all ye weary and sin-burden'd race,
Join now with my soul in the praise of free-grace,
Lord strengthen and help us to come unto thee,
And cease not our crying, Have mercy on me.

JAMES MANSER, JR.

Monsey, Rockland Co., N. Y., April 13, 1850.

The following lines by Miss Catharine Ponsonby,
are from a volume of Poems just issued from the
Edinburgh press.

Hail! holy Light! in memory dwells,
A vision of thine image bright,
Of past and perished bliss it tells,
When Heaven poured radiance on my sight:
The beauty of that vanished scene,
My darkened eyes can never see,
A dream of brightness that has been,
Is all that now remains to me!

Though darkness shrouds me, gentle beams
Of mercy cheer my clouded view;
The love of Jesus, sweetly seems
To pierce the shadow's deepest hue,
Can orbs imprisoned e'er control,
Heaven's holy effluence of light,
Poured in its richness on the soul,
To beam—and bless my spirit's sight!

Nor loved familiar face, or form,
Nor glowing tints in beauty's guise,
Nor ocean in its calm or storm,
Nor splendors of the starry skies;
Not one illuminating spark,
Of living brightness can I see;
But Jesus shines where all is dark,
His glory is a sun to me!

And when I leave this troubled scene,
His blessed and benignant love,
Bright mid the gloom my soul has seen,
Shall beam in cloudless bliss above.
Mine eyes shall then behold his face,
No night—no darkness then shall be,
The glories of his love and grace,
In light shall be revealed to me.

Christ ever will defend
The people of his choice,
He loves them without end,
And in them doth rejoice:
For them he shed his precious blood,
And will present them all to God.

COMMUNICATED.

For the Signs of the Times.

Further notice of Brother Clark's Communication.

BROTHER BEEBE:—As in the 7th number of Signs, for this year, there are two communications which call for some reply from me, I presume you will indulge me in such reply. But also on further investigation, I think brother Clark's previous communication requires some more extended notice than I took of it in my recent letter, I must therefore request the permission, to thus notice it previous to replying to the other. From the unaccountableness of the circumstance, that it is fifteen years or more since I first published through the Signs my views relative to the sonship of the Son of God and to the popular idea of three persons in the Godhead, and that I have had repeated occasion to argue these subjects since through the same channel, and have uniformly preached in accordance with those views; and that brother Clark, during all that time, has been holding social and brotherly intercourse with me, preaching with me, &c., without any intimation that he considered my views heretical—and from the fact that during that period he has been a reader of the Signs, and must have known that the very ground I occupied was that of sustaining the doctrine of the essential, self-existing Godhead of the Son of God, in opposition to the apparent denial of that doctrine by some of the positions of the popular system; and that he has now without showing any direct ground for it, come to the conclusion that I deny the divinity of the Son of God, I am led to enquire, Whence this new born zeal and these conclusions in opposition to my views? From its connexion with Rappahannock Association, and the formal dissent contemplated as he says in that body from those points on which we differ, I am led to conclude that something is designed; and lest this should be a separation from me and any with whom I may accord on these points, I have thought it desirable that our distinct views on these points might be presented to view in connexion, that they and others may know about what they are aiming to make a split. It is for this that I ask this indulgence of you and the readers of the Signs. There is a preliminary point on which we appear to differ, which I will first notice. I hold that the Scriptures being the revelation of God, must be true in all their parts, and therefore wherein they mark distinctions, by words or by connecting circumstances those distinctions should be strictly regarded in all our consulting of them. Brother Clark will contend for the observance of such distinctions in some things. He will not admit that sprinkling or pouring is baptism because the words used and the circumstances mentioned in the Scriptures, clearly point to immersion distinctively as baptism. But in reference to the subject before us, there are distinctions definitely pointed out,

as between a father and a son, which they disregard.—Further, I believe that no contradiction can exist in pure truth. As the Scriptures are the pure truth of God, there can be no real contradictions in them. Hence, whenever we hold a system which involves the language of the Scriptures in contradictions, we ought to remember the injunction of Paul, "Yea, let God be true, but every man a liar," (Rom. iii. 4.) have weight with us and lead us to reject our system as false rather than by implication represent the Scriptures as containing falsehood. Brethren, are not these positions consistent? If they are, please to bear them in mind as we proceed.

Now to come to the points of difference. They contend that God exists as three persons and one God, that these three persons are alike equal and alike the self-existent God, but that they exist by distinct modes of existence, that the Father exists of himself, that the Word or Son exists by the generation of the Father, being begotten of him, and that the Holy Ghost exists as he proceeds from the Father and the Son. This I presume will be admitted to be a simple and candid representation of their views. Now to this system I conscientiously object, that it presents palpable contradictions, and that as they represent this as the revelation of God, they charge him with these contradictions. They say that the three are alike eternal, self-existent and independent, and yet that the Father alone has an undivided existence, and that the other two exist by a derived existence and depend on the existence of the other; the Son on the existence of the Father, and the Holy Ghost on the existence of the Father and the Son.—Can they then be alike independent in their existence? If I say of two persons, one is the father and the other is his son, do I not distinctly convey the idea that the one existed as a person before the other, and that the latter's existing as a person is a consequence of the previous existence and action of the former; and hence while the father's existence did not depend on the previous existence of the son, the son's existence did depend on the previous existence of the father? Now when they say there are three persons in the Godhead, and of these three, as persons, one of them is the Father, and of another, he is the only begotten Son of this Father, what reason is there, that the same declaration made concerning these two divine persons, does not tend to convey the same idea, as to the previous existence of the one, and the subsequent and dependent existence of the other, as in the case of two men? When therefore they contend that the one is the Father, and the other his Son in relation to their personal existence in the Godhead, how can they without a plain contradiction to that declaration, say in reference to the same personal existence, that they are alike eternal and independent in their existence? Is this letting God be true, but every man a liar, in charging these and several other contradictions in this system, to God's word? Again I object to this system because that by making the

Father, the Word, and the Holy Ghost three persons in the Godhead, they make them to be three distinct individuals, for what less does the term person mean, than an individual being? This I think at best is dividing the Godhead more than I believe the scriptural revelation of the one God will admit.—But when we carry it out, that they contend that each of these persons is distinctively God, as each is a distinct individual, there must be three individuals existing by distinct modes of existence, and of course three Gods. Brother Clark says of the Apostles, that they were not afraid of making a plurality of gods by maintaining that the Son of God was Jehovah. Neither am I; but the Apostle never taught that the Son of God in his Godhead was a distinct person from the Father, so that his remarks there are altogether out of place. When I was led to look at these inconsistencies, and contradictions in the Nicene system, I turned to an examination of the scriptures on that head, and I found that they by no means sustained that system. I found that God has revealed himself as three, and so as three that distinct things are affirmed of each; but not so as three as to infringe upon the unity of God. Hence it is said, "These three are one." Hence whenever God is spoken of he is spoken of as the one God, that is absolutely as God, whether in reference to the Father, the Word or Son, or the Holy Ghost. Therefore I conclude that each in his distinct relation, is the one God, having all the fullness of the Godhead in that relation, whether as Father, as Son, or as Holy Ghost.

2d. I found that the Son is declared in the same person in which he is spoken of as Son, to be absolutely God and one with the Father, yet that as Son he is uniformly spoken of, as personally distinct from the Father, and subordinate to him; as that he is begotten of the Father, and which as before noticed conveys by the expression clearly the idea of a priority of existence in the Father. And things are affirmed of him as Son which cannot consistently be affirmed of the Godhead as such. He says of himself, "The Son can do nothing of himself but what he seeth the Father do," &c. John v. 19. Could it be affirmed that as God, he could do nothing of himself? Again, it is written, "God sent forth his Son, made of a woman," &c. Gal. iv. 4. Could it be said consistently with the unity of God, that God sent forth God made, &c? Yet these and many like things are said of the Son. I therefore believe that the Son possesses in himself such a distinction from the Godhead as is thus marked by the declarations of Scripture.—Not that he as Son exists distinct from God, but that as I have said and as the Scriptures affirm abundantly, that in his person he is God, whilst he possesses that which is begotten of the Father in personal union with his Godhead as the Word, which constitutes him personally distinct from the Father and the Holy Ghost. This distinct and begotten or produced existence, which constitutes him a Son in distinction from the Father, I find not only revealed

in the declaration that he is the Son of God, but also in that *life* which is declared to be in the Word in the beginning, for it reads, "In the beginning was the Word," &c.—John i. 1; and in verse 4 "In him was life and that life was the light of men." The declaration that this life was *in him* certainly conveys the idea that it was something distinct from his essential existence as the Word or God. And if thus distinct it must be a produced existence; and as a produced existence it could be in him and not destroy his Godhead. In turning to Col. iii. 3 and 4, we find it said of the saints, "Ye are dead, and your life is hid with Christ in God.—When Christ who is our life shall appear," &c. Is not this the same life which is the *light of men*; said to be hid in God as that life was in the Word? And this life is Christ, and Christ is the Son of God. Matt. xvi. 16. Hence it is said of the Word, when he was made flesh, John i. 14. "And we behold his glory," what as the glory of the invisible God? No, but "the glory as of the only begotten of the Father." Thus the believer's life is identified with Christ, and Christ with the Son of God, the only begotten of the Father. Consequently the Son of God as such is the life of the saints and the head of them in that life. How else could they be born of God, seeing he is the *Only Begotten* of the Father, unless they were begotten in him as a head, as we are the creatures of God and being created in Adam. As brother Clark says, Is there any thing like *grandsons about this*? Whilst we have in the Son the Godhead in all its fullness as existing in the Word, we have also the life of his people, thus constituting him one with the Father, and one with his people, and yet possessing a personal distinction from each, in distinction from the Father, he is begotten of him and is the life of his people, in distinction from his people, he is God. He is therefore just such a person, as could act as Mediator between God and men. Without his being thus distinct, in person, from each, he could not sustain the office of Mediator. "Now a Mediator is not a Mediator of one, but God is one," says Paul, Gal. iii. 20.—And again, 1 Tim. ii. 5; "For there is one God and one Mediator between God and men, the man Christ Jesus"—not the man Jesus, but the Christ as well as the Jesus. Hence, as he had an existence in the Beginning which was distinct from him as God, and this existence is the Christ, we see that from the Beginning we had an existing, living Mediator in the Head of the church.—As Paul represents, as above, that the Mediator must be a person distinct from the *one God, and from men*; according to the system of our brethren, which represents Christ as existing only as God, and therefore as the *one God*, until about eighteen hundred years ago, there was no actually existing Mediator until then. If for four thousand years God could hold gracious intercourse with many of the fallen posterity of Adam without an existing Mediator through whom they were to commune with him, I cannot see why such communion might not still be continued without a Mediator. But such a thing could not be. Paul says, "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." 1 Tim. i. 9. How could this be if there was no *life* of believers, no Christ in existence until about eighteen hundred years ago?

The views which I have advanced have been charged with *Sabellianism*. But any

candid reader of what I have written will see the falsity of such charge. They will see that I believe just what the Scriptures say, that "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John v. 7; that is, that God exists as *three*, but so as *three*, as to be absolutely *one*, and therefore, not three persons or individuals.

I have been charged with Arianism, so brother Clark charges me with *denying the divinity of the Son of God*. He says he has made it, deliberately, but I must say he has made it wantonly. I cannot view it in any other light, though I presume he designed no such looseness. What I have written, will, I think, show the entire incorrectness of the charge. I will, however, add, that brother Clark, I think, will admit that the Word was made flesh, or became a perfect man, without in the least destroying his essential Godhead. Why then could he not exist with the life of his people, and therefore a begotten life in him, and as personally one with him without destroying his divinity? However, it is enough to sustain me against such a charge, that, in the same declaration of him, in which it is said, "In him was life, and the life was the light of men," it is also said, "The Word was with God, and the Word was God."—John i. 1 and 4.

Again he appears to think there is nothing in the Scriptures to warrant the idea of Christ's being any thing else than God and man.—Strange! Does brother Clark harbor the idea that God in his word has carelessly used descriptive and distinctive names and terms, where there are no distinctions designed? Is not the Lord Jesus Christ in the Scriptures declared to be God and Jehovah, and the Son of God, and man? are not these three distinctive names, and is there nothing distinctive intended by them? Does not the name, Jehovah, imply absolute, independent, and self-existence? does not the term, Son, as used among men, and generally in the Scriptures, distinctively imply a begotten, and therefore dependent existence? and does not the term, man, imply a fleshly existence?—Was he not a Son before he was *made of a woman and made under the law*? I cannot believe that our Lord is revealed to be what he is not. Why then are these three distinctive terms so often used of our Lord if he does not possess the three distinct existences thereby designated? Can brother Clark answer these enquiries so as to make them harmonize with the truth of Scripture declarations and yet so as to deny his distinct existence as the Son of God? In John 1st, as already noticed we have the three natures, "The Word was God," again, "In him was life," again, "The Word was made flesh," verse 1, 4 and 14. In Isa. ix. 6, we have *A child born and a Son given*, are not these distinct? And again, his names are *The Mighty God, the Everlasting Father, and the Prince of peace*. Are not these names descriptive? I presume brother C. could not say that the name *Everlasting Father* being given to the *child born and the son given*, implies he is distinctively the Father in the Godhead. Brother Clark will probably shuffle these queries off, by saying the subject of God's existence is a mystery. True it is a mystery, but does this imply that we should by our constructions put upon God's word, involve it in contradictions? There is a material difference between mystery and contradictions. It is no where written, *great are the contradictions of godliness*. Contradictions in his system I have already pointed out, the above hint therefore will be sufficient.

have thus presented my views as contrasted with the popular system, by which it will be seen that I, in common with the advocates of that system, hold that God exists, as three, and that these *three are one*, and so *one*, that either of the three, is in his distinct relation, the one God. They hold that there are three persons in the Godhead, I deny that, but say that the Son is a proper and distinct person from the Father and the Holy Ghost, in relation to his sonship; but that he does not exist in his sonship separate from his Godhead, any more than he does as man, so that in his distinct personality he is God, Son of God, and Man. They hold that his sonship relates to his Godhead, so that he is no other wise God than as he is begotten of the Father; I deny this as contradictory to his being equal with the Father, and to his being the independent and self-existent God; and in distinction, I hold that his sonship consists in his being begotten of the Father as the Head of his church and life of his people, and that they thus, in their spiritual life, were begotten in him and proceed from him, and that he is the "First born among many brethren." Rom. viii. 29. And now brethren is there any thing heretical, any thing anti-scriptural in those points wherein I differ from you, any thing contradictory to the Son of God's being absolutely the Jehovah, whilst he is the Son of God, and Man, possessing these existences distinct from his Godhead, yet inseparable from it, and personally one with it; any diminishing of his capacity to act as the one Mediator between God and men? If there is, then clear yourselves from the heresy by separating from me. But beware how you foment splits among us, when that from which you would separate, is sustained by the word of God. I am willing to join issue with brother Clark in an *appeal to the saints of the most high God*, which it is that denies that the Son of God is the Jehovah, he who says he is begotten of the Father as God, or I in contending that he is unbegotten, unproduced in his Godhead; and whether I any more diminish his essential Godhead by contending that he exists as the life of his people as well as man in his personal union with his Godhead, than he does in admitting that he exists as proper man in a like union with his Godhead.—Whilst having joined in this appeal to the saints I would not forestall their decision, but wish them to consider and speak candidly if they are disposed to do so, and say which more denies the idea of absolute self-existence, he who contends that it is a begotten existence, or he who contends that it is an unbegotten, underrived existence, for this is the point; I would beg indulgence to lengthen this communication by stating what I believe to be the actual difference between me and brother Clark and other brethren whom I could name, and that reduced to the shortest span. It is simply this, that I believe that Christ actually existed from before the foundation of the world, in union with his Godhead as the Head and life of his people, and they deny his so existing, and therefore in effect, deny his actual existence as the Christ and Mediator until he was born of Mary. Also we differ in the reference of his sonship, they referring it to his Godhead and I referring it to his existence as Head and life of his people. This is the amount on this subject; it to be sure extends itself to the subject of regeneration as to what constitutes that. Whether this be a sufficient ground for a split I leave them to judge for themselves. My opinion and my feelings are that it is no cause for a split or for hard feeling; but as I do not wish to intrude upon

their fellow-ship after what br. C. has developed by crowding myself upon their churches, or associations, I shall stand aloof, till invited. There are one or two other things in brother Clark's communications, which I wish to notice. He charges me with having *proscribed all the saints from the apostles' days down*.—How have I proscribed them? By making my views on this subject a test of fellowship? I deny the charge. The first instance of my publishing my views on this subject, through the Signs, was to defend them from the charge of heresy, which certain brethren had made against them, as advanced in conversation and preaching; and in most cases since, in which I have discussed the subject through the Signs, it has been in self defence from similar charges. In these communications I have protested against making our different views on this mysterious subject, a test of fellowship, or a charge of heresy; so long as the essential Godhead of our Lord Jesus Christ was maintained. If by the charge he means that I have been too harsh relative to the views of others, I probably am guilty.—I feel that I am deficient in the graces of meekness and humility as well as in every other christian grace. There have been some occasions for producing excited feelings.—When the subject of the sonship of Christ as I now view it was first opened up to my view, the revelation of him in the scriptures seemed so to harmonize in relation to his being the Jehovah, and to his subordination as Son, and in reference to his relation with his church and people, that I thought surely Old School Baptists would receive the scripture testimony on the subject. But what have I met with from them, as a general result, but charges of heresy, and of bringing forward *new things* to make a split and lead a party, &c.? Again, when I consider the origin of the system, as such, of three persons in the Godhead, and of the sonship of Christ as generally received by Catholics, Protestants and Baptists; for brother Clark is not correct in saying I have proscribed all the saints from the Apostles' days. The Apostles never have taught that there are three persons in the Godhead, nor that it was as God the Son was begotten. Mosheim says, speaking of the affair of Arius, and of the council of Nice, A. D. 325, until then "Nothing was dictated to the faith of christians in this matter, &c. Hence it happened that the christian doctors entertained different sentiments upon this subject, without giving the least offence, and discoursed variously concerning the distinctions between Father, Son and Holy Ghost." (See in his church history his account of the Arian affair and the council of Nice.) When I say, I consider the character of the majority of the Bishops composing this council, the decrees they established, as well as the creed; that they sanctioned Constantine's assuming as emperor an authority in religion, and that from this council, emanated the first professed christian persecution against christians; first against Arians, and then against the Donatists and Novatians, with whom was evidently the true church, I am led to the conclusion, that here was developed the Beast in his first assuming the seat and power of the dragon; and therefore that the creed and decrees of this council will go down with the Beast. See also Jones' account of this council, and remarks in his church history. Hence I have felt impatient at seeing Old School Baptists holding so tenacious to the creed of that council, and in its spirit branding all as heretics, who dare to differ from it. I may therefore have spoken too severely on this point. I give not the

above account to reflect upon brethren, but as a matter of well authenticated historical fact, to show brother Clark that he was too regardless of candor and of facts in his sweeping charge.

Brother Clark also admonishes me relative to the effects of my discussions. How many have been edified by them, is not my province to decide. But I know that the multitude are not always on the side of truth. I have probably as great an itching, naturally, for popularity as others; and I do highly regard the fellowship of brethren, and of brother Clark and those who appear to have been with him in this stand against my views. But I have not been trained in my experience to a popular course. In my early experience I was constrained by a regard to scripture testimony to break off, from my connexion with the most numerous and influential denomination in New Jersey, and to hunt up a few despised and scattered members of a Baptist church in that vicinity, before unknown to me, and ask them to admit me to baptism and connexion with them. And as they had no preacher, I had to go to the city of New York, (thirty miles,) and request a preacher to visit them and baptize me. My travel ever since has been in the same course.—Again and again have I had to leave the many, to go with the few; but it has not been my lot to leave the few and adhere to the many. And does brother Clark suppose that at this time of life I am to be induced, unless by being convinced of error, to cease to advocate what I have conscientiously received as revealed truth for the sake of being with the majority? With Jeremiah I may conclude, that I was *born a man of strife and a man of contention.* Jer. xv. 10.

Brother Clark on 1 Cor. xv. 45, and brother Williams, I will, if permitted, attend to in another communication.

S. TROTT.

Centreville, Va., April 17, 1850.

For the Signs of the Times.

Carroll Co., Ky., April 16, 1850.

BROTHER BEEBE:—The language of the blessed Redeemer while upon earth was, "Fear not little flock for it is your Father's good pleasure to give you the Kingdom." Viewing this promise in connection with the language of the apostle, The gifts and callings of God are without repentance,—those of the household of faith who live in this dark and cloudy day have much to buoy them up under the trials and afflictions to which they are incident while clothed with frail mortality. For we conclude that the promises made by the blessed Redeemer to his immediate disciples were not to them only, but to all who were chosen in Christ Jesus before the world began, and who were redeemed by him from under the curse of the law; and who will be made manifest according to his divine pleasure and will, and who are heirs with him to that inheritance which is incorruptible, undefiled, and fadeth not away and who are kept by the power of God through faith unto salvation ready to be revealed in the last times. Those individuals are admonished by the heavenly King to fear not "although their feeble bark upon times troubled ocean may be well freighted with sorrow and affliction and draw near the breakers of destruction by the winds of adversity," yet their great Pilot has calmed the troubled sea, and says to them, *Fear not*, although friend after friend is summoned away and lies sleeping in the silent tomb yet to them he says *Fear not*, although the law given on

Sinai's awful heights proclaims in unalterable terms, The soul that sinneth, it shall die; yet he who gave that law says *Fear not*, for I have laid help on one that is mighty and able to save; and his name shall be called Jesus, for he shall save his people from their sins. Although they often feel that in them, that is in their flesh there dwelleth no good thing, and that they are clothed with a body of death, yet the soothing language of their King is *Fear not*. For if the Son make you free, ye shall be free indeed. Although the clouds of sin and unbelief intervene for a time between them and the glorious Sun of Righteousness, and they are made to cry out, O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure, the hallowed answer to their prayer is *Fear not*, for ye are kept by the power of God through faith unto salvation. Although they labor and are heavy laden, yet their Lord says, *Fear not*. Come unto me all ye that labor and are heavy laden, and I will give you rest. Although they are poor in spirit and of a contrite heart, yet to them it is said, *Fear not*. For blessed are the poor in spirit, for they shall inherit the kingdom. Although the grim monster death should encircle them in his cold and icy arms, and summons them to bid a last farewell to friends and kindred, yet they can say, we fear not; For though I pass 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. And although their earthly remains are borne to the cold and silent grave and there crumble to their mother dust; yet the language of their blessed Redeemer is *Fear not*. For I am the resurrection and the life. Behold (says the apostle,) 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, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Then they will be in the full possession of sainted and heavenly bliss. Then the glorious promise of their heavenly King will be fully consummated, Fear not little flock, for it is your Father's good pleasure to give you the kingdom. Ah! tempted and tried follower of Jesus, we know not how we shall appear, but we know that when he appears we shall be like him, for we shall see him as he is.—What a thought! To be like our blessed Redeemer, to be heirs to an inheritance that is incorruptible, undefiled and that fadeth not away—to be in the possession of an eternal kingdom, and in the immediate presence of their glorious Redeemer, and in the society of all the just made perfect.

I subscribe myself yours in the hope of a happy admittance into that blessed kingdom,
H. COX.

For the Signs of the Times.

Bradford Co., Pa., April 17, 1850.

BROTHER BEEBE:—I have been a reader of the Signs ever since the commencement of them, and if I have not been deceived, I have often been comforted with the writings of the children of the Lord. I am so much pleased with the most of the two last numbers, that I feel a desire to write a few words concerning them; I think I see such beauty in them, & such humility as the world cannot give nor take away. O that the Lord would be pleased to give us more

of this spirit; I desire truly that the Lord may revive & unite his children once more.

Dear brethren, if one so unworthy as I am may thus speak, Do not the dissensions of brethren grieve the sheep and lambs of Christ? You know that sheep are tender creatures, and lambs are still more tender. Have they not been fed by your preaching and writings? and ought not the strong to bear the infirmities of the weak? I hope the Signs will not be stopped in consequence of these difficulties. It is seldom that I have the opportunity of meeting with brethren of our order, and I have very little desire to meet with those of any other order; so you may judge that I for one would be still more lonely if deprived of the Signs of the Times.

Brother Beebe, if it be not asking too much, I should be glad to have your views on 2 Thess. ii. 10. "And with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved."

I think I can in some measure sympathize with you and your family, in your bereavement, I have drank deeply of the cup of afflictions myself. I hope and trust the Lord will sustain you and yours, in every trial.

Do with these imperfect lines as you think proper—perhaps you had better burn them.

Yours, I hope in christian fellowship.

DEBORAH INGHAM.

Reply in next No.

Ed.

For the Signs of the Times.

BROTHER BEEBE:—I have now in my possession the old church book, containing a very precise history of the landing of the first Baptists in this state, in the days of Wm. Penn, with the names of the persons and the preachers, some from England, and some from Ireland, and others from Wales, together with the organization of the first Baptist Church in this state, of which Southampton is a part, and I have thought that some extracts therefrom might be interesting to many of the readers of the Signs; I submit the subject entirely to your judgment, and should you wish it, I will copy and forward to you. I have been very much interested in reading it, as all the particulars attending the planting the church in the then colony, are recorded in a very clear manner.

WM. SHARP.

Davisville, Pa., April 13, 1850.

Please to send them on.

Ed.

For the Signs of the Times.

Grant Co., Ia., Jan. 1, 1850.

BROTHER BEEBE:—Having to make you a small remittance, I have thought it would not be out of order for me to say something about my situation. I have lived here two years, but have never heard an Old Predestinarian preach until the 23d of December, 1848, when brother W. McCormick, notwithstanding the difficulty of the traveling through a forest at this season of the year, came and preached two sermons for us, which were of the right stamp. They seemed like manna to our hungry souls; for the theme of both, was free grace and redeeming love, from first to last. When I shall again have the pleasure of sitting where I can hear the gospel preached in its purity, the Lord only knows. I had thought that brother Samuel Williams, of Ohio, would have visited and preached for us before this time, but when the Lord directs, he will come.

My residence is ten miles west of the county seat of this county, (Grant county, Ia.)

If any of our brethren, especially our ministering brethren, should pass through this county, we would esteem it a great privilege if they would call and see us, and their preaching would be joyfully received. Here are but few of us, and we live in the woods; but the truth seems more sweet to us than when we were where we could hear it every two or three weeks. I seem like one alone, and I have but little to comfort me, that can be seen by the eye of man, that is, in my pilgrimage, but my Bible and the Signs of the Times. O, may the Lord direct my way; for it is often to me like traveling through the forest in a cloudy day, when we miss our *blazes* or way-marks, we wander about until we find them again, and then we rejoice again; it is even so when the clouds of unbelief arise, then I seem to lose my way-marks, and then I wander through the wilderness, and mourn until the Sun of Righteousness arises and shines forth with rays of love in my poor heart, then I can indeed rejoice; but these refreshing seasons are but seldom. We are surrounded with all sorts of *will-worshippers*, and they call me all sorts of hard names. I know they reviled my Redeemer, and if I knew that they reviled me for his sake, I could rejoice; but

"I am so vile, so prone to sin,

I fear that I'm not born again."

They say that God has given them power to work out their own salvation, and if they do not they will be lost. This sounded to me much like what the old serpent told Eve in the garden of Eden. But if there is no better salvation for me, I am sure that I am lost, for there is nothing good that I can do. "In me, that is, in my flesh dwells no good thing." I am so sinful in my nature that I am often constrained to inquire with the poet,

"Am I his or am I not?"

At other times I have to say,

"Why was I made to hear his voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come?
'Twas the same love that spread the feast,
That sweetly forced me in,
Or I had made that wretched choice
And perished in my sin."

When I hear from the mouth of the Lord's servants, of the trials and afflictions of the Lord's children, and of the way they were brought from darkness to light, and from the yoke of bondage, to the liberty and inheritance of the just, my own evidence of adoption by grace, is revived. But I am so sinful, that I often have to doubt whether I am indeed one of that blessed number.

JOHN BRANDON.

For the Signs of the Times.

Macomb Co., Mich., Dec. 22, 1849.

BROTHER BEEBE:—I wish you to notice in the Signs that our Annual Meeting of the Old School Baptists of Michigan, was held according to previous appointment with the brethren in Canton, on the 8th, 9th and 10th days of June last. We enjoyed a comforting and heart-cheering season. Our next annual meeting will be held if the Lord permit with the Avon and Oakland church, Oakland Co., Mich., to commence on Saturday before the 2d Lord's day in June next, at 10 o'clock, A. M.

We affectionately invite our brethren from other states to attend with us, and especially ministers, as we have but very few among us, and they are almost worn out.

Yours in brotherly love,

D. H. BROWN, Clerk.

For the Signs of the Times.

Hamilton, Ohio, April 2, 1850.

BROTHER BEEBE:—On the evening of the 10th December last, at the request of brother Taylor of Winchester, I wrote and sent you for publication in the Signs, an obituary notice of the death of sister Elliott, and after signing my name to it, I briefly mentioned the deaths of three others who had recently been taken from the little flock in this place, and transplanted in the triumphant kingdom above. When I came to notice the decease of sister Louthan, I could not honestly forbear to notice the fact, which was well known here, that she, with her husband had left us and united with the New School Baptists some six months before her death; which circumstance was very painful to us, because we esteemed her very highly. When I visited her the evening after they left us, the only reason she assigned for their departure was that the New School, were zealous, and lively in their exercises, and had their meetings more frequently than the Old School; but she still professed to retain the same faith in the same Savior as before, and said she should still esteem those whom she had left as christians, and could fellowship them, one and all as ever. During her short association with the New School, she appeared to be very lively and happy; but with her husband, it was quite the reverse; he was not at home, and in a few weeks after her death, he closed his business in this place and left this country accompanied by his only daughter, and went to Missouri, where he remained with his brother, Eld. Henry Louthan, until a few days ago.

Now, brother Beebe, I come to the part of my letter, which constitutes the main theme of this communication; namely, to set brother George Louthan right before the brethren and churches of our order. A few months ago our church received a very interesting letter from brother George, suing for mercy, pardon, and forgiveness; and after petitioning to be restored to the fellowship of the saints, he attempted to describe the tortures of his mind and the severity of the chastisement which our Heavenly Father had laid on him, (as he expressed it) from the time he left the *old paths*, and went over to the enemy, up to the time of his sore repentance, and acknowledgement to the church. Indeed, brother Beebe, I wish I dared to send you that letter; not only because it expressed the pungent grief and agony of a *starving prodigal son* and the constant visitations of that Holy Spirit that reproved Peter for denying his Lord and Master; but, more especially, that you might see the ingenuous & masterly contrast he has drawn between the Lord's people, doctrine, and practice, and the New School. Now, as they have heard of his letter to us, and of his restoration to our fellowship, they will undoubtedly soon exclude him, and persecute him as a very bad man.

Be it therefore known to all, whom it may concern, that brother George Louthan has returned home to the church, and at our last meeting was cordially and joyfully restored to the church, to our full fellowship, and communion, by the unanimous vote of the church.

Before I close this imperfect scroll, permit me to relate another pleasing circumstance, which reminded us very much of the pleasant interview and rich repast we enjoyed during the visit of Elder Beebe among us a few years ago. Elder Henry Louthan, and his beloved companion have made us a visit, and with brother, George left here yesterday, and are on their way eastward, to visit many

of the associations of Virginia and Maryland between the first of May and September next; and I hope that you and sister Beebe, with many others of the dear people of God may be strengthened and comforted by the Spirit in the inner man, as many of us were while we sat under his ministry, which was truly interesting and comforting to us. During their visit with us brother Louthan preached for us four times, much to our comfort and edification, and verily we all thought that the Lord was manifestly in this place; though we had known it not for some time before, as all appeared to be so dead and we had almost despaired of ever being revived again. But the good Lord knows well what is for our real good; and he, in wisdom, withholds the rich dainties of his kingdom from us sometimes, until we become sufficiently hungry to appreciate the feast of fat things, full of marrow which he has in store for us. Our pastor, Eld. Wilson Thompson, has not been with us this winter, owing to the inclemency of the weather, and perhaps also to sickness; nevertheless, we have enjoyed some pleasant and profitable seasons under the ministry of Elder Morris, and Eld. Williams also, who is all life and liberty, comes among us in the fullness of the blessing of the gospel of Christ; determined to know nothing among the people, save Jesus Christ, and him crucified; and, like his companion in the ministry, brother Louthan, while feeding the church of God, which he hath purchased with his own blood, has been enabled to unfold and explain some of the deep mysteries of God, and present the unsearchable riches of Jesus Christ, in all his attributes, and offices, as Prophet, Priest, and King, Husband, Friend and Brother, as one who will never leave nor forsake any of his dear children who walk uprightly, and who trust alone in him.

Brother Beebe, some of our brethren here, with many others, are *peeping out* and almost fancy that they see the break of day, in which the Sun of Righteousness, will arise and shine upon his poor languishing Zion; but I am such a bad case of an old sinner, I never believe until overwhelmed with the strongest evidence; and then I have to believe with all my might. I am credibly informed however, that Lebanon, Elk Creek, and some other churches are waking up; and the Lord has added to them of such as shall be saved. I have also received and read some interesting letters from Eld. B. B. Piper of western Indiana, announcing the good news of a joyful revival of the Lord's work among his people, and an ingathering of some of his lost and saved ones. Who knows but that the winter is nearly past and the rain over and gone, and the time of singing of birds at hand? But my sheet is nearly full.

The numbers of the present volume of the Signs are well received and every letter in them read with interest, especially those written on experience; they call to our remembrance former days in which we were illuminated & received a "good hope through grace." I remain your unworthy brother.

I. T. SAUNDERS.

For the Signs of the Times.

Todd County, Ky., March 29, 1850.

BROTHER BEEBE:—In consequence of severe affliction under which I have labored the greater part of the winter, I have not, until the present, been able to write you. Yet notwithstanding my afflictions, I feel desirous to adore the riches of almighty grace, that it is now as well with me as it is. I hope that in all my sickness I could say with one of

old, "Shall not the Judge of all the earth do right?" I cannot say that the *old man* was resigned to the dispensation; but there is one thing which I can say in truth, I am a poor unworthy creature, entirely dependent on the goodness and mercy of the all-wise, righteous, and eternal God. If it had been the pleasure of the Lord to have removed me from my family and from the churches, I hope I was enabled to say, "Thy will be done." But the chief of sinners is yet preserved, and, for what, I cannot tell; it is a mystery.

Now, brother Beebe, and my dear brethren and sisters among whom the *Signs of the Times* circulate; let me tell you that I have spent much of my time lately in contemplating subjects which I consider important; namely, the precious word of God, and the experience of christians. I have read much in my Bible during my sickness, and I was also favored with the privilege of reading two volumes of the "Gospel Standard," published by brother Gadsby of England; and I feel thankful to the blessed Lord, that I can bear witness with the various writers in the Standard, (people whom I never saw in the flesh,) when they tell of the dealings of the Lord with their souls. I was led to reflect; Why, or how, is this? But the words of the prophet applied with force, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." It is an evident truth, that the Lord has a people among all nations, and that all his people are brought in one way, and that is a way that the world with all its wisdom and philosophy and religious erudition, has never been able to find out; but "It shall be for those, the way-faring men." And *though fools shall not err therein*, God's dear people are *way-faring men*, and they are accounted by worldly professors as fools; and the apostle has told us, that we are fools for Christ's sake. But they are all taught of God; all led in that narrow way, and are all brought to see themselves poor hell-deserving sinners; and without hope, and without God, in the world. But the way in which God leads them to himself, is now, and has always been opposed by such as know nothing of the grace of God in their hearts. Is it any wonder that God's plan of salvation should be opposed by such? Well might the man of God charge them with *hewing to themselves cisterns that can hold no water*.

They judge God by themselves; and every child of God knows this to be true, for they have all been in this place. When you take away the doing power from natural men, you take away *their god*. But the christian has seen the time when all his powers utterly failed him; and when, in anguish of soul, he cried out "Lord, be merciful to me a sinner." They have felt themselves undone, and justly condemned by God's righteous law; they have been convinced that if they were not saved by sovereign grace, they were lost forever. While in this situation would not the poor soul give the whole world, if he could but believe that Jesus was his Savior? O, my Father's children, I hope this has been the case with your poor unworthy servant—when he tried all that he could do to commend himself to God, but was brought to see that nothing short of the blood and righteousness of Jesus would do; and then it was that he could say in the language of the Song, "Or ever I was aware, my soul made me like the chariots of Ammi-nadib." Then, christian reader, it was a time of love and joy and peace in the Holy Ghost. O, what a precious time was this to thy soul! didst

thou not think, "O, I will never sin any more against so good a God?" You little thought that you were about to launch into a sea of tribulations, a world of trouble and sore distress. But you soon found that you were in possession of a hard heart, and a wretched wandering mind, and that your nature was still the same, carnal, sensual and devilish—opposed to God, and to his government, and consequently you were filled with doubts and fears. You do not for one moment doubt the way and plan of God's salvation; but, O, my soul, art thou interested therein? Is thy name written in the Lamb's Book of Life? Hast thou received the "white stone, and in it a new name?" O, if I am a christian, I sometimes get beyond all fear, and sometimes feel that I am in the presence of my Master, and all is well; and then again I am made to fear that I know nothing of the "One thing that is needful." So, oftentimes between hope and despair, and this is, I believe, the lot of all the dear children of God. But, my Father's children, scattered up and down in the world, let me say to you; a few more scenes of trouble and sorrow, and our *ten days* tribulation will be over, and the Lord will take you to himself where sorrowing and sighing will be known no more—I find my strength is failing, and I must close; praying the dear Lord to keep and bless you, and preserve you from the evils of this present world, for Jesus' sake, Amen.

Your brother, in much affliction,

JOHN H. GAMMON.

For the Signs of the Times.

Chambers Co., Ala., April 8, 1850.

BROTHER BEEBE:—For ages and generations past, many of the dear saints of God have been found among the inhabitants of Babylon, but from seeing and witnessing the corruptions and abominations of that mingled people, they have often been brought to remember Zion, and have vainly hoped to reform and correct the errors of Babylon, but have always failed, until they have felt the necessity of obeying the voice of God which says, "Come out of her my people." At length they are brought to say, "We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country—Come and let us declare in Zion, the work of the Lord our God." Jer. li. 9, 10.

Brother Lacy, a minister of the gospel of Christ, who has for several years been with the Missionary Baptists, has recently left them, and having prepared a condensed statement of his reasons for so doing, he wishes their publication in the Signs.

Yours truly,

WM. M. MITCHELL.

Heard Co., Ga., April, 1850.

DEAR BROTHER BEEBE:—I have been for some time with the Missionary Baptists, and have now left them, and joined the Primitive or Old School Baptists, and wishing the world to know my reasons for so doing I subjoin the following:—

For their departing from original Baptist principles—

By professing one doctrine and preaching and receiving another.

By their too much imitating the ancient Pharisees, by sounding a trumpet before them about their charities, to have the praise of men to the neglecting and rejecting their poor brethren, and even poor christian widows.

By their powerful human efforts at their protracted meetings to excite the tender pas-

sions of youth and get them into the church without any experience of grace.

By their having a system devised and funds raised for educating young men for the ministry, and thereby flooding the world with a carnal ministry, with all its corrupting influence.

By their uniting with so many societies, too much like backsliding Israel of old, who increased and multiplied her whoredoms continually. Ezek. xvi. 25.

By violating the scriptural command which says, "Be not unequally yoked together with unbelievers," 2 Cor. vi. 14.

For these reasons, with others which might be mentioned, I must say that in the fear of God I leave them.

Farewell ye proud, ye rich and gay,
I'll seek the broken-hearted,
Who weep when they hear Zion say,
Her glory is departed.

WILLIAM LACY.

P. S.—I believe there are many among the Missionary Baptists who have not gone so far as I complain of, and who are much dissatisfied; to all such, I would say, leave that mingled course and walk in the good old paths and you will find rest unto your souls. Brother Temple will please copy.

W. L.

For the Signs of the Times.

Richmond, Me., April 15, 1850.

DEAR BROTHER BEEBE:—If I am not deceived it is a cloudy and dark day in a religious point of view, in this immediate region of country. I feel that we have fallen upon perilous times, in the midst of perils of various kinds, and among the rest, perils among false brethren. We are forbidden to trust in a friend, or to put confidence in a guide, for a man's enemies are those of his own house. Truth is fallen in the street and he that departeth from evil maketh himself a prey. We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Though there are fightings without, and fears within, yet the battle will soon be over, the din of war will cease. O that the Lord would enable me to trust in him, and to rely upon his almighty arm, and not to faint in the day of adversity, but to follow him through evil report, as well as good report. I hope at times that we, individually, can adopt sentimentally the words of Habakkuk, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. iii. 17, 18.

But I will stop writing, for I live in the north country, and my feelings are as the weather now is, very cold for the season.

Yours affectionately,

JOSEPH L. PURINGTON.

For the Signs of the Times.

BROTHER BEEBE:—There are several typographical errors in my letter published in the 7th number of the Signs, and some of them of sufficient importance to correct, and I will therefore thank you to give the following errata an insertion when convenient. In the second column, near the bottom, read, "And in regard to this manifestation, the Adam of Eden (and who was created of the dust of the earth, anterior to his becoming a living soul) is said to be the first; and if therefore it means a creation," instead of creature. A little lower down, same column, read, "But

in the exceptions, which I have admitted, where the word occurs, and which evidently means a creation," instead of creature. In the third column the word natural is omitted in the quotation made from brother Trott's letter. It should be, "They are of that natural disposition," &c. I shall send this to brother Trott, who will forward it to you.

I remain yours in Christ,

JOHN CLARK.

Bellfair Mills, Va., April, 1850.

For the Signs of the Times.

Laport Co., Ia., April 1, 1850.

BROTHER BEEBE:—As I wish to send you a small remittance, I will fill up this sheet with an account of a rather singular series of exercises which I past through a few years ago, and which to this day recur, at times, to my mind in a very trying manner. I have anxiously looked over the communications of the brethren, to see if any of them had been handled in the same manner; but I have looked almost in vain; and I had concluded that I was entirely alone. But in reading Elder Leland's description of his "five hours conflict," I found some little similarity, in some things between him and myself. I have thought that if I should communicate my exercises, I might find others to agree with me, and could I know that others have experienced the same, it would strengthen me. I have often thought of writing to you, but I could never bring my feelings to bear on the subject, with sufficient fortitude to enable me to recount the gloomy thoughts that have harrowed my soul severely so long; and which still at times appear but too real. I have however, at last concluded to give you a sketch of them.

About six years ago, as I was returning from an appointment, ruminating in my mind, the different uses made of the Bible, by arminians & predestinarians, my thoughts were musing thus, on these words, "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." Arminians contend that this is an encouraging promise to be held out to sinners, to induce them to comply with the condition which they contend is implied; on the other hand, predestinarians contend that this passage is given to the saints, as a description of the two characters who inhabit the earth, namely, the righteous and the wicked, and to show what shall be the end of both; and O, how plain the predestinarian's interpretation appeared to me! Never, I think, did I enjoy a more comfortable season, in contemplating the various portions of sacred truth, than I did then for a few moments; there seemed to be a perfect harmony throughout the whole Bible; that could not be denied nor gainsayed—when this passage arrested my attention, "But seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." I paused—and then said in my mind, this too is descriptive of the character addressed. I had always regarded it as an encouragement to God's children, and especially to ministers of the gospel; but now it seemed to express a direct command from the Savior to his ministers, as to what they should do, and a positive assurance of a possession of this world's goods, at least, as much as they need, so that they should not want. Then, in continuance of my musings, I said, If they are not thus supplied, is it not an evidence that they are not the character addressed? At that moment this question was asked me, Have these things been added unto you? My low circumstances in regard to this world's goods, was presented to

my mind in glowing colors, and I could but answer, No. What think you is the reason? I cast about in my mind for an answer to this pungent question for a moment, and soon an answer came, which calmed my troubled thoughts, and for a moment I felt glad. It was this, I have been so unfaithful and disobedient to the command in the text, that I have no right to expect a fulfillment of the promise in my case.—But, are the promises of God dependent for their fulfillment, on the obedience of his children, or ministers? said my interrogator. Alas, No, I replied.—At that moment this text came to my mind, "For all the promises of God, in him are Yea, and in him Amen, to the glory of God by us." Ah, then they are not dependent on my faithfulness for their fulfillment. What then can be the reason? was again urged.—I do not know, thought I—but, let me think—the text is descriptive of the character to whom the promise belongs. Alas! then am I deceived? this is in accordance with my view of the text. I fear it is so. Perhaps you had better look over your past exercises and examine your evidences, and come to some conclusion about your call to the ministry. What else could I do—Reason and prudence urged me to do so, and my questioner also said this might settle the point. O, my brother, how had my pleasant feelings vanished, and my heart was filled with gloomy doubts and fearful forebodings. In this state of feelings I roamed through the labyrinth of my former feelings, on the subject of public speaking. It was some time before I became sufficiently composed to commence as I wished to do; but at length I reverted back to the day on which I was baptized, and when the Elder took me by the hand to lead me into the water, these words came into my mind, "Go thou, and do likewise." This was the first time I ever thought there was any duty for me, in a public capacity; it seemed to say, As it is done to you by the Elder, so go thou and do to others.—From that moment my mind became impressed with a presentiment, that I should at some time, be obliged to stand in a public capacity. While thus engaged in reviewing my first exercises, this text came to my mind, "No man taketh this honor to himself, but he that is called of God, as was Aaron." Had I been so called, was the trying question which I could not yet determine. Driven from this, I fixed on another point in my past experience. After having at a certain time prayed to God to make the path of my duty plain to me, rising from my knees, this passage came forcibly to me, "How long halt ye between two opinions? If the Lord be God, follow him," &c. But in recalling this circumstance to mind, another passage occurred, viz., "Where the word of a king is there is power." Now, said my questioner, when these words seemed to bid you go, had you power to go forward? I certainly had not, though at the time I thought I had. Well, then, was the application of that text intended as a call for you to the work of the ministry? Alas! No. So I was floored again.—I next thought of the apostle's words, "Who is me if I preach not the gospel," which were once very forcibly applied to me. Then this query arose, Was you at that time made willing to speak in defence of the cause of God? I readily answered, No; but the apostle said, "If I do this thing against my will, then a dispensation of the gospel is committed unto me." True, said my accuser; but are you inspired as the apostle was, so that you could write and lay down precepts and rules which the children of God are

bound to obey? I could not claim this, and he added, Then you are again blasted in your hopes. But I rallied again, and recalled another portion of the word, which had occurred to me when exercised on the subject of preaching the gospel: it was this, "Let the dead bury their dead, but go thou and preach the kingdom of God," this said I followed me for days and months. But, demanded the tempter, Was you obedient to this text? I could not say that I was. Then said my accuser, How could that text be applicable to you? It was addressed to one who had lost his parents; yours were and still are living; so in this text, as in all the others, you have claimed them, when they did not belong to you.

My dear brother, this dialogue was thus going on in my mind for several months, and during all this time, my confidence in the evidences that I was called of God, were swiftly wasting away; so that when I felt this refutation, it seemed that my support from the Bible was all taken away, and I was sunk down almost in despair. At length I thought of one more evidence of my calling, namely, the similarity of my exercises on the subject, with those of others, in whom I had confidence. But the question came immediately, Did you ever hear any one in whom you had confidence, relate their exercises without wishing that your own were as good? And I was obliged to admit that I had not. Then, said my tempter, if there is some similarity, still while yours are so far inferior, are yours sufficient to prove that you have received a Bible call like that of Aaron? I fear, said I, that they are not, and yet my evidences are as clear on that subject as they are that I have passed from death unto life.—That may be true enough; but are you certain that the evidences in either case are good? I cannot tell. Now think, how limited were all your exercises; how short the space of time occupied, how small the change in your subsequent life and conversation, from what it had been before. The Bible says, that God will create within you a clean heart, and renew within you a right spirit.—And it tells you that out of the abundance of the heart the mouth speaketh, for the evil man, out of his evil heart bringeth forth evil things; and the good man, out of the good treasure of his heart, bringeth forth good things; so by your fruits you may decide.—Now have you been led by the Spirit of God? for if any man have not the spirit of Christ, he is none of his.

Thus, my dear brother, was my mind occupied for a long time, in searching the bible for an evidence of a change of heart, while all that the bible contained seemed to witness against me. Alas! thought I, what shall I do? I have professed to have experienced religion, and to have a hope in God, as an anchor of my soul; but I find nothing for it to rest upon; and then this text came into my mind, "The hope of the hypocrite shall perish." Alas! thought I, then I am a hypocrite, I have played the hypocrite. O, what would I give if I had been more careful—if I had never said anything about religion; for now I have deceived the children of God, both as it respects my being a christian, and a gospel minister. But, thought I, there is one thing at least to comfort me, I did not mean to deceive others; I really thought it was a reality, I was deceived myself. Then the thought occurred to me, If I was sincere, others can only be sincere, and what evidence have I that they are not all of them deceived, and that religion is altogether a delusion?—O, how my spirits sank down at this sugges-

tion. Truly I thought that of all men I was the most miserable. I knew not where to turn, for I was completely cut off. My call to the ministry and my fancied change of heart, all a delusion, and those who are reputed to be christians, very probably all of them are deluded. There was nothing left me to admire but the bible. Blessed treasure, thought I, henceforth it shall be my constant companion, on it I can depend; and in the depth of despair, I exulted in the thought, that there was one object remained on the truth of which I could depend. But O, a darker time still awaited me, and into it I was soon plunged. The reasoning was like this, If a person is deceived, he will describe the thing concerning which he is deceived, as it appears to him; consequently his description cannot be depended on as correct. Now if professed christians are deceived, those who wrote the scriptures were deceived, and hence, there is no certainty that the bible is true! O, how I felt at this moment! It really seemed as though there was no help for me. My language was, I am in distress—deep waters have gone over my head, and I am cut off. O, how presumptuous I have been! I will try to pray the God of heaven for help. But, how do I know that he is the God of all things if the bible is not true? And, alas! how do I know there is a God? Perhaps all visible objects are a mere throwing off of particles, according to the philosophy of infidels. Horrid thought! I was completely deprived of comfort in any thing. My heart trembled within me, and I felt as though I could not live. Indeed I had no desire to exist any longer upon earth, for every thing around me seemed to torment me. Although the scriptures came freely to my mind; they seemed to have no authority, and all my exercises, though present to me, yet they amounted to nothing. There was still one thing that would at times interrupt this sad train of thoughts. It was the frequent conversations I had with brethren and sisters on these dark scenes through which I was passing, and to find that they, with one accord, ascribed them to the machinations of Satan, and they labored with all the zeal of sympathizing brethren, to convince me that it was so. This would sometimes make me query if these things were not as they said; but then again it seemed impossible. At times too, when brethren seemed to sympathize with me, it begat a very near feeling in me towards them; yet it did in no sense remove the dark cloud from my mind.

Here I was, and had remained nearly seven months, although for the greater part of the time, I had kept up my appointments for meetings, and it seemed that the darker and more desponding I grew, the more the brethren urged for meetings; until, at length I concluded that I could go no farther. I told some of the brethren my thoughts about stopping, and they expressed great sorrow to have me stop.

At about this time the "Anti-Rent" difficulties, which raged in New York, commenced, and some of the members of the church at Broome, where I then belonged, were involved in them; and for some cause, unknown to me, I became so much engrossed with the exciting state of affairs, that my troubled thoughts about myself measurably abated, and I for a time felt quite relieved; and before these Anti-Rent excitements which "tried men's souls" abated, I received information of the troubled state of the church in Indiana, to which I now belong, and then I could not rest until I visited this church.—

After many sleepless hours spent, and I do not know but I may say prayers, I moved to this place, and found the church in trouble as I had been informed; and for a time, my mind was so much occupied in these troubles of the church, that it was only now and then I thought upon my own. But, at length things became more settled in the church, and then my own troubles again arose. O, how did my spirit sink within me as I called to mind the trials I had passed through for the last two years. I was astonished at myself, all my doubts and unbelief arose at once within me, and I looked round me in amazement. I at once informed the brethren of the state of my mind, and informed them that I did not think I ought to try to say or do any thing in religious matters, and requested them to pass me by. Here my visible christian walk was stopped. It was a trying circumstance to the brethren; but I could not help it, and for several weeks, I continued in much the same frame of mind. I was afraid of every body and of every thing, I dreaded to converse even with the brethren, and I was afraid to read the bible. I dared not to try to pray, I could neither work nor sleep. If ever I desired any thing, it was that I might die and know the worst of it; and yet, I was afraid to die, for I felt sure that when I died, if there was any future existence, I should be miserable.

At length, on a certain day I roamed solitarily in the woods, the sight of a strange flower caught my eye, and I did not remember that I had ever seen one of the kind before; and I could not satisfy my mind, how it came there. While looking at this flower I was attracted by the strange appearance of all things, around me; it seemed as though every thing in nature was looking at me. Surely, thought I, no being short of an Almighty God, can possess wisdom and power thus to deck and adorn the heavens and the earth. Then this text came, The things that are made declare plainly the invisible hand that made them; even his eternal power and Godhead; so that they are without excuse, &c. How foolish I must have been to so easily give up the existence of the Supreme Ruler; and if there existed a Supreme Ruler, where have we so complete a manifestation of his works, as is recorded in the scriptures? Many texts of scripture now came into my mind, showing how the works of nature and the bible agree in demonstrating the existence of God. How can any deny the truth of the bible, when so clearly proved by the things of nature. Well, now if the bible be true, then there is a reality in the religion of the bible. From that moment I did not doubt the reality of the christian religion; but that I had any part in it was not so easy for me to believe; and yet I did feel a little as though I could say, "Lord I believe; help thou mine unbelief." But that any one that had been called of God to preach could be left to go so far into Atheism as I had gone, was to me perfectly irreconcilable with the views I entertained. Still I felt sure I could say, "Whereas I was once blind, I now see." Then I thought of how much my exercises about being a child of God, and about preaching were alike; but this did not satisfy me, and I prayed the Lord to show me how it was with me, when this text came into my mind, "If ye take forth the precious from the vile, then shall ye be as God's mouth." O, how precious did that text at that moment appear! The spell seemed to be broken, and I really thought that I could never be tormented so again. But in this I was mistaken; for unto this day, when I

think of the conflict which I passed through, I have the hardest kind of work to keep from plunging again into the same difficulties. And now, even while I write you this outline, it seems to be suggested to me, that things must be as they were presented to my mind in the time of my conflict. So you may judge of what a tried state I am in. Yet I keep trying to go along with the brethren. Now, brother Beebe, if you or your correspondents have passed through such doubts and unbelief I should be glad to be informed of it; especially if they, or you continue to be perplexed in the manner that I am. And if I am alone I would be glad to have you give your opinion whether such an one can be a christian.

I have written thus freely to you and you can dispose of what I have written as you think best.

Yours, &c.

A. A. COLE.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1850.

Remarks on Ezekiel xviii. 31, 32.

"Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

Our views on this passage have been asked for by our correspondent, W. N. Stults, whose letter will be found in another part of this paper, and although we should be sorry indeed, to be regarded as an oracle, or in the face of the admonitions of some of our brethren, pursue a course that has a tendency to draw the enquiring minds of the saints from asking counsel of God, and searching his word to learn what is his will concerning them; still we can no more rest in withholding such views as we have on the scriptures from our brethren, when they call for them through our columns, than we can in withholding our understanding of the scriptures from them, through the pulpit. We have ourself been greatly edified, instructed and comforted, by the communication of the views of our brethren, both through the pulpit and the press. We believe that God has provided gifts in his church for edifying the body in love, and that he has not only enjoined on those to whom he has given light, to let their light so shine, and not conceal it under a bushel, but that he has often communicated light to his children through the use of those gifts. But we wish it always understood that while we write or preach, the Lord has enjoined it on the saints to judge of what we write and preach, and they are bound to try what we utter by the word and spirit of the Lord; and so far as we are sustained by the scriptures of truth and by the experience of the saints we shall have their fellowship, and wherein we are not sustained by divine authority they are bound to reject our testimony.

The passage proposed for consideration, is one on which many honest hearted enquirers after truth have been greatly perplexed, and many arminians have exultingly quoted in defence of their doctrine of conditional offers of salvation to all men. It is not difficult however for those who have been attentive readers of the scriptures, and whose minds have been enlightened by the Holy Ghost, to discover that in this text, and in the whole chapter from which it is quoted, the nature of the law, and its special claims on the nation of ancient Israel, are prominently brought to

view. That this chapter sets forth the claims of the law, and not the provisions of the gospel, will be seen, if we observe the following characteristic particulars.

First. It demands every thing of, and furnishes nothing to the guilty Israelites; whereas the gospel invariably furnishes every thing necessary to justification before God, to the guilty, and demands nothing of them, as a condition, means, or aid.

Second. All the terms and conditions expressed or implied in this text and chapter, are the same that usually accompany the law of the Sinai covenant; and such as never accompany the gospel. "The soul that sinneth, it shall die," was the declaration of the law of national Israel, and this is the emphatic language of this chapter—but the provisions of the new covenant to spiritual Israel are, "I will be merciful to their transgressions, and their sins and their iniquities I will remember no more," as saith the Lord God.

Third. The express provisions of the legal covenant to Israel, to whom alone that covenant was given, were conditional. If the Israelites obeyed all the provisions of that covenant, the Lord promised to give them corn, and wine, and oil, and to fight their battles, and secure them from famine and from pestilence. But if they disobeyed this law, he would send the famine, sword and pestilence, and they should be cut off and die. But all the promises of the gospel to spiritual Israel, are in Christ Jesus, yea, and in him, amen, to the glory of God by them.

Fourth. The demands against Israel in this chapter are like all the demands of the law of God, against sinners, such as no sinner is able to comply with. And in the text before us, the utter inability of every sinner to satisfy the demands made, must be perfectly plain to every soul that knows the spirituality of the law, and the total depravity of fallen human nature. What sinner is able to put away all his transgressions? Job could not even when he used snow water, and made himself never so clean. David, could not, when he used nitre and much soap. And the prophet of the Lord assures us that the Ethiopian can as easily change the color of his skin and the leopard his spots, and yet the law demands that this shall be done, or the sinner shall die! Now supposing the sinner could comply with this first requisition of the law, and put away all his transgressions whereby he has ever transgressed the law of God, how, think ye, is he going to succeed with the second, and the third, to make him a new heart and a new spirit? The demand is not merely to repair the old heart and reform the old spirit, they must be made new outright or the sinner must die—there is no alternative provided by the law.

Fifth. The Lord positively promised that the New Covenant which he would make with his people, should not be like the covenant which he made with Israel when he took them by the hand to lead them out of Egypt, but the terms of this chapter are precisely like that covenant, therefore this chapter belongs to the old and not to the new or gospel covenant. The death of the guilty sinner that dieth, gives no pleasure to God; but as his law is founded in justice, divine justice demands that the sinner shall die; nor can one single sinner escape; for God is a jealous God, and through his law he will in no wise clear the guilty.

It is clearly demonstrated that, "By the deeds of the law no flesh living shall be justified," "For if a law had been given that could have given life; then verily righteousness should

have been by the law." By this specimen of the law in this xviii. chapter of Ezekiel, all who have spiritual discernment must see that it makes no provision for saving the guilty; but it positively enacts that every sinner, shall die. It demands on pain of certain death, a complete separation from sin, a new heart and a new spirit. All these must be provided or the law will not suffer the wretched delinquent to live.

Some of the Israelites sought for this deliverance from death and preparation for life, "as it were by the deeds of the law; for they stumbled at that stumbling stone." Rom. ix. 32. "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Rom. x. 3. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Rom. xi. 7. Now in all candor we ask, in what respect do the arminians of this nineteenth century differ in their manner of seeking for justification from the carnal Israelites of whom Paul wrote these things? If modern workmongers are not *stumbling at the same stumbling stone*, namely, seeking for justification by the deeds of the law, why are they so much more partial to Ezekiel xviii. 31, 32, than to Ezekiel xxxvi. 25—30. The former of these scriptures sums up the demands of the inflexible law of God, the latter shews by whom the demands of this law are met and cancelled. The law of God, in the first, demands, in order to Israel's deliverance from death, that all her transgressions shall be put away, the latter scripture shows the provision which God has made, for his own holy name's sake, for satisfying this demand of the holy law. "Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols will I cleanse you." This meets the first requisition of the holy law as set forth in the other text, and shows that God, and God alone is able to provide a way to purge his people from their sins. The blood of Christ cleanseth from all sin. "By one offering Christ has perfected forever all them that are sanctified." Thus the first demand of the law is met and cancelled by our Lord Jesus Christ on the part of his people, "for he shall save his people from their sins." But the putting away of sin was not all that was necessary to prepare us for the enjoyment of spiritual things. Make you a new heart and a new spirit, says Ezek. xviii. 31, or you must die. "A new heart also will I give unto you, and a new spirit will I put within you," says God, in Ezek. xxxvi. 26. How perfectly do the provisions of grace as exhibited in the gospel, meet all the demands of the law—Is a new heart demanded? "I will give you a new heart," says the God of grace: Is a new spirit required, which the helpless sinner is unable to supply? "A new spirit will I put within you," says God. But do we enquire, What is to become of the old heart? "I will take away the stony heart out of your flesh, says God, and I will give you a heart of flesh." But, What kind of a spirit does God in the gospel promise to give? is it to be any way different from that which we derived from Adam? Hear the answer of the Lord. "I will put MY SPIRIT within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers, and ye SHALL be my people, and I WILL be your God. I will also save you from all your uncleanness."

We might extend our remarks; but per-

haps enough is written to express our views on the subject proposed, to satisfy our friend. And truly we believe that every heaven born child, in comparing the rigorous demands of the law of God, with the rich provisions of grace and mercy in the gospel will say with the poet.

"Go ye that trust upon the law,
And toil, and seek salvation there;
Look to flames that Moses saw,
And shrink, and tremble, and despair.
But I'll retire beneath the cross,
Savior, at thy dear feet I'll lie,
And the keen sword that Justice draws,
Flaming and red, shall pass me by."

"INTERESTING EXHIBITION.

Will be exhibited, this evening, at the Lyceum Hall in this place, (Middletown) a splendid display of *magic and phantasmagoria*, consisting, in part, of the following scenes:

1. A great variety of scriptural views, such as the creation, Adam and Eve in the garden, the death of Abel, the flood, Noah entering the ark, the building of Babel, the calling of Abraham, Israelites crossing the Red Sea, Daniel in the lion's den, &c. &c., and various scenes in the life of our Savior, as recorded in the New Testament. These scenes illustrate, in a connected way, the whole history of scripture, from beginning to end.
2. A number of most beautiful views and scenery, in several of which the objects appear moving; as London, Edinburgh, eruption of Mount Vesuvius, &c. &c.
3. Several chromatic scenes, which consist of a constant change of the most beautiful forms and patterns, similar to the changes in a Kaleidoscope.
4. A great variety of phantasmagoria, in which ghosts and hobgoblins appear and approach the audience, moving their eyes, mouth, &c. in a most frightful manner, and again disappear, to be succeeded by others. Besides these there are many others, too numerous to mention.

The proprietor flatters himself, from the care taken in the selection of these scenes, and from their amusing and instructive character, and especially from the fact which he assures the reader, that the whole amount of proceeds goes towards sustaining Sunday Schools and missions in the West, that he shall receive a liberal share of their patronage.

Admittance 15 cents—children 10 cents. Exhibition to commence at 8 o'clock.

Friday, April 9, 1850.

The above is a true copy of a bill which was posted up through our village on the 19th of April last; we have copied it for the purpose of inquiring of the advocates of modern missionism, and Sunday schools, how much this kind of *humbuggery* differs from the practices of the papists, which their missionaries are commissioned to denounce in the West, and which their Sunday School pupils are taught to denounce?

A wanton desecration of the holy scriptures, mixed up with a display of hobgoblins and ghosts, to draw together crowds of fun-loving boys and girls, to be fleeced of their money, under the hypocritical pretence that the God of heaven wants this kind of revenue to sustain the gospel ministry in our Western States.

It is a crying sin, in the estimation of these religious stock-jobbers, for the Catholics to exhibit ancient relics, images, &c., with pardons, indulgences and the like, to raise a revenue to sustain the Catholic religion in the West or in the East, and the very mention of such religious traffic among Catholics is regarded with horror by these protestant jugglers; and millions of dollars have been begged and expended in mission and Sunday School operations, for the professed purpose of converting Catholics and Pagans from just such abominations to the protestant religion; and yet these very abominations which they profess to labor for the suppression of, are practiced openly as a source of revenue to swell the immense capital invested for Missionary and Sunday School operations.

These religious magicians are great sticklers for the *law*, as a rule of life; do they suppose that the precept recorded Deut. xxiii. 23, in which God has forbidden that the price of a dog, and one other kind of revenue, shall be brought into the house of the Lord forever, is abrogated?

How to get to the Warwick Association.

We have received a letter from brother Alonzo G. Porter, of Athens, Green Co., N. Y., too late for insertion in this number, in which he enquires, in behalf of other brethren who with him contemplate attending our Association at New Vernon, on the 5th and 6th days of June next, for the best route by public conveyance. All who come down the Hudson River, will land at Newburgh, where they will take the cars for Middletown, or Howell's Depot. Middletown is about 25 miles South-west from Newburgh, and about 6 miles East of New Vernon, Howell's Depot is four miles West of this place, and within about two miles of New Vernon. The Branch of the New York and Erie Rail Road to Newburgh is now in full operation, and the cars go and return twice a day.

Passengers coming via New York, will take passage in the Steam boat of the N. Y. and Erie R. R. Line at the foot of Duane street New York, at 8 o'clock A. M., or 4 o'clock P. M. for Middletown, or Howell's Depot. Those coming from the West by the N. Y. and Erie R. R. will stop at Otisville and enquire for Elder A. Harding, or Dea. Loton Horton.

"Taking the oversight---not for filthy lucre's sake."

To the Editors of the (Ky.) Banner—

Brethren.—There is a custom existing at this time, among a certain class of ministers, which I think so objectionable, and so repugnant to the Spirit of Christ, that I think it is time that the Baptists of Kentucky should awake to its importance.

We scarcely pass a week without hearing of some minister who is seeking a location—indeed we are frequently corresponded with by ministers who wish to find a location. And we know we speak advisedly in saying that we had, during the past year, upwards of a dozen such correspondents. Such ministers will inquire with as much boldness for a church in want of a pastor, as will a traveling adventurer for a southern planter in want of an overseer to superintend his slaves. While writing, an experienced brother mentioned the following fact, which illustrates fully the spirit of such men. "A minister from the eastern States came to Kentucky, and after seeking in vain for a pleasant and profitable location, and finding none, determined to return home, and engage in mercantile pursuits."

Such men have surely lost sight of the spirit and authority of the scripture contained in the above caption: and evidence that they do seek to take the "oversight" of the churches of Christ "for filthy lucre's sake."

Friend Buck, why don't you inform your correspondent S., that if all who do not eschew filthy lucre were discharged from the New School ranks, the world would be overstocked with merchants, and your churches would be *minus pastors*?

Miscellany.

Social Anomalies.

There are a hundred anomalies in our social system impossible to account for if we do not admit the fact. You enter a crowded chapel on a Sunday; you listen to eloquence that weekly fills to inconvenience the seats on which you find no resting-place. The preacher who holds forth is very popular. He receives at least a thousand a year from the owner of the chapel in payment of the power that crams the edifice even to the roof. His name is without reproach. His congregation revere him even whilst he lashes

them, and beyond the parish in which he lives, amongst deans and bishops, his usefulness is confessed if not patronized. His standard of doctrine and life is very high.—He tells you that to be covetous is to insure your own ruin; he warns you that to desire wealth and the good things of this life, to strive for riches, to be discontented with the competence you have, is to forego your rich inheritance; he cites authority for his denunciations; he submits chapter and verse, and after he has convinced you by his reference, he strikes home the pungent truths by a force of oratory that melts and wins you to his argument. You go home, resolved to be a wiser and a better man upon the Monday; but on the Monday you take up a newspaper—a golden lectureship is vacant—four hundred a year, and a sermon once a week; one or two poor curates with eighty pounds per annum would give their ears for it; but there are many applicants for the prize, and before them all stands the name of your popular instructor, notwithstanding his thousand a year, and the sermon upon self-denial that almost drew you from the error of your ways.—*London Times.*

Nuts for Dr. Peters.

In looking over the second edition of the Rev. Mr. McClelland's Treatise on the Canon and Interpretation of the Holy Scriptures, just published by Messrs. Carter & Brothers, of this city, we found a passage which we quote for the special edification of Dr. Absalom Peters, and all others who believe that "sprinkling" is "the only baptism." Mr. McClelland is cautioning his readers against too confident reliance upon etymological derivations and thus speaks:—

"We cannot forbear citing another example of deserting the established meaning of words or phrases for supposed etymologies, from a Scottish divine of some note, who has written on the Baptist controversy. The Rev. Mr. Ewing, author of a Greek Dictionary and Grammar, dissatisfied with the usual method of meeting the Immersionist, undertakes to show that the word *baptize* so far from signifying to 'dip,' or 'merge,' properly denotes the operation of 'dropping' or 'sprinkling'; and accomplishes it in the following way:—All Greek words being derived from biliteral roots, (he had probably heard of this theory without understanding it,) the word *bapto*, of which *baptizo* is a form, must be traced to the syllable *bap* or *pap*, which is of course equivalent to the word *pop*. But *pop* is a word evidently taken from nature, and expresses the sound of a drop of water falling upon a table. *Bapto* therefore means the same thing, and represents very happily the sprinkling process so that when the apostles were commanded to 'go and disciple all nations, baptizing them in the name,' &c., they were required in so many words to admit converts into the visible church by *bobbing* or *popping* on them—*quod erat demonstrandum.*"

The Pope's Riding.

The Freeman's Journal, of New York, (the organ of Bishop Hughes,) speaking of the Pope's Encyclical Letter, says: "It is a magnificent thing to see the illustrious Pontiff ride thus upon the tempest of the world's affairs, and rule the storm." On this magalloquence, the Puritan Recorder says:

"Magnificent, indeed! To our eye his riding is very like one John Gilpin's, of whom we have read, 'sorely against his will; very like that of a cockle shell on the rapids of Niagara, swept irresistibly by the fierce current towards inevitable disappearance and oblivion. From present accounts, indeed, we infer that he may, ere long, show himself again in the pontifical palace at Rome. But how long the storm which he rides, and the swift current of events, will suffer him to stay there, is another question. This 'tempest of the world's affairs' is at the best an unruly and dangerous steed for any Pope to mount; it may indeed, like John Gilpin's beast, take him back to the place he started from, but there is no knowing how soon the animal may try the same pranks again with his ghostly rider.—We should rather proceed on foot at a little slower pace, than trust ourselves to such a tempest, if we were in the holy father's stead, which we have by hope we never may be."

OBITUARY.

Davisville, Pa., April 15, 1850.

DEAR BROTHER BEEBE:—An apology is due from me to those interested in the following notice, and I willingly offer the same, assuring them that I had supposed until quite recently, that the following obituary had been forwarded to you; but I have found that the letter containing it was mislaid, and not sent to the Post Office, as I supposed.

Died in Northampton Township, on the 24th of January, RACHEL, wife of Jesse Johnson, Esq., in the 74th year of her age. In this providence a respected and devoted husband, and affectionate children, are called upon to mourn the loss of an affectionate companion, and a tender mother. They are left to mourn and sorrow, but not as others who have no hope. Her society was peculiarly profitable and pleasing to them, and they deeply feel their loss. But even in the midst of this bitter stream, there is a rill of consoling sweetness, in the assurance that their loss is her eternal gain. Her life and example were that of the Christian, and she was enabled to adorn the profession she made, and to rejoice in the doctrine of God her Savior. May it please the God of all grace to apply to the mourning and lonely husband, together with the weeping children, and to all relatively concerned, the comforting language of inspiration, which saith, Blessed are the dead who die in the Lord; and may they be enabled to kiss the rod in submission to him, in whom are all our springs, and in whose hand are the issues from death.

Not only are the relatives of the deceased led to mourn and weep over their beloved one, but the church of which she was for a long time a worthy member, mingle their tears and sighs with them under this affliction.

Sister Johnson had for a long time been a member of the church of Southampton, and amidst the bitter trials which the church has been called to pass through, during her connexion with it, she manifested a firm devotion and attachment to the honor of the cause, and the glory of the Redeemer. Her faith rested not on the things which are moveable, but on things which are eternal. The eternal and unchangeable love of God, sovereign and discriminating grace formed the theme of her rejoicing, and the foundation of her hope, which was as an anchor to her soul, both sure and steadfast. Her disease was consumption. She bore her sickness with Christian fortitude and meekness, and like Job, patiently waited all the days of her appointed time, until her change came, and was then brought down to the grave, like a shock of corn fully ripe in his season. At the time of her funeral I was forcibly struck with the idea of Christian attachment, as I saw several aged sisters in the church, who had long been travelers with her in Zion, weeping over her remains, and exclaiming, She has gone. O how sweet was her society, and how often have we in this house set together, when it was truly a heavenly place in Christ Jesus! Here are bands stronger than death.

Yours in the best of bonds,

WM. SHARP.

DIED, at his residence in Burlingham, Sullivan Co., N. Y., on Monday morning, the 15th ult., COR. TIMOTHY GODFREY, aged about 48 years.

The subject of this notice has been for many years a worthy member of the New Vernon church, and has uniformly been held in high estimation by his brethren. Soon after our location at New Vernon, brother Godfrey was, as we trust, called by Him whose voice can raise the dead, and after the most severe distress of mind, on account of his sins which lasted but for a few days, he was made to rejoice in the Lord Jesus Christ as his perfect and complete Savior, and in a short time came to the church, declaring what great things the Lord had done for him. There were many incidents in connection with his arrest, conviction and deliverance, as well as in his subsequent history, which would make a short biography very interesting to the lovers of truth, and which we will endeavor hereafter to collect and publish in the Signs.

From his first profession, of life and godliness, to the day on which God called his ransomed spirit to the skies, his faith was firm, his walk and conversation orderly and Christian like, and his attachment to the cause of God and truth unwavering. In short he was a consistent Old School Baptist.

He has left a bereaved widow, who is also a member of the New Vernon church, and three sons and one daughter, who deeply feel the weight of their affliction.

Tallahassee Co., Ala., April 11, 1850.

BROTHER BEEBE:—Please notice in the Signs the death of our beloved brother, JAMES TODD. He died at his residence in this county, on Saturday, March 3d, in the 51st year of his age.

Brother Todd made a profession of religion some years before the division took place among the Baptists, and amidst all the vicissitudes of the church he adorned the doctrine of God our Savior in all things.

He was an affectionate husband, a careful and tender father, and a true and faithful friend in all relations of life. He lived as the grace of God that bringeth salvation teaches. He was warmly attached to the doctrine of the gospel, and ever ready with a true Christian spirit to contend earnestly for the faith once delivered to the saints. During his sickness he was calm and collected, and bore his sufferings with much fortitude, manifesting that, for him, death had no terror. To his family, his loss is irreparable, his children, with a large circle of acquaintance and friends are bereft of one to whom they had been accustomed to look for counsel and advice, and they feel deeply sensible that the hand of the Lord has touched them; but they know that their loss is his eternal gain. May our God sanctify this providence to their good, and may it also be sanctified to the church of God.

Yours, in Christian bonds,

SPENCER G. ATKINS.

MARRIED.

At Otisville, on Saturday the 13th ult., by Elder Gilbert Beebe, Mr. DICKER WILKIN, to Miss SYLVIA ANN CADWELL, all of Otisville.

At Warwick, March 14th, by Elder P. Hartwell, Mr. ANDREW J. BURT, and Miss LOUISA RAYMOND, both of Warwick.

At Sugar Loaf, April 10th, by the same, Mr. CHAUNCEY B. NEWKIRK, of Monroe, to Miss JOANNA BERTHOFF, of the former place.

ASSOCIATIONS.

THE BALTIMORE OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church at Black Rock, Baltimore Co., Md., on Thursday the 16th day of May next, at 10 o'clock, A. M.

THE DELAWARE ASSOCIATION will meet with the Church at Bryn Zion, Kent County, Delaware, to commence on Saturday the 25th day of May next, at 11 o'clock, A. M.

THE DELAWARE RIVER ASSOCIATION will hold her next annual meeting with the Old School Baptist Church at Southampton, Bucks County, Pa., commencing on Friday the 31st day of May at 2 o'clock P. M.

THE WARWICK OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church at New Vernon, Orange Co., N. Y., on Wednesday the 5th day of June next, at 10 o'clock, A. M.

THE CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church of Columbia and Wells, (in Bradford County, Pa., if we mistake not), to commence on Saturday, the 22d day of June next, at 10 o'clock, A. M.

Brethren, sisters, and friends of the cause of God generally, and especially our ministering brethren, of the Old School Baptist order, are fervently, affectionately, and heartily invited to attend.

The Allegany Old School Baptist Association will be held with us, if the Lord will, on the first Saturday and Sunday of July next at 10 o'clock A. M., in Dansville, Steuben county, N. Y.

Old School Baptist brethren and sisters from a distance and all Old School ministers are cordially invited to attend, and call at the house of Aaron Bowen, Thomas Brayton, Nathaniel Brayton, Silas Cotton, or Henry Cotton, all of whom reside within two miles of the place of meeting. As we do not often hear the whole truth preached, (not much oftener than once a year,) we would especially invite as many Old School preachers of the word and doctrine as conveniently can, to attend.

By order of the brethren,

AARON BOWEN.

Dansville, Feb. 21, 1850.

OLD SCHOOL MEETINGS.

An Old School Baptist Meeting will be held at Sloansville, Schoharie County, N. Y., on Wednesday and Thursday, the 5th and 6th days of June next, to commence on each day at 10 o'clock, A. M. A very cordial and general invitation is given to all ministers, brethren and sisters of the Old School Baptist order, to attend.

JOHN W. LIVINGSTON.

An Old School Meeting will be held at the house of Eld. D. Wilcox, in Milton, Rock Co., Wis., to commence on Friday before the second Sunday in June next, at 10 o'clock, A. M., and continue until the Sunday evening following. Brethren of the Old

School Baptist faith and order generally are affectionately invited to attend.

By order of the church,

DAVID P. DOUGLASS, Clerk.

Scott, Pa., April 5, 1850.

BROTHER BEEBE:—Please publish in the Signs, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held in the township of Scott, (formerly Greenfield,) Luzerne Co., Pa., near the residence of brethren Harvey and Wilmot Vail, on Saturday and Sunday, the 15th & 16th of June next.

We earnestly and affectionately solicit the attendance of ministers and brethren and sisters of the Old Fashioned Baptist faith and order, such as worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

WILMOT VAIL.

NOTICE.

CORRECTION.—In the published notice of the annual meetings of the Associations, it is stated that the Delaware River Association will be held at Southampton, Bucks Co., Pa., commencing on Friday, 31st June, this is incorrect—the session will commence at Southampton on Friday, May 31st inst.

BROTHER BEEBE:—Please publish the cordial invitation of Black Rock church, to ministers, brethren and sisters of our order to attend the Baltimore Old School Baptist Association, with us, on the 16, 17, and 18th insts.

Those coming by way of Baltimore and Susquehanna Rail Road, will stop at Cockeysville Station, where we will meet them on Wednesday evening, the 15th, with conveyance to the Association.

LEWIS A. COLE.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, to those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs, also, should state distinctly the post office address of the papers ordered.

RECEIPTS.

NEW YORK.—Elder P. Hartwell, (for Mrs. E. Welling, 1; Mrs. M. Wood 1; and Wm. Vandervort 1.) G. T. Choate 1; Jesse Squires 1; Miss S. Bennett 1; Wm. Lindsey 1; T. E. Wetmore 1; Miss L. Crosby 2; Mrs. Caroline Salmon 2; R. P. Jones 2. \$14 00

OHIO.—Elder Lot Southard 3; J. B. Moses 1; E. Hull (to June, 1850,) 1; Wm. Smith 1; S. Brady 1; W. Richards 1. 8 00

VIRGINIA.—J. R. Burner, P. M. 1; Elder Tho. Waters 2; Geo. Odear 2; J. R. Carter, for R. Car 1; Elder R. C. Leachman 1. 7 00

PENN.—N. Greenland 5; N. Wren, for E. A. Wible 1; J. Hughes, P. M. 5; Elder J. Furr 1. 12 00

ALA.—Jas. Todd 1; A. Arnold 1; Elder J. J. Dickson 1; R. Daniel 2; Mrs. L. Oliver 8. 8 00

KENTUCKY.—C. Terry 3; Elder J. H. Gammon 7; Tho. Tinsley 1; M. Headington 2. 13 00

TEN.—C. Hester, Esq. 1; Elder J. Cox, for Elder J. King 1. 2 00

MISS.—S. Flinn 1; A. Buckley 10. 11 00

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INDIANA.—I. Rice 3; J. Romine 1; Jas. Calfee, Esq. 8. 12 00

ILL.—F. Hariman 1; Levi Morgan 1; Platt Hull, (to Dec. 15, 1850,) 1. 3 00

ELISHA HESS, Mich. 1; Mrs. E. Button, Wis. 1; Jas. H. Clayton, Iowa 1; Elder C. Suydam, N. J. 2; Elder J. L. Purington, Maine 3; J. Chrisman, for Elder M. Corder, Mo. 1. 9 00

Pamphlets.

Elder Tho. Waters, Va. .56; Wm. Sehnee, Ky. .50; A. Statton, N. C. .12; S. Chandler, Ala. 1; Geo. Odear, Va. 1.30; D. Thompson, Va. .37; Elder C. Suydam, N. J. 3; Wm. N. Stults, N. J. .31; I. C. Nicholas, Ga. .50

Total,

\$7 66

\$102 66

LIST OF AGENTS.

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

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GILBERT BEEBE,

To whom all communications must be addressed.

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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. XVIII.

MIDDLETOWN, N. Y., JUNE 1, 1850.

NO. 11.

POETRY.

For the Signs of the Times.

A SOLILOQUY.

WRITTEN FOR THE COMFORT OF THE POOR IN SPIRIT.

"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, who is the health of my countenance, and my God." Psalm xlii. 11.

A wonder to myself I am;
A poor deprav'd and sinful man,
An Amorite was I born.
A stranger once to God's free grace
And offering insult to his face
Among the sons of scorn.

Yet here am I—Oh strange to tell!
A sinner sav'd from wrath and hell,
I wonder and adore.
Such heights of love, and depths of grace,
Which reach'd my sad, my helpless case,
My mind cannot explore.

But if 'tis so that I am blest
With pard'ning mercy, peace and rest,
Then why these fears within?
Why should I find my sorrows swell
And I in Meshech often dwell
And feel the plague of sin?

If I'm a son and heir of heav'n,
And God has graciously forgiv'n
My sin polluted soul,
Why should I sigh, and mourn and weep,
While the deep calleth unto deep,
And heavy surges roll?

Be still my soul—This is the way
The word of truth doth clearly say,
The ancient flock has gone.
My Shepherd's voice I soon shall hear,
Dispelling every dismal fear,
He'll not leave me alone.

Sometimes I find a sweet retreat
In drawing near the Mercy seat,
To plead atoning blood.
My gracious God is pleas'd to hear
The broken accents of my pray'r,
And grant me heavenly food.

With strength renew'd, I rise on high;
Piercing the regions of the sky,
To gaze on heav'nly things.
And when my Advocate I see
Present his wounded hands for me,
What joy the vision brings!

There the soft stream of mercy glides,
And there my soul in safety rides
Upon a sea of glass.
There streams and rivers broad appear
No gallant ship shall enter there,
Nor galley slave shall pass.

But O how swift these moments fly—
I sink from heav'n to earth and cry,
My Lord, my Savior's gone!
Fill'd with dismay and sore distrust,
I mourn his absence, in the dust,
For all my joys have flown.

A darksome gloom enshrouds my path,
I pass the vale and shade of death,
Keen anguish fills my mind.
Then Satan roars with threatenings dire,
And I sink deep amidst the mire,
But there no standing find.

My strength is dried, O Lord, I sigh,
As potsherds in their ruin lie,
Unnoticed and unknown.
Stretch forth thy hand, my God, my King,
And to my soul salvation bring,
And tread the tempter down.

I hear his voice!—Fear not, poor soul,
On me thy heaviest burden roll
And on my word depend;
For thou art mine, redeem'd by blood,
And I'm thy Father and thy God,
Thine everlasting Friend.

Thy Jesus speaks, my soul, to thee,
In strains delightful, rich and free,
The fruit of love divine.
Then patient run thy course below,
Unbounded joys thou soon shalt know,
And in his likeness shine.

COMMUNICATED.

For the Signs of the Times.

Athens, N. Y., April 23, 1850.

ESTEEMED BROTHER BEEBE:—I have just returned from an interesting meeting with the dear brethren with whom I have lately united, and while there, I was requested to write to you, and ask you to be so kind as to tell us, (a few of the scattered flock of the blessed Jesus,) which is our best way to come to the Warwick Association in June, for we are desirous of the privilege of meeting with you then, (if the Lord will,) and of hearing his servants preach "Jesus Christ and him crucified," as the only foundation upon which sinners should build their hopes of eternal happiness beyond this vale of tears. And although the least of all, (if indeed I am a child of grace,) and as it were only a babe in Christ, as Paul said of some of the primitive saints, by your permission, I desire again to express my satisfaction in hearing from the dear children of God scattered throughout these United States. I have meditated much upon these words, "Because iniquity shall abound, the love of many shall wax cold," also your remarks upon the same, and must say, I feel it is even so; and if it were possible, those who cry, Lo here! and, Lo there! would deceive the very elect; but for the elect's sake those days shall be shortened; and as we have heard, this is the time of Jacob's trouble; but he shall be saved out of it.—What great and precious promises are upon record for the Church of the living God, which is the pillar and ground of the truth, and is built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone; chosen of God, elect, and precious. Your remarks concerning the lifting up of the Son of man, came to me in a suitable time, when my thirsting mind was inquiring what do these words mean, and I was very much pleased with your explanation of them.

I have also thought much of the words of the Savior, Come unto me all ye that labor, &c., and I will give you rest; and the remarks of brother Horton respecting them; and am persuaded that it is a command of the King to all that are hungering and thirsting after righteousness, that are troubled on account of their sins, and are heavy laden with their guilt and condemnation in the sight of a just and holy God, against whom they have rebelled and trampled upon his laws, until called by grace and made willing in the day of his power, and led to inquire the way to Zion, saying, we would see Jesus. If not deceived, I know something about this by experience, for I well remember the time when bowed down under a deep sense of guilt on account of my transgressions, and my cry was, "Have mercy on me, O thou Son of David." As soon as Jesus bid me arise and come unto him, and gave me faith to believe that he died for me, and was my Savior, my burden was immediately removed; for I saw

my sins all nailed to his cross, and found joy and peace in believing. Then I verily felt that his yoke was easy, because of the soul refreshing seasons I enjoyed in secret places, while holding converse with Him that inhabiteth eternity, whose name is Holy, and who dwelleth in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Since then I have had trying seasons, and have been led to enquire in the language of another,

"Where is the blessedness I knew
When first I saw the Lord,
Where are those soul refreshing views
Of Jesus and his word?"

There is rest in Christ the great Shepherd of the sheep, and I find it no where else; for without his presence there is an aching void this world can never fill. I do not look for comfort and happiness in the vain things of earth, neither do I expect the enemies of God are less opposed to the doctrine of the gospel than they were in the days of Christ and his apostles; for the carnal mind is enmity against God. And we read, "In the world ye shall have tribulation, but in me ye shall have peace; be of good cheer, I have overcome the world." This mighty Prince conquered when he fell, and arose triumphant over the grave, ascended up on high, led captivity captive, and received gifts for men, yea, for the rebellious also: and the scriptures declare that when we were without strength, in due time Christ died for the ungodly, to redeem to himself a peculiar people, zealous of good works. When Isaiah had a view of the sufferings of Christ and the glory that should follow, he said, through the Spirit speaking by him, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness mighty to save." He also has said, All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all; but he was wounded for our transgressions, and with his stripes we are healed. Yet in the face of all these plain declarations of the word of God, the boasting, pharisaical Arminian despises the idea of salvation by grace alone—unmerited favor bestowed upon us, in consequence of a union with Christ and of being chosen in him before the foundation of the earth was laid, or ever the world was; but trusts in his own works, supposing that men can work themselves into the favor of God—can do acts that will bring him under obligation to save them; and if he does not, they can charge him with partiality. These are not merely surmises of mine, for I have personally witnessed such talk, and similar preaching. I have heard the professed ministers of Christ, say very much about the invitations of the gospel to all mankind, about the Spirit striving with them, about the Savior standing and knocking at the door of their hearts, until his locks are wet with the dew of the night, asking for admittance, and

failing to accomplish the work, because men bolt their hearts against the truth; but such preachers do not say much about such texts as, You hath he quickened, The dead shall hear the voice of the Son of God, and shall live, By grace are ye saved, My salvation is forever, and my righteousness shall not be abolished, I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee, &c. But they dwell much upon such texts as, What is a man profited if he shall gain the whole world and lose his own soul, &c. And sum up the salvation they preach as arithmeticians do their loss and gain in mercantile or other business.—And when soliciting aid to send the gospel to the heathen, they will tell us that millions are perishing for the want of means to send the truth to them, of those too, for whom Christ has died. I have thought of brother Williams' language, where he said, "I believe that there are many of the Lord's children now in Babylon, and that soon we shall hear many of them say, We would have healed Babylon," &c. If being carried into captivity by the inventions of men, and their idolatrous worship, is a characteristic of being in modern Babylon, I have no reason at present to doubt it. I also believe that there are many christians now in Babylon, whom I love for the truth's sake, because I see in them a measure of the image of my blessed Master, although they are led by teachers having itching ears, who can never have enough, who cause them to err, and make them to howl, who also eat their flesh, and flay their skin from off them. The prophet Micah speaking of them, declares, "Thus saith the Lord, concerning the prophets that make my people to err, that bite with the teeth, and cry peace, and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision." And we are told, then shall the seers be ashamed and confounded, and cover their lips because God does not answer them. Well may those blush who preach what they have learned in schools of divinity for filthy lucre, and rob the poor in the name of the Lord. The prophet also says, "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money, yet will they lean upon the Lord and say, Is not the Lord among us? no evil can come upon us." It is just so now with the whole class of hireling priests, if you pay them well they will preach, or read what they call a free gospel. If you cannot give them salary enough they have a call to go somewhere else. But the result of these evils among the rulers of the ancient people of God was destructive to Zion. Because for their sakes Zion shall be ploughed like a field and Jerusalem shall become heaps. (Micah iii. 3, 5, 6, 10—12.) I am also looking for the time to come, when in obedience to the command of Jehovah, we shall see his people coming out from all the popular in-

ZEBEDEE.

ventions and institutions of the men of Babylon, and not be partaker of her sins, lest they receive of her plagues. But as has been said in the Signs, I also think there is a set time to favor Zion, and my prayer is that God will revive his work and build the walls of Jerusalem, for "It is not by might nor by power, but by my Spirit saith the Lord."

In the 4th No. of the Signs we read the experience of every saint in the first and last pieces of poetry; by brother Manser. The apology I have to offer for troubling you with this letter is, not because I think it will be instructing to any of the dear saints, but because I desire to express my love for them, and the comfort I have received while reading the communications of your correspondents who have written for the Signs; and also my peace of mind in the belief of having done my duty in withdrawing from those who do not maintain the doctrine of the gospel in their preaching and practice, though they have articles of faith that are correct.—We read seducers shall become worse and worse, deceiving and being deceived, so that we may try to heal them in vain. When you have time and plenty of room, that you need not exclude others, you may insert this if suitable.

Yours in the bonds of love,

ALONZO G. PORTER.

For the Signs of the Times.

Fayette Co., Tenn., Jan. 8, 1850.

BROTHER BEEBE:—I have just finished a perusal of the "Baptist Almanac," published by Graves and Co., Nashville, Tenn., for 1850. It is somewhat amusing to see the publishers bearing down on the Episcopalians, Methodists, and Presbyterians, because of their tyrannical church policy, and claiming for themselves, and for their folks, the pure unadulterated church policy of the New Testament.—I could not help wondering, if the primitive churches held "Ecclesiastical State and National Conventions," "Missionary Boards," or created Publication Societies, and instituted Theological Schools, &c., why there was no account of them transmitted to those who should live afterwards. They claim for their people pure democratic principles, in which all the members are on a par, ministers and laymen; and I wondered, in the gathering of the money to pay salaries, outfits, &c., if all the ministers and lay-members equally participated? Their whole theme was Baptism and Republicanism, as though nothing else was necessary. These are very good indeed, in their place; but all that is required by them to make a Baptist of a Methodist or Presbyterian, is to have them immersed. But the apostle has said that neither circumcision nor uncircumcision availeth any thing; but a new creature.

This Mr. Graves reminds me of a certain Simon, who was a sorcerer, and whose business was to bewitch the people, and who gave out that himself was some great one; but when the case was altered, we are informed, that Simon himself believed, and was baptized too, (as I fear thousands at this day, believe and are baptized,) and being ignorant of the things of the Spirit, he believed that the gifts of the Holy Ghost might be bought for money; and, suiting the action to his faith, he offered the apostles money, saying, "Give me this power, &c. I have little doubt, that if any body will offer Mr. G. money enough, he will profess to give the power. But if the blind lead the blind, both shall fall into the ditch. The Tennessee Mission Baptists have, for some time been begging \$100 bonds from their churches, to enable their

head at Nashville, to publish such books as will promote their interests; and they are now at their members again, to purchase a library for every neighborhood, that by this means they may establish their principles and get every family enlisted, and all our children and neighbors led, by degrees after them, until the whole people are proselyted. But God has assured us that "a remnant shall be saved," and that "according to the election of grace." And the prophet has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Brother Beebe, according to the rules of law, as administered in our courts of justice, every witness who is known to be hired to give testimony, by either party, is disqualified, though he may tell the truth. Now apply this rule to hiring priests, and will not the court of heaven set aside their testimony? How can they be impartial witnesses? And, verily said the Savior to his apostles, ye are witnesses, and so also is the Holy Ghost.—But we cannot admit that those testify the truth; for money, which is the god of this world, has so blinded their eyes, that they call good evil, and evil good; and they put darkness for light, and light for darkness, &c., and to cap the matter, they will justify the wicked for a reward, and take away the righteousness of the righteous from him.

I have thought moreover that the New School Baptists would compare well with Potiphar's wife; she, after having done all she could to seduce Joseph, in vain, tore off part of his garment, and accused him of unchastity towards her, and had him cast into prison. Now, for the application. The New School Baptists courted the Old order of Baptists and used every inducement to draw them from their constancy to their spiritual Husband, and when they failed in this, they rent from them a part of the Baptist covering or garment, namely, Baptism, close communion, &c., and having retained this much of the garment of the Baptists, they raise their railing accusations against them, and labor to circumscribe their liberties. Now examine their faith, and if they hold another feature of Old Baptist doctrine or order, I am not aware of it.

My love to you, and all the household of faith,

PETER CULP.

For the Signs of the Times.

Kingwood, N. J., April 24, 1850.

BROTHER BEEBE:—I have desired for some time past, to say a few words to the brethren engaged in religious controversy through the "Signs;" but I have hesitated, feeling my inability and fearing that I might say something that would wound, rather than heal, and thus fail altogether—yea, more than fail in my object. Yet, encompassed as I am with infirmities of the flesh and spirit, and full of frailties and imperfections, I feel confident that the Lord is able if it be his pleasure, to guide and direct; I am therefore encouraged to make the attempt.

Very dear brethren Trott, Clark, Williams and Beebe, will you listen a few moments to me while I say a few things to you? Will you bear with me a little in my folly? Will you not overlook any and every unintentional error I may make in writing to you? I feel some assurance that you will; and this gives me a little courage in the undertaking.

I make no objection to the discussion of religious subjects by brethren, either by the word of mouth, or with the pen,—speaking or writing; for it is frequently the case that much instruction is given and received in this

way, and consequently much information obtained; and I am inclined to think it would be so in all cases, if such discussions were properly conducted. It is therefore the improprieties in conducting them to which I—to which all of us object. Those improprieties generally appear either in the matter or in the manner, and frequently in both. Too much caution cannot be observed—too much pains cannot be taken by brethren in writing, especially in these discussions, in drawing arguments from the scriptures, and in making them strong by proofs from the same source, in presenting these arguments in plain language, in words of simplicity easy to be understood by the most unlearned of the saints; in the selecting of words which are neither designed nor calculated to give offence, and in manifesting, as far as it can be done in writing, a meek, patient, humble, childlike disposition. The discussion of the several subjects you have had in hand for some months past has been both interesting and instructing to me. I have read you all attentively, and immediately, as soon as your pieces came to hand, and generally speaking, each piece a second or a third time before dropping the paper; and not unfrequently I have found it necessary to go back and overhaul the whole, with a view to obtain a full and clear understanding of each, being exceedingly anxious to ascertain whether there is any real difference in your views, and if so, what that difference is. In thus examining your communications from time to time, I have discovered some things that seemed to me to be more or less calculated to wound the feelings of each other, and stir up the old man; and if you, my brethren, will receive it in kindness, as a token of my love to you, and fellowship for you, I will tell you a few of these things.

In brother Trott's reply to "The brethren about the Fort Mountain," he made use of the expression, "little Gods," rather prematurely and in an objectionable sense, and calculated to excite and offend, especially those brethren at that time, and under the existing circumstances. Again, in the same communication, he drops the following sentence.—"But they would have his (Christ's) body made up as they make brush brooms to sweep their yards."

These expressions, it is to be presumed, brother Trott, had the effect of weakening your argument in their estimation, and of widening the breach between you and them; and although you may have felt yourself justified in their use, at the time, I think, after more mature deliberation, you would have struck them out. I was glad you asked forgiveness of brethren for any thing that might appear harsh or inconsistent in the communication, and I hope the brethren have forgiven you, as in duty bound.

Brother Clark, in one of his communications, uses the following language.—"As they are begotten of God they are his children, not grand children." I hope brother Clark does not justify himself in using such language, under such circumstances, and in such connection. I think it probable that two evils, if no more, come from it. Brother Clark has erred in the expression, *his grand children*; and brother Trott has been chafed by it. I was sorry that brother Clark expressed himself as he did in regard to there being *an end to the Signs*; it was calculated to dishearten and discourage and had better been left out. Brother Trott's characterizing that as a threat, I thought would chafe brother Clark a little, and then brother Clark saying, *it provoked a smile*, made the matter still worse. Brethren, you will understand me as

pointing to your manner of expressions—your words, and their probable effect at the time, and under the circumstances connected. A few more expressions of this character, permit me to notice, and then I will pass to something else. Brother Clark's saying that *brother Trott had proscribed all the saints*; and that *it was proscription by wholesale*, was certainly calculated to disturb brother Trott's mind and to produce alienation of feeling towards brother Clark, to some extent. A reference is made to brother Leachman by brother Clark, in which brother Clark speaks of *yielding the palm to brother L., in pointing out a target and discharging artillery*, and that *his prowess and experience on the field entitle him to this distinction*. Brother Clark, I think, on reflection must see with me, that the effect of this upon brother Leachman, could not have been good; that it would cause at least a chill in his feelings.

I perceive by the 9th number of the Signs which has just come to hand, that brethren Beebe and Clark do not talk to each other as brethren ought. Brother Clark seems to have been grieved by brother Beebe, in a former editorial, and now in telling his gri expresses himself in a way that would pretty sure to offend. Brother Beebe, in 1 editorial in the same paper, expresses himself in a manner that shows that he is offended and in a way that I fear will give offense again. Now brethren, could you not have said all that was necessary in the case, for clear understanding, and avoided the offensive manner and words. Brother Clark's to brother Beebe, "*You did me injustice*" &c. "*You commenced with the declaration that you wished not to forestall the mind of the readers of the Signs of the Times, in regard to my letter; but that pledge is forgotten. Who called you, to the judgment seat, and gave you umpirage of this matter*" (The matter between brethren Clark and Trott.) "*I was satisfied there would be many scriptures.*" (Referring to his questions against brother Trott's views.) "*there does appear a significant squinting that way.*" In reply, brother Beebe says "*If, as brother Clark intimates, we are sincere, or dishonest, in presenting or withholding our views: if we are uncandid, squinting in our vision, it is well that eye is single and free from moles and beads so as to enable him to act the part of a successful oculist for us.*" There is one of brother Beebe's Yankee turns, a little piece of sarcasm which may seem of itself nearly harmless; but taken in connection with time circumstances, and its personality, the assumption is, brother Clark will feel it take occasion to retaliate. Hence I judged better been left out. Again, brother Beebe remarks, "*We wish it distinctly understood, that we shall hereafter suffer not to intimidate us by threats, or insulting situations.*" For several reasons brother Beebe, I think this last sentence had better not been written. It sounds rather especially in reply to a brother: and then you might have thought there was a necessity for it, and grounds sufficient to justify in it, yet I think it better to calmly let the whole, as you expressed an intention to do, until the excitement passes away, and minds of the brethren become calm.

Now brethren, let me say to you, that I have not occupied this sheet in telling of what I think was improper in your manner and expressions, because I think I am free from such improprieties, for I am and probably, had I been engaged, a

have been in the discussion, I should have been guilty of more of them than either of you. Neither do I tell you of these things in order to distress, or worry, or wound you—God forbid; if I thought this would be its effect, I would commit my piece of writing to the flames ere it escapes my hands; but, dear brethren, I have reminded you of these things, because I think them wrong, both in you and in me, and wherever found among brethren. How many roots of bitterness spring from them, and evils innumerable almost grow out of them. Let us be cautious, and on our guard when engaged in matters of controversy with each other, lest we indulge in harsh or hard language, or in light, trifling expressions, in insinuations, and innuendoes, or in the use of language ironically, or sneeringly, or tauntingly; because it is all wrong, and no good can result from it.

Solomon tells us "*A soft answer turneth away wrath, but grievous words stir up anger.*" Let us be careful then brethren in all our communications with each other, that we do not use grievous words, and that we give soft answers, and that our language be of that modest and mild character that may show we are not under the governing influence of a haughty or proud spirit; but to the contrary, a spirit of meekness, of humility, of patience and forbearance; in a word, the spirit of the gospel and of Christ. O how lovely in brethren is that childlike disposition and feeling like little children too. It makes them great, and he who looks, and acts, and speaks, and writes, and thinks, and feels the most like a little child is absolutely the greatest among the disciples or saints, according to the Master's decision. I stated in the former part of this communication, my anxiety to understand you in all your communications on those subjects embraced in the late controversy, and consequently my attentive perusal of them, and sometimes I have been led to inquire, what are the brethren contending for? Is there really any difference between them? But upon the whole I think I can discover some difference in your views as expressed by each of you, and I think I also discover that this difference arises principally or wholly from your manner of expression and a want of a full and clear understanding of each other, how otherwise can it be—you all contend that Christ is God and Man, that he is the Son of God and son of man, that he is the Mediator between God and men, that he is the Head of the church his body, the Savior and Redeemer of his people, and the only wisdom of God, that he is our Life, our Light, our Hope, our Strength, our Wisdom, our Righteousness, our Sanctification and Redemption, that he is our Father and Elder Brother, our Inheritance, our Portion and our All. You are all fully confirmed in your belief of these things you thus contend for, I am confident you are; I mean the things just mentioned concerning Christ. Where then, I ask, can there be any substantial or essential difference between you, relative to the gospel plan—the plan of salvation. Your theme is, Salvation is of the Lord, and you can neither preach or believe any thing else; and yet brother Clark says, As is the difference between the creature and creator, so is the difference between you. Well, brother Clark, I expect you will be glad and rejoice if after all it is discovered to be in mode of expression and a want of clear understanding of each other. There are some words which will not always convey exactly what we mean and nothing more, without explanation; the word *distinctively*, I think, is one of them.

This word brother Trott has made frequent use of in giving his views upon the sonship of Christ, and also on the subject of regeneration or quickening, and it may be that it has conveyed something other than what he intended to the minds of brethren, consequently obscuring more or less his views. It was so with me, to some extent at least. When he says *the Son of God distinctively*, *the Holy Ghost distinctively*, I was a little puzzled with it, I knew that the scriptures were right, and that brother Trott believed them, and that they not only declared "*these three are one*," but they set forth a relation between Father, Son and Holy Ghost so intimate and strong, that I almost thought brother Trott's word, *distinctively*, inadmissible, at least, to the full extent of its meaning. But brother Trott has explained himself on this point in his last communication in the 8th number of the Signs, both to my understanding and satisfaction. He says just at the close of his piece, speaking of Jesus Christ as the true God and eternal life, "*God, and at the same time the one Mediator between God and men, possessing such a distinction from each, as to enable him to act as Mediator between them, and also standing in such intimate relation to each, that he could represent both;*" again, brother Clark uses the words, "*as such*," several times on the same subject, and I have thought those words conveyed probably more, or something other than he designed they should, and thus made his views rather obscure. When brother Clark says, "*the Son of God is the Living and true God*," he speaks scripturally and intelligibly, and we understand him; but when he says the Son of God, *as such*, is the Living and true God, his idea is obscured. Look at it brother Clark, and see if the use of those two words in that sentence, does not make it of different, and of *doubtful* meaning when coming from a brother, who, it is believed, is substantially correct in his idea on the subject of the Godhead. If their use in no way alters the sense of the passage, why does brother Clark use them there in illustration of the subject, I (and you, and all the brethren) will say that Christ is both God and man, and this is proper because the scriptures declare it; but would it be either proper or scriptural to say that *as such*, that is, as Christ he is God, or, as Christ he is man, and would not the words, "*as such*," give to the sentence a different meaning. So I think in regard to their use in the first case noticed.—Will not brother Clark give this matter an investigation, & may we not cherish the hope that ere long brethren Trott, Clark, Beebe, and those about Fort Mountain, will see eye to eye, and that every root of bitterness will be removed, and all hard feelings be done away, and you brethren moving on in sweet fellowship and union, and so the hands that hang down will be lifted up, the feeble knees be strengthened, and that that is lame be not turned out of the way, but rather healed.

Remember, dear brethren, the Apostle's injunction. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, and tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. I was much comforted by brother Trott's last piece in the Signs, number 8th, setting forth the exercise of his mind of late. His reference to brother Dudley, how glad I felt when I read it; I had often, for some years past noticed that brother Trott called him Elder instead of brother. It manifested a coolness of feeling I thought, and I was sorry for it, but now my

sorrow is turned into joy. I will say to the brethren one and all who have entertained unkind feelings toward brother Trott, it seems to me you must be dispossessed of your ill feelings, and disarmed of all your weapons, if you had any against him, he has in a few brief sentences more than made amends for all the injuries, if any, done you. And O what an example he has set us, what an evidence is here given us of his being a Christian; may we all, brethren, be exercised by the same spirit and go and do likewise.—A few words to such as have stopped taking the Signs, and I have done.

Dear Brethren, you would not consider yourselves justifiable, in case of difficulty in the church or churches of which you are members, to absent yourselves, withdraw your aid in various ways, and perhaps withdraw your membership, however unpleasant the case might be; but would consider it your duty and an evidence of faithfulness in brethren, for each to be at his post, encouraging and aiding in every possible way for the peace and harmony of the church. So in this matter, I think we ought all to stand at our post, shoulder to shoulder, arm in arm, hand in hand, endeavoring to render all the aid and comfort to brethren in difficulty within our power, growing neither faint or weary in our endeavors to promote the peace of Zion and the happiness of each other. As the conductor and publisher of the Signs, brother Beebe needs the aid and encouragement of his brethren—his is an important part, a difficult situation, a strait place, a critical position, a responsible station. Will you not then brethren encourage him by renewing your subscriptions, by sending to him and to all the brethren far and near, through the Signs, your epistles of love, your messages of peace, your exhortations to forbearance, and your evidences of faithfulness. Do not be discouraged if brethren sometimes contend sharply and say things in their haste, but tell them meekly of their faults and exhort them to refrain, that is one of our infirmities. The man after God's own heart, David, said in his haste, all men are liars. Paul and Barnabas contended sharply about a trifling matter and parted asunder. O, may we be admonished by those developments of the infirmities of our nature in the saints who have gone before us, and not like them, part asunder.

GABRIEL CONKLIN.

For the Signs of the Times.

Westmoreland, N. Y., April 29, 1850.

BROTHER BEEBE:—Having a remittance to make you, I will write a few lines for publication.—It is with us a dark and cloudy day—few come to our solemn feasts, and we have had the painful duty to perform during the past year, to withdraw the hand of fellowship from four of our former number.—Some have moved away from us to the far west, which has also reduced our number; and sometimes I feel to say, Jacob is small, by whom shall he rise? By glancing over the Signs, I see the Lord is taking home many of his dear servants, and but few additions are made to the Old School Baptist churches. I fully believe that if there is a people on earth which holds the truth, it is this people, with whom I have fellowship, namely, the Old School Baptists; but I am difficulted with many of the writers in the Signs. It seems to me that there is a disposition in some of the writers to do away the mystery of godliness, and to be wise above what is written.—But I am not so much tried with the doctrine advanced, as with the spirit in which brother has opposed brother. Brethren Beebe, Trott

and Clark, I have thought (pardon me, if I err,) that they had partaken somewhat of the spirit of Peter when he drew his sword, and smote off the ear of the servant of the high priest.

Brethren, the admonition of the Lord and Savior should come home to us all; "Put up again thy sword into his place; for all they that take the sword, shall perish with the sword."

Brethren, the weapons of our warfare are not carnal, but mighty through God to the pulling down the strong holds. What is the strongest weapon of our warfare? Is it not love? But some will say, we are not to love error. Very true; but the blessed Lord requires us to love our enemies, and shall we not love our brethren whom we acknowledge to be brethren. If we love not our brethren, whom we have seen, how can we love God whom we have not seen.—Love covers a multitude of sins. Paul says, "Let love be without dissimulation;" and John says, "Little children, love one another." Love is the bond that binds all the church on earth and in heaven, as with a three fold cord, that cannot be easily broken. I think I love my brethren; and, may we possess the unity of the Spirit in the bonds of peace. Let us remember, brethren, that we are all erring creatures. We err in word, in thought, and in deed: we should not look for perfection in our fellow clay. It may be thought by some, that I am opposed to contending for the faith once delivered to the saints. But I am not; contend for the truth, and contend earnestly, but meekly, and in love; then let brethren controvert certain points. But, brethren, don't dive into water so deep, as never more to be seen. Let us all remember that we are children, and we speak as children, and we understand as children. If we, as a denomination, possessed more of the childlike disposition, there would not be so much sharp shooting as there now is. I have thought that brother Trott's course towards those who did not agree with him has been rather severe; but in his letter in the 8th number of the present volume, he says, "As I did not sleep much last night after reading brother Clark's piece, I was led to enquire whether I had done any thing to provoke him to make so severe, and I may say, uncandid an attack upon me? Though I could not think of any thing, yet if I have, inadvertently offended him, I ask his forgiveness." And other things he refers to of his writings in the Signs, and says, "I have not had meekness enough in attacking what I believed to be errors held by brethren; have not enough, perhaps, regarded their feelings," &c. And he further says, that he has not called Elder Dudley brother, for some time, feeling that some things he had written forbade;" but he adds, "I now on my part, throw those feelings to the winds, and hope hereafter to speak of him, and feel towards him as a brother." Brother Trott, I was glad to read that expression from you, I assure you, it was more to me than the gold of Ophir. I hope brother Dudley will feel the spirit of forgiveness; and if he has aught against you, I hope he will, if he has said or done any thing to injure your feelings, feel to make the same retraction; and may peace and harmony exist between all those of the household of faith. Brother Beebe, I did not think of writing so lengthily when I commenced. If you think it will not harm the feelings of any of the dear saints, you may publish it; otherwise dispose of it as you please.

I subscribe myself your friend and brother in tribulation,
JAMES BICKNELL, JR.

For the Signs of the Times.

BROTHER BEEBE:—Being incompetent to write to the profit of your correspondents, and the numerous readers of the Signs, and having no disposition to engage in controversy with my brethren, lest I should wound some of the Lord's "little ones" undesignedly, or have my own feelings mortified by those that are strong, (who I hope will "bear with the infirmities of the weak.") I should not now contribute my reluctant mite to the "discussion," as you are pleased to term it, if I did not believe the relation in which I stand to the Rappahannock Association, as the pastor of three of her churches, and as the writer of her last circular letter, which has been the occasion of so much controversy in the Signs, did not imperatively demand it of me, and more especially to evince my gratitude and discharge a duty I owe to brother Clark, who has so ably and affectionately come forward in defence of the principles we most devoutly cherish and believe, in which he says, "The Circular (of Rappahannock Association) I imagine, never designed to convey the idea that he who was revealed as the Son of God was not truly and properly God and eternal life. And if so, there is no other God but him, for in him dwells all the fullness of the Godhead bodily. But (saith he,) the writer of that Circular is of age, and can speak for himself." In speaking for myself, brother Beebe, I speak also the sentiments of every member of the Rappahannock and Ebenezer Associations, with whom I am acquainted upon that most vitally important truth: "that he who was revealed as the Son of God, is truly and properly God and eternal life," and as such, is a proper object of our worship and adoration, which would not be the case if He be "a created being or existence" as some contend.

I was not a little surprised at the disingenuousness of brother Trott's remarks in the 2d No., present Vol. of the Signs, relative to that Circular, "with the sentiments of which he presumed brother Clark agreed." He says, "whilst it rejects in words, the idea of three natures or existences in our Lord, says, (the circular,) that he has revealed himself as the Son of God and the Son of man. Here then is fairly admitted two of the existences which I (he) contend for; reader, what think you is the third for which I contend? It is no other than this, that he also exists as the uncreated, unbegotten, and self-existent Jehovah, this is the contested point, and I (he) speak candidly when I say, here the turning point of difference between us lies; let them receive in heart this third existence of our Lord, in its full and plain import, and I think they would not differ with me about his sonship. And is the idea that I (Trott) should contend for our Lord's being essentially and really the Jehovah, whilst I contend that he is distinctively the Son of God, and the Son of man, so very alarming, as to lead a religious body in their deliberative capacity, to proscribe the sentiment, and thereby indirectly proscribe me," &c.

Whether I have ever "received in heart in its full and plain import the uncreated existence of our Lord," is often to me a matter of painful and distressing doubt, which brother Trott strongly intimates the brethren of the Rappahannock Association, nor brother Clark nor myself, have never done or "we would not differ with him about the sonship." "But with me it is a very small thing that I should be judged of you (brother Trott) or of man's judgment;" and candor compels me to say that until I learned the contested point, as

stated by brother Trott, was whether Jesus is Jehovah? I was not aware that any contest upon that point had ever existed between professedly Old School Baptists. Certain I am that the brethren about the Fort Mountain, nor the Rappahannock Association, nor brother Clark, nor myself, have never taken nor contended for the negative side of the question, brother Trott's charge to the contrary, notwithstanding, and I am truly sorry that brother Trott would attempt to proscribe us, by averring that because he contends that our Lord is essentially and really the Jehovah, and distinctively the Son of God and the Son of man; the Association has indirectly proscribed him. Not so brother Trott, there are no personalities used in that letter—nothing is therein contained, which, by any fair construction would imply that our Lord is not essentially and really the Jehovah, if there is it was for the want of capacity on our part to express our ideas, more clearly and intelligibly that it was so expressed. But the letter asserts "that the self-existing, independent and eternal I Am, took on him the seed of Abraham," and that he is "as truly man as he is God," &c. And we as a religious deliberative body claim the privilege of publishing to the world our dissent from the views of others, whensoever we believe they are not in accordance with the oracles of God. If brother Trott will permit a poor worm to state what he understands to be "the contested point," the turning point of difference between us, it is simply this, we believe "the Son of God as such is God." Brother Trott and a few others believe and endeavor to maintain that as the Son of God he is a creature, and as the begotten created existence "was made a quickening spirit," &c. I will not weary the patience of the reader, by an array of scriptural proofs demonstrative of the fact that the Son of God is truly and essentially God in contra-distinction to the sentiment that "the Son of God distinctively is a creature."

I find no such distinction in the Bible. A few scriptures will suffice, as brother Clark has quoted so largely upon the subject—"Unto the Son he saith, Thy throne O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. i. 3. "His name shall be called * * the Mighty God, the Everlasting Father, the Prince of Peace." Isaiah ix. 6. This is the true God and eternal life. 1 John v. & 20.

As the scripture which is given by inspiration of God declares "without controversy, great is the mystery of godliness: God was manifest in the flesh," &c., it would evince arrogance in a poor blind creature like me to attempt an explanation of that which I do not understand; but believe to be perfectly inexplicable. What is called by theologians eternal generation, I do not understand, nor do I the modus of God's being as Father, Son and Holy Ghost, and yet He is but One God. I nevertheless thank God I believe in this mystery, and am not less thankful that I do not understand or comprehend it, for I could not then worship and adore the King of glory as the Supreme Intelligence. I believe the Son is as truly God as the Father, for he saith, "I and my Father are one," and the distinctions which brother Trott and yourself, brother Beebe, make as respects the terms Son of God, as referring to what you call his eternal or spiritual life, distinct from divinity—the Quickening Spirit—the beginning of the creation of God, &c., and Son of man as referring to his birth of Mary—his incarnation, sufferings, &c., I cannot believe war-

ranted by the scriptures. I look upon those terms as referring to the person of Christ in his complex character as Mediator, comprehending and embracing in himself two natures, viz: true divinity and true humanity, and when our Lord is spoken of, those terms, either the one or the other may be used without wresting the scriptures. For instance, he saith, "But that ye may know that the Son of man hath power on earth to forgive sins," &c. "Then were certain of the scribes sitting there" who were evidently ignorant of his divine nature, and consequently they propound these two questions, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" Again when Paul sent from Miletus to Ephesus and called the elders of the church, he charged them to "take heed unto themselves & to all the flock, over the which the Holy Ghost had made them overseers, to feed the church of God, which he hath purchased with his own blood." In his essential divinity or eternal life there is no blood, and other scriptures of like import I might quote, but I forbear. To my mind it is clear that as the Mediator he speaks of himself as inferior to the Father, saying, "I came not to do mine own will, but the will of him that sent me; the Son can do nothing of himself;" "that the Father sheweth him all things that he doth;" "and that he giveth him to have life in himself;" but still the apostle Paul, speaking in reference to him as God, man, mediator, says, "For therefore we both labor and suffer reproach, because we trust in the living God, (not a created existence,) who is the Savior of all men, especially of those that believe." Now as God only he could not have mediated between God and man, nor could he as man only.—In either case there would not have been "a daysman betwixt us that could lay his hand upon us both;" but by taking humanity (sin excepted,) into union with himself this requisite end was answered. Humanity by virtue of this union received strength and power from the Divinity to sustain him under all his inconceivable temptations, sorrows and sufferings. His Divinity imparted merit to his death—did not suffer him to see corruption—raised him from the dead and "exalted him with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins," and though he is "God, high over all and blessed forevermore," as the great High Priest of our profession he can be touched with the feeling of our infirmities having been in all points tempted like as we are, yet without sin. I am compelled to be so concise upon this interesting subject, that I fear I shall not be understood, but as I wish to advert to some kindred and associate ideas, which seem to be connected with "the Eternal Created Sonship," which I neither understand nor believe, and which "are contested points" between brethren and myself; what I have written on that point may suffice for the present, and I will with your permission occupy a little more space in your paper, by stating as briefly as I can my views upon the doctrine of Eternal Union.

According to Walker, the word "Union" means the act of joining two or more. Taking this as the correct definition of the term I do not hold the doctrine of eternal union, for I have no conception of any period when the church existed separately from Christ, either in time or in eternity; but if brethren mean that in Christ as one, and as the Seed in whom the nations of the earth should be blessed, the church had life given her in him in eternity as her head—her spiritual Adam,

and the True Vine, and that the church is saved and called, with an holy calling according to his own purpose and grace which was given her in Christ Jesus before the world began; I have no objection to the sentiment. To illustrate my idea I would say that in our pure lump or mass the children of God existed in Christ vitally, but not separately nor distinctly before time was born. The vital principle of the church was then in Christ and in him only—"he saw his seed;" "he knew them that were his," whilst as yet they were not—"he loved them with an everlasting love," and they were "had in everlasting remembrance." But that which was embryo before time, "brings forth fruit unto holiness" in time, and "the end everlasting life" beyond time. Not that I would convey the idea that those who are manifested as the children of God are not put in possession of everlasting life in this world; yea, the very same spiritual life they will enjoy in that which is to come, for the Savior saith, "He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," John v. 24, and again, "he that believeth on me hath everlasting life." John vi. 47. But as all life and being was in God, our Lord Redeemer, who is and was the Creator of all things visible and invisible, &c., antecedent to creation, He being the living and true God "in whom we live, move and have our being," that life which is peculiar to God's people, (without the employment of any intermediate agency, means or instrumentality,) is immediately imparted to, or generated or created in "the members of his body, his "bride" and "the branches" of the true vine when "the appointed time" shall come by God the Holy Ghost or Quickening Spirit, which is God himself, whilst animal or natural life is produced by him mediately by pro-creation or natural generation.—I am aware of my incompetency to explain that which has no analogy in nature and as I cannot describe the cause or causes which agitate the atmosphere, and produce "the blowing of the wind, and cannot tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit;" "that which is born of the Spirit is spirit;" but being born or created it is not, it cannot be God who is uncreated. Yet it is of him, and like him, and after his image and likeness. And every one thus born I think must feel and know that he possesses a life, or rather a life is implanted in and imparted to him which reigns, yea, reigns in him and over him, and takes possession of the palace and goods which were once in the peaceable possession of the individual knew nothing before—which did not exist in the individual before but only in Christ the Vine, or until he became a branch was never manifested, this life and mystery of the gospel is "Christ in you the hope of glory." After such new birth or regeneration each one of the "heirs of promise," who "were predestinated to be conformed to the image of his Son" has two natures in one person, viz: that which was born after the flesh and that which was born after the spirit; the one is contrary to the other, the flesh lusteth against the spirit and the spirit against the flesh, and notwithstanding the Canaanite dwells in the land and will so dwell as long as the church inhabits houses of clay, or earthly tabernacles, the true Israelite is the rightful possessor and lord, for he "has wrestled with the Lord and prevailed. Grace reigns over all such through righteousness unto eternal life, by Jesus Christ our Lord."

Query.—Does a king reign without subjects? and does not grace reign over the old man, soul and body? Whilst that which is fleshly in man receives *no new nature* from regeneration in this world, it is manifest that the intelligent principle or soul, is changed and as a consequence of such change, the subject of the divine operation becomes “a new creature and old things pass away.” In contradistinction to the life we live in the flesh naturally, which is temporal, our Lord hath said, “And this is life eternal, *that they might know thee the only true God*, and Jesus Christ whom thou hast sent.” John xvii. 3.—This is a *knowledge* which man in an unregenerate state *has not*, neither can he acquire it. It is the gift of the Son; the world by wisdom *knows not God*, and the natural man “*cannot know* the things of the Spirit of God because they are spiritually discerned,” but the saints “*know the things* that are freely given to them of God.” Paul affirms that the saints and faithful brethren in Christ at Colosse “*had put on the new man, which is renewed in knowledge* after the image of him that created him,” (the new man.) This is the wisdom which cometh from God only, which is more precious than rubies or fine gold, and inspires the soul with worship and adoration of God—with love of holiness, righteousness, purity, truth and what things soever are like God, whilst the opposites of these become necessarily the objects of the soul’s aversion and hatred.” I will observe here that I esteem the cavil of Dr. Fuller, i. e. “that there is no new faculty created in the soul in regeneration,” and the new theory that “the soul is not regenerated,” both wide off the mark and nothing better than the arminian notion “that in regeneration *new qualities* are imparted; but *no new nature is created*.” From the scriptures already adduced it follows that those “who are born of God have a *new man*,” the *hidden man* of the heart *created* in them, unto whom belongs all the faculties of an “heir of salvation” and “spiritual mind,” by which he *perceives* or “*sees the kingdom of God*,” *remembers* “the hole of the pit from which he is digged,” and “all the way the Lord hath brought him;” “reasons of righteousness, temperance and judgment to come,” and “*wills* that which is good” and cannot allow or approve sin or sin willingly—also all the affections of one “born from above” or “born again” are his, such as love, joy, hope, desire, compassion, zeal, sorrow, fear and hatred, which faculties and affections being spiritual, and of a peculiar character, and as defined by theologians, the “vigorous and sensible exercises of the inclination and will of the soul towards religious objects,” I conceive to be under the control, government and guidance of Him who says, “I will never leave you nor forsake you,” even of Him of whom David speaks, saying, “For this God is our God for ever and ever: he will be our guide even unto death.” As God imparts strength to, and by his Spirit operates upon, and influences those properties of the *new man*, to that extent does the spirit prevail against or over the flesh. Hence, David prays, “Take not thy holy spirit from me.” But if the Shepherd of Israel withdraws his preventing and restraining grace the native corruptions of his sheep will attain the ascendancy, and they will wander from the fold but never out of his sight, for “his eyes are ever over them,” nor beyond his protection, for “he is their keeper,” hence it appears, “they are only led or driven where they best and safest may abide.”

In conclusion, brother Beebe, I ask. If the *triple character given of Christ*—of his cre-

ated sonship—of his being *created the quickening Spirit*, &c., If the doctrines that *the soul is not regenerated* and the children of God are not “born of God” or the Holy Ghost—If the eternal new creation of the church and eternal union as some maintain, are all of them *new truths*, pray tell us what has become of all those professors of christianity who have lived and died since the apostles’ age? Did God send them strong delusion that they should believe a lie? that they all might be damned who believed not the truth? for these truths are so *new* to me that I have not read of them as being held by christians until of late. Or has Christ had no church nor people on earth for near eighteen hundred years? Of his people it is written, “Ye shall know the truth and the truth shall make you free,” that they are chosen unto salvation “through sanctification of the Spirit and belief of the truth.” If these *are truths* just developed or revealed to our cotemporaries, they “have been hid from ages and generations past,” and for near eighteen centuries Christ has been without a witness on earth as far as we are advised, but if they are so “newly come up” that the church of Christ has never known nor believed them: will it not follow that they are inconsistent with the “ways” in which the Lord commanded Israel to stand, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls, &c.—Jer. vi. 16? I believe however God has now and ever had a people on earth from the commencement of time, “whom he formed for himself to shew forth his praise.” If light is beaming upon the minds of ministers to enlarge their understanding in the knowledge of the scriptures so as to change *their views* within ten years, in so *grand a matter* as “the quickening of the spirit,” would it not be as well for us to withhold our faith in what is now written and advocated until that light attains its meridian splendor, lest a *more enlarged* understanding of the scriptures may satisfy them that the opinions now entertained by them are not scriptural?

Truth is an immutable principle, and that which was true centuries ago is true now and will ever so remain. Daniel’s God, who is a revealer of secrets, opens, unfolds and discovers the mysteries of the kingdom to his disciples and to ‘babes,’ but the learning and philosophy of the world never revealed the things of the Spirit of God to a poor sinner, and as all God’s children are taught of God, they are taught the truth, and substantially the same things in reference to the glorious system of salvation, and whether learned or unlearned, the fundamental truths of the scriptures are taught them experimentally, for “the multitude of them that believe are of one heart and one soul; notwithstanding great discrepancy may seemingly exist among them from the manner in which they express themselves. The language of one will convey to the minds of others ideas very different from those ideas entertained or designed to be conveyed by the speaker or writer: and it is probable I have misconceived the meaning of some of my brethren, and may myself be misunderstood by others. I hope however none of us may become “wise above what is written,” or if any of us have already indulged our fancy in religious theorizing by assuming grounds on which angels’ feet dare not tread, that God in his mercy may soon convince us that “the foolishness of God is wiser than men.”

Oh that God may restore peace to our borders, and heal the wounds of his afflicted peo-

ple—surely he sees our afflictions, and hears our groanings, and will come down to deliver us. May God grant that we may be more kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven us.”

WM. C. LAUCK.

Luray, April 14, 1850.

For the Signs of the Times.

Reply to Brethren Clark, Williams and Thompson.

BROTHER BEEBE:—I wish to connect these brethren together in a reply, because in some instances an answer to one, is a reply to another.

1. BROTHER CLARK ON 1 COR. xv. 45, SIGNS, NUMBER 7.

Brother Clark commences with some remarks relative to the words, *was made*, being a supply, to which I should have no objection, were it not for his saying, “These supplied words are very convenient things, as they can be cashiered or retained, as it suits the fancy or according to the use we wish to make of the passage,” thus insinuating that I made such use of these words without due regard to the sense of the text. He seems however not to have found any iniquity in me in the cases referred to, until he had found me using such words to wrest the meaning of the Scriptures, he might have spared himself the trouble, and me the pain, of such an unkind insinuation.

Brother Clark’s first argument on the text is to sustain him in denying the correctness of my former assertion, that *to be made is equivalent to being created*. I admit what he takes considerable trouble to prove, viz: that the Greek word here used is of very general import, but one of its primary meanings is, *to be made*. I also admit that *to create* in its strict sense differs from *to make*; thus, man can make, but not create. Still these words are frequently used in the Scriptures as of the same import. In Gen. i. 26, it reads, “Let us make man,” and in verse 27, “So God created man.” The same idea is intended to be conveyed in both verses. In verse 31, *made* is used as meaning the same as *created*. See also Gen. v. 1 and 2. What I said was “*To be made* is equivalent to being *created*,” is it not so? has brother Clark proved any thing else by his many references to the use of the Greek word? Is not the thing made the production of him that made it, and therefore the creature in the common acceptation of the word? Is the thing that is created any thing more? But let us come to the text itself. Brother Clark admits that the words, *was made*, in the latter part of the text is a supply; I am glad he does; for otherwise we might have had some more criticism to show they did not mean the same, as do the same words in the former part. As it is, he must admit that the words, *quicken- ing spirit*, stand in the same grammatical construction with the one verb, *was made*, as do the words, *living soul*. Hence the *was made* has the same bearing on the one as on the other. He also admits the former part is a quotation from Gen. ii. 7, which reads, “And man became a living soul.” The Hebrew word here used is of the same general import as the Greek word used by the Apostle, and like it having for one of its primary meanings, *to make*, and *to be made*. The question is, was Adam’s becoming a *living soul* the result of his own will, was he self-existent as such? Or was it the result of God’s *breathing into his nostrils the breath of life*? If the latter is the case, as I presume

all will admit, then Adam in becoming a *living soul* was as much the creature of God as in being *formed of the dust of the ground*; and the expression, *was made*, is correct in the text 1 Cor. xv. 45. And as both parts of the text are in the same grammatical construction; that is, the Apostle makes exactly the same affirmation concerning the last Adam’s being a *quicken- ing spirit*, as he does concerning the first’s being a *living soul*, the legitimate conclusion is that the *last Adam was made a quickening spirit*, and as such is as much the production or creature of God, as was the former in being a *living soul*.—And brother Clark’s many references to show the various uses of the Greek word amount to nothing.

Brother Clark uses a more plausible argument against the conclusions I have before drawn from this text, in assuming that it only has reference to the resurrection. But his position, “That if therefore it means a creature, Christ was not created until after Adam was, because he is declared to be the *second Adam*,” will not stand. In the 47th verse, where the Apostle is not speaking of their being made, but of their distinct natures, he calls the *earthly man* the *first man*, and the Lord from heaven, the *second man*; he might therefore just as well conclude that from the terms *first* and *second* in this verse, that the earthly man existed before the Lord from heaven did, as to infer from the other text that Adam was made first. Paul is not here saying *when* they were made, but *what* they were made; and he uses the terms, *first* and *last*, and *first* and *second*, to designate them one from the other, having reference by these terms, not to the commencement of their existence, but to their manifestations in the world.

Neither will his other position, that the Apostle in this and the following verses had reference only to the resurrection, stand any better; for in that case Adam in being made a *living soul* would be, and only be the contrast to Christ as the resurrection. But not so, for the Apostle had before shown in verse 21 and 22 wherein Adam was the contrast to Christ as the resurrection, “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” Here then is the contrast in reference to the resurrection, death is the counterpart to it. Paul having pursued the subject of the resurrection on to verse 44, where making the assertion that “There is a natural body, and there is a spiritual body,” he proceeds in verse 45—49 to show whence these different bodies come, viz: from two distinct Adams or Heads, and draws the contrast between them as such, showing their different natures, the one made a *living soul*, the other a *quicken- ing spirit*; the one, *natural*, the other, *spiritual*; the one, of the *earth* *earthly*, the other, the *Lord from heaven*. He then shows that the distinguishing characteristics of this second Head or Adam, are to be carried out even to the bodies of his posterity in the resurrection. This appears to me as the only consistent view of this passage. So that I think brother Clark will have to let my former inference from it still stand, unless he can bring something more weighty against it.

Brother Clark, on this text has passed over the idea of being *made a quickening spirit*, but I will notice it, and notice in connexion with it some remarks of his in his preceding communication on this subject. He said, “To quicken is to give life to the dead and this is conceded to be equivalent to regeneration or the new birth.” It may be so conce-

ded by many, and I may have so conceded, but I cannot now. I concede that to quicken is to restore life to the dead, and in some instances that it means a reviving of a person who is in a lifeless or stupid state. I understand the word to be used in this last sense in Psal. lxxx. 18 and exix. 25 and other verses. In the other sense to quicken the dead, that it is a restoring of life to that which has died is evident from Paul's declaration, speaking in reference to the resurrection, he says, 1 Cor. xv. 36, "Thou fool! that which thou sowest is not quickened, except it die." Hence according to Paul, a quickening implies a previous dying. Again, I admit that there is a quickening connected with regeneration and the new birth, but it is as distinct from regeneration, as sowing the seed is from its vegetating. I think there is an analogy between all natural seeds; I will therefore say the sower sows the seed, but he does not quicken it, that is another process; so in a natural birth, and of course so in regeneration. Of all the texts which brother Clark quotes on this subject there are but three or four which I supposed any body thought had reference to regeneration. John vi. 63 is considered as having that reference; but this I have disputed and still do, on what ground is known. Eph. ii. 1 and 5, and Col. ii. 13 have been explained as referring to regeneration. But in Eph. there is raising connected with the quickening just as in John v. 21, and both in Ephesians and Colossians they are said to be quickened together with him, that is, Christ. It is therefore something in which Christ participated with his people and they with him. Will brethren persist in an opinion which so fully involves the idea that Christ participates with his people in regeneration? As they were quickened together with him, this must imply that they were quickened when he was quickened. Peter tells us when that was, when he says, "For Christ was once offered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit." 1 Pet. iii. 18. In being offered the just for the unjust, were not the unjust offered with him, and did he in being offered and put to death in the flesh leave them in the grave; or were they not quickened together with him, and raised up together, and made to sit together in heavenly places in Christ Jesus? Not earthly places, not again under the Sinai covenant, but in heavenly places, under the provisions and protection of the heavenly covenant which could secure their being preserved and called, as the other could not. Our Lord uses the same figure of seed sown, in reference to his own death and resurrection, as above quoted from 1 Cor. xv. 36. He says, "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit."—John xii. 24. Here a quickening is evidently implied. When a corn of wheat first vegetates or is quickened and sprouts, is there not in the sprout, the germ of all the fruit it will afterwards mature? So Christ in being quickened and raised brought up with him from under the requisitions of the law, all the fruit or people represented by him. Well therefore does the Apostle say in reference to this, quickened together with him and raised up together, &c., "That in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Jesus Christ." Eph. ii. 7. That is, the all of the us being quickened and raised up together with Christ from under the demands of the law, God might in every after age be showing his grace and kindness to-

ward us as born into the world in calling us to the knowledge of salvation, &c. Thus we see there is a harmony and beauty in thus applying these texts in Ephesians and Colossians which cannot be in the other application.

Something more, in reference to this quickening spirit as illustrated in Christ and in the experience of the believer, for the subject of grace has a fellowship in experience, as well as in fact, in the death and quickening of Jesus Christ. Peter says of Christ, being put to death in the flesh but quickened by the spirit; but not quickened until after he was put to death, though he evidently had the spirit before, thus showing as in grain sown, death must precede the quickening, and that as in grain there must be a quickening principle not involved in the death. I have before spoken of the quickening as commencing with the first influence of the implanted spirit in regeneration upon the soul, but I was wrong, as brother Thompson says, death must first come before quickening, as illustrated by the seed sown and illustrated in Christ Jesus. Now we see how the quickening spirit worked in Christ, for it is to that, which I understand Peter to refer. This spirit, this life constituted him the actual Head of his people, as they were in this life in him. Hence as the Head and Husband of the church he was involved in the demands of the law against them and must therefore come under the law to meet those demands. Now it was just so far as he was made under the law, and no further, that he died and that was as made flesh or man, (for his soul participated in the sufferings.) Now however perfect were his sufferings, if Christ had only existed in this fleshly relation to his people, and therefore as under the law, I do not know that there could have been any security of his release from death, for the law knows nothing about release. But standing in this spiritual relation to them and under a covenant ordered in all things and sure, established before the law came into existence, which while it involved him in the demands of the law, secured his not being left alone and that his soul should not be left in hell nor he be suffered as the Holy One to see corruption, this could secure his release. Hence Peter said, *It was not possible he should be holden of it, that is, death.* Acts ii. 24—28. Now Peter does not found this impossibility upon the Godhead of Christ, but upon those promises through David made to him.—I hope brethren will not hereby infer that I deny his Godhead. If his being God would admit of his being made under the law, it would I should think, admit of his being made the Head of his people, and as such under covenant and promises. Hence we find promises made to him. See Psal. lxxxix., and Isa. xlii. These same things were typified by the promises to Abraham and the Sinai law. See Gal. iii. 16—18.—Thus this life was in Christ a quickening spirit. So in his people. In its first implantation it brings them experimentally under the law. This life being the light of men it enlightens the soul to see and know the law as spiritual, and thereby to know sin. Hence by it he is slain. Now the soul being in this situation, could reason ever quicken itself, as in the case of grain sown? No, because reason of itself never could comprehend or receive the idea of acceptance with God in any other way than by the law. For God has hid these things from the wise and prudent, Matt. xi. 25; and the Natural man receiveth not the things of the spirit of God, &c. "Neither can he know them, because they are spiritually discerned." 1 Cor. ii.

14. This then establishes this point. Here then this life is manifested as a quickening spirit; it can and does by faith hear the voice of the Son of God, and receive the tidings of salvation through Christ, and thus quickens the soul to newness of hope of acceptance with God. Paul says of the seed sown, "Thou sowest not that body which shall be, &c." 1 Cor. xv. 37. So Christ in dying as a Servant under the law, but in being quickened, he arose as the Son of God and above the law. See Rom. i. 4. So the believer is not quickened to the legal life in which he died, but is quickened and raised to a life of justification, to be no more a servant but a son, and an heir of God. Gal. iv. 7. Of all seeds in the vegetable kingdom, I know of but one that does not in its sprouting leave the old body dead in the ground. The bean is an exception, in this the sprout brings the old grain up with it on its top. This completes the figure found in the vegetable world, of spiritual things.—Christ's soul and body were quickened, his soul not left in hell, nor his body to see corruption. So in experience, in the quickening, the whole person is brought forth with the new life in the new birth, into a state of liberty, and the person now exists as standing in a new relation, to God as his Father through Christ Jesus; and to the saints as brethren.

The balance of brother Clark's communication, I will leave to stand with the thousand and one things which have been spoken and written for an effect. He must know that in taking my positions in their connexion, he can draw from them no such idea as he conveys by the expression, *a-created Son of God*. Though by taking detached positions and expressions he might do it, and lead others to do it; just as by taking detached texts I might represent Christ as altogether inferior to the Father. If the scriptures can thus be distorted, no wonder my feeble writings can. I speak thus with some plainness because I think the occasion justifies it. The terms *creature, created and made* are used in the Scriptures in relation to Christ; and I dare not alter their plain meaning and application to please brother Clark or any other brother.

S. TROTT.

(Concluded in our next.)

P. S.—Brother Beebe, after having mailed my letter containing the reply to brother Clark, &c., I recollected that I had left myself liable to be charged, from it, with representing the quickening spirit as raising Christ from the dead, &c., that is, according to the manner in which my communications have of late been construed, and I see no more convenient way to remedy it, than to send you on this postscript to be inserted with the reply.—Brother Clark it seems, does not understand that my representing wherein both yourself and he had misapprehended my intended meaning concerning the text, "It is the spirit that quickeneth," thro' my carelessness, implied of course an intimation that he had misrepresented my views. Hence, his twice repeated declaration that I had not charged him with misrepresenting my views. I am not now disposed so to charge him, as it would imply a wilful misconstruction, but as a fair specimen of the manner in which he has throughout represented my views, I would request of brethren and of him, to turn to the 2d No., present Vol. Signs, and read what I say, concerning God's regenerating persons, commencing on page 10, column 1st, near the bottom, and extending to a part of column 2d, and then notice his declaration in his letter in No. 9, same Vol., in which he says of me, that "He says he knows of no au-

thority in the scriptures to believe that it is the province of the Holy Ghost or God to quicken or first regenerate dead sinners." Those who do thus read the two passages will I think be satisfied, that let me be guarded as I may in expression I may be wrongly represented. Still I wish to use due precaution. My mind is quite defective, probably more so than it once was, so that when I have one subject or point anywise intensely in view, I am apt to lose sight too much of other circumstances connected with it. Thus in the above reply to brother Clark, in endeavoring to illustrate how that Christ as the life of his people was the quickening spirit even in his own case, in that the promises, as that *his soul should not be left in hell &c.*, were made to him as the Head of this life, rather than to his manhood, which was made under the law, and the law strictly knows neither promises or release, I omitted distinctly to say, that he was raised by the power of God in conformity with those promises made to him, though it was implied in referring to them. But to prevent misapprehension, I now say, that Christ was raised from the dead by the power of God; and not only that, but that it was according to the exceeding greatness of his power, as Paul speaks, Eph. i. 19 & 20. So in speaking of regeneration, as a distinct operation from the quickening of the soul, having so recently declared my belief, that it was God who regenerates, I omitted distinctly to repeat it in this case, I therefore now say as then, that it is God who regenerates, and none other, though I still doubt the authority for confining the work of regeneration to the Holy Ghost distinctively from the Father and the Word. Again in speaking of the soul's being quickened from its death and condemnation under the law, to a state of justification, &c., by faith as an exercise of the Christ in us, or of the life which he is, and also of the necessity of a revelation being made to this faith of Christ as the end of the law for righteousness, I may have omitted to say by whom this revelation is made. I therefore now say that the idea of a revelation is that it is a direct communication from God, and further that I understand it to be peculiarly the province of the Holy Ghost, to make this first revelation of Christ to faith, and all after revelations made to it of God's truth, as being the Comforter and Teacher, and he who shall take of the things of Christ and shew them unto his people.

There is one thing more, though it is swelling this postscript unreasonably, I wish to notice. In my remarks on brother Clark's chapter, I used this expression "Let them receive in heart this third existence of our Lord, &c." When I first saw it as published I was convinced that many brethren would understand me as having reference to an experimental receiving of this truth by faith.—As that was not at all my meaning, (I was not speaking of experience, but of theory,) I determined I would embrace the first opportunity to correct it. But in brother C's answer, it was noticed in that way, and at the same time there appeared such a determination on his part to force a split, I thought I would let him have what capital he could make from it. But on second thought I have concluded to explain and say that I had no disposition to call in question the genuineness of their faith in Christ; but at the same time I cannot comprehend how in theory, they can heartily and truly, (and this is what I meant by the expression *in heart*), believe two such opposite positions, as that Christ as God is absolutely self-existent, and yet in reference to that same identical existence as God that he is the begotten Son of God.—Brother C. says in his last letter, he was satisfied there would be too many scriptures.—Quite too many; they prove that Jesus is God, is the Son of God, and is man. Just my position. Can he now prove that there are only two? S. T.

April 29, 1850.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1850.

Brother Lauck's Letter.

We cheerfully make room for the letter of brother Lauck, as we consider him in justice entitled to a hearing. The Circular of Rappahannock Association has been published in the Signs, and its contents frequently referred to in connection with the discussions which have been going on for many months past. A friendly interchange of explanatory correspondence between him and those supposed to differ with him, we confidently believe, would set the whole matter right—at least, so far as to remove all bad feelings. There certainly is very little contained in brother Lauck's letter but what when properly qualified would be readily received by all parties; & that little, in our judgment, is of a character that ought not to mar the fellowship of the brethren.

We have never understood either brother Lauck or Rappahannock Association, nor brother Clark or any other one that has written in the Signs, to deny or doubt the eternal Godhead of our Lord Jesus Christ; nor did we understand brother Trott, to charge them with such denial.

It is more than equal to all the wisdom, prudence, meekness, and christian love that we possess, to meet each brother in the spirit of love, and reply to all their queries and remarks, in a manner satisfactory to them or even to ourself. If we mistake not we feel the need of special qualifications from on high to meet the appeal which brother Lauck has made personally to us in the conclusion of his letter. Could we see and converse with him we believe that mutual explanations might be interchanged which would relieve the subject of much if not all of what seems so perplexing. But we have hitherto succeeded so poorly in making our brethren understand our views, that we feel disheartened. But courtesy seems to demand that we should not pass the interrogatories of our brother by in silence. We will therefore, and in the best of feelings, say to our brother Lauck, we do not admit that the sentiments held by us, on the Sonship of Christ, on his character, his offices, relationship to the Father and to the church, his quickening Spirit, &c., and of regeneration, &c., are presented in your statement as held by us, or as we understand any other brother to hold them. The words, *triplex*, *created sonship*, *eternal new creation*, &c., are terms which have never been adopted by those on whom they are charged. For ourself we reject them all; nevertheless we believe with brethren Lauck, Trott, the Rappahannock Association, brethren about the Fort Mountain, and all other sound brethren, that our Lord Jesus Christ is God, Man, and Mediator, and if this makes his character *triplex*, it is avowed as well by brother Lauck as by ourself. We doubt the propriety of saying that the sonship of Christ was created, we never have so said, nor do we so understand it. Sonship is according to our view a term expressive of relationship and whatever of Christ, bears the name of Son in distinction from his own self-existent Godhead, we believe existed in the Father, until he proceeded forth and came out from the Father. But such terms as are in scripture applied to him, as imply derivation or inferiority to the absolute Godhead, we with brother Lauck, understand to relate either to his Mediatorial character and existence, or to his humanity. The passage, on which so much has been said, in which we are told that Christ,

as the second or anti-typical Adam, was made a *Quickening spirit*, conveys to our little mind the idea that our adorable Redeemer, in being set up as the Head of his church, was constituted the fountain of all that spiritual life which is by the Holy Ghost communicated from Christ the Head, to all the members of his mystical body when they are quickened with spiritual life. We do not understand that he was made the Holy Ghost; nor can we think that brother Lauck does, tho' his words seem to rather imply it. In deed we presume that brethren, in speaking of the Holy Ghost as "the Quickening Spirit," mean that it is by that Holy Spirit as God, that the saints are made experimentally and truly the partakers of that Life which God gave to them in Christ before the world began. We believe that the church was "created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." We do not recollect of ever applying the qualifying term, *eternal* to this creation, but if we have it has been, as we use the same term in regard to the union of Christ and his church, namely, to distinguish it from a time union; and to express our faith in the doctrine that the spiritual life of all the heirs of glory existed in Christ, and in unity of Head and Body, before the world began, and that this union is indissoluble—shall continue interminably. With brother Lauck, we do most firmly believe "that He who is revealed as the Son of God, is truly and properly God and eternal life, and as such is a proper object of worship and adoration, which would not be the case if He be a created being or existence, as some contend." Who, or where they are that contend that Christ is only a created being or existence, we know not; we are happy however to believe there are none of them among the Old School Baptists. There are those among us however who believe that the humanity which he took on him when he was made flesh, &c., was created, and this we presume we all believe, and there are some also who believe that the spiritual life of the church, which is hid with Christ in God, is created. And farther, there are those who do believe that when all things are subdued unto him, he as a Son, but not as God, will "deliver up the kingdom unto God, even the Father, and then the Son also himself be subject unto him that put all things under him, that God may be all in all." See 1 Cor. xv. 24—28. But in him who is revealed as the Son of God we recognize the fullness of the Godhead bodily; the uncreated God, who will never deliver up the kingdom, nor himself be subject to another.

Brother Lauck prays us to tell him, if the hypothesis which he has stated be true, what has become of all who have professed christianity since the apostles' age? If God has sent them strong delusions? &c. We have already stated that we disavow the application of the hypothesis to any Old School Baptist of our acquaintance, but, even if it were true that a portion of God's children from the apostolic age had lived and died without a perfect and complete understanding of all the divine mysteries which shall be developed to them in heaven; we should be far from believing that their defects in the understanding of these things should be regarded as strong delusion sent from God for them to believe, that they all might be damned, &c. We are not so well versed in history as brethren Lauck and Clark. They have told us that none from the apostolic age have believed certain things which are supposed to be held now. We are indebted to our brethren for

the information, but even if it were so that some things are more clearly understood now than at former times since the apostles' days, we have reason to believe that many other things of the kingdom of Christ have been more clearly understood by the saints of former days which are now withheld from us, for here we see but in part, and know but in part.

Remarks on 2 Thess. ii. 10.

In reply to the request of sister Ingham, whose letter will be found on the 75th page, we offer the following remarks. We understand the apostle to write in this chapter of the revelation of the man of sin, the son of perdition, and by comparing the descriptive traits here applied to identify him with the description given in other parts of the New Testament of anti-christ, in his various developments, we are fully satisfied that anti-christ is substantially the same in all ages of the christian church; whether as here described in its elements, or as afterwards displayed in its organized maturity, in the Red Dragon, the seven headed beast, the two horned beast, the image of the Beast, or the Mystery Babylon, &c., seated on the scarlet colored beast, in Rev. xii, xiii, & xvii. The text proposed for consideration, is a part of the description given of this wicked which was to be revealed. The revelation of this anti-christ could only be made by a falling away of those who professed to be the people of God; in which, as we are elsewhere informed, many should depart from the faith giving heed to seducing spirits and doctrines of devils. In its elements, this anti-christ already in the days of the apostle was working; but its workings were let or restrained until the time appointed by him who let should come for his manifestation. We cannot understand that the non-professing portions of mankind are ever in scripture called anti-christ; but the term invariably points out a religious, or ecclesiastical organization, claiming to be the church, and aspiring to an elevation higher than any thing that is worshipped as God. His coming, we are here informed, is like the coming of all false religious institutions, after the working of Satan. Let it not be forgotten by those who revile the church of God for their anti-efforts, &c.—that Satan is a zealous worker, especially in getting up religious institutions, doctrines, and revivals, which being without divine authority, are opposed to God, and ultimately make war against the kingdom of our Lord Jesus Christ.

The revelation of this mystery of iniquity, as we are informed, was to be with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish; because they receive not the love of the truth that they might be saved.

These are clearly the general characteristics of the man of sin in all his developments, whether pagan, papal or protestant. With all power. Every false religion professes to have the power of free-agency—the power to save or damn their own souls, and the power to promote the salvation or damnation of their fellow men; but in the full development of this wicked, it monopolizes the power to dictate the faith and practice of not only its members, but of all others, to the range of its influence. With all power, both secular and ecclesiastical, power of church and power of state, and power to reign over the kings and governments of the earth—power to make their own creeds, establish their own order, make their own ministers and furnish their own converts, power to get up revivals at pleasure, and power to persecute and persecute all who dissent from

them. With all signs and lying wonders, such signs as the Jews required, tangible to the natural senses of men; great worldly prosperity, wealth, learning, and popularity; and such lying wonders, as causing fire to come down from heaven in the sight of men, or as things appear to men, as when they profess to conduct religious revivals, and make men believe that they really, by their prayers, anxious benches and other machinery bring down the Holy Spirit from heaven. But these, it must be observed are all lying wonders. And with all deceivableness of unrighteousness. All these unrighteous pretensions, and workings are deceptive and calculated to mislead the judgment of natural men, and all that is deceivable in unrighteousness is monopolized by anti-christ, and brought to bear on them that perish. Beyond this limit the powers of anti-christ cannot go. They can find no enchantment against the Israel of God. If it were possible they would deceive the very elect. "But we are bound to give thanks for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." But all those who dwell on the earth, whose names are not written in the book of Life of the Lamb slain from the foundation of the world, shall be deceived, and shall worship the beast.

The two horned or protestant beast, which evidently predominates at the present time, "exerciseth all the power of the first beast before him; and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." See Rev. xiii. 11—14.

"Because they receive not the love of the truth, that they might be saved." From these words, with many other passages of the scriptures, of like import, it is clearly demonstrated, that all who receive the love of the truth, are God's people; that their names are found in the book of life of the Lamb; that God hath from the beginning chosen them to salvation, through sanctification of the Spirit, and belief of the truth; and that all who are not thus chosen unto salvation, and enrolled in the book of life, shall worship the beast, shall be deceived, and shall receive strong delusion and believe a lie; that they all may be damned, who are of this character, that is, who believed not the truth but had pleasure in unrighteousness. Hence the words, "because they receive not the love of the truth, is equivalent to a declaration that they are not chosen of God from the beginning, to salvation, that their names are not found written in the book of life, &c.

The poor tried and doubting saints have reason to bless God, that these words are used; for while they equally express to those who are instructed of God, his sovereignty in the election of his saints to glory through sanctification of the Spirit and belief of the truth, and his appointment of all others unto wrath, with the other passages quoted above, they teach us that all who do love the truth, are sanctified through the truth, and are chosen of God to salvation. Christians are sometimes reduced so low as to have no other evidence within their reach, that they are born of God, and ordained to glory, but their love of the truth, and this is sufficient to outweigh all doubts, when rightly understood. No man by nature loves the truth, those who love it, have received the love of it, that they may be saved; for none can be saved without the love of the truth; and no man receives this love of the truth, except God has from the beginning chosen him to salvation, through the truth; and hence the apostle affirms that "we are bound to give thanks to God, always," &c., on this account, for the choice which he has made, the purpose which he has purposed in himself. If from our own volition, we could love the truth, savingly, without this provision of God, that obligation to thank God always would not be so strong, but the reason of the obligation is, evidently, because "Salvation is of the Lord." He is God, and beside him there is no Saviour.

OBITUARY.

Near Lexington, Ky. April 15, 1850.

BROTHER BEEBE:—At the request of surviving friends, I send for publication in the "Signs" the following obituary.

DIED, at Louisville, on the evening of the 22d of March ult., Mrs. ELIZABETH, widow of the late Preston Breckinridge of Fayette County, within one day of seventy five years old.

Sister Breckinridge was as well as usual at 8 o'clock in the afternoon, and whilst sitting in her chair was suddenly attacked with hemorrhage of the lungs, and expired in a short time without a murmur or a groan, as she had frequently expressed a desire to die.

If I mistake not, sister Breckinridge was baptized by the late Elder George Eve, of Scott County, during the great revival of 1801, and joined the church at North Elkhorn, under the pastoral charge of brother Eve. Some time afterward her husband died, and she removed her residence to Georgetown, where I became acquainted with her in my earlier ministry, some seven or eight-and-twenty years since. I found sister Breckinridge to be a firm and consistent Old School Baptist, on my first acquaintance with her, and can bear testimony that she continued unfalteringly to maintain the principles of that order, up to and including the last interview I had with her. The doctrine of salvation by free, sovereign and unfrustrated grace was her theme, and seemed to support her amid the trials and afflictions she was called to encounter, in the loss of four children, who had arrived at maturity, three of whom were exemplary members of the Baptist church and died sincerely regretted by those who knew them intimately. One child only survives her, and she is most earnestly entreated to "sorrow not as those who have no hope."

Shortly after the Particular Baptist church was constituted at Georgetown, sister Breckinridge and two daughters became members of that church, where they continued their membership until called (as I confidently believe) to join the church triumphant, where "sorrow and sighing shall flee away," and where the "wicked cease from troubling and the weary are at rest."

Sister Breckinridge's house was a home for those whom she recognized as faithful ministers of the gospel of the Son of God. She was in independent circumstances, as regards the world; read much, and to profit. I have known few females, who had a more general knowledge of the chain of divine truths, and who would sooner detect a departure from the faith. She removed to Louisville with her only surviving child, some few years since, but continued her membership with the church in Georgetown, to whose faith and order she was warmly attached.

Shortly before her death she again read the circular on the "Origin, nature and effects of the christian warfare," (about which so much has been said) and remarked to a friend, "I can see nothing in that letter to dissent from." May we not say of her appropriately, "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?"

Sister Breckinridge, has been (if I mistake not) for many years a subscriber to the "Signs of the Times," which she read with much interest, especially since her removal to Louisville, where she rarely heard the gospel preached. May the Lord administer substantial consolation to the surviving friends.

Most truly and affectionately your brother and companion in tribulation,

THOMAS P. DUDLEY.

Departed this life, at his father's residence, Morgan Co., Ga., on Sunday, the 21st inst., JAMES M. DAVIS, son of George C. and Jane Davis, in the 18th year of his age.

The subject of this notice was a young man of amiable and prepossessing manners, of mild and pleasant deportment. As a scholar, paying due respect and deference to his teacher, enjoying the love and esteem of his schoolmates; he was endowed with an intellect susceptible of the highest polish. He was an affectionate brother, and an obedient and loving son, ever ready and willing to obey the commands of his parents. His disease was typhoid fever, and seldom did we ever witness an equal amount of suffering, but which he bore patiently. But notwithstanding this afflicting dispensation of Providence, we sorrow not as those who

have no hope. He was sensible of his approaching dissolution, and being asked if he feared death, replied that he did not. A short time before his death he called his brothers, sisters, and parents around his bedside, looking mildly at each, said, "Farewell, Farewell," and seeing them weep, told them not to grieve, that he was going to heaven, and admonished all to meet him, saying, "God bless you all." And even when death was doing his office, he raised his hands as if rejoicing, and his countenance was radiant with smiles, breathed his last, giving the strongest assurance of his acceptance. "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."

WM. S. MONTGOMERY.

April 22, 1850.

DIED, suddenly, in Wallkill, on Sunday morning April 28th, PHILIP, infant son of our brother Jesse S. McNish, aged about 4 years.

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

'Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and blessed be his name,
He takes but what he gave.

Peace, all our rising passions then,
Let each rebellious sigh
Be silent at his sovereign will
And every murmur die.

If smiling mercy crowns our lives,
God's praises should be spread,
And we'll adore his justice too,
That strikes our comforts dead."

MR. THOMAS SCHOONMAKER was fatally wounded on Friday, 26th April, while grinding scythes in E. France's Factory, in Ulster county, by the bursting of the grind stone, which weighed 2,600 weight, and which was propelled at a fearful rate by water power, making 400 revolutions per minute. One half the stone was carried through the side of the building and lodged 70 feet distant. Mr. S. had both legs broken and was severely injured in his breast. Five physicians were soon in attendance; but he survived the injuries received but 14 hours. Mr. S. had been in the business 20 years, and was a first rate workman.

ASSOCIATIONS.

THE WARWICK OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church at New Vernon, Orange Co., N. Y., on Wednesday the 5th day of June inst., at 10 o'clock, A. M.

THE CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church of Columbia and Wells, (in Bradford County, Pa., if we mistake not,) to commence on Saturday, the 22d day of June inst., at 10 o'clock, A. M.

Brethren, sisters, and friends of the cause of God generally, and especially our ministering brethren, of the Old School Baptist order, are fervently, affectionately, and heartily invited to attend.

The Allegany Old School Baptist Association will be held with us, if the Lord will, on the first Saturday and Sunday of July next at 10 o'clock A. M., in Dansville, Steuben county, N. Y.

Old School Baptist brethren and sisters from a distance and all Old School ministers are cordially invited to attend, and call at the house of Aaron Bowen, Thomas Brayton, Nathaniel Brayton, Silas Cotton, or Henry Cotton, all of whom reside within two miles of the place of meeting. As we do not often hear the whole truth preached, (not much of tenor than once a year,) we would especially invite as many Old School preachers of the word and doctrine as conveniently can, to attend.

By order of the brethren,

AARON BOWEN.

Dansville, Feb. 21, 1850.

BROTHER BEEBE:—As the Clerk pro. tem., of the last Ebenezer Association, it was made my duty to notify all the Associations with whom we correspond, that we have changed the time of our annual associational meetings, and that our next meeting will be held, if the Lord permit, with the Lost River church, Hardy Co., Va., commencing on Friday before the first Sunday in August, 1850, and we do most earnestly and affectionately invite all ministers, and messengers from sister Associations with whom we are in correspondence to meet with us then and there for the worship of God and our mutual edification and comfort.

Affectionately yours, &c.,

WM. C. LAUCK.

The next meeting of the Corresponding Association of Virginia, will be held with the Bethlehem Baptist church, in Prince Wm. county, Virginia, about 27 miles west of Washington and Alexandria, on Thursday before the second Sunday in August.

The 84th annual meeting of the Kotocton Association will meet, (God willing) with the church of

Christ called Water Lick, Warren county, Va., commencing on Thursday before the third Sunday in August, 1850.

The next meeting of the Rappahannock Association will be held, the Lord permitting, with the church at Carter's Run, (which, if we mistake not, is in Fauquier county, Va.) commencing on Thursday before the fourth Sunday in August, 1850.

OLD SCHOOL MEETINGS.

An Old School Baptist Meeting will be held at Sloansville, Schoharie County, N. Y., on Wednesday and Thursday, the 5th and 6th days of June inst., to commence on each day at 10 o'clock, A. M. A very cordial and general invitation is given to all ministers, brethren and sisters of the Old School Baptist order, to attend.

JOHN W. LIVINGSTON.

An Old School Meeting will be held at the house of Eld. D. Wilcox, in Milton, Rock Co., Wis. to commence on Friday before the second Sunday in June inst., at 10 o'clock, A. M., and continue until the Sunday evening following. Brethren of the Old School Baptist faith and order generally are affectionately invited to attend.

By order of the church,

DAVID P. DOUGLASS, Clerk.

Scott, Pa., April 5, 1850.

BROTHER BEEBE:—Please publish in the Signs, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held in the township of Scott, (formerly Greenfield,) Luzerne Co., Pa., near the residence of brethren Harvey and Wilmot Vail, on Saturday and Sunday, the 15th & 16th of June inst.

We earnestly and affectionately solicit the attendance of ministers, and brethren and sisters of the Old Fashioned Baptist faith and order, such as worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

WILMOT VAIL.

NOTICE.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, to those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

RECEIPTS.

NEW YORK.—Horton Corwin, Esq. 1; Col. N. Beyea 1; Eld. C. Merritt 1; Eliza Nelson 1. \$4 00
KENTUCKY.—G. Williams 4; Eld. H. Cox 3; Eld. T. P. Dudley 3; J. Martin for Mrs. E. Woodson 1; J. W. Yates Esq. 5. 16 00
VIRGINIA.—J. R. Burner, Esq. 1; M. E. Cole 1; Eld. J. G. Woodfin 1; C. E. Norman (to Vol. 19, No. 6.) 3. 6 00
CONN.—W. Comstock 1; D. Cobb 1. 2 00
OHIO.—S. Drake 3; Eld. H. Phillips 1; T. Fenner 3. 7 00
PENN.—G. W. Tymesen 1; T. Page 1. 2 00
S. H. Stout, N. J. 3; J. Thorp, Mo. 2; Eld. J. P. Howell, for E. Pamalee, Mich. 2; T. A. Williams, P. M. Ten. 3; H. Parsons, Ia. 1; R. Attebery, Il. 2. 13 00

Pamphlets, &c.

G. Williams, Ky. 1; Eld. H. Cox, Ky. 1; S. H. Stout, N. J. 1; B. Lyman Pa. 12; E. Thompson, Mass 1; I. Douglass, N. Y. 1; J. Humphries, Mi. 3; E. Smith P. M. O. 37; T. A. Williams, Ten. 1; Eliza Nelson, N. Y. 25. 9 75

Total, \$59 75

We have received \$1 to be credited to Elizabeth Thompson, but as the name of the Post Office, County and State are not given, we are unable to send the papers, until further informed. Correspondents, agents and subscribers should in all cases give us the name of their Post Office, County and State, in every letter they send us.

NEW AGENT.—Elder Zechariah Thomas, Ringgold, Beaverville Parish, Louisiana.

LIST OF AGENTS.

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

ALABAMA. Elders, B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis and D. Moore.

CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton and Wm. N. Beebe.

DELAWARE. Elders, Peter Meredith, L. A. Hall, and brother W. Hitch.

DIST. OF COLUMBIA. A. Mackintosh and Joseph Grimes.

FLORIDA. Elder Seaborn Jones.

GEORGIA. Elders, A. Preston, J. Colley, A. Belcher, G. M. Lowry, D. C. Davis, B. Manning, D. W. Patman, Geo. Lumpkins, J. Bowdoin, brethren J. C. Simms, P. Stewart, Geo. Leeves, J. M. Holley, J. Gersham, N. Beavens, T. H. Moore, Esq., and J. B. Alderman.

INDIANA. Elders, W. Thompson, D. Shirk, J. W. Thomas, R. Riggs, B. Parks, S. Jones, J. P. Bartley, J. F. Johnson, John Richards, E. Poston and brethren B. Caress, J. Romine, W. Spitzer, H. D. Banta, T. D. Clarkson, H. D. Gomer, Gilbert C. Millsap, G. W. Marlow, John W. Blair, E. Staggs, John Rankin, John Brandon, A. H. Bryan, D. H. Wheeler and David Long.

ILLINOIS. Elders, Tho. Threlkeld, Cyrus Wright, brethren, N. Wren, J. Stip, Dr. Ambrose, A. Sanford, E. Tommehill, D. Bartley, I. P. Smith.

IOWA. Eld. J. H. Flint, W. M. Morrow and brethren Wm. B. Goodall, Geo. Judah, I. Keith.

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MASSACHUSETTS. Eld. Leonard Cox, and brethren, David Hart and Amasa Pray.

MARYLAND. Elder Wm. Marvin, and brethren, Wm. Sellman, Jas. Jenkins, H. Choate, L. F. Klipstine, J. G. Dance, Whitfield Woodford, Lewis R. Cole and James Lownds of Baltimore city.

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MISSOURI. Eld. H. Louthan, F. Redding, D. Lenox, R. Jones, and brethren, J. Thorp, Wm. Thorp, L. L. Coppedge, G. W. Zimmerman, Esq.

MICHIGAN. Elders, J. P. Howell, E. G. Terry and brethren, A. Y. Murray, W. H. Horton, Esq., Amos Holmes, Esq.

NEW HAMPSHIRE. Joel Fernal.

NORTH CAROLINA. Eld. C. B. Hassell, B. Cooper, brethren, J. S. Battle, J. K. Green and R. D. Hart.

NEW YORK CITY. J. Gilmore, 92, Sixth Avenue.

NEW YORK STATE. Elders, R. Burritt, T. Hill, N. D. Rector, P. Hartwell, Chs. Merritt, B. Pitcher, J. Bicknell, J. Manser, Isaac Hewett, P. C. Brome, and brethren, Wm. B. Slawson, C. Hogaboam, G. Lobbell, John Grout, Jacob Winchel, Jr., A. Brundage, J. Vaughn, H. Tibbitts, J. W. Livingston, A. M. Douglass, Jas. N. Harding and S. Webb, Esq.

NEW JERSEY. Elders, C. Suydam, G. Conklin, and brethren, Geo. Doland, Geo. Slack, Wm. H. Johnson and E. Rittenhouse.

OHIO. Elders, Lewis Seitz, Eli Ashbrook, Geo. Ambrose, S. Williams, O. Mott, J. C. Beeman, S. Hendershot, Geo. Reeves, Lot Southard, J. Bennett, A. Stephens, and brethren, J. Tapscott, R. A. Morton, Esq., John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Herschberger, I. T. Saunders, E. Miller, S. Drake, J. Miller, Tho. Fenner, C. Byran, L. A. Stevens, John Dickerson and Geo. McCollough.

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SOUTH CAROLINA. A. McGrow.

TENNESSEE. Elders, Peter Culp, Tho. Dotson, and brethren, Wm. Bratton, W. Anthony, J. L. Palmer, J. Harper, A. Moore, E. Moreland, P. C. Buck and J. B. Bostie.

TEXAS. May Manning, Reuben Manning.

VIRGINIA. Elders, S. Trott, J. G. Woodfin, R. C. Leachman, Tho. Buck, D. T. Crawford, Wm. C. Lauck, A. C. Booton, John Clark, S. Caldwell, Tho. Watters, and brethren, Chs. Gullatt, W. Costin, A. R. Barbee, M. P. Lee, J. B. Shackelford, J. Herschberger, S. Hillsman, Chs. Hollislaw, S. Bunting, P. McIntire, Geo. Odear, G. W. Crow, T. Lavendor and Wm. Hutchinson.

WISCONSIN. Elders, J. D. Wilcox, Titus Bishop and brother Ezer Livingston.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., JUNE 15, 1850.

NO. 12.

POETRY.

Longing for Home.

'Mid scenes of confusion and creature complaints
How sweet to my soul is communion with saints,
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home!

Sweet bonds that unite all the children of peace!
And thrice precious Jesus, whose love cannot cease!
Though oft from thy presence in sadness I roam,
I long to behold thee in glory at home.

I sigh from this body of sin to be free,
Which hinders my joy and communion with thee;
Though now my temptations like billows may foam,
All, all will be peace when I'm with thee at home.

While here in the valley of conflict I stay,
O give me submission and strength as my day;
In all my afflictions to thee would I come,
Rejoicing in hope of my glorious home.

Whate'er thou deniest, O give me thy grace,
The Spirit's sure witness and smiles of thy face,
Indulge me with patience to wait at thy throne,
And find even now a sweet foretaste of home.

I long, dearest Lord, in thy beauties to shine,
No more as an exile in sorrow to pine,
And in thy dear image arise from the tomb,
With glorified millions to praise thee at home.

WALKING BY FAITH.

BY ONE WHOSE FEET HAVE BEEN IN THE STOCKS, AND
WHOSE SOUL HAS BEEN IN PRISON.

How oft do men talk about walking
By faith, while the sky is all clear!
And are mightily pleased with their talking;
They think they have nothing to fear.

Ah! let a rough wave overflow them,
And God ev'ry comfort withdraw:
Peradventure these seasons may show them
A picture they ne'er before saw.

'Tis easy to talk about walking
By faith, when no trials oppress;
But what is the use of mere talking
To souls overwhelm'd with distress?

Real faith is a heavenly blessing;
I do not mean faith in the brain,
But the faith which the soul is possessing;
If faith is not here, it is vain.

Dry faith in the head's unavailing;
It can no satisfaction impart,
When all our own efforts are failing,
And anguish takes hold of the heart.

True faith is a prop of God's giving;
No soul can give it to another.
Ah! while men in pleasures are living,
They cannot this truth well discover.

Whatever may be the man's station,
Until he has tasted the rod,
Until he has known tribulation,
He knows not himself or his God.

While nature can have its enjoyment,
Pleased nature can chatter and talk,
And calls it "delightful employment,"
It thinks it is in a right walk.

A man must, I'm sure, be robbed
Of all his fine strength, and laid low;
The core of his heart must be probed,
Ere he can rich faith truly know.

How oft some men talk about trouble,
Who trouble in fact never knew!
Their trouble is oft a mere bubble,
That goeth away like the dew.

When troubles curl up a man's feelings,
And he cannot his troubles control,
This, this, will cause sinkings and reelings,
And try all the strings in his soul.

To travel by faith, and faith only,
Is hard for frail mortals to do;
They will find they must often walk lonely,
When briars and thorns they go through.

What numbers who talk of endurance
Turn round on their heels and run back!
Away goes their free-will assurance
When crosses come into their track.

To travel by faith, without shrinking,
Support from above must be given;
It is not fine talking, nor thinking,
That can take a poor sinner to heaven.

COMMUNICATED.

Reply to Brethren Clark, Williams and Thompson.

(Continued from page 86.)

2. BROTHER WILLIAMS, NUMBER 7, SIGNS PRESENT VOLUME.

Brother Williams says, "Let the brethren read that letter again, (the Salem Circular,) and they will find many passages of scripture quoted there to prove the doctrine," &c., viz: *That in regeneration the soul is born again and becomes a new creature.* At his suggestion I have read it over again, and I do assure brother Williams that whilst I find several texts quoted which represent the soul as affected in the work of regeneration, I have not found one quoted which declares or implies that the soul distinctively from the person is that which is born again. I however found that they make *convert* as well as *resurrect* and *quicken* to mean the same thing with regenerate. This I do not like to find among us. Ever since my first acquaintance with the Baptists, I have found this difference between the Old Baptists and the popular religionists of every name. The latter were zealous advocates for conversion, and evidently put it in the place of regeneration. But the Old Baptists contended that conversion was not enough; that it would never constitute one a child of God; that they must be *born again*. This is then an old *landmark*, and I believe a scriptural one, I therefore dislike to see it removed by blending the two together, lest too many get in among us, who under pretence of preaching Old School Baptist doctrine, know and preach in effect nothing but conversion. I think I need to bring but one proof to convince brother Williams that *regeneration* and *conversion* are materially distinct. He I trust will readily admit that the law cannot regenerate or produce the new birth, yet David says, "The law of the Lord is perfect converting the soul." Psa. xix. 7. If the law cannot regenerate and yet does convert the soul, it is evident that conversion and regeneration are distinct things.—How the law does convert the souls of persons regenerated, from their self-righteousness and all their old notions of acceptance with God, is manifest in the believer. Brother Williams appears to discover some contradiction between my remarks relative to brother Thompson's letter and something I had said before. Conversion and regeneration I hold to be two things, besides he does not notice the import of my expression, *born over again* instead of *born again*. And as I discover from the 9th No., that brother Meredith also has misunderstood me on that point, I will try to explain. I have never denied or at least never intended to deny that the soul was *born again* in common with the person. But this is the point, I have understood brother W. and others to contend that the soul alone was included in the new birth; and this birth, I have understood them to represent by the use of other expressions, to

be a passing of the soul through a second birth, without any distinct seed from which the birth proceeds, and that this birth is a change of the soul from a natural soul to a spiritual existence; hence that it is rather a new formation of the soul than a birth. As I have repeatedly given this in substance as my understanding of their views, and as brother W. has never given any explanation of his views as being different, I presume I am correct. It is this idea that I have opposed, as not being conformable to the Scripture testimony on the point, and as involving other difficulties; and in designating it I have used various expressions, among others I have used the one above referred to, *born over again*, and this, the *soul being born again distinctively from the person*. On the other hand I have contended that the whole person was embraced in the new birth, and of course included the soul. Brother W. in one case so understands me and argues against the idea of the body's being included. In another instance he ascribes to me the idea that the *quickenings spirit* only is included in the birth. Brother Williams expresses himself unable to comprehend my meaning. It is probable this may arise in a considerable degree from the imperfect manner in which I have expressed myself. I discover an expression in a quotation he has made from me, which of itself, without regard to the connexion, might imply what he ascribes to me. I said, "The quickening spirit is the subject of his second birth." But as a catching at words is so much the order of the day, to be guarded, I should have said, *The quickening spirit is the seed from which his second birth proceeds*. I will now try to explain my views on this subject in contrast with brother Williams. In doing it I will take the text he has given me. 1 Pet. i. 22 & 23. He could not have given me a better one for the subject; though I was surprised at his quoting it in support of his views.—In reference to verse 22, "Seeing ye have purified your souls," &c. I cannot see how he would apply it. He certainly cannot consider this purifying the same as being born again; for he will not admit, I think, that persons regenerate themselves; but Peter says, *Seeing ye have purified your souls*.—Again as he holds that the soul in being born again is changed from a natural to a spiritual soul, and therefore is *created in righteousness and true holiness*, I cannot conceive how it could need any after purifying by the person or be the subject of it. But according to my experience and corresponding views that it remains a natural soul, it needed after its conversion by the law, and after the new birth, much *purifying in obeying the gospel truth, unto unfeigned love of the brethren*; and still needs more of the same. In coming to the 23d verse, brother Beebe and others must bear with me if I should use some expressions a little too undisguised, the shape the discussion has assumed compels me.—Brother Williams quotes our Lord's declaration to Nicodemus, "Ye must be born

again," John iii. 7, and adds, "I believe he meant what he said." This I am glad to hear, it is the point to which I do wish to see us all come, to believe that the scriptures mean just what they say, and be satisfied; not when they say *brick* to understand them to mean *mortar*, like the builders of Babel; not when they speak of a *birth* to understand them to mean a *conversion* or a *quickenings* or a *resurrection* only. All these words were at the command of the Holy Ghost, and when he designed to express the distinctive idea conveyed by either of them, he could, and I believe did direct to the use of it; or its equivalent in the original. Now what are the distinctive ideas of a birth? Is it not that a child is brought into a state of existence and into new relations? And is there not necessarily involved in this, the idea that this child had a father by whom it was generated, or that a seed was deposited in its proper receptacle, that it was then quickened; and that this quickened child is brought forth into distinct existence, &c.? Our Lord in explaining this subject to Nicodemus, says, verse 6, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Does he not here clearly convey the idea that there is a correspondency between the two births? that they are both distinctively births? that the one being of fleshly seed, is flesh; the other being of the spiritual seed is spirit? Having given this explanation, he in verse 7, makes the declaration, "Ye must be born again," and that with a caution to *marvel not at it*. He does not say, *Your souls must be born again*, but *Ye must be born*, &c. Does not, my brethren, the word *again* in this connexion, convey the idea that the same persons who have been born of the flesh, must experience a corresponding birth of the spirit? This is what I believe on the point.

Now to come to the text, "Being born again, not of corruptible seed, but of incorruptible by the word of God, &c." Here I think it evident that Peter is following out the ideas advanced by his Lord as above noticed. Here are the two distinct seeds called *corruptible* and *incorruptible*, which our Lord spoke of as *flesh* and *spirit*. The flesh, I presume no brother will dispute, is the corruptible seed, as descending from Adam a corruptible head. Is not the *spirit* then the *incorruptible* seed? And must it not have an incorruptible head also, or whence the comparison we have noticed? Is not Christ of whom Adam was a figure, and who is spoken of as having a *seed* and who is the *life* and the truth, this head? How will brother Williams' idea that the new birth consists in a change of the soul correspond with this text? If it is simply a change of the soul, then there is of course as in Peter's birth, no seed about it. If brother W. contends that the old soul is the seed from whence the *new creature* is formed, then as the old soul was corruptible, it could not be an incorruptible seed. So that I cannot conceive how he can make this text harmonize with the views he

For the Signs of the Times.

Green county, N. Y., May 15, 1850.

DEAR BROTHER BEEBE:—I have received and carefully and critically examined Rush-ton's Letters, and I am pleased to say they are the best commentary on the Atonement of our great Redeemer that I have ever read, except the Holy Scriptures. They should be spread far and wide among all our brethren.

I wish to subscribe to brother Conklin's letter contained in the eleventh number of the current volume of the *Signs*. I need only to say it meets my judgement and expresses the desire of my heart.—I have many things I would wish to write, but it is always a task for me to use a pen, and perhaps a more tedious one for you to read my manuscript. On the subject referred to in brother Conklin's letter, I have long wished to state a dream which I had in the Lake country more than forty years since: and as I am now more than three score and ten years old but little more can be expected of me than to tell dreams and other things that occurred in early life. Although it was long ago and only a dream it has never been long absent from my memory; and it has been of some use to me. The dream occurred under the following circumstances. I was traveling through the western part of this State and put up for the night at Elder Thomas' house, between Seneca and Cayuga Lakes, on Friday evening. I tried to preach that evening and the next day was their church meeting. The church being in a divided and unhappy condition they earnestly invited me to stay and attend with them. Being in a hurry, as I have always been, I hesitated in giving an answer. When I retired to bed while I reflected on the tried state of that church I fell asleep. I thought I stood on a large rock in the midst of the ocean. The waves were running very high and seemed very boisterous. As I stood near one side of the rock I thought the waves might come up on the rock and wash me off, and as it appeared that the rock was much higher near the centre I walked back and as I came to the centre with the greatest ease I settled knee deep into the rock; at which all fear left me, and I awoke. Although it was a dream it has oft cautioned me not to state in public or private what did not appear clearly revealed in God's word.—May I not ask my brethren to *step a little nearer the centre of the rock*? And if we can be so rooted and grounded in the Truth as to be knee deep in the Rock of Ages there is no danger of the waves of time sweeping us off, but every boisterous swell of the sea will waft us so much the nearer the haven of everlasting rest.

I have thought and still believe controversies in the *Signs* are unprofitable. If important subjects are skillfully brought to view and strong brethren gain some knowledge of each other, how many thousands of the flock are stumbled by subjects beyond their reach?

While writing I recollect another circumstance which occurred in the early part of my ministry. After having delivered a discourse at an associational meeting in Rensselaer county, I was riding to an evening appointment in company with an old Baptist deacon who had known me from a child, he said to me, "You are the first man I ever heard openly and aboveboard contend for Particular Atonement. I will not say I believe it; I will take it home and look at it. I have learned not to throw clubs at those who have got before me."—An important lesson! I wish ever to be mindful of it.

Yours in the bonds of the gospel,
HEZEKIAH PETTIE.

has advanced, and allow the text to mean what it says. On the other hand, just such an actual and distinct birth, as I believe is brought to view by our Lord, and here by Peter, is what I have been contending for; and that the incorruptible seed from whence this distinct birth proceeds is not Adam in any shape or form you can place him, by conversions and changes, but that it is Christ the quickening spirit. And hence that the new birth is a being born in the image of Christ as the Son of God, in a state of freedom from the law, and in the relation of sons and heirs of God, &c. But as I have endeavored to illustrate in my reply to brother Clark on the subject of quickening, there is an important distinction between this, and a natural birth, though in each case, the birth partakes of the nature and image of the head of its distinct seed, yet in this case as the quickening is not a quickening of the seed that being life and a quickening spirit but of the soul and person, so the birth is a birth of the soul, and whole person, with the spirit of Christ or the life in it, as illustrated in the resurrection of Christ. If only the soul and not the whole person was the subject of this birth, I know not why gospel ordinances were instituted in which the body participates. Nor should I have reason to believe that the body is redeemed if not a sharer in the new birth, for that which was redeemed was to receive the adoption of sons. Gal. iv. 4—7. Again I cannot conceive that the soul could be changed of itself from its nature as a rational soul, and remain a human soul. But by this new birth, from a distinct seed, or in other words the soul having a distinct and heavenly principle of life imparted to it, it has two existences a natural and spiritual; and the person exists as the seed of Adam, and the seed of Christ in one person, being subject to the infirmities of the former, but not to the curse, in consequence of the redemption by the latter. Hence he is subject both to earthly and heavenly influences, to earthly and heavenly desires, &c.—Once more, as the experience of regeneration and the new birth is not *bodily exercise*, but an exercise of the understanding or mind, the soul is that which is manifestly affected and exercised by it. Hence the scriptures speak of soul exercises in reference to true religion. I hope brother W. will now be able to comprehend my views on this subject though still imperfectly expressed.

One point more in reference to his letter.—He speaks of my *manifesting a desire to have a little more information, &c.* I did; and I proposed certain difficulties that to me appear in the way of his views being correct which I wished him to explain, or in case he found he could not, I hoped he would review the correctness of his positions. But from the manner in which he passed by them, and from the general tone of his last letter, I judge he felt a little cross on the subject. Not that he has said any thing directly offensive. For myself I feel bound if a brother brings to my notice any difficulties apparently involved in views I had advanced to give an explanation, or if I could not, to abandon such views, and to give any other reasonable explanation asked, and I think I have generally manifested a willingness to do it. Therefore seeing these difficulties involved in the position of the Salem Circular, I did not think of giving offence in proposing them to brother Williams to solve, seeing he had endorsed it. In reference to experience in relation to temptations, &c., I am conscious of soul temptations, and soul sins, and I often doubt the genuineness of my experi-

ence on account thereof; I therefore candidly wished to know whether his experience was different, corresponding with his views of the soul being changed, and whether he actually was not conscious of any soul sin or temptation. He says he thinks he knows what *sore temptations mean*, but does not hint whether his soul has any participation in them, so that I am as much in the dark, on the subject as before.

3. BROTHER G. M. THOMPSON, SIGNS, NUMBER 8.

I hope brother Thompson will not be offended at my giving him the last and least share of my reply. I have in my replies to brethren Clark and Williams anticipated much that would have been otherwise due to his communication, to which I beg leave to refer him. Brother T. complains of not being able to comprehend my views on the subject of *quickenings, regeneration, &c.* I am extremely sorry I am not able to make myself more intelligible to him. Whilst I am willing to ascribe much of this defect to my own awkwardness of expression, I think in part that it is ascribable to him, in that he appears not to have caught the first and leading idea for which I contend, and without this the balance is thrown into confusion.—How I shall make the thing any more plain to him I know not. For of the details of the work of regeneration and of the quickening of the soul, &c., I am as ignorant as I am how the seed that is cast in the ground dies, is quickened, sprouts, &c. I believe these things are so, because they are so revealed in the Scriptures. Cannot brother Thompson comprehend what it is to be born of the flesh? That it is the production of a distinct natural person, a child, according to the laws of nature? If so, may there not be such a thing as this same person's being born again, born of the spirit, or of a distinct and spiritual seed? May not this new birth be a production in his soul of a spiritual existence as distinct, in its nature, power, and faculties from his natural existence, as are the two seeds one from the other from whence the two births proceed, and yet it be the same person, having these two natures, the one earthly and capable of attending to earthly things, the other spiritual and capable of knowing and enjoying spiritual things; he having thus both Adam and Christ in him? If brother Thompson can comprehend such an idea then he may apprehend what I mean. But if he cannot, I of course shall not be able to make myself understood. However for a further illustration of my views of the new birth, and of its effect on the soul, I refer him to what I have said above in reply to brother Williams, and for my views concerning the quickening of the soul, and person, I refer him to my reply to brother Clark.—Brother T. asks, "If the soul is converted from a state of darkness and enmity to God and his truth, is not its condition changed, or am I to understand brother Trott as conveying the idea that conversion produces no change?" I answer that conversion does not imply a *change of nature*; but it produces a *change of condition* according to the nature of the conversion. If a drunken man is converted to a sober man there is a change in his condition, but he may remain a natural man. If a person is converted from an erroneous idea to the truth, or from one erroneous idea to another, there is a change in the condition of his mind. So when the soul is converted from its darkness and converted by the law, &c., there is a great change in its condition. He says speaking of the soul, "If it bears precisely the same relation to the body that

it did before wherein consists its conversion?" Does not the sober man bear precisely the same relation to his wife, that he did when he was a drunkard, and yet you can see wherein there is a conversion. Again brother T. says, "If the soul is destitute of faith," &c. I am not disposed to say that the soul of a believer is destitute of faith, because it possesses it, as the existence of spiritual life. But I have no more idea that the soul of its own proper powers can exercise gospel faith, than I have that a natural man can enjoy heaven. The soul is the rational part of man, and it is not the province of rationality to receive the things of the spirit.—Faith is a fruit of the spirit. It is not the Adam in us that believes with gospel faith, but the Christ. Hence faith is called the *faith of the Son of God, and the faith of Jesus Christ*. Gal. ii. 20, and iii. 22. Brother Thompson seems to have difficulty in comprehending how the soul can receive its knowledge of natural things by the senses of the body, and its knowledge of spiritual things by the faith of the new man or the Christ in us. Faith in the Scriptures is frequently described by the same terms as denote the senses of the body, as the *eyes of your understanding, ears to hear, &c.*, thus showing that to the new man it stands in the place of the senses to the old. I should suppose that brother T. would discover this difference between faith and rationality in his every day's experience.—*Through faith he understands that the worlds were framed by the word of God*. How? From revelation, which his faith receives. Do geologists with all their researches understand this? No, they run into scepticism.—By faith he knows that the salvation of sinners is wholly in and by Christ Jesus. How? From the revelation of Christ to his faith.—Supposing that brother T. was placed on a jury in a murder case wherein there was a train of circumstantial evidences from which to make up the verdict; would he sit there expecting a revelation made to his faith whether the man was guilty or not, by which he might *understand* the proper verdict? No, he would exercise his senses and rationality just as any natural rational man, in attending to the testimony and in comparing and weighing it, &c., that he might make up a proper opinion.—Again. He knows that the spring has opened. How? by a revelation to his faith? No; by discovering the signs of its opening in the vegetating of the trees, &c. Brother Thompson then arrives at the knowledge of natural things as a natural, rational man, and he understands spiritual things as a spiritual man, by faith.—Must he not then exist both as a natural man and as a spiritual man? Let brother T. reconcile the above facts, if he can, with the idea that the soul in regeneration is changed from a natural, and therefore from a rational soul, to a spiritual one.

If brethren Clark, Williams and Thompson do not comprehend what are my views on these points, I fear I shall never be able to convey my ideas intelligibly to them. But I hope they will; and whether they and others reject me and my sentiments or not, I do beg that they will not so misrepresent me and my views as brother C. still persists in doing even in his letter in the 9th number.—If it is not asking too much I would request brethren before they make up their minds to read the two communications together.

I remain yours, *Perplexed but not in despair, Cast down but not destroyed*; and I sometimes feel as though I might almost add, *Persecuted but not forsaken*.

S. TROTT.
Centreville, Fairfax Co., Va.,
April 26, 1850.

For the Signs of the Times.

Shelby county, Ia., May 14, 1850.

BROTHER BEEBE:—As I have an occasion to write you on business, and inasmuch as you have published my feeble remarks on the text "We love him because he first loved us," I feel some impression of mind to try to offer a few remarks in connection therewith on 1 John v. 3.

"FOR THIS IS THE LOVE OF GOD, THAT WE KEEP HIS COMMANDMENTS: AND HIS COMMANDMENTS ARE NOT GRIEVOUS."

In this text we also have cause and affect. The love of God is still the cause; that we keep his commandments is the effect. This is in perfect accordance with the whole scriptures and every christian's experience. "Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. xxxvi. 22—27. Thus we see that salvation from first to last in every sense of the word is wholly of the Lord; hence, Solomon says, The preparations of the heart in man and the answer of the tongue is from the Lord." The prophet Isaiah says, "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us."

"I am the vine, ye are the branches," said the Son of God to his disciples. O! how rich, comprehensive, and illustrative is this figure! Christ the true vine, and his Father the Husbandman! I would ask Is not the true vine eternal? If so, were not all the branches, their life, living energy, or spirit in it? Did ever a vine exist without its branches in it? Does the development of the branches add any thing to the connection or relation between the vine and its branches? According to the nature of things the development and fruitfulness of the branches depend entirely upon a previous standing in the vine. "God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself"—Gen. i. 11. Thus the doctrine of Eternal Union between the true vine and its branches was preached by God himself in natural creation. Without the glorious effects of this soul comforting doctrine, in vain shall we look for any of the fallen sons of Adam to love God or keep his commandments. Christ said to his disciples, "Without me ye can do nothing." In order to fruitfulness the branches must have their origin in the Vine; and in the work of regeneration the spiritual Vine or Fruit Tree yieldeth fruit after his kind, whose seed is in itself. A seed shall serve him, and it shall be accounted to the Lord for a generation. Thus the branches are manifested; they emanate from the true Vine, or in other words are the product of the spiritual fruit tree, whose seed

is in itself. The branches derive all their nature, their life, energy, and fruitfulness from the Vine or Fruit Tree. If the root be holy so are the branches. Rom. xi. 16. Hence, when the spiritual seed or fruit of the tree of life is brought forth, or produced in the soul of the ransomed of the Lord, that seed or fruit being incorruptible, (and it is the spiritual life of the soul,) it puts the soul in love with God and his law, consequently sick of sin. Now I believe that this work of regeneration does a great deal for both soul and body. It did so much for Paul that his bodily abilities, instead of being employed in going to strange cities to bind all he found calling on the name of the Lord, were employed in going from village to village confirming the souls of the disciples, exhorting them to continue in the faith, informing them that it is through much tribulation that we must enter into the kingdom of God.

It does much for the soul; otherwise it would do nothing for the body. The soul that was dead in trespasses and sins is possessed of immortality—eternal life. Now, instead of the soul feeling that it is made perfect and holy and doth not commit sin and cannot sin, it is made alive to a feeling sense of its awful involvement in sin, guilt, and condemnation. The law comes or enters with its commanding and condemning authority; "I was alive without the law once, but when the commandment came sin revived and I died," said Paul. The sins of the soul are now open and come to judgment. Thus saith the Lord, I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people. The soul is made to realize the sovereign authority of God in his holy law, and its own obligations to love God with all its powers; but it feels that it has failed in every point, and acknowledges that if it is sent to hell God's righteous law approves it well; but its cry is, "Lord, save a soul condemned to die! God be merciful to me a sinner! Lord, save! I perish!" Now this exercise is the effect of God's love and grace in the soul; but God does not suffer the mourning soul to perish. No; he hath decreed, The great trumpet shall be blown and they shall come which were ready to perish. They shall come with weeping; and with supplications will I lead them; and they shall worship the Lord in the holy mount of Jerusalem; for this is the love of God, that we keep his commandments. I will not leave you comfortless, I will come to you, said the adorable Jesus to his mourning children. Blessed are they that mourn for they shall be comforted. Jesus preaches good tidings unto the meek: he binds up the broken hearted; he proclaims liberty to the captives; he opens the prison to them that are bound, he appoints unto them that mourn in Zion to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. For this is the love of God, that we keep his commandments. Hence David glorified the Lord, saying, He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a Rock; he established my goings; and he hath put a new song in my mouth, even praise unto our God. This is the love of God, &c.—Well may Zion sing of her beloved, "As the Apple tree among the trees of the wood so is my beloved among the sons; I sat down under his shadow with great delight and his fruit was sweet to my taste; he brought me to the

banqueting house, and his banner over me was love." Let him kiss me with the kisses of his mouth; for thy love is better than wine. "Every one that loveth him that begat loveth him also that is begotten of him." For the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—Thus it is the love of God that we keep his commandments, and they are not grievous—nay, there is a sweetness enjoyed in the discharge of christian duty. Christ's yoke is easy, and his burden is light.

Yours, as ever, J. P. BARTLEY.

For the Signs of the Times.

Near Lexington, May 12, 1850.

DEAR BROTHER BEEBE:—I notice in the the communication of Elder Trott, published in No. 8 current Vol. "Signs," the following sentence, "I have not, as undoubtedly has been noticed, spoken of Elder Dudley as brother, for some time, feeling that some things he wrote forbade the idea of my calling him brother whilst they remained unrecalled; but I now on my part am disposed to, and do, throw those feelings to the winds, and hope hereafter to speak of him and feel towards him as a brother." Now brother Beebe, allow me to say, I do not, and have not considered myself the aggressor, in the interruption of the most cordial relations which for many years subsisted between Elder Trott and myself; and that no one more sincerely regretted that interruption than I. Allow me to say further, that for a time, my feelings were most deeply wounded; but during that time, I did not hesitate to recognize Elder Trott, as a christian and gospel preacher. Long since those feelings (which as often as they recurred, and always in connexion with the recollection of our former intimacy, gave pain) have passed away; and I now most cordially, reciprocate the hope that in future we may uninterruptedly, feel towards and speak of each other in the tender and affectionate relation of brother. I have always felt pained to differ with those whom I esteemed as brethren, especially those much older than myself, and who had more experience than I; and I will add, none I think, are more ready to make the "amende honorable" when convinced of error, than I.

Most truly and affectionately, your brother,
THOMAS P. DUDLEY.

For the Signs of the Times.

"HE THAT LOVETH NOT, KNOWETH NOT GOD; FOR GOD IS LOVE."—John iv. 8.

Another Apostle has cautioned the church in these words, "If ye bite and devour one another, take heed that ye be not consumed one of another. I say then, Walk in the Spirit and ye shall not fulfill the lust of the flesh." Brethren, have you not trembled when reading these passages to think of your ingratitude to our great Deliverer? How painful are the emotions of a child of God when such admonitions as these are presented to his mind, and he feels that he has not heeded them! Can any thing of earthly advantage or temporal enjoyment afford a balm for the smarting heart under the experience of the visitation of God's chastisement for disregarding the gracious admonitions of his word? Alas! the vanity of the glittering bubbles of time and sense! Was it for the accumulation of wealth you neglected to manifest christian affection for the most degraded of all those who bear the impress of the holy Lamb of God on their hearts, sealing them as heirs to the glories of the eternal world? Look to your hoarded thousands and find

consolation! Nay; your very wealth eats as doth a canker; and you bitterly feel that you have seen the Lord, in the person of one of his chosen, naked, sick, and in prison, and have neither clothed him, nor ministered to his necessities. Does your temporal prosperity afford you any comfort or in any wise alleviate the keen anguish of your soul under these circumstances? Oh! how gladly would you exchange your worldly condition with the meanest beggar, if by so doing you could ease your guilty conscience of one pang of its bitter penitence! Is fame your object? Do you wound the feelings of one of the least of your brethren in the family of God, in your anxious haste to secure the praises of men? How like a spear point in your heart will sink those praises mingled with the tears of that wounded saint! God will ever be, as he ever has been, faithful in the performance of his promises. The same just God who has promised rest and peace through the blood and imputed righteousness of the Redeemer the Holy One of Israel, saying, "His seed also will I make to endure forever, and his throne as the days of heaven," says again, "If his children forsake my law and walk not in my judgment—if they break my statutes and keep not my commandments, then will I visit their transgression with the rod and their iniquity with stripes."—Psalms lxxxix. 30—32. He will fulfill these promises in justice.

When the erring soul is overtaken in its iniquity and made to feel the force of these passage of divine truth, then it experiences the full force of the buffetings of the adversary of all good. For Satan then attacks the poor soul with all manner of discouragements. You profess, says he, to be a christian, see how your conduct will bear the test of comparison with the Scriptures.—Then he quotes some passages like this, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." Oh! the terror that overwhelms the soul as the tempter is sifting it with such severe trials! But there is an end to these trials; for they are only designed to convert the soul from the error of its way. The same covenant referred to above containing the promise of the rod, provides also, "Nevertheless my loving kindness I will not utterly take away from him, nor suffer my faithfulness to fail." Here is blessed consolation for the dejected child of God. The punishment of his transgressions instead of being, as the adversary construed them, evidence of his not being what he professes, are on the contrary, assurances in his favor though he cannot realize them walking while in disobedience. Thus when the children of of God depart from the path marked out in the Scriptures and the corresponding directions in their own hearts, though they do not thereby cease to be children, neither do they go unpunished. For whom the Lord loveth he chasteneth and scourgeth every son that he receiveth. Will worshipping arminians may reject this doctrine of the special love of God, and say that it encourages christians in transgression, but the soul that has passed from death to life knows better. The Apostle asks, "How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" It is very true that carnal men in the corruption of their hearts would take advantage of the liberty of the sons of God, if they could enjoy that liberty, to dishonor God; but such as are redeemed from among the multitudes of the ungodly, the Lord will purify unto himself for a peculiar people, zealous of good works. These will rather seek continually to walk in righteousness and true holiness. Instead of loving strife; and contention, envyings, and the lusts of the flesh, the regenerated soul continually cries to God for more of a manifestation of the graces of his Holy Spirit. As the child of God is born of the Spirit he will manifest the fruits of the Spirit. It is just as natural for the soul that is born of God to love holiness as it was before he was enlightened for his carnal mind to love sin.

CIRCULAR LETTER.

Of the Baltimore Old School Baptist Association to the churches of which she is composed.

BELOVED BRETHREN:—As an expression of fellowship, we again address you in our associational Circular. On this occasion we have selected as our subject the address to the Israel of God contained in Isa. xlviii. 17—19. "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldest go. O that thou hadst hearkened to my commandment," &c. We understand spiritual Israel to be here particularly addressed. In verse first God addresses the house of Jacob which art called by the name of Israel, &c., which swear by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness, &c., thus showing that national, and not the true Israel are there addressed. Hence their idolatry and obstinacy, &c., are spoken of.

In verse 12th, and onward, the Lord addresses Jacob and Israel his called. Paul says, "But unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. i. 24. So that being called is distinctive of believers or the true Israel. Hence these are the people we think are addressed in the verses we have selected as our subject. In directing your attention to this subject, we will notice

First. The person speaking, who being Israel's Redeemer, can be no other than the Messiah. Hence whilst he declares himself to be the Lord, or Jehovah, *thy God* (verse 17) as he is in truth the self-existing God, and whilst he claims the prerogatives of God, saying verse 13, "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens," &c.; he in verse 16 saith, "And now the Lord God and his Spirit hath sent me," thus showing that whilst he is Jehovah, God, he also exists in a relation personally distinct from the Lord God and his Spirit; and is the Messenger of God.

Secondly. The characters under which he speaks.—1st. *The Lord thy Redeemer.* He is the Jehovah, whilst he is also *thy God, thy Near Kinsman*, who stood of course in this relation to thee, before thy thralldom; whose right therefore it was to redeem thee and who was not like Ruth's kinsman afraid of marring his own inheritance in doing it; but who has accomplished thy redemption from all bondage and from all iniquity, by the sacrifice of himself; and who is to thee, and for thee, all that righteousness which the law requires; who indeed gave himself for thee, that he might in justice, be manifested as thy Lord and thy Husband.—2d. "The Holy One of Israel." He is to his people all that holiness in which they will shine through eternity, was to them all that holiness in which they stood before God, from before the foundation of the world, as his body, his bride; being loved in him, and in him predestinated to the adoption of children. His blood is their purification from all pollution, and he in them is the principle of personal holiness and of love to God.

Thirdly. What he says.—1st. He says, "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldest go."—As before noticed, Christ is truly the self-existing God, whilst he is he who was sent of the Father; and being God in Christ, he is, as such peculiarly the object of his people's worship, trust, and love, is their God; whilst as such he is to all others the unknown God. As the Root and offspring of David, he was given a Leader and Commander to the people. As such he teaches his people to profit. He by implanting his spirit in them, gives them spiritual discernment, gives them ears to hear, and hearts to understand, and when he speaks the word, whether he speak through others, through the written word, or in visions of the night, they know it, and rejoice in it as the truth, whilst all other teaching but deludes. All that he teaches is good, and he teaches them all that is good or profitable for them, to know, whether in relation to doctrine or practice. Let us then beware of other teaching.—Which leadeth thee by the way that thou shouldest go. As the Leader of his people, he goeth before them,

and draws them with cords of a man, with bands of love. John x. 4, and Hosea xi. 4. When he thus draws they willingly run after him. He does not lead his people to places of worldly rest and ease, but to the experience of tribulations and trials, to temptations and darkness, and thereby to the knowledge of the plague of their own hearts. He does not lead them to partake much of the applause, honors, &c., of the world, but to receive its reproaches and persecutions. He leads them to know the law, but he also leads them out from it, to the enjoyment of the privilege of sons of God. He leads them to death, but he will also lead them to participate in the joys of the resurrection. He leads them about through the way of the wilderness, but it is by a right way that they might go to a city of habitation. Exodus xiii. 18, and Psal. cvii. 7. He has gone before leading them in the way of patience, meekness, uprightness, holiness and self-denial. Both by precept and example he leads them into the ordinances in which they should go, and out from the traditions, and commandments of men. Where the footsteps of Jesus are seen going before, there is the right way; where they are not found, there let his people not go.

2. He says, "O that thou hadst hearkened to my commandments," &c. All our Lord's instructions whether in relation to faith, or to acts of obedience, are with authority, hence they are here with propriety called commandments. So the Evangelist speaking of Christ's instructions to his disciples as recorded Matthew, Ch. x., says, Ch. xi. 1. "And it came to pass, when Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their cities." His instructions came to the Jews as the preaching of men does to the world, but to those to whom he has given ears to hear and hearts to understand, they come as commands.—But it may be asked, Do any of the people of God neglect to hearken to the instructions of Christ after having once received his commands with joy? We answer, the church, the visible Israel of God, evidently has done it in two ways. First she has neglected to adhere to the instructions received; and secondly, she has been much disposed, instead of hearkening to hear what he commands, to listen to the suggestions and commands of men.—Thus the churches of Galatia, instead of adhering to the gospel testimony, which they had no doubt once received with joy, proclaiming them justified from all things, from which they could not be justified by the law of Moses, were disposed again to return to the law.—And so the church went on listening to the suggestions of reason, and the teachings of Satan's ministers, until the man of sin came full robed into power; and the bride the Lamb's wife had to retire from the pomp, the splendor and persecution of an established religion, to the wilderness, to find a lodging place. Still with all this evidence of the evil consequences of not hearkening to the commands of her Lord, the church has been too much disposed to hearken to the reasonings and commandments of men, on even to this day. Hence instead of her peace flowing as a river, divisions and contentions prevail, instead of her true righteousness rolling on to view she is covering herself too much with linsey-woolsey or the flimsy stuff of human doings.—We also think that individual believers have not as they ought, hearkened to the commands of the Lord, though times have been when his word was all precious to them, and they wanted nothing else for their comfort and directory. But enticers from without and from within have succeeded in turning away their ears from hearkening to his commands, and led them off from the simplicity of the word. Hence they have been bewildered and confused with the traditions and systems of men, have been contending for things that are not according to the word, or have found themselves walking in paths of disorder and disobedience, and to aggravate the wretchedness that has resulted, instead of the regular flow of peace and righteousness, Satan has charged these disorders home upon them, as evidences that they are not christians.

Then had thy peace been as a river and thy righteousness as the waves of the sea. We do not, brethren, understand by this complaint, that God has been disappointed, or his purpose at all frustrated by the disobedience of his

church and people. On the contrary this very oppression and diminishing of his church, is abundantly pointed out in prophecy; and these very trials of his people, are fully anticipated in the Scriptures. But we understand that it was designed to set forth on the one hand, the direct tendency of a faithful hearkening to the commands of the Lord in all things pertaining to religion, viz, unity of faith and consequent peace. On the other hand, the evil consequences of seeking guidance and instruction in religion from any other source.—Then had thy peace been as a river. A river flows on in a constant current, bearing down or overcoming every obstacle to its progress.—Such would have been the peace of the church had they uniformly been disposed undeviatingly to have hearkened to the commands of the Lord, and suffered no opinions of men to usurp the place of his instructions. Not its external peace with the world, for in this sense Christ came not to send peace but a sword, (Matt. x. 34.) but peace within, a oneness of mind and of heart. And thy righteousness as the waves of the sea. The sea is in constant motion, and its waves or swells are therefore constantly rolling on in regular succession. So would their righteousness have been constantly rolling on to view, that is, *The Lord their righteousness*, in all their preaching, in all their conversation, in all thy approaches to God. Thy seed also had been as the sand and the offspring of thy bowels as the gravel thereof. Instead of multitudes of the children of God having been led off with the various sects that separated from the Apostles' doctrine and order, and multitudes more being deterred from making a profession, by the divisions among the professed disciples of Christ, there would have been but one doctrine, one order, one professed church of Christ, and all the children of God should have been borne upon her sides, dandled upon her knees; and sucked and been satisfied with the breasts of her consolations. See Isa. lxvi. 11 and 12. And who will say that in that case her seed would not have been manifested to be numerous as the sand of the sea?

His name should not have been cut off nor destroyed from before me. Instead of the expression as it stands in the text, *Should not have been cut off, &c.*, in the margins of some Bibles we read, *Shall not be cut off, &c.* This we think is the correct reading of the text because it corresponds with the declaration of our Lord "Upon this rock I will build my church and the gates of hell shall not prevail against it." Matt. xvi. 18. It also corresponds with what is said in the next verse, "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the ends of the earth, say ye, The Lord hath redeemed his servant Jacob." So that instead of Jacob or Israel's being cut off for his rebellion, he is yet to be redeemed and come forth from Babylon, or from all the confusion occasioned by the man of sin. How rich and free the grace and mercy of our God!

Now, brethren, we see and we lament that there are discords among the O. S. Baptists. Whilst instead of hearkening to the Lord's commandments, we say, *I am of Paul, and I of Apollos, and I of Cephas, and I of Christ*, and suffer opinions, whether our own or of other men, to govern us, can we expect our peace to flow as a river? Opinions of men always have, and always will conflict one with another. If then we were to stop all means of public correspondence, whilst each is swayed by opinion, can we be perfectly joined together in the same mind and in the same judgment? Methods were resorted to in the earlier ages of the church, for supplying the place of the remedy pointed out in our text, to produce unity of faith and practice in the church.—Councils were called, Creeds and Confessions of Faith were formed, ceremonies and forms were agreed upon, and the observance of these was attempted to be enforced by laws and persecutions; but all would not do. Do you ask why? We answer, that all of the children of Zion are to some extent taught of the Lord, and are led more or less to wait on him for further teaching, and so far as he reveals to their faith his doctrine or order, or any point thereof, all the fetters and chains which men may forge will not bind their consciences to prevent their testifying to that which they

know is truth, nor against what they know is error.—Could we give up all contending for opinions—if we have occasion to mention them, mention them only as opinions, as it is written, *The prophet that hath a dream, let him tell a dream*, and contend only for what we have been taught of God to know is truth, then would contentions cease among us; for the Spirit of truth cannot give different views on the same subject to different persons; though he may give more extended views of scripture to one than to another. It may be asked, How are we to distinguish what is taught us of the Lord, from what is merely made up opinion? We answer, there are certain things which every child of grace so knows to be the truth, that neither the sophistry nor wrath of man can lead him to deny them. He knows that he did not attain this knowledge of them from men nor from books, except, it may be, instrumentally, and that he did not reason himself into it. He was taught it internally; there was an enlightening of the mind to see, to taste and feel that it was truth and that the Scriptures bore testimony to it. And since the first revelation of Christ to him as the way, he has in like manner had his understanding enlarged in the knowledge of the Scriptures on particular points. There is an exercise of faith in the thing, a knowing that it is God's truth. When he states these things and points to the Scriptures which he has seen as so clearly sustaining their truth, he does it with confidence, feeling that he is girt about with truth.—But it is not enough to have an internal impression, there must be an opening of the Scriptures to view as sustaining it. If there were with us more of a waiting to hear what God the Lord will say, and of hearkening to his commandments, then might we look for unity and peace. It is not however probable, that we shall altogether be divested of our attachment to human opinions, whilst the church remains encompassed by Babylon. But if we cannot agree in opinions, let us try to love as brethren, to be courteous, and not to give place to anger and bitterness, nor to a wrestling and distorting of each other's views, that we may put down by prejudices what we cannot confute by argument. And let us remember for our comfort that amidst all the confusion, Jesus will in his own good time show himself as walking upon the waves, and will hush all to peace.

SAMUEL TROTT, Moderator.

JOSEPH G. DANCE, Clerk.

CORRESPONDING LETTER.

The Baltimore Baptist Association, in session with our sister church at Black Rock, Baltimore county, Md., to sister Associations with whom we correspond, send christian salutation.

DEAR BRETHREN:—We have been privileged with another opportunity of meeting together for the comfort and edification of each other, and we do feel some assurance, that the God of Israel has been with us. Our meeting has been harmonious and refreshing. The letters from our churches indicate no great ingathering; but show that they are at peace among themselves, and confidently trusting in the Lord, that he will carry on his work in bringing his children out of darkness into light, and from the power of Satan to the Living God.

We desire a continuance of your correspondence, and would be pleased to receive a greater number of your messengers, both ministers and other brethren. The next meeting of this Association will be held with our sister church at Warren, Baltimore county, Md., (which is 14 miles from Baltimore city and one mile from Cockeysville Depot, on the Baltimore and Susquehanna Rail Road,) commencing on Thursday preceding the third Lord's day in May, 1851, at 11 o'clock A. M.

SAMUEL TROTT, Moderator.

JOSEPH G. DANCE, Clerk.

Extracts.

Show me a Token for good.

My dear Friend,—I remember, a few years ago, there was a great noise among professors of religion, both in town and country, about the law being the believer's rule of life. But the poor children of God had learned by experience that "the law is a ministration of death," and that the gospel in its application by the Holy Spirit, "is life and peace." On this account the sons and daughters of Zion were no more affected by their noisy enemies than the walls of a fortified city would be with peas from a pop-gun. Blessed be a faithful God for the performance of his promise, in the support of his poor children under all the stigmas that have been cast upon them from the tongue of slander and falsehood, as being lawless libertines, narrow-minded Antinomians, &c. But in the midst of all, "the eternal God is their refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before them, and shall say, Destroy them. Israel then shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel! Who is like unto thee, O people saved of the Lord! the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Blessed be the Lord our God, he has always taken the part of his people; he has reproved kings for their sakes; he sent his Son to suffer, bleed, and die for them; Jesus satisfied law and justice for them, and they are justified and accepted in the Beloved. As long as God the Father delights in Jesus, so long will he delight in the purchase of his blood; and the purchased of his blood shall be guided by his Spirit so as to live above the charges that are brought against them. They are one with him who has wrought out and brought in an everlasting righteousness, which is unto all and upon all them that believe. "His enemies will I clothe with shame; but upon himself shall his crown flourish."

Since the time above referred to, there are other charges brought against the Lord's family, equally unfounded with the charge brought against the apostle Paul. "Some affirm that we say, Let us do evil that good may come." Such a thing the Apostle never thought, said, or did; but he did say, "The life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And this servant of God was enabled to love Jesus in return, and give himself up to the service of his Lord. His labors and letters to the churches are ample proof of this. But graceless professors of religion are like owls; the brighter the sun shines, the less they can see.

Nor if men really understood the secret, would they ever charge the saints of the Most High with setting up their unbelieving fears and soul-discouraging doubts as evidences of interest in the Lord Jesus. They might as well say that hunger is satisfied without food, or that our bodies might be warmed by looking at a mountain of ice. If a minister of Jesus Christ is led to trace out the experience of a child of God, he is sure to be shot at by those men who have "no changes," who in fact have neither doubt, fear, nor faith. Theirs is not the spot of God's family, who, poor things, often feel fears arise that they never were set right. They often feel afraid that they are too bad ever to receive pardon from a Being so infinitely holy as God; and the devil is sometimes suffered to tell them that it is in vain to expect it, and that they have sinned beyond the reach of mercy. Are not these things calculated to enhance their fears to such a degree as none can either quell or conquer. But when the Sun of Righteousness shines from behind the cloud into the poor sin-plagued soul, this gives rest and peace through faith in his blood, and righteousness.

I have travelled in this path for many years. His visits are rare and of short duration; but the remembrance of them is worth more than all the world, and the enjoyment of them is a foretaste of unfading bliss. But I have never been suffered to set up my fears as an

evidence of interest in the covenant of grace. O! no, this would be to call bitter sweet, and darkness light. I have known some of the Lord's dear children (and I bless the Lord I am not a stranger to their path) who have gone weeks, yea, months, "mourning without the Sun." At such seasons, a willing sacrifice would be made of anything for one moment's evidence of interest in the blood of the Lamb. But during these long and dark nights doubts are constantly bubbling up: "Am I a child of God? Was I ever called by grace? Is it possible for a man to know his sins forgiven in this life? Have I a soul that must live for ever? Is the Bible true? Is there such a being as God? Is there any Holy Ghost? Are there such worlds as heaven and hell?" And that old serpent, being always on the alert, will tell the poor, doubting soul, that all is a fable; and then watches his opportunity to accuse the poor sinner of infidelity, trying all he can to drive him to despair. "Look," says Satan, "at your wickedness, lust, pride, vanity, and carnality, covetousness, love of the world, and carelessness in the things you have pretended to believe. God knows what a rank hypocrite you are, and it will soon be known to everybody; therefore you may as well throw off the mask first as last." The soul is staggered at this evil working of Satan, and is often sorely afraid these lies of the wicked one are true; and being in deep distress from a feeling sense of all manner of evil concupiscence, draws the conclusion that the cause is lost. Here is everything but an evidence of safety in the Lord Jesus Christ. Many times have I been brought to this critical point, my mouth shut, standing guilty before God, with a mind dark as pitch, a heart hard as the nether millstone, and the affections cold as Greenland ice. I have looked for light, but behold darkness; for a calm, but the storm has increased; for peace, but behold trouble.

Oh! how my soul has panted under a deep feeling of these things! Yes, I have been so chased and pressed down with doubt, darkness, fear, and guilt, that I have almost wished the Lord would cast me off, so I might know the worst of my case, and no more insult the Majesty of Heaven! Whatever evidence these things may have been to a bystander of my safety in the Lord Jesus, they were none to me. This, indeed has been what I deeply felt in need of. How, therefore, could I set up these things as a sign in my favor, while my soul was groaning, "All these things are against me." Nor do I believe that any minister of the Spirit, or child of God, ever did set up these things as signs of life and peace in Jesus. Doubts and infidel thoughts have made me feel the need of precious faith in Christ; slavish fears have made me keenly feel the need of love to cast them out; darkness has made me sigh for the light; guilt has made me groan for pardon; nakedness has made me cry for a covering; sickness has made me beg to be restored; and the sentence of death felt within, has made me intreat for life and peace through the precious blood of our Lord Jesus Christ. But the world, the flesh, and the devil, are all enemies to the poor saint; and all their workings, windings, and twistings, are to hurt and ruin the Lord's family; and ultimately they would carry their designs into effect, were not the Lord on our side.

"But Jesus tramples on the foaming wave,
Hushes the roaring tempest to a calm;
The most abandon'd wretch his arm can save,
And blast the foe that means to do us harm."

Many times when nearly shipwrecked in my feelings, something has stimulated me to go and hear the servants of the Lord blow the trumpet of Zion, and the sound has been so sweet, that it has echoed in every corner of my benighted heart; it has been most melodious indeed! A soft feeling has sunk me into the dust of self-abasement, my fetters have dropped off, light has sprung up, life has been felt, doubts have been overcome, fears have been chased away, and sin, death, and hell swallowed up in victory. These are peaceful moments, times of refreshing from the presence of the Lord. Here is an evidence of safety! Here is an experience of life, peace, and pardon, through the blood and righteousness of God's dear Son! O! my dear sir, your unworthy correspondent has been thus favored in hearing

W—, G—, S—, and others, with a "pleasing grief and mournful joy;" and blessedly could I sing, though drenched in tears,

"Sweeter sounds than music knows,
Charm me in Immanuel's name."

And in the midst of my conflicts I have had more than once such a soul-transporting view of the Lord Jesus Christ by faith, as to be lost in wonder and love to his name. I did not then want to hunt about for an evidence, for I had the witness within. "He that believeth in the Son of God hath the witness in himself." * * * Nor is the delivered captive a stranger to the fulness and blessedness of that word: "All things are yours, and ye are Christ's, and Christ is God's." At such consolatory seasons, there is no difficulty in saying, "He loved me, and gave himself for me." O! blessed moments of communion! It is indeed "a feast of fat things." It is a time when the world is under foot, and the soul's experience is told out in the words of David: "The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures: he leadeth me beside the still waters." Nor is the Lord wanting to enhance the soul's joy by an application of words from "his own mouth." "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

I remember, some few years ago, when sorely depressed in the feelings of my mind, I felt cut off, or shut out from communion with the Lord, and at the same time I was traveling under a very dark dispensation of Providence. In this state I went to hear Mr. T—, of —. I was favored with attention, and in judgment heard the man of God well, but I did not enter into the life and sweetness which I believe the sermon contained; nor did its life and sweetness enter into me. When the minister sat down, the people rose up to sing; and I stood up with them. The hymn was one of Hart's, the concluding verse was:

"Troubles may press of every sort,
They may be sore, they must be short;
We now believe, but soon shall view,
The greatest glories God can show."

The words of the hymn were certainly a message from God unto me; for they no sooner dropped from the lips of the clerk, than my fetters dropped off, my soul was filled with joy and peace in believing, and I was obliged to sit down to give vent to my feelings. "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." On my return home, I overtook a Lincolnshire farmer, who very kindly saluted me, asking me how I got on. I thought he referred to the sermon we had just heard. I told him that I heard Mr. T. well in judgment, but the best wine was kept until the last. "But," said he, "I refer to your family circumstances." I did not stay to tell him a long, roundabout tale, but said, "I am shut up, and cannot come forth." He reached out his hand to shake hands with me, and left in my hand a sovereign. I saw the tears roll down his cheeks, but he did not stay for me to thank him for his act of charity. "The needy shall not always be forgotten; the expectation of the poor shall not perish for ever."

May these marks of the Lord's tender mercy to me, encourage my highly esteemed friend to trust in the Lord's mercy under the most unpromising prospects. It is when we are driven to our wit's end in dark providences, and lost to all hope from inward feeling, then, yes, then is the time for the Lord Jesus to appear with his own all-healing balm, and with his soul-consoling word: "It is I, be not afraid." We then can see Him not only as a God of providence, but also as a God of grace, and desire to know no will but his.—*Gospel Standard.*

A PAUPER.

DEAR FRIEND:—I just drop you a line to say that, if the Lord will, I hope to be in London on the four first Lord's days in April. Is there room in the house and in the heart of Mr. and Mrs. — to receive the poor, old, worthless worm once again? If there is any straitness in either place, in the house or the heart, be so kind as to let me know as soon

as you can. It will be a pleasure if you say there is room in both places; but if otherwise it will be no offence, for I am so feelingly sensible of my unworthiness that I wonder many times that any of God's jewels will ever receive me into their house. But what astonishes me the most is, the tender mercies of God towards one so very unworthy of the least notice from his Majesty; and yet he is very good and kind, merciful and gracious unto me, who am so very helpless, ignorant, weak, and worthless, that my soul is humbled and broken down at times at his dear feet with love and gratitude, that I can crown him Lord of all. O! what a kind, covenant-keeping, promise-performing, prayer-hearing, and prayer-answering God he has proved himself to my soul between fifty and sixty years in this vale of tears!

My dear friend, my soul has moments when I want to be gone, to be with his dear Majesty, to see him as he is, to be with him and to be like him, where there is no sin to torment: for my sorrow, misery, and grief, and the fountain of iniquity within, sink me down at times very low, and I am obliged to cry out, "O Lord, my soul is exceeding sorrowful." But his salvation lifts me up on high; and, bless his dear name! he does not suffer me to sink out of his everlasting arms; for I have found him in every storm my Refuge, and underneath every burden are his everlasting arms. O! bless him! how good and kind he has been through all my pilgrimage to the present moment! Surely goodness and mercy have followed me all my life-long. It grieves my soul very often to feel so carnal, so lifeless, so worldly, so barren, and so deathly Godwards, after so many helps, supplies, deliverances, and kindnesses that the dear Lord has afforded me for so many years. But I am daily proving that the flesh is flesh, and never can get beyond flesh; that Spirit is Spirit, and never can unite with flesh; and I am proving more and more that no man can receive anything except it be given him; and I am as confident of it as I am that I am in the body, that if ever there is either willing or doing one thing that is pleasing to God in my soul, it is God's own work, and not mine. To whom, then, does the glory belong? "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy truth and for thy mercy's sake."

I know that there are crowds of professors in the present day that have no casting down from the devilish workings of an ungodly heart, no mournings from the hidings of a Father's countenance, no faint-heartedness for fear the Lord has forsaken them, no groans and sighs from being shut up in the prison-house, no wintry seasons where they have to cry, and with grief and sorrow to exclaim, "The harvest is past, the summer is ended, and we are not saved;" no long, sorrowful nights, crying out, "My soul waiteth for the Lord more than they that watch for the morning;" I say more than they that watch for the morning; no fainting for thirst, nor longing. "My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is now thy God?"

Men that are strangers to these things, how easy it is for them to tell these drooping souls, "You should not dishonor God by doubting and fearing!" Look at this sweet text, meditate on this blessed promise, trust his faithful word, and all will be well." But, my friend, how can that which is unsavoury be eaten without salt? Those dear souls that have to wade through such dismal nights of sorrow and grief to raise their souls up to joy, peace, and liberty, must feel the glorious doctrines of God's grace drop as the rain, and his still small speech distil as the dew. O! how good, how sweet, how palatable, how strengthening, how reviving, when the glorious truths of God's grace flow into the soul, seasoned with salt. It makes them sing, "Thy words were found, and I did eat them, and they were unto me the joy and rejoicing of my heart. The law of thy mouth is better to me than thousands of gold and silver; how sweet are thy words unto my taste! yea, sweeter than honey to my mouth. In God I will praise his word, in God I have put my trust. I will not fear what man can do unto me." "This is my comfort in my

affliction, for thy word hath quickened me. I rejoice at thy word as one that findeth great spoil."

Ah! my friend, a word fitly spoken, how good it is! how beautiful it is! It is like apples of gold in baskets of silver. But what are all the glorious truths of God when the Holy Ghost withholdeth his glorious revealing unction and power? When God shuts up a man, there is no opening. I know and have proved in my soul hundreds of times, that all my help cometh from the Lord which made heaven and earth; and if nothing comes from the Lord into my soul, there is nothing going out unto the Lord, no more than there is out of a beast. This brings me to confess that I am as a beast before him. This my soul has proved for a great number of years, but more especially of late. So that, my friend, I am still a poor pauper upon charity; not one grain of faith, not one spark of love, not one moving of hope, not one glimpse of light, not one breath of real prayer, nor the least desire Godward, but what comes from above—when it will, where it will, and how it will. Every good gift and every perfect gift is from above, and cometh down from the Father of lights. I know it, I see it, I feel it; I am a living witness of it from day to day, for "I know that in me, that is, in my flesh, dwelleth no good thing," therefore no good thing can come out—nothing from this source but what is carnal, earthly, sensual, and devilish; so that if ever there is any willing or doing pleasing to God either in my soul or from my soul, it is God that works it all.

I know by soul experience that the Lord of life and glory spoke truth when he said, "Without me ye can do nothing." No, my friend; no fruit from the branches except they abide in the Vine; no running after him except he draws; no overcoming the world, flesh, and the devil, but as he gives the victory; no believing in him, confiding in him as our covenant God, but as he gives faith; no loving him, thanking him, praising him, adoring him, but as his loving-kindness breaks our hearts: and then we can say, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." O! what delightful work it is to show forth the praises of a dear Savior, when that God that commanded the light to shine out of darkness shines in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. We can then sing, and say without stammering, "It is of him, and to him, and through him are all things, to whom be glory for ever. Amen." O! what delight it is when his glory shines in our hearts! what a beggarly element is this world, with all its glory!

"What empty things are all the skies,
And this inferior clod!
There's nought below deserves my joys,
There's nothing like my God.

Let others stretch their arms like seas,
And grasp in all the shore;
Grant me the visits of thy face,
And I desire no more."

No, my friend; here is all the outstretch of my whole soul, to feel and to enjoy his sweet smiling presence.

"My God, my Life, my Love,
To thee, to thee I call;
I cannot live if thou remove,
For thou art all in all.

Thy shining grace can cheer
This dungeon where I dwell;
'Tis Paradise when thou art here;
If thou depart, 'tis hell.

The smilings of thy face,
How amiable they are!
'Tis heaven to rest in thine embrace,
And nowhere else but there."

God bless you, dear friend! and may his dear presence and love shine into your hearts, that you may be fruitful in every good word and work; and when your generation work is done, be gathered home in peace, is the prayer of a poor worm saved by grace.

JOHN WARBURTON.

Troubridge, February 3, 1848.

Huntington on Faith.

Dear Mother in Israel,—Yours came to hand, but I wish you to drop your encomiums, as some unguarded Christians have brought many bitter reflections on me, which

have sprung from the evil surmisings of some Hebrews. There are some who don't like to see a young prodigal with a kid in his hand, much less kissing, ornamenting, music, and dancing. I have no desire for a spangled coat; a coat of many colours once provoked eleven brethren to sell a Joseph. Be content to keep the benefit of my labor, and make your boast of God; then you will not give offence to my superiors, or bring the scourge of tongues on my reputation.

I thought I had pretty well satisfied you with an account of faith; however, I am willing to comply with your request as far as I am able.

But to give you a description of false faith is more than I can pretend to, unless you will allow me to describe true faith, and oppose it to false, and so lead your mind in the line between the two.

As for the faith of Arminianism, I believe it to be worse than the faith of devils; for I have heard the Arminians mention the awful decrees of God, and wantonly laugh at them; but devils believe and tremble. True faith holds every revealed truth of the Bible, but opposes none. If you live by faith, Christ, the Bread of heaven, will be the food of your faith. If you walk by faith, Christ, the living Way, will be the path of faith. If you stand fast by faith, Christ will be faith's foundation. Faith will stand nowhere but on Christ; and Christ will always bear every weight that faith lays on him. Christ will never suffer faith to fail, nor will faith ever suffer Christ to have a co-partner. Christ will never suffer faith to be confounded; nor will faith ever suffer Christ to be dishonored.

False faith makes her boast of what she never had; but true faith does what she never can relate.

False faith furnishes the head with notions; but true faith fixes the heart in love. False faith has always much to say, but little to do; her business is to boast, not to work; but true faith does her business in silence first, and talks afterwards: "I believed, therefore have I spoken;" "We believe, and therefore speak."

False faith often relates what she has done for God; but true faith delights to tell what Christ has done for her. Christ "loved me, and gave himself for me;" and again: "I am persuaded that neither death nor life, &c., shall separate us from the love of God, which is in Christ Jesus our Lord."

False faith is full of good words; but true faith of good fruits. False faith unites with an erroneous and loose community; but true faith delights in the excellent of the earth, and in such as excel in virtue. False faith flies from a heart-searching, experimental ministry; but true faith roots the deeper under it: "Rebuke them sharply that they may be sound in faith."

False faith triumphs in the testimony of men; but true faith stands in the testimony of God. "He that believeth hath the witness in himself."

False faith credits every word; but true faith looks well to her ways.

False faith makes a prating fool; but true faith makes a humble soul.

False faith exalts the creature; but true faith exalts the Savior.

False faith makes lies her refuge; but true faith makes God's word her shield and buckler.

False faith leads the sinner to be proud of himself; but true faith leads the soul to make her boast of God.

False faith is pleased with words on the tongue; but true faith applies the promise to the heart.

False faith floats in the imagination; but true faith is a root in the heart.

False faith says, Root yourself on the written word; but true faith says, "Let the word of God dwell richly in your hearts."

False faith is attended with no change of soul; but true faith is attended with regeneration.

False faith rejects the greatest part of the Bible; but true faith credits the whole word.

False faith denies sound experience; but true faith owns herself a fruit of the Spirit.

False faith defends herself by cunning and a noise of words; but true faith will have no defence but the Savior: "But above all take the shield of faith."

False faith triumphs in temporal prosperity, and gives up the ghost in adversity; but true faith is lowly in prosperity, and in adversity considers.

In short, false faith can talk, but not work; boast, but not fight; brag, but bring nothing from God. But true faith will work, but not trust in it; fight, but not beat the air; and beg, but not in vain.

The Lord bless you with a stronger faith than I can describe! I desire no dominion over your faith, but am glad to be a fellow-helper of your joy. Adieu, madam!

Thine to command in the gospel of Christ.
W. HUNTINGTON, S. S.

Jacob's Blessing.

Now, what good works does Jacob to inherit the blessing? 1. He goes about to invade another's right; for the blessing belonged to the first-born. 2. He seeks to pervert the known intention of his father, which was to bless Esau. 3. He deceives his father with counterfeit venison. 4. He takes the name of God in vain, to make his dispatch the more probable. (Gen. xxvii. 20.) 5. He seeks it by fraud and downright lying: he clothes his neck and hands with the kid's skin, and roundly affirms himself to be Esau, (very improper means to obtain a blessing!) It needs not be asked, Which of the two's deportment was the more deserving? One would easily conclude the blessing to be Esau's. But see the event! he that carries himself so unworthily, carries away the blessing; he that behaves himself dutifully to obtain it, is dismissed without it: and though his father blessed Jacob unwittingly and by mistake, yet when he comes to know it, he was so far from reversing what he had done, that he earnestly affirms it: "I have blessed him; yea, and he shall be blessed." (Gen. xxvii. 33.) Would we know, now, the reason of this strange and (according to men) irrational event? It was, "that the purpose of God according to election might stand, (the elder must serve the younger,) not of works, but of him that calleth." (Rom. ix. 11.) And it is wonderful to observe how God ordered the whole course of this transaction, as intending it a full and pregnant example of eternal election; for it holds forth plainly the sovereignty of God over his creatures, in taking whom he will: the freeness of his grace, in choosing those that are less deserving: the sure effect of his purposes, with his wise and certain ordering of things relating to his end: as also of his using of means and instruments therein, quite beside the natural scope of them, and contrary to their own intendment.—Coles.

[We do not feel disposed to let this "Extract" pass, the main drift of which we think incontrovertible, without appending some remarks to it, as it appears to us, that whilst the author has drawn from Jacob's case one important inference, he has omitted another, in its practical bearings, hardly less important. Whilst, then, we fully admit God's sovereignty in this matter, we should not for a moment forget that that circumstance does not extenuate Jacob's guilt, nor that of his mother, Rebekah, by whose instigation he acted so wickedly. And it is well worthy of our deepest reflection to consider how the Lord chastised both of them for their sins! Rebekah, first, by her continual dread lest Esau should slay her darling son; and secondly, by banishing Jacob from her presence for twenty years; nor does it appear that she ever saw him again. How signally, too, did the Lord punish Jacob! He is exiled from his father's house; he is deceived by Laban more cruelly than he had himself deceived Isaac; he is worked night and day; he is oppressed by Laban, and has his wages changed (i. e. probably, lowered) ten times; he is plagued every day by domestic jealousies and quarrels; he flees from his hard master, and would have been sent away stripped of all, but for special interposition; he is only saved from the sword of Esau by a miracle, after agonies of alarm and terror; his daughter Dinah is disgraced; he loses Rachel by death; and his grey hairs are brought down to the grave in sorrow, through the supposed loss of Joseph. And see how the Lord paid him off as it were in kind! Deceit was his sin; and deceit was his punishment. He deceived Isaac; Laban deceived him. He lied to Isaac

about Esau; his sons lied to him about Joseph. He robbed his eldest brother of his birthright; his own eldest son robs him of his domestic peace. He defrauds his brother of the blessing, and is himself, according to his apprehensions, defrauded of Simeon, and runs the hazard of losing his darling Benjamin. What a scene of sorrow was his life, from the day he sold the mess of pottage to Esau to his meeting with Joseph in Goshen! And what a lesson have we set before us, in his case, to show us how surely chastisement follows sin! It is perfectly true that the sovereignty of God reigns through and above all the sins of men, and that he will not cast off the objects of his eternal love and choice; but it is as much the purpose of God to chastise them for sin; and to extenuate the evil of sin by the doctrine of election, is hardly less culpable, than to lower the righteousness of Christ by exalting the righteousness of man.]—*Gospel Standard.*

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1850.

BENEFITS AND EVILS OF RELIGIOUS CONTROVERSY. THE COURSE TO BE HEREAFTER PURSUED IN CONDUCTING THE PUBLICATION OF THE SIGNS OF THE TIMES, &c.

The benefits resulting from an investigation of all subjects embraced in the faith and practice of the saints of God, and a candid, meek, and friendly interchange of such views as are held by brethren, is eminently calculated to edify and instruct one another, to enlarge our knowledge and understanding of those things, which we shall never fully comprehend, until we are taken to that happy place where *that which is in part* shall be done away. Another benefit resulting from discussion, is the exposure of errors, and especially such errors as are most likely to be entertained by the children of God. That the saints are free from error in doctrine and practice, is not claimed by any who really belong to the household of faith; and hence it is provided in the order of the gospel that the saints shall admonish one another. This admonition is not the setting up of the judgment or opinion of one over another; but rather a reminding of each other in the spirit and humility which the gospel inculcates, of what the scriptures teach, and what the Holy Ghost also in the experience of the saints teaches. Regarding the scriptures as the infallible standard, (and when these scriptures are so understood as to harmonize, not only with themselves, but also with the spiritual experience of God's children, we have the best assurance that they are correctly understood,) the utility of the discussions for the mutual enlargement of our understanding, for edification and comfort of the *body, the church*, we think can hardly be doubted by any, when the grand object of such discussion is not defeated by some impropriety in manner or matter which renders the effort abortive, so far as edification is concerned.

When an undue warmth of feeling is betrayed, and a departure from a courteous, modest, humble temperament of mind is observable; or a disposition to make what we conceive to be the error of a brother look worse than it is, or to cast personal thrusts at him whom we conceive to be in error; or when we deal in dark suspicions of the motive, and charge the motive of the brother with corruption, &c., the force of our arguments, however good and conclusive, is greatly impaired if not altogether lost. Religious discussions should not manifest *excitement*: we cannot be excited in debate, without showing it, to our own great disadvantage. In all our religious

discussions, we would do well to remember, that, "When Ephraim spake, trembling, he exalted himself in Israel." There is something so Christlike in the unaffected humility of the gospel, that no christian can discover it, even in his opponent, without admiring it. It is true, we may be so much excited ourselves as to fail to discover it sometimes where it would be quite apparent to us if we were perfectly calm and deliberate ourselves; but when we do see it, if we are christians we shall assuredly love it.

We speak of unaffected humility, for in the heat of controversy, brethren sometimes use terms which express the greatest sense of their own *nothingness*, and of their inability to speak or write to the edification of the saints, and at the same time, betray a violent disposition, to misconstrue and even ridicule the views of a brother, without regarding his feelings, or even the principles of justice and common fairness. It is certainly a delicate matter to engage in discussions—none so well qualified to so engage as those who not only have light on the subject of debate, but have as great a desire to hear as to speak—to receive as to impart instruction. Before we controvert a brother's position we should be sure that we understand it; and when we are satisfied that we do understand, be sure that we do not exaggerate or misrepresent it. Could we in all our communications with each other, feel the necessity of being swift to hear, slow to speak; and the importance of humility, patience, and brotherly kindness, we should soon learn what are the benefits of religious controversy.

What we have witnessed of controversy has fully convinced us, that one brother cannot enlighten another by thrusting a flaming torch into his eyes, this would be more likely to deprive him of what light he has than to increase it; but present the torch in a judicious manner, and if he be in darkness you may enlighten him. Among the evils to be deplored, which often attend religious controversies among brethren, is an alienation of feelings, of love, forbearance and fellowship, and if discussions cannot be conducted without such results, for Zion's sake and for the sake of the peace of Jerusalem let us forbear to engage in them. "There is a time for every purpose, under the Sun." Let us wait that time. Our Redeemer, at a certain time told his disciples that he had many things to communicate to them; but they could not bear them then; and the apostle Paul also found it necessary to deal with some of the old saints as though they were babes.

Without enlarging, we find it necessary to arrest the controversy which has been going on so long through our columns, or we soon shall have no columns to be occupied by that or by any thing else. We are satisfied from the testimonials of many brethren, that some have been greatly benefitted by the late discussions, and that others have been as greatly distressed without realizing any benefit. And now, believing, as we certainly do, that all the parties to the discussions have been heard, and that their respective views are fairly before the readers of the Signs, and that a farther agitation of the subjects of controversy, would tend to mar, rather than to heal the minds of those who are dissatisfied, we have concluded to close our columns, for the present, at least, against farther debate on the subject. If any explanation be required, in order to a more clear understanding of each others positions, or any correction to be made, we have no objection, if such explanation or correction be so stated as to avoid a protraction of the controversy. If

brethren wish a farther discussion of these subjects, we would recommend that they publish and defend their views through the medium of pamphlets on their own responsibility, and not burden the Signs, nor hazard the future existence of this paper by a farther protraction of the discussion through its pages.

We shall be glad to hear from all our brethren on subjects of an experimental, doctrinal, and practical character, and whenever in our honest judgment we believe that any subject is likely to produce unprofitable discussion and controversy, we shall, on all subjects reserve to ourself the right to cut it short. We are driven by necessity to take this stand, or despair of being able to perpetuate the publication of the Signs.

The absence of the editor will account for the limited amount of editorial in this number.

Miscellany.

The Dollar.—A Legend.

BY GEORGE LIPPARD.

They brought him a Dollar. He took it, clutched it in his long skinny fingers, tried its sound against the bed-post, and then gazed at it long and intently with his dull leaden eyes.

That day, in the hurry of business, Death had struck him, even in the street. He was hurrying to collect the last month's rent, and was on the verge of the miserable court where his tenants herded like beasts in their kennels—he was there with bank books in his hand, when Death laid his hand upon him.

He was carried home to his splendid mansion. He was laid upon a bed with a satin coverlet. The lawyer, the relations and the preacher were sent for. All day long he lay without speech, moving only his right hand as though in the act of counting money.

At midnight he spoke. He asked for a dollar and they brought it to him, and lean and gaunt he sat up in his death bed and clutched it with the grip of death.

His hair and eyebrows were white. His cheeks sunken, and his lips thin and surrounded by wrinkles that indicated the passion of Avarice. As he sat up in his bed with his neck bared and the silken coverlet wrapped about his lean frame, his white hair and eyebrows contrasted with his wasted and wrinkled face, he looked like a ghost.—And there was life in his leaden eye, all that life was centred on the Dollar which he gripped in his clenched fist.

His wife, a pleasant faced matronly woman, was seated at the foot of the bed. His son, a young man of twenty-one, dressed in the last touch of fashion, sat by the lawyer. The lawyer sat before the table pen in hand, and gold spectacles on his nose.—There was a huge parchment spread before him.

"Do you think he'll make a will?" asked the son.

"Hardly *compos mentis* yet," was the whispered reply.

"Wait. He'll be lucid after a while."

"My dear," said the wife, "Had not I better send for a preacher?" She rose and took her dying husband by the hand, but he did not mind. His eye was upon the Dollar.

He was a rich man. He owned palaces in Walnut and Chestnut streets, and hovels and courts in the outskirts. He had iron mines in this State; copper mines on the Lakes somewhere; he had golden interests in California. His name was bright upon the records of twenty banks; he owned stock of all kinds; he had half a dozen papers in his pay.

He knew but one crime—to be in debt without the power to pay.

He knew but one virtue—to get money.

That crime he had never forgiven—this virtue he had never forgotten, in the long way of thirty-five years.

To hunt down a debtor, to distress a tenant, to turn a few additional thousands by a sharp speculation—these were the main achievements of his life.

He was a good man—his name was upon a silver plate upon the pew door of a velvet-cushioned church.

He was a benevolent man—for every thousand dollars that he wrung from the tenants of his courts or from the debtors, who writhed beneath his heel, he gave ten dollars to some benevolent institution.

He was a just man—the Gallows and the

Jail always found in him a faithful and unswerving advocate.

And now he is a Dying Man—see! As he sits upon the bed of death, with the Dollar in his clenched hand.

O! holy Dollar, object of his life-long pursuit, what comfort hast thou for him now in his pain of death?

At length the dying man revived and dictated his will. It was strange to see the mother and son and lawyer muttering and—sometimes wrangling—beside that bed of death. All the while the Testator clutched the Dollar in his right hand.

While the will was being made, the Preacher came—even he, who held the pastoral charge of the great church, whose pew doors bore saintly names on silver plates, and whose seats on Sabbath day groaned beneath the weight of respectability, broadcloth and satin.

He came and said his prayers—decorously and in measured words—but never once did the dying man relax his hold of the Dollar.

"Can't you read me something, say—quick, don't you see I'm going?" at length said the rich man, turning a frightened look toward the preacher.

The preacher, whose cravat was of the whitest, took a book with golden clasps from a marble table. And he read:

"And I say unto you it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."

"Who said these words—who—who—who?" fairly shrieked the dying man, shaking the hand which clenched the Dollar, at the preacher's head.

The preacher hastily turned over the leaf and did not reply.

Why did you never tell me of this before? Why did you never preach from it as I sat in your church? Why—Why?"

The preacher did not reply, but turned over another leaf. But the dying man would not be quieted:

"And it's harder for a camel to go thro' the eye of a needle than for a rich man to enter the Kingdom of God, is it? Then what's to become of me? Am I not rich? What tenant did I ever spare, what debtor did I ever release? And you stood up Sunday after Sunday and preached to us and never said one word about the camel. Not a word about the camel."

The preacher, in search of a consoling passage, turned rapidly over the leaves, and, in his confusion, came to this passage, which he read:

"Go to, now, ye rich men, weep and howl, for your miseries that shall come upon you. Your gold and silver is cankered; and the rust of them shall be a witness against you; and shall eat your flesh as it were fire; ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

"And yet you never preached that to me?" shrieked the dying man.

The preacher, who had blundered thro' the passage from James, which we have quoted, knew not what to say. He was perchance terrified by the very look of his dying parishioner.

Then the wife drew near and strove to comfort him, and the son (who had been reading the while,) attempted a word or two of consolation. But with the Dollar in his hand he sank into death, talking of stock, of rent, of copper mine and camel, of tenant and of debtor, until the breath left his lips.

Thus he died.

When he was cold the preacher rose and asked the lawyer whether the deceased had left anything to such and such a charitable society, which had been engrafted upon the preacher's church. And the wife closed his eyes and tried to wrench the Dollar from his hand, but in vain.—He clutched it as though it were the only savior to light him through the darkness of eternity.

And the son sat down with dry eyes and thought of the hundreds of thousands which were now his own.

Next day there was a hearse followed by a train of carriages nearly a mile in length. There was a crowd around an open grave, and an elegant sermon upon the virtues of the deceased by the preacher. There was fluttering of crape badges, and rolling of carriages, and—no tears. They left the dead man and returned to the palace where sorrow died even as the crape was taken from the door knob.

And in the grave the dead hand still clenched the DOLLAR.

POETRY.

Think of Jerusalem.

"Remember the Lord afar off, and let Jerusalem come into your mind."—JER. LI. 50.

Sons of a race beloved of God, a race of high renown,

Alas! that trampled in the dust lies your ancestral crown,

Alas! that Judah's pride is dim, and Israel's triumphs o'er,

The palace of their kings o'erthrown, their holy house no more!

Ye, who have loved your native hills and pleasant homes so well,

Must now away, in stranger lands, the victor's train to swell;

In Babel's busy marts to toil, or languish in her keep,

Or where her streams are rolling free, your freedom's want to weep.

Yet sorrow not with selfish grief,—Jerusalem is waste!

Her sculptured pride is cast aside, by ruthless hands defaced;

The lambent flames have scorched her walls, the mounts have laid them low;

Let Salem's children think of her,—deep is the parent's woe!

She sits in solitude, who ruled, a noble queen, but now;

The royal robe about her form, the diadem on her brow;

Her banner waving in the breeze, with warrior hosts untold;

But death or bonds have vanquished these, and none dares that unfold.

Think of her sunny vales, between whose banks the Kedron sweeps;

Think of the mount upon whose brow the closing daybeam sleeps;

Think of her well-trimmed hills of vine, and fields of ripening grain,

Her crowded shrine, and rites divine, and pomp of queenly train.

Think of her, in your midnight dreams—her image be your rest!

Think of her, in your noonday toils—'twill soothe the stricken breast;

Think of her, when on bended knee God's pitying eye you claim;

Still worship towards the holy place, where once he set his name.

And think of Him, the God, the True, who Egypt's power defied,

Redeemed your fathers from the yoke, when unto him they cried:

Perchance he'll turn again, and smile on Zion's dreary doom,

And bid the woe-worn captives back to raise her from the tomb:

To build again those hallowed walls, and worship there in truth,

Amidst the memory-tears of age, and joyous shouts of youth;

To gaze upon "the goodly land," and win its fruitful spoils;

And wake the strain they wooed in vain from bondage and its toils.

And have not we a home beloved? far distant, yet how near!

That asks our thoughts while journeying on, "pilgrims and strangers here."

Jerusalem, thou land of light! thou city of our King!

To thee we'll raise our ardent gaze, and strive thy songs to sing.

Thou art in truth a home for souls, in troubled world like this;

Thou hast the Centre of their rest, the Author of their bliss;

Thou dost not know of tears of woe, nor pain, nor death, have place;

The grace of every joy is thine, and joy of every grace.

With praise, that heaven's own lofty truth our earthen vessels bear,

We'll mingle, for its onward course, the earnest voice of prayer.

Zion, he best remembers thee, who with uplifted eye

Looks to that throne where reigns alone thine Advocate on high.

We'll think of thee,—the night is dark, and tempests are abroad;

Faint-hearted are thy chosen sons, they feebly wield the sword;

Thy conquests are but few and far, thou art a "bruised reed,"—

The bush through ages wrapped in flames, yet unconsumed indeed!

We'll think of thee, in bonds beneath, and yield thee filial love;

We'll think of thee, redeemed from death, all free and fair above.

And when we burst our captive bonds, and wings immortal wear,

We'll soar the distant hills beyond, and pay our worship there.

[London Baptist Magazine.

* Ezra iii. 12.

OBITUARY.

Anderson Co., Ky., May 7, 1850.

BROTHER BEEBE:—By publishing the following obituary, you will greatly oblige the friends of the deceased.

DIED, February the 10th, Miss ELIZABETH FRANCES HAWKINS, in the 19th year of her age. She did not live to make a public profession of religion, though she had been the subject of serious impressions, as we trust, by the Spirit, for twelve months before her departure. She said that she saw and felt herself to be a sinner before God, helpless, blind, naked and lame, and altogether unholy; that she had lived without hope and without God, in the world; that against him, and him only she had sinned. Often by night she said she had not been able to close her eyes to sleep, from feeling and exploring her condition—her pillow had been wet with tears, while asking of God the forgiveness of her sins. In her supplications she could only use the language of the publican, "God be merciful to me, a sinner." She was convinced that help and salvation could not reach her case from any other source than from the Lord, for she had done all that she could, and found herself utterly unable to do any thing that was good; nor could she trust to any mortal agency. From necessity she had to "Stand still and see the salvation of God." She felt convinced of the righteousness of God, and said, "Let him do unto me what seemeth him good," and with tears in her eyes, said she was "re-signed to his will; He hath all power in heaven and in earth; and Jesus is the end of the law for righteousness, to every one that believeth; Lord, I do believe, help thou mine unbelief; and I leave myself in his hands, to dispose of me according to his pleasure." I feel confident that she was afterwards delivered of her guilt, though she said that she was afraid to say that she was, for fear that she should deceive herself and others; for, "Oh," said she, "the darkness and clouds that rise before me; I cannot see myself as I would wish to be; and when I go, I hope the Lord will show all of you, (the family) whether I go happy or not: for if the Lord don't save me, I must perish.

She was very free to converse with those whom she esteemed as followers of the meek and lowly Jesus. It did not frighten her to talk of death and of the world to come; but she said she was willing to go at the Lord's command; but she said, at times her fears like a dark veil were over her eyes so that she could not see, neither, said she, am I willing to murmur at the providence of God in my afflictions. Indeed I think she was as much composed as any person I ever saw. She observed that she was afraid that when death should come, she would be frightened. When about an half hour before she died, she asked to be raised up, and she bid every one present farewell, and then looking up she raised her hands and exclaimed, "Lord, have mercy on me! Be with me in this hour of trial!" Again she looked around and said, "I am going—And am I going home to rest or not?" I observed, I hope you are, and that you are making a happy exchange—that you are leaving a world of sorrow and trouble. "O, yes William! And going to dwell with God, your heavenly Father, and with Jesus, your Elder Brother." Being at this moment in great misery, "Oh," she said, "do all you can for me, that I may go quietly," and in a few moments her spirit left its tenement of clay, and she departed to that bourne from whence no traveler returns. Her disease was complicated and lingering.

Our highly esteemed Elder J. H. Walker preached on the occasion from Luke v., last clause of verse 39. "The damsel is not dead, but sleepeth." And his discourse was very consoling to the bereaved.—We trust that we do not mourn as those who have no hope.

I have been made to ask myself, O, how will it be with me in the hour of trial? Some of God's children have been favored at the trying hour, with the special light of his countenance, while others have felt the weight of doubts and fears even down to the valley and shadow of death. O, may we be reconciled to the mysterious dispensations of divine providence!

No tongue can tell what glories shine
In our Immanuel, all divine;
O, that in sweetest melody,
Each heart may sing, He died for me.

Your brother in Christ,

WILLIAM HAWKINS

DIED, suddenly, of apoplexy, at his late residence in Clark county, Va., on Friday the 10th ultimo, Mr. SAMUEL LARUE, aged about 60 years.

The deceased for many years has professed to rely upon and rejoice in the blood and righteousness of our Lord Jesus Christ as his only hope for immortality beyond the grave. He was once a member of the Baptist church in the vicinity of his residence; but when that church departed from the ground formerly occupied by the old fashioned Baptists, he withdrew his communion and fellowship from her and, although fully and heartily agreed with the doctrine and order of the Old School Baptists, and although he attended their meetings and worshipped with them when ever he had opportunity, and always kept his doors open to receive and entertain them, he never, that we are advised of, connected himself by membership with any church, after his withdrawal from the apostate church where his former membership was held. May the Lord in his infinite mercy sanctify this afflicting stroke to his bereaved family, friends and brethren.

MARRIED.

March 28 by Eld. I. Hewett, Mr. SMITH JENKINS to Miss SALLACHA FAULKNER, both of Roxbury, N. Y.

In Middletown, Delaware Co., by the same, April 17, Mr. MORRIS T. SMITH to Miss PREEBE SANFORD, both of Middletown.

At the same place, by the same, May 4, Doctor AARON D. REED to Miss MIRIAM HUBBELL, both of Middletown.

At Mt. Hope, May 15th, Mr. GEORGE ELSTON, of Minisink, to Miss JANE daughter of Eliab Hawkins, Esq., of Mt. Hope.

ASSOCIATIONS.

THE CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will meet with the Church of Columbia and Wells, (in Bradford County, Pa., if we mistake not,) to commence on Saturday, the 22d day of June inst., at 10 o'clock, A. M.

Brethren, sisters, and friends of the cause of God generally, and especially our ministering brethren, of the Old School Baptist order, are fervently, affectionately, and heartily invited to attend.

The Allegany, Old School Baptist Association will be held with us, if the Lord will, on the first Saturday and Sunday of July next at 10 o'clock A. M., in Dansville, Steuben county, N. Y.

Old School Baptist brethren and sisters from a distance and all Old School ministers are cordially invited to attend, and call at the house of Aaron Bowen, Thomas Brayton, Nathaniel Brayton, Silas Cotton, or Henry Cotton, all of whom reside within two miles of the place of meeting. As we do not often hear the whole truth preached, (not much oftener than once a year,) we would especially invite as many Old School preachers of the word and doctrine as conveniently can, to attend.

By order of the brethren,

AARON BOWEN.

Dansville, Feb. 21, 1850.

BROTHER BEEBE:—As the Clerk pro. tem., of the last Ebenezer Association, it was made my duty to notify all the Associations with whom we correspond, that we have changed the time of our annual associational meetings, and that our next meeting will be held, if the Lord permit, with the Lost River church, Hardy Co., Va., commencing on Friday before the first Sunday in August, 1850, and we do most earnestly and affectionately invite all ministers, and messengers from sister Associations with whom we are in correspondence to meet with us then and there for the worship of God and our mutual edification and comfort.

Affectionately yours, &c.,

WM. C. LAUCK.

The next meeting of the Corresponding Association of Virginia, will be held with the Bethlehem Baptist church, in Prince Wm. county, Virginia, about 27 miles west of Washington and Alexandria, on Thursday before the second Sunday in August.

The 84th annual meeting of the Ketocot Association will meet, (God willing) with the church of Christ called Water Lick, Warren county, Va., commencing on Thursday before the third Sunday in August, 1850.

The next meeting of the Rappahannock Association will be held, the Lord permitting, with the church at Carter's Run, (which, if we mistake not, is in Fauquier county, Va.) commencing on Thursday before the fourth Sunday in August, 1850.

OLD SCHOOL MEETINGS.

Scott, Pa., April 5, 1850.

BROTHER BEEBE:—Please publish in the Signs, that the Old School Baptist Yearly Meeting, of Northern Pennsylvania, will be held in the township of Scott, (formerly Greenfield,) Luzerne Co., Pa., near the residence of brethren Harvey and

Wilmot Vail, on Saturday and Sunday, the 15th & 16th of June inst.

We earnestly and affectionately solicit the attendance of ministers, and brethren and sisters of the Old Fashioned Baptist faith and order, such as worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

WILMOT VAIL.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, to those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy, \$1 00
5 copies for 2 00
12 copies for 4 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, 6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONARY AND BOOK STORE, No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

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Mr.—Herod Choate, 7; Luke G. Ensor, 1; Miss Mary Alexander, 1; Evan Davis, 1; Mrs. Ann Chappell, 1; John H. Worthington, 1; J. G. Dance, 1; Eld. F. Thorne, 1; B. Kelley, 1; Mrs. Gill, 1. 16 00

MICH.—A. Y. Murray, 11; Wm. H. Horton, (pr. Deacon S. D. Horton,) 1; D. H. Brown, 1. 13 00

KY.—M. Lassing Esq., 3; Eld. T. P. Dudley, 2; Eld. T. P. Dudley, 2; James M. Teague, 6. 13 00

GA.—Eld. Thomas Guice, 5; also, for Freedom's Guard, 1; J. H. Davis, 2; Eld. J. Buie, 1; D. W. Patman, (for J. Lord, & J. Wade, 2. 11 00

VA.—Peter Mawzy, 1; Eld. J. S. Corder, 2; Mrs. P. Householder, 1; Charles Williams, 1; P. Bowen, (former remittances all right 2; C. Hooker, P. M. 2. 9 00

PENN.—George Slack, for A. P. Hunt, 1; John P. Shitz, 5. 6 00

LA.—Zechariah Thomas, 5; James Perkins, 5. 10 00

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Pamphlets, &c.

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VA.—Eld. J. S. Corder, 31; Eld. J. Clark, 2; Eld. J. Furr, 1. 3 31

KY.—Eld. T. P. Dudley, 1; W. A. Bowden, 1. 2 00

GA.—Eld. Thomas Guice, 50; George Leevess, 1; James Granade, 1. 2 50

IA.—Mrs. E. K. Landis, 1; B. Gibbs, 12; Eld. Peter Culp, Ten., 1; George Little Esq., N. C., 1; A. P. Hunt, Pa., 25; M. Ashbrook, O., 36; E. K. Bunnell, Ct., 1; D. H. Brown, Mich., 1; I. C. Wilkinson, Mi., 1. 9 11

Total,

162 52

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GILBERT BEEBE,

To whom all communications must be addressed.

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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. XVIII.

MIDDLETOWN, N. Y., JULY 1, 1850.

NO. 13.

POETRY.

"THE RANSOMED SHALL RETURN UNTO ZION."

ISA. XXXV. 10.

The ransom'd of the Lord
Shall unto Zion come;
A faithful, loving God
Will surely bring them home:
He gave his life a ransom-price,
And Zion shall in him rejoice.
The promise of the Lord
Shall stand for ever good,
And Zion shall record
The wonders of his love.
Redemption's glorious work is done;
The ransom'd shall to Zion come.
Though unbelief and sin
Oft give this truth the lie,
God's word shall still remain,
And all their rage-defy:
They shall! (O what has Jesus done!)
The ransom'd shall to Zion come!
The Holy, Wise, and Just,
His well-beloved gave;
And shall the man be cursed
That Jesus came to save?
Shall sin and Satan Jesus cheat,
Or prove the ransom incomplete?
O vanity extreme!
And base that heart must be
Whose tongue can dare proclaim
The ransom'd damn'd shall be:
The debt is paid; the victory won;
The ransom'd shall to Zion come.
With singing they shall come,
And Christ shall be their song;
To him, and him alone,
The glory doth belong:
He bought them with his precious blood,
And he will bring them home to God.
They shall rejoice in him,
And in him they shall boast;
He saves from wrath and sin,
From guilt, law, and the curse:
To Zion they shall all be led,
And joy shall rest upon their head.
By faith they shall obtain
Sweet joy and gladness too,
Which ever shall remain,
And ever shall be new;
No earthly joy can equal this,
By faith, to drink immortal bliss.
When Jesus whispers peace,
Sorrow and sadness flee;
The prisoner is released;
The captive is set free;
He makes them glad, and leads them home;
The ransom'd shall to Zion come.
'Tis no uncertain sound
The gospel-trumpet gives;
The church in Christ is found,
And by and in him lives:
While Jesus lives to bring them home,
The ransom'd shall to Zion come.—GADSBY.

"AM I MY BROTHER KEEPER?"

Must I my brother keep,
And share his pain and toil?
And weep with those that weep,
And smile with those that smile,
And act to each a brother's part,
And feel his sorrows in my heart?
Must I his burden bear,
As though it were my own;
And do as I would care
Should to myself be done;
And faithful to his interests prove,
And, as myself, my neighbor love?
Must I reprove his sin?
Must I partake his grief,
And kindly enter in,
And minister relief,—
The naked clothe, the hungry feed,
And love him, not in word, but deed?
Then, Jesus, at Thy feet
A student let me be;
And learn, as it is meet,
My duty, Lord, of Thee:
For thou didst come on mercy's plan,
And all thy life was love to man!
Oh! make me as Thou art,
Thy Spirit, Lord, bestow,—
The kind and gentle heart
That feels another's woe;
And thus may I be like my Head,
And in my Savior's footsteps tread.

COMMUNICATED.

For the Signs of the Times.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God."—1 John iv. 7.

BELoved READER:—The only apology I have for thus calling your attention, is a conscientious sense of duty to you, as a servant of the true and living God.

The ways of God are marvelous to us; past finding out—He works, and none can hinder—He chooses the foolish things of this world to confound the wise and prudent—Blessed is he who is wise after the manner of God.

I am the weakest of the weak—the vilest of the vile. In my flesh there dwells no good thing—I am a child of sorrow and am acquainted with grief. Because of my numerous sins, the afflicting hand of God has been sorely oppressive. He that knoweth his Master's will and doeth it not, shall be beaten with many stripes.

I am a young man—The spirit of iniquity has often, and still leads me off the path of rectitude—I am so generally wrong, that I seldom know myself to be right. Of all the pangs of mental agony, surely none has ever had greater than me. In youth I was a spoiled child—my course of conduct was full of exceptions—I have ever been an erring being—By a course of human reasoning I became a *deist*—when in process of time it pleased Almighty God to reveal to me the essence of perfect love, the tempter came and told me the living God was without a visible body on earth—my mental pangs were beyond description—The principles of fervent love, had been disclosed to erring me—a raging in my soul, by day, and by night, cried without ceasing, "TELL IT" all the amusements of life were sought after in vain—the still small voice was raging there. It is useless for me to recount my trials, and wandering vicissitudes—I preached—my words like cold arras seemed not to be felt—The cares of life encompassed me round—My well meant endeavors seemed to gather scorn. Young man, why is this? pride like a withering blast, still dwelt within—The old man, sin, with his deeds strove hard for the mastery—and young man, all that is glorious, holy or divine, belongs solely to the true and living—do what thou wilt, be what thou mayest, thou art naught but an unprofitable servant—It is in God alone thou canst look for true comfort, and consolation in sore distress.

Time sped on—business cares of life increased—The love of a name captivated my heart. Sorely distressed, I resolved never more for a time to preach—Alas! what art thou man to contend against God? knowest thou that He alone is strength, and chooses the weak to confound the wise?

The Living has justly visited me with a sore scourge—more than mortal without the interposition of divine grace could endure—The

tenderest cord of my heart has been touched, while a voice cries, *ah!* faithless servant what canst thou expect—To thee has been entrusted a share of labors in my vineyard, and thou art ashamed of my lovely spouse in her comeliness—Justice cries heap fire upon fire, pang upon pang, let the diffident heart be torn asunder—let not peace abide there. Thus I am—preach I must, and let my pen speak forth the glories of that God who is Love.

Now beloved, the great commandment is, that we should love one another. Do we not see bickerings and strife arise on every side; each seems jealous for his own private will; contention for the sake of fame, seems harboring in the breast, from many causes, all from a wicked source, coldness of feeling, barrenness of heart, leanness of life, seems every where to encircle the fold of God. Beloved this ought not to be; little children, love one another, for love is of God. Perfect love casteth out fear, for fear hath torment. He that feareth, is not made perfect in love.—What a glorious love, is the love of God. Wo to them that are at ease in Zion, and cry peace, peace, when the destroying agitator dwells within, and sways the heart, for every one that loveth is born of God, and knoweth God. My Father's children, where did sovereign grace arrest you? did cruel anger, raging hate, or towering jealousy, breathe peace to you? or when your eyes were opened to view the state that you were in, did mountain guilt heap unwieldy loads of pining sorrow upon your troubled soul? Where was that thought—that troubled thought, that burned within, speaking in accents too plain to be mistaken—Ah, sinful wretch, whither canst thou flee for mercy? I'll mend my ways, I'll forsake my sins, I'll live humbly before God, perhaps he may pardon me. Illusive thought—my worthiest acts are marked with sin—my worthiest deeds are defiled with wicked thoughts—my troubled mind is like unto a bruised body, full of wounds and putrifying sores. No rest harbors there—the voice of peace is a stranger there. This world with all its gaudy show, its defiling pleasures, and vain treasures, presents no charms. The object of my love is far hence, a barrier lies between, through which all may pass, save unworthy me; my crimes, my guilt is far beyond the reach of mercy's store. I hate my sins, my wicked life—whither shall I fly?—where is hope for an undone wretch like me? I am justly condemned, no mercy is due one so vile as me. Yet I will prostrate myself before the Lamb of God. He is the object of my love. Into thy hands, O! Sovereign, Prince of Peace, I'll gladly give my life, my all; thou art holy, just, and pure, deal with me according to thy will. The cup of bitterness is full—the pangs of agonizing travail have overcome me. O! marvelous change! The bleeding Savior hangs expanded 'twixt heaven and earth, each trickling wound, each agonizing groan, each sigh of lamentation, was for me; he died—the debt he paid, peace, peace to thy troubled soul, O! child of God; for thee there's endless fountains of pu-

rest love at mercy's throne, thy sins and thine iniquities are blotted out, and shall be remembered against thee no more. Thy Savior's love has made thee whole; rest on him and you need not fear. *What love!* What wondrous love was this, for my soul! can I ever forget, can I ever forsake the path of rectitude, for it leads to the fountains of Peace. My Father's children, it was when your dying Savior spoke peace to your troubled soul that love divine caused you to feel yourselves the children of the living, and where was ever love like this? Then, beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.

I speak these things unto you, not because ye do not know them, but because ye do, that ye may remember Him who loved you, loves you, and gave himself for you.

Beware of those who for worldly treasures, or the honors of fame, teach the commandments of men for the doctrine of God.

If any man preach any other doctrine, save Jesus and him crucified, let him be accursed. The banner over us is love. The watchword is love, the Savior is love, and our abiding house is peace.

We live in a world beset with snares on every side, within us the tempter dwells: so long as we carry with us this clay of mortality we are liable to err; but it is our duty as followers of the meek and lowly Lamb, to keep in subjection the old man with his deeds.

Chastisement is good for us, for whom the Lord loveth he chasteneth, and my fellow travelers in this fact I often find a precious balm, when trouble surrounds me.

"When trouble like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood,
His loving kindness, O how good!"

How often in the changes of life, we look on our little experience with awe? Ah surely I am not a christian, or troubles like these would not surround me; doubts come without bidding. The cause of all sorrow is sin, therefore all should ever be on their guard to do as well as they know, and not give way to the enticing snares of vice.

Beloved reader, ever look to that source from whence all blessings come, and know that we must not depend on feeble flesh for support, but on the spirit of Truth and Love.

The union between Christ and his church is complete. To save his bride he gave his life. How dear to him his loved wife!

Mourning brother or sister, know that your Redeemer lives, and that shortly this warfare will cease; ere long you'll leave this vale of tears where nought but sorrow seems to abide.

My vigorous friend, just merging under the banner of grace, know that sore and troubled snares await at every hand. The tempter will leave no plan untried to bring you from the path of rectitude. Depend on our Redeemer, for none has ever confided there in vain.

Beloved, pray for a poor, weak, and mis-

erable brother. Through the grace of God I hope never more to falter from the track directed by the unerring Spirit of truth. To God alone belongs all honor, glory, and praise. We may do all we may, yet we are nought but unprofitable servants. Still if our love is as it should be, we ought never to flinch from duty's demands, and we are right willing to do all we can.

Read your bible diligently, search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me, saith the Lamb of God. Beware of the doctrines of men. Beware of vain and doubtful disputations. Beware of envyings and jealousies, if thou art a child of God, feel the sentiment? "*Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.*"

JASPER STARR.

Palestine, Texas, May 1, 1850.

For the Signs of the Times.

Owen Co., Ky., June 2, 1850.

BROTHER BEEBE:—I wish you would give your views on the xlv. Psalm, particularly on the 13 and 14 verses. Please to attend to this request if it is in your power, and write at as great length as your limits will allow, and as soon as you can.

My paper has come to me regularly, and greatly to my satisfaction. I am much pleased with its enlarged form, and also with its contents; it has been a source of great comfort to my poor soul. I have read with peculiar interest many communications in which brethren and sisters have spoken of their trials and joys, and of the manner in which the God of all grace has taken them up out of the horrible pit, and placed their feet upon a Rock, established their goings, and put a new song into their mouths; even praise to our God. My dear brother, if one so vile may be allowed to use the endearing appellation, I would like to say a few words to my relatives in Christ, concerning what I hope he has done for me.

I was born into this natural world, January 18, 1805, and born of the Spirit on the night of the third Sunday in January, 1829, if indeed I have been born again. Almost from my childhood, I have had serious thoughts about dying, and of what was to follow after death; for I was raised by religious parents who restrained me from doing many things that my nature prompted me to do; for I believe that I was born with as much of the evil or serpentine spirit in my nature as any one of the family of Adam. My parents were Baptists, and traditionally I believed that the Baptists were right, and none else. In this way I grew up to the age of twelve years, at which time there was quite a revival of religion in Henry county, Ky., where I then lived with my father. I was at meeting on one Sunday and saw several young persons baptized, and in the evening I passed by the water where I had seen the ordinance administered, and there, for the first time, did my mind become deeply concerned, and I went with this burden for one week, and then it gradually subsided; but my mind was fluctuating from about the year 1816 or 1817, until the 5th of July, 1828, on which day my father departed this life with bright prospects for the celestial world; on the same day my mind became deeply impressed with the solemnity of death and eternal judgment. My dear brother, I can say to you in truth, that up to this date I thought I had the Omnipotent Jehovah at my bidding; and that at

my pleasure I could say some prayers, and that I would be bound to attend to me; and for years I as confidently believed that I should go to heaven as I believed any thing. The use I had for the religion I intended to get was, by it to escape from torment; and I intended to *get religion* on my death bed; I suppose that no one of Adam's family gloried more in sin and blasphemy than I did during the greater part of the time named above. I had been for years an attentive reader, and when I have lacked a book to suit my fancy, I have taken up the Testament, and have thrown it from me with disdain. My father being regularly in the habit of family worship, I used to delight to slip off to bed before he commenced. From July, 1828, my mind became burdened, and as I was acting on the *do and live* plan, I endeavored to wear off the consideration of these things, and plead as an excuse, the settlement of my father's business. In this way I continued until the Saturday after Christmas when I had some hands helping me husk corn; that was an *high day* with me in the service of Satan. After we had quit the corn the boys engaged in striving to out-jump each other, and as I was likely to be left behind, I drew my shoes, and was about to exercise myself, when my dear mother saw me, and gave me a seasonable reproof, which caused me to stop immediately, and that has been my last attempt to serve Satan in that way. On the Sunday following I attended meeting in the neighborhood, and there saw a man who professed to have obtained a hope in the time of the meeting. I then felt such a sense of condemnation as I cannot fully describe. On Monday evening following, a lady said to me, that she had understood that one of my sisters was expected to join the church. This filled me with surprise. My mother had told me, a few days previously, that my youngest sister was deeply burdened under a sense of her lost and undone condition as a sinner against God. Again I am unable to describe my feelings; for I did not know that my elder sister had any such impressions; when in truth she had been blessed with a good hope for nearly twelve months. I replied to the lady, who was a Baptist, that it seemed as if all my relatives could *get religion* except myself; she told me there was as good a *chance* for me as for any of them if I would only seek for it. So I resolved in my way to *seek*. On the following Thursday I went in company with my elder sister to the church, where my last surprise was consummated: for on that day she joined the church. At this time my feelings were again indescribable, and I must leave my dear brethren and sisters who have tasted the wormwood and the gall to judge. After returning home that evening I, for the first time, took up the last Will and Testament of my Master, to try to learn, by a close examination what was his will concerning me; and this I contrived to do as closely as my situation in life would permit. On Saturday following I went to a church meeting in the neighborhood, and there before meeting I heard two elderly brethren talking of what great things the Lord had done for them, and what a great thing it was to be a christian. And really, brother Beebe, if I am not deceived, I did feel the force of their conversation. On the evening of the same night brother J. W. Thomas held a meeting at my mother's and there during that meeting I am not able to describe the load of guilt that pressed me down; I felt that there was no place that I could get low enough. And then it was the custom, at the close of the

meeting, to invite mourners up to be prayed for; and several went forward; but this only served to press me down still lower. On the following morning I felt the same load of guilt; and I had thoughts like these—I will go and ask Mr. Thomas to pray for me; then I felt ashamed to do so; for I had an opportunity the preceding evening, and had let it pass, and now the door of mercy was forever barred against me. Then a thought came to me as forcibly as though it had been spoken in an audible voice, "Go and try to pray for yourself;" and then, for the first time, I secreted myself and tried to pour forth my complaints before the Lord, of hosts. But my prayer was weak, and seemed to reach no higher than my head; and on the same day I was at meeting again, and the sermon preached by my worthy and highly esteemed brother, J. W. Thomas, was of that character, in its application to me, that if he and myself had been alone in the room, and he had addressed to me the whole discourse, it would not—could not more directly applied or spoken to me. Then for the first time I heard, and as I had never heard before; and I can testify to you, my brother, that in the thick woods was where I most desired to be, there to try to call on the Lord to have mercy on me, a poor hell-deserving sinner. But there was nothing more plain to me than that the more I tried to pray, the worse I grew; and in that frame I continued until the third Sunday in January, which made two full weeks in which I ate no pleasant bread; and for two or three days succeeding the third Sunday in January, the way in which I traveled seemed so narrow, that I could not help vibrating one way and then the other. Truly I at times feared to walk, lest the earth should open and swallow me. Thus I continued until near 1 o'clock, when I felt an impression in my mind, as if it had been spoken to me, to go to a meeting that night, and I should be relieved of my heavy load which was pressing me down so low. The truth is I felt determined to go; and I can further testify that I felt a partial relief from the time; and on that night, near the close of the meeting, and in the time of singing, it appeared to me that I had a view of the adorable Lamb of God extended on the cross, and his blood flowing freely for the vilest of the vile; even for me. And from thence in my view, if a *view* it may be called, I saw him ascend up to heaven, in the direction the sun would be at nine or ten o'clock in the morning. It appeared that I had a clear view of him till he had entered heaven, and that he turned his lovely face to me and gave me the most lovely look that I ever witnessed, and with his right hand he seemed to beckon me, and at the same instant there appeared to be a company of the heavenly host, who also beckoned me in the same manner. This scripture came to my mind, "Glory to God in the highest; on earth peace and good will towards men;" I thought that I felt the force of the text. Yet had it not been for the love I felt for God's people, I should never been identified with the church of Christ. O, brethren and sisters, how fresh these things are on my mind; and yet there is only a small part told. For me to attempt to tell of all the trials and joys of twenty one years, would weary your patience, so I will close this imperfect scribble by humbly asking an interest in the prayers of brother Beebe, and of all the beloved brethren and sisters in the kingdom of our Lord Jesus Christ.

D. H. SULLIVAN.

* Editorial comments in our next.

For the Signs of the Times.

Chambers Co., Ala., May 15, 1850.

BROTHER BEEBE:—When Jesus Christ was here below, it was said of him by those who were sent to take him, and to catch him in his words, that "Never man spake like this man," and among the many things, which he said to the unbelieving Jews was "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John v. 39.

As the New Testament scriptures had not then been written reference was undoubtedly had to the writings of the Old Testament including the writings of Moses, and all the prophets, and the Psalms of David as testifying of Jesus. Legalists and Conditionalists ever have thought, and do yet think they have eternal life in the scriptures, by the performance of certain conditions, and are seeking salvation "as it were by the deeds of the law;" Jesus Christ, being unto them a stumbling stone and rock of offence, so that they will not come unto him that they might have life. John v. 40. It is important that the people of God also as well as others, search the scriptures from the fact that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the *man of God* may be perfect, thoroughly furnished unto all good works." 2 Tim. 3, 16, 17. It is therefore God's revealed will to his people, testifying of Jesus Christ in whom are hid all the treasures of wisdom and knowledge; as being the only perfect sacrifice for sin or name given under heaven or among men whereby a sinner must be saved. It is said by our blessed Lord, in John x. 35, that the "Scripture cannot be broken," and from this consideration we should be the more careful to "search the scriptures," lest at any time we make an application of some portion of them not according to truth and which would greatly mar that beauty and harmony which run through the sacred pages forming one complete and golden chain of divine truth all embodied in the Alpha and Omega, the beginning and the ending, (in man's salvation,) the Almighty. Rev. i. 8. The human family generally have some thoughts respecting their condition and also of the character of God, and these thoughts and opinions among men are almost as various and diversified as their features; it is possible that all may be wrong, but it is not possible that all are right. The scriptures inform us of man that all are gone out of the way, and the thoughts of the heart are *only* evil continually. There must exist some law or rule of right, else nothing can *legally* be considered evil or wrong. "Where there is no law there is no transgression, and sin is not imputed where there is no law." Rom. iv. 15 & v. 13. The correctness or incorrectness of the views, opinions and thoughts of men must be determined by some rule and that rule must be carnal reason or the word of God, one or the other. If carnal reason and vain philosophy be the standard then all men are right in pursuing that way that seems right unto them and the scripture testimony is rejected; but on the other hand if the scriptures be received and acknowledged to be a sufficient and perfect rule of right and a "thorough furnisher" carnal reason and human philosophy are rejected and we should learn to lean not to our own understanding, and to cease from man whose breath is in his nostrils. Prov. iii. 5. Isa. ii. 22. If we trust not in our own heart and cease entirely from man, to whom shall we go if not to him who has the words of eternal life? In the same

connection in which it is said "lean not to thine own understanding," it is also said "trust in the Lord with all thy heart," and those who do this,—believe every word is pure and will not return void unto him, and they esteem all his precepts concerning all things to be right and hate every false way. Psalms cxix. 128. The ancient Jews and Pharisees trusted in Moses yet they did not truly believe his writings else they would also have believed Christ's words for Moses wrote of him. The vail was upon their heart so that they could not look to the end of those types and shadows pointing to the Lord Jesus Christ as the substance of all old Testament shadows and ceremonies imposed on the Israelites until the time of reformation. Paul has truly said that unto *this day* when Moses is read, the vail is upon their heart, 2 Cor. iii. 15. Modern Pharisees differ nothing in principle from their ancient brethren they read Moses and the Old Testament and think they have eternal life secured to them by the observance of carnal ordinances and legal ceremonies which never did nor never will make those who do the service perfect as pertaining to the conscience; eternal life is only in God's dear Son and never was promised to the most strict observer of legal ceremonies as a reward of his obedience. The law given to Israel was conditional, as respected their national government; life and death was set before them, blessing and cursing; but this life and death has no reference to life eternal, nor eternal damnation, as is often asserted. I once heard a man deny the idea of original sin or the entailment of Adam's transgression on his posterity, and where do you think he found scripture to support his theory? Why in Ezekiel xviii. 2, 3, "Ye shall no more use the proverb in Israel that the fathers have eaten sour grapes and the children's teeth are set on edge." This was, to his mind too plain to admit of any dispute that original guilt was not entailed, but had the gentleman "searched the Scriptures," he might have found that this had but little or no reference at all to Adam's transgression by whom *many were made sinners*, (Rom. v. 19,) but it had reference to Israel as a nation, as may be clearly seen in Deut. xxiv. 16, and 2 Kings xiv. 6. But these eagle eyed gentlemen can see things of an eternal nature in all those scriptures relating to the government of national Israel, but only turn to the New Testament and see the complete fulfillment of all law requisitions and of types and shadows in Christ, and speak of being chosen in Christ, and being predestinated to be conformed to his image and called by his grace, and Christ revealed in the soul the hope of eternal glory, and they will say, this is only national, referring to the free extension of a conditional gospel to the Gentiles. Surely to this day the vail is on their heart.

Truly yours, W. M. MITCHELL.

For the Signs of the Times.

North Berwick, Maine, June 10, 1850.

BROTHER BEEBE:—We read in the divine record, that, "They that feared the Lord spake often one to another," and we find it refreshing when we can hear of the welfare of our brethren and sisters, in this dark and cloudy day. We feel deeply interested in their trials, and afflictions, as well as in their joys, while sojourning in this world of sin and sorrow. Our Savior has said in his word, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulations; but be of good cheer, I have overcome the world." Is it not a consolation to the children of God, that Jesus has

conquered all their enemies? Therefore he has said unto them, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." It is truly refreshing to my soul, to read from time to time of the travel of the saints, and to hear of the trials, afflictions, doubts, and fears, of those who have written in the Signs of the Times; for since I obtained a hope in Christ, (which is about 18 years,) it has been my lot to pass the greater part of my time in trials and afflictions. It seems to me that I have never learned any thing in any other way; all that I know I have been taught in a school of trials. It was through much tribulation I was first brought to hope in Christ; and through much tribulation I was brought to renounce arminianism and made willing to cast in my lot and unite with the Old School Baptists; and it was through much tribulation that I came into the ministry.

I will give you a little sketch of the church in this place. I have been with them since last October; the meetings have been well attended, and there seems to be a good feeling in the church and among the congregation. Yesterday, a very large congregation attended, and I preached to them from Mark xvi. 15, 16; and then repaired to the water where I had the privilege of baptizing five candidates. It was a day of rejoicing with the church; and from present indications I am led to believe there are many more who will go forward in the ordinance of baptism before long. May the Lord keep us humble, and lead all his dear children in the path of duty. I have felt of late encouraged to hope that God will soon appear for his people in this section of the country. Last April I passed through the city of Portland, and found there seven persons, who had left the New School, and they appeared to be well burnt out. They have established a regular meeting of their own, separate from the multitude. I tried to preach with them once; and I believe they all gave a word of exhortation before the meeting closed. They desire all Old School Baptist ministers who may pass through that place, to stop and see them.

I send you herewith the following copy of a letter written by sister Macumber, one of the number baptized yesterday, addressed to her parent, which may be interesting to some of the saints.

WM. QUINT, JR.

DEAR PARENT:—I do not know that I can find language to express what I desire to write to you—I hardly know whether what I have to write concerning myself will give you pleasure or pain. Yesterday I attended meeting, and brother Quint preached from these words, "Go ye into all the world, and preach the gospel to every creature," &c., and after meeting we went to the water, where he had the pleasure of baptizing five persons; the last and least of this number was myself. I suppose you will wish to know by what means your unworthy daughter has been led to go forward in this sacred ordinance; but I can hardly tell, unless it is because the Lord would have it so. Until recently I had no idea of making a public profession of religion, although I had some little hope that I had experienced a change; but scarcely did I, or do I now dare to hope that I have such a hope as will stand in the trying day, when the wheat and the chaff shall be separated. Last Wednesday I attended the conference, as I had been previously affectionately invited to attend the church meeting and to relate my exercises to the church—but I was very positive that it was not my duty to, from the fact, that I had no exercises that I could express

in words, that would seem to amount to much. But as some expected at that meeting to relate their experience, I desired to go; but I felt determined that I would not say any thing. But at the meeting, one after another spoke, and the most of what they related was what I could witness to. A Mrs. Clark related her experience, and I could understand some of her exercises; but I felt justified in keeping mine to myself on the ground that I had never had such powerful convictions for sin, nor such strong love for the brethren as she had expressed. Afterwards a Mary Clark in relating her experience, expressed my feelings better than I could myself. I thought that they would not be satisfied, nor receive her as a candidate for baptism, and I felt a desire to tell them that I could witness every word she had said; I did so, and we were both received. But I felt as though I was unfit to belong to a church, and I was unwilling to take up the cross under such circumstances; I thought that I could not, and would not. But this conclusion was death to my feelings, I could not bear to hear anything said on the subject; and what to do I did not know. On Friday night I felt rather easier about it, and on Saturday before noon I felt as calm as I could wish. My troubles were gone, and I enjoyed that peace which the world can neither give nor take away; and these words came into my mind, "What is thy request? and it shall be granted thee." I rather concluded that I should not feel as I had before; that is, it was contrary to my feelings that I should have to go forward at this time. But clouds began to arise—Could it be, I thought, that I had any love to that Being who stilled the angry waves. I thought that I felt as Peter did when he had denied his Lord and Master; and I tried to request that I might be kept from denying his name. But still I thought I would put it off until I had written to you; for I felt that it would be a consolation to know whether you, and the rest of the church at Jay would think it my duty. But when I was at the water, I felt as though it was no cross, and I did not wish to wait. I wish you to write and let me know just how you are.

From your affectionate daughter,
SARAH H. MACUMBER.

For the Signs of the Times.

"Moreover, it is required of stewards that a man be found faithful."—1 Cor. iv. 2.

While thinking seriously on the contest that has for some time past been going on in the Signs, between our brethren unto whom we have looked with confidence, as the stewards of God, to deal out the spiritual riches of Christ to the household of faith, my mind was forcibly drawn to the above mentioned passage of Scripture, which produced a train of pleasing reflections, under the influence of which I am impelled to write a few thoughts on the subject of controversy. For myself, I am fond of investigation; if I judge from my own experience, its tendency is rather to edify than otherwise. I am inclined to think that the ministers of Christ cannot be faithful stewards of the mysteries of God, without producing controversy. The sayings of Jesus himself, were questioned by his immediate followers, yea, by those that were daily conversant with him. The disciples not having discernment at the time to comprehend the glorious truths that fell from his lips, rendered those truths none the less true, or profitable. Divine truth is spiritual and only to be comprehended, even by the saints, when spiritually applied. Philip questioned

the consistency of the assertions of the Son of God, by saying, "Show us the Father, and it sufficeth us." John xiv. 8, and again, John xvi. 17, "Then said some of his disciples among themselves, What is this that he saith unto us? A little while and ye shall not see me, and again, a little while and ye shall see me: they said therefore, What is this, that he saith, a little while? We cannot tell what he saith."

Brethren, judging from the above, and a number of similar passages of scripture, that might be cited, do we not exact too much from the stewards of those mysteries when we ask for the mysteries to be presented without controversy? I appeal to each individual of you. Brothers and sisters, How received ye the truth? was it by the ready assent of the natural mind, or was it by the convincing power of that Spirit which Jesus promised to send after his ascension to the Father? To the questioning Philip, and doubting disciples, verbal truth, notwithstanding it was spoken by Jesus himself, failed to convince even his chosen followers, when it lacked the application of the Spirit. As for me, every point of gospel truth that now sustains my fainting soul, was resisted with all the powers of my mind—was resisted, did I say? yea more, for even still, the contest is continued. But thanks be to God who giveth us the victory, the stronger spoils the argument of the weaker, thus the Spirit witnesseth with our spirit, and truth prevails.—That there has been too much personal tenacity evinced on both sides is admitted; doubtless the writers themselves, upon a cool review of their writings, will admit that they have used sarcasm, and undue warmth of expression, such as are not justifiable between brethren; yet the truths brought forth, are none the less edifying. Paul says, "*Contend earnestly for the faith.*" Must the contest be between the living and the dead?—Certainly not.

The living who are interested in the scriptures of divine truth, are those who give heed to the doctrine they receive. And as there are different members of the body of Christ, so there are different gifts bestowed; but to profit with all, and no point of truth shall lose its designed effect; therefore if the foot cannot see let it fill its office, by performing the part of traveling; if the eye cannot walk, let it be content with seeing; thus every member filling its place, as God has ordained its station. And this we do harmoniously when all natural propensities are subdued by the light and life of the Spirit that leads into all truth.

PHEBE.

For the Signs of the Times.

Shenandoah Co., Va., June 4, 1850.

ELDER BEEBE:—I think every one interested in the late controversy in the Signs, should thank G. Conklin for his letter in the number for June 1st. I think it is written in the right kind of spirit, I am personally acquainted with most of those engaged in the controversy, and highly esteem them all. I should be very glad if they could so express their views as to be distinctly understood by each other, and by others also, then I think the difference would not be as great as it at times seems to be. I will not undertake to say which is right or wrong; if there really is a difference the subject of controversy is too high for me. I hope Elder Conklin will write again, I should be greatly pleased to see something from him again on the Revelations, if his mind should be lead in that way.

Yours respectfully,

P. McINTURFF.

For the Signs of the Times.

BROTHER BEEBE:—As the recent correspondence through the Signs, of brother Trott and myself, has been in some things a little unpleasant to me at least, but I have no doubt to others also, it was my design to withdraw from it, and so I expressed myself in the 7th No., under the conditions named; and if brother Trott had gone on writing in defence of his own views the balance of the year, I think I should have adhered to that determination, for really I have now but little time—as these hands have to minister to my necessities and to them that are with me—and still less disposition, to write for the press, especially in the strain in which this controversy has been conducted thus far.

But the communication from brother Trott published in the 10th No. of the Signs is, in some particulars, of such an extraordinary character, that I feel constrained to notice it.

It appears that by some unknown process my letter, which in the 8th No. of the Signs, he compared to a *whirlwind*, and “in which there is no tangible point,” has been suddenly transformed and magnified into something substantial and of real consequence, so as to require seven and a half columns of solid matter—more than one fourth of the Signs—as a reply to it! Of this, however, I do not complain. But *I do complain*, and I can show just cause for it, that brother T. should have attributed sentiments to me which I never held, and to have put words in my mouth which I never uttered in any form, or in any place. He charged me in a former letter with *heaping misrepresentations* upon him, and if that allegation is correct, we are certainly now even upon that score.

Before, however, I direct attention particularly to these, I will notice the allusion made to my *unaccountable* conduct, in holding free brotherly intercourse with him for 15 years, knowing him to hold the sentiments to which I now object, and that my *new born zeal*, savors of some design, in connexion with the Rappahannock Association, to make a split, &c. That is, in plain English, I have been acting the hypocrite for 15 years in regard to this matter.

Although I read but little of what brother Trott wrote, at the time alluded to by him, upon the sonship of Christ, and kindred topics, yet if he can show that he ever advocated the doctrine that “*The quickening and life giving spirit of God is a created existence*,” and that there is “no authority in the scriptures to believe that it is his (God’s) province to *quicken*, or *first regenerate* dead sinners,” until in his communication published in the Signs, 15th of August, 1849, then his insinuation that I have been acting hypocritically, and reflection upon my motive for opposing his views now, will at least, have some show of support. Indeed, he has admitted that we have not been accustomed to this doctrine; and I have shown that he *differed from himself* in 1840, which he thanked me for, as it is evidence of enlargement in divine knowledge, &c.

There is no design with me, or the brethren of Rappahannock, to make a split, though we cannot tell before hand what our opposition to these innovations may result to; but if brother Trott desires to know the cause of what he styles *new born zeal* in me, let him take up the aforesaid No. of the Signs and read the paragraph quoted.

I knew that he objected to the “Nicene Creed,” and had written against it, but that gave me no concern. He may do battle against that creed to his heart’s content, and

it will never reach me. But I protest against his making a creed for me; I protest against his painting hideous images, and then exhibiting them as *my* workmanship, by the significant phrases, *they say, they contend, they hold, &c.*

After the settlement of the preliminary point, (of which I will merely say, that if it is good logic it is bad divinity: for although what he says of Father and son may be true as to such relations among men, yet it is altogether inappropriate and out of place in reference to the God, and the Son of God, of the Bible,) he proceeds to present what he calls the *points of difference between us*, and in the whole summing up, *there is not one single connected sentence in which my views, or the views of any that harmonize with me, as far as I know, are correctly stated.*

There is too much of it for me to quote, and I therefore simply refer the reader to the paragraph beginning near the top of the 2d column, commencing in the words, “Now come to the points of difference,” and ending with a sentence near the top of the 3d column, in the words, “And of course three Gods;” and I reject every statement and representation made within that compass, which was intended to apply to me, as a misrepresentation of my views upon the points of doctrine in dispute. There are also other passages equally objectionable, as on the 2d page, 3d column, where it is affirmed that I deny the existence of Christ until he was born of Mary! But I let this pass, with the remark that it cannot be deduced from any thing that I have ever written, and that *it is what I have been contending against*, yet I had as soon believe that as that there was a point somewhere when Christ the Son of God did not exist, and I will presently show that this is what he believes.

What brother Trott’s design was in this I know not, and I would charge nothing inconsistent with the character of a christian and a minister, yet the tendency of his course in this case is to direct the mind of the reader from his own sentiments, which I had quoted and to which there are such serious objections. I would therefore respectfully invite him to come back, from his long journey to the Bishop of the council of Nice and look at matters a little nearer home. Let him lay aside Mosheim and Jones, and take up the Signs of the Times for 1849, August 15, and he will there see what a certain Bishop wrote about the Son of God, and regeneration, and when he shall have succeeded in harmonizing that creed with the scriptures, he can, with consistency, turn his hand upon the Nicene Creed.

Brother Trott says that I wantonly charge him with denying the divinity of Christ.—By reference to my letter it will be seen in what way I arrive at that conclusion. He says that the *Son of God*, or what in another place is called, “*The life giving spirit of God*,” is a *created existence*, I deny that *such an existence, such a creature can be divine*; can be *God*, unless there can be a *created God*. Is this wantonness?

I unite with brother T. in maintaining that there are no contradictions in the scriptures; but upon that ground his letter must be cashiered as unscriptural for to my mind it is a series of contradictions from beginning to end. This is simply my opinion however, is just as it appears to me, and it may be owing to a want of sense, or capacity in me to understand them, but in proof of the position I will just refer to his passages about the middle of the 3d column merely as a sample.

He says, after examining the scriptures in reference to the Nicene system, “I found that God has revealed himself as three, and so as three that distinct things are affirmed of each; but not so as three as to infringe upon the unity of God. Hence it is said, ‘these three are one.’” Hence whenever God is spoken of he is spoken of as the one God, that is absolutely God, whether in reference to the Father, the Word or Son, or the Holy Ghost.”

Now, brethren, what think you? *This is what I also have found in the Scriptures!*—These words will do perhaps as well as any that are not in express scripture language.—For what then are we contending? *That* is one of those *unaccountable* things. But to the next sentence. “2d. I found that the Son is declared in the same person in which he is spoken of as Son, to be absolutely God and one with the Father, yet that as Son he is uniformly spoken of as personally distinct from the Father, and subordinate to him, as that he is begotten of the Father, and which as before noticed, conveys by the expression clearly the idea of a priority of existence in the Father.”

A priority of existence in the Father!—That is, there was a time or point when the Son did not exist. The Father, of course, existed from everlasting, but the Son from some period *this side*, or *since*, and yet he is admitted in a preceeding clause to be *absolutely God!* How much better is this scheme than the one charged upon me, but which I disown, that Christ had no existence until born of Mary? The only difference that I can see is that one makes him a *little older* than the other, but both give him a *beginning*, and in consequence, *deny his divinity*. If there ever was a time when he did not exist, could the church have been chosen in him—united to him—from everlasting? That which is not from everlasting must have had a beginning, and where then is your “Eternal Union?” But I must stop.—And in conclusion, I will observe that it is now clear to my mind, that either brother Trott does not understand himself, and therefore cannot give an intelligible explanation of his views to others, or else I lack the knowledge or capacity, or both, to comprehend them.—And I therefore conclude that, in either case, it is altogether useless, and indeed folly, for me to say any thing more upon the subject through the Signs. For I know no more of brother Trott’s sentiments now than when we first began the discussion, and so I take my formal leave of the field upon those points. I desire, however, that nothing that I have said in this communication shall have any effect adverse to the compromise proposed in a letter recently forwarded to brother Trott.

I also desire here to say that although much that I have written, has the appearance of sharpness and severity, yet I never designed to give offence personally to any, and if any brother has been offended with any thing I have said I ask his forgiveness. I designed plainness of speech; and have sometimes attempted to assume a smooth feminine style, but found my peculiarities too strong for me, and letters that I have written in the very best mood, I have been surprised to find gave offence when they were read.

That we may be mutually led “To the acknowledgment of the mystery of God, and of the Father, and of Christ,” is my earnest prayer.

JOHN CLARK.

Bellfair Mills, Stafford Co., Va.

For the Signs of the Times.

Bellfair Mills, Stafford Co., Va.,
June 4, 1850.

To Elder Gabriel Conklin.

DEAR BROTHER:—Your kind and affectionate letter, addressed in part to me and published in the 11th number of the Signs, has very sensibly affected me, and in its influence has revived in my mind the memorable saying of the Son of Jesse, “Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil which shall not break my head: for yet my prayer also shall be in their calamities.”

That some things that I have written have given offence I can no longer doubt, but that I ever intended to give offence to any I most earnestly deny; and only in one instance did I intend any thing *personal*, and that was in my letter to brother Beebe. In that I intended a *reproof* but not an *insult*, although the latter it seems was the result.

I can say to you as I have said in another place, that, if it requires the *intention*, the *premeditated design*, to constitute an act of offensive, and fix guilt upon the actor, then I am clear; and therefore I can without any sacrifice, or change of purpose, and as I now cheerfully do, ask the pardon of every brother who has been offended by any of my remarks, whilst at the same time I wish it to be distinctly understood, that I withdraw nothing of what I have written against the sentiments which I opposed in the discussion, only so far as I may have *misunderstood* those sentiments, and therefore unintentionally *misrepresented* them.

And as I understand you not to undertake to judge between the belligerents upon the subject matter in dispute, but only as to the *manner* in which we severally act in the strife, I have to say on my own part, that I am not a judge of my own conduct in such cases, and that it is your privilege to correct and reprove for every manifest departure from the perfect *RULE* by which the saints of God are commanded to walk.

But, my brother, whilst I, with all readiness of mind, make these acknowledgements and admissions, you will excuse me if I make a few suggestions upon the subject of your letter for your consideration.

First. That some such communication as yours was necessary at the time, was apparent to all who had noticed, with any degree of attention, the state of affairs among us, and I know of none who could have performed the service with more propriety than brother Conklin, who has a good name, and of good report among us, but it is deficient in some things; it does not extend far enough; and, as it appears to me, some things are censured undeservingly, and others left unnoticed which ought to have been censured.

I will offer a few words of explanation of some of the quotations you make from my letter. Take first, although not first in order in your letter, the reference to my remarks to brother Leachman about *pointing out a target and discharging artillery, &c.* I was a little surprised that you should have overlooked the remarks of brother L. to which mine was a reply, and at which many of our brethren were hurt, although it gave me no offence, because I did not believe that he intended to offend me. But the brethren considered his remarks to amount to a charge that I had fired at my brethren without having a definite object of attack in view, and therefore I was condemned as a *false accuser*. I do not suppose that brother Leachman would have ever thought of making a serious

matter of my rejoinder if you had not reminded him of it.

In another place you refer to my remarks about *proscribing all the saints, &c.*, which I had used in reference to brother Trott's sentiments. Will you look at that part of my letter again? I do not believe that brother Trott has proscribed any body of ancient or modern times. I do not believe that the Rappahannock Association proscribed him or any one else; but my *argument* was, that, as brother T. had said that the Rappahannock Association had proscribed him, therefore he had—according to the same rule of reasoning—proscribed all the saints that had lived before him. I do not understand that if a brother, or any body of brethren, dissent from my views that they therefore proscribe me, or that I proscribe them by dissenting from their views. That is not what I understand by *proscription*.

His remarks about the *end of the Signs, &c.* I attempted to explain in a subsequent communication, and if that is not satisfactory, or understood, I do not know that I can give any other. I still believe that if the Signs, which, upon its face, is said to be "Devoted to the Old School Baptist cause," shall be devoted hereafter to this new theory, that there will be an *end* to it, according to its original design, and according to the doctrine it has advocated for the 16 or 17 years of its existence. And I may as well here say that if the belief of that doctrine is necessary to constitute an *Old School Baptist*, then I am not one. But if the Signs shall be continued merely as the medium of correspondence among the household of faith, leaving each individual to stand or fall by his own peculiar dogmas, and the privileges of all to be reciprocal in the use of its columns, then it will receive my support as heretofore.

You know that it has been charged upon me that I am laboring to make a split, &c. But suppose that I was actuated by such unchristian motives, would that remove the objections to the doctrine I oppose, or make it sound and orthodox?

But I shall wait patiently the developments which God will make in the evolutions of his divine providence, when it will be clearly seen who it is that has caused divisions and offences contrary to the doctrine we have learned.

The phrase, *as such*, which you criticise, I do not plead for as scriptural; but it was used under the circumstances of the case, to show that *the Son of God* was not a created existence. Brother Trott, I think, uses it also in some of his late communications. Words, as you are well aware, are conventional, and the same words or expressions do not always have the same meaning; that is, in the use of them, we do not always design that they shall have the same meaning. And in our writing and preaching I agree with you, that it is best to adhere closely to the phraseology of the scriptures: to have the *word* of scripture as well as the *meaning*.

The word *squinting*, I find by a critical examination does not convey the idea clearly that I intended. The term *leaning* would have better conveyed my meaning. But even by the term *squinting*, the idea is not conveyed that the person is deficient in vision, or short sighted, but only that *he looks in an oblique direction*.

And now, brother Conklin, allow me in conclusion to urge upon you to follow up your well intended, and well written letter with another of the same sort, and extend your criticisms and reproofs a little farther. The field is large and fruitful. You will perhaps find

more gleaning in what I have written, and don't mince your words with me, or preface them with an apology, but speak freely.

And if it is lawful for me to refer to what others have written, I would, for the sake of brethren who are implicated, invite your particular attention to the editorial in the 7th number of the Signs. There is nothing in that article which has any application whatever to me; but it is enough that *some* in our connexion are meant; and as it was considered very objectionable in me simply to refer to sentiments which some held, without naming the parties, and which was characterized as *discharging artillery*, without *pointing out a target*, what shall be said of that article in which the worst motives are charged upon brethren for opposing what they, no doubt, conscientiously believe to be error?

Instead of allowing that they might be actuated by a love for what they considered the truth, and a regard for the honor of God, the epithets of *carnal and mischievous, selfish, jealous, and sensorious developments of poor depraved nature—jealous of each other's gifts—vain, selfish ambition—sour, suspicious, ill natured feeling—self-confidence, and self-esteem, &c., &c.*, are freely lavished upon them. But if the law of *precedent* can avail any thing, it can be said in justification of this piece, that it is not the first instance since the world began in which an individual condemned in others what he allowed in himself.

But I must forbear, and leave the censorship to you. I remember with pleasing delight the interesting interview I had with you and your kind family, and the very pleasant trip we took together from your residence to New Vernon, N. Y., a few years since, but unless you should some day stretch your line as far as the "Old Dominion" I know not when we shall meet again.

With sentiments of christian regard I remain yours truly,

JOHN CLARK.

CIRCULAR LETTERS.

Unto the several churches composing the Delaware River Baptist Association, the following circular is addressed.

DEAR BRETHREN:—Assembled in association according to appointment, we your messengers, in accordance also with previous appointment, present you our annual epistle.

The organization of associations, as well as the practice of writing circulars has evidently been instituted with a view to the furtherance of those great and precious privileges conferred upon Zion by the Head of the church, viz: christian intercourse and fellowship. Having met, (as we trust) with this object in view, as well as the glory of Zion's King thereby; actuated not merely by a disposition to conform to long established usage, but by an earnest desire for your spiritual welfare, that these blessings may increase and abound among you, we proceed to address you. To this end we invite your attention to such thoughts and observations as may present themselves, and as the limits of a circular will admit of, upon the subject of the believer's life, or

The Life of Faith.

In discoursing upon this subject, we are persuaded that we address the living—the subjects of this life; those who have ears to hear, and eyes to see, or in other words, who have been made alive from the dead,—for such and such only will understand our speech. And although we might feel desirous so to illustrate and simplify our subject as to bring the glorious truths of the gospel within the comprehension of every one, yet Christ, the Quickening Spirit, in infinite wisdom has withheld it from us. It has thus pleased him to set at nought the wisdom of men, and in the exercise of his own sovereign prerogative to hide these things from the wise

and prudent and reveal them unto babes.—With trembling and adoration let us rejoice in spirit, (as did Christ) that it is so, while we proceed to the contemplation of our subject. If a revelation of these things has ever been made unto us, we know, and can testify that death is unable to comprehend life, and that nature in its highest attainments cannot understand spirit. In confirmation of this, we have the scripture testimony that "light shineth in darkness, and the darkness comprehends it not."

As we have already intimated, death is in the world. It is the wages and necessary consequence of sin. Sin has reigned, and reigned triumphant, (without a rival,) its reign has been universal and complete, and that unto death. Hence, "death has passed upon all, for that all have sinned." Thus we have the whole human family presented to view as destitute of spiritual life, and involved in death. But, although dead in a spiritual sense, they are not so in a natural sense.—They live as it were a legal life, and have recourse to, and rely upon legal or natural principles. This life continues (as was the case with Paul) until the law with its demands comes upon them, and its dreadful sentence is executed. As they comprehend not the life, neither do they comprehend the truth.—The scripture declaration that they are "lost," in its full import, is never, while in a state of nature received nor believed. The most abandoned suppose that at any time when they list they can reform so as to please God, and avert the stroke of justice. Others more moral and upright support themselves with the belief that they are not so bad as the rest; while the truth that they are under sentence of death, and "condemned already," awaiting the execution of wrath to the uttermost, is far from their thoughts. Such are the characters that the scriptures pronounce dead. And such are the characters that are quickened and made to live by the life-giving Spirit of God. As soon as this quickening takes place, they begin to be sensible of death—of the state of death in which they have been held. He that commanded the light to shine amidst the chaos of nature, shines within, and gives the soul some little discovery of things as they are; of the holiness, goodness, and infinite perfections of Deity, as well as his abhorrence of sin. The holy law as a transcript of the will and character of God, extending to the thoughts and intents of the heart, comes upon them demanding their life. A discovery of the exceeding sinfulness of sin, extending wide and deep through all the soul, and infecting every part, is accompanied also with a loathing and abhorrence thereof. They wake up as it were to a sense of the divine presence; and in that word that a while ago they disregarded, they recognize the voice of him whose eye is ever upon them, and its awful, fearful threatenings come upon them as eternal realities. As more light is communicated the justice, the righteousness of Jehovah, in executing the sentence of the law against the transgressor becomes more manifest; so that although wrath were executed upon them to the uttermost, their own consciences respond to the sentence. Sometimes before the full and final giving up of every hold, a long struggle ensues; various and multiplied attempts are made to reform, to make amends. This seems to be nature—something within us which we cannot help; when the law presents its demands, that we should exert ourselves to make payment. But in vain is every effort, sin is brought to light—new, aggravating sins appear in all their doings. Thus instead of obtaining the divine favor, they are fast sinking, daily and hourly becoming more vile and abominable in their own view. Wherever they turn they find no resting place; no door of hope appears for them: the promises they cannot receive, and every refuge to which they had resorted is cut off. Thus the work of death progresses, resulting in every case in the execution of the law-sentence in the conscience of the individual, and the final and complete severing of every trust, so that life from the law is utterly destroyed, and all hope that they shall be saved taken away. They are thus made to experience death, and to adjudge themselves to death, that they may know the value of life. They are thus taught to what extent they are lost, in order that they may know what it is to be saved. It is

in this situation, helpless and perishing, when the soul has given up all for lost, that Christ reveals himself unto them as an Almighty Savior. He expounds unto them the scriptures. He teaches them that his grace is sufficient for them, that he is able to reach their case. The Spirit bears them witness that such are the subjects of the promises, and that for such there is salvation in Christ. And as the law and the judgments of God against sin were received as eternal truth, even so upon this testimony of the Spirit does the soul begin to receive and rest upon the promise. What is this, then, but faith—a belief of the truth? The word that a short time ago was filled with condemnation now contains salvation; such a salvation, as only such could save them—brought to them, and freely bestowed upon them. What therefore they once could by no means believe, now they cannot doubt; yea more, they cannot be persuaded out of it. Now, and from henceforth they live. Now commences that hidden life which the boasted wisdom of this world has never understood, nor the vulture's eye ever discovered. They are alike ignorant of its nature and the source from whence it is derived. The soul thus quickened now rejoices in its new being, it hastens to join its own company and cast in its lot among the saints. It desires to name the name of Christ, to share with his people his reproach, and to walk in his footsteps. Truly they now walk in newness of life. They are crucified with Christ, nevertheless they live. They have died unto the law that they might live unto God. The life that they once lived has been destroyed, that they might receive life at the hands of sovereign mercy. Their only hope is in what Christ has wrought for them. This hope they entertain contrary to nature, contrary to reason, not because they are worthy, but because of his promise, that in all their guilt, [lost, condemned, under sentence of death, as they are,] he is their Savior, and he will of his own good pleasure, according to the testimony of the Spirit, freely bestow salvation upon them. This is living by faith and not by sight, trusting and relying upon the word of the Lord. And according as faith is given, and strength increased to receive and appropriate the things of Christ, proportionably to this, will be the life of faith. As the natural life receives sustenance daily from the fruits of the ground, so also the life of faith requires daily support from Christ. And as this life was begun in the Spirit, it never will be perfected by the flesh. It is only by a continual development of the depravity of our natures, and a bringing to light of the hidden evils of our hearts, with a correspondent revelation of the fullness that is in Christ, that this life advances. Christ has become the meat and the drink, yea, saith the Apostle, "It is not I that live, but Christ liveth in me." If at any time one professing this faith, in witnessing the advancement of his gifts, in recounting his labors, and his zeal and liberality in the cause of Christ, should feel comforted and edified thereby, let him take heed, this is not of faith, and hence it is sin. "Thou standest by faith, be not high minded, but fear." As Christ Jesus the Lord was first received, even as a little child receives what the parent bestows, so does the believer "walk in him," and even so does he "live by him." We never get above this,—never get able either to live upon our own resources, or to appropriate to ourselves the things of Christ. It is the office work of the Spirit to nourish this life, by receiving of Christ and by showing or appropriating of his fullness unto the believer. Beginning in the Spirit, by the Spirit alone does the work progress. He shows unto the soul more and more of its depravity, of its own bitterness, of its pride and deceitfulness until, looking into itself, it is almost ready to sink; and then leads to Christ and points to his righteousness, giving the soul a sufficient warrant to trust therein. Thus the subject of this work lives. Thus this new and hidden life advances. The name of the Lord has become the place of continual resort; and notwithstanding the increased discovery of indwelling sin, yet strange as it may appear the soul grows stronger, its faith increases, and its hopes brighten; so that at times it mounts upward as upon eagles' wings. Such is the life of faith—growing out of self, and living upon, and growing up into Christ.

Christ is daily and hourly becoming more precious, while daily and hourly every other refuge is being cut off. "We, brethren, as Isaac was, are children of promise." In the case of Isaac, as in many other cases, the Almighty saw fit to set his promise in array against the course of nature. Thus then, we have the laws of nature on the one hand, and the promise on the other. According to the former it was not possible that the promise should be fulfilled, yet faith triumphs. In due time the promise prevails. Isaac is born, emphatically the offspring of promise. The word of the Lord alone has accomplished what nature must have forever failed to effect. So with the believer. The promise of life in Christ Jesus is set in array against the sentence of death under the law. And although severe may be the contest between faith and unbelief, yet the word of the Lord prevails; faith triumphs. The sinking, despairing sinner is enabled to receive the promise, and to rely upon it even with joy that is unspeakable. To the promise then we may trace our existence; and not only our life, but our living; and all spiritual joy and consolation are derived from this source. In speaking of the promise we would be understood to speak of Christ, for he is the sum and substance, and the very essence of it. A promise that did not set forth Christ, would contain no food for the believer.

This view of the subject places all the living exactly on a level, not a great one among us. We have nothing but what we have received, and the more abased and vile we are in our own view, the more is the life of faith manifested in us. It is not necessary in order to an evidence of this life, that the faith should be strong, and the confidence steadfast, but only that what we live we live upon Christ, and what hope we have, be it ever so little, is centred upon Christ, and not in ourselves.

As action is evidence of life, we will add a few thoughts growing out of this subject touching good works. We wholly discard the idea of this life being dependent upon, or the result of, any manner of works. Yet this life once begun, and there will be action, good works will follow; life must in all cases precede action, and faith must be implanted before it will produce good works. Never before could an acceptable work have been performed. According to scripture testimony, faith works by love. A supreme love to God and his truth is therefore requisite in performing good works. But the fruit of the spirit is not more likely to be recognized among men, than the faith that produced it; indeed such works are but lightly esteemed among men; they are such as manifest faith, and naturally grow out of it. They are such as give evidence of a hope and trust in the Lord alone, and no confidence in the flesh. Such as shew forth a love to Zion's King, and a regard for, and reliance upon his word, more than all the teachings of men. No other works are acknowledged as good, however plausible they may appear, unless prompted by this love. No other motive or inducement is held out to impel to obedience. And as Abraham believed God, and this belief manifested itself in his conduct, so where there has been, and is a reception of, and reliance upon, the finished righteousness of Christ alone for life, here and hereafter, and a correspondent destruction of the life begun in the flesh, it will be measurably manifested in the conduct and conversation, unto the household of faith; but more especially and certainly will it be recognized of him of whom it is declared that he knoweth them that are his.

In conclusion, brethren, the time is rapidly approaching when Christ and his righteousness, or the believer's life will cease to be objects of faith and trust, and we shall go to live by sight. The stream will return to its fountain; and that living water which has for a time been deposited in an earthen vessel will spring up unto the source from whence it emanated. That eternal life which God hath given us, and which he declares is in his Son, will return to its source, and reunite with its glorious Progenitor; while the end and objects of our faith burst upon us as unchangeable realities.

"May the God of all grace who hath called you unto his eternal glory by Christ Jesus;

after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

WM. SHARP, Moderator.

C. SERCH, Clerk.

The Delaware Baptist Association to the churches of which she is composed, sendeth christian salutation.

BELOVED BRETHREN:—In accordance with your appointment to prepare a circular letter to the churches of this association, the following is submitted to your consideration, believing that in all epistolary correspondence (as well as oral communications) you will try them by the ancient rule—The law and the testimony.

In presenting this letter we have nothing new to communicate; we can only (if God please) stir up your pure minds by way of remembrance to some of the ancient things—things most surely believed among us, even as the inspired penmen delivered them unto the church, which from the beginning were eye witnesses and ministers of the word. Among the truths most surely believed, solemnly professed, and held dear by the elect, none can claim our attention more than that of

The Godhead of our Lord Jesus Christ.

His Godhead is proved from his names.—When God proclaimed his name to Moses, Exodus xxxiv. 6. "He passed by before him and proclaimed, The Lord God (or Jehovah! Jehovah!) Psalm lxxxiii. 18. "That men may know that thou whose name alone is Jehovah, art most high over all the earth." Isaiah xii. 2. "Behold God is my salvation, I will trust and be not afraid, for the Lord Jehovah is my strength and my song, he also is become my Salvation." Isaiah xxvi. 4. "Trust ye in the Lord for ever, for in the Lord Jehovah there is everlasting strength." From these passages of holy writ, it is undeniably evident, that Jehovah is the name which exclusively and alone belongs to God himself, and signifies his absolute independence, self-existence & eternity; & his being the cause of the existence of all creatures. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims, each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly; and one cried unto another and said, 'Holy, Holy, Holy is the Lord of Hosts, (or Jehovah of Hosts) the whole earth is full of his glory.' By an inspired commentator, this sublime and glorious description is applied to our Lord Jesus Christ. John xii. 41. "These things said Esaias when he saw his glory and spake of him."

The scriptures assure us that Jesus Christ is the Almighty. Rev. i. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Also that he is the Great God. Titus ii. 43. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

Also that he is the True God. 1 John v. 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ; this is the True God and eternal life."

Also that he is the Only Wise God. Jude xxiv. 25. "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 ever. Amen."

Also that he is God over all. Romans ix. 5. "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever."

From these scripture passages it is plainly evident that Jesus Christ is the Child born, the Son given; that the government is upon his shoulder, and his name to all generations shall be called, "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace."

All the attributes of the Godhead are his, but not to the exclusion of the Father and

Holy Spirit. He is Omnipotent, being the Almighty. He is Omniscient. John xvi. 30. "Now we know that thou knowest all things." John xxi. 17. "Lord thou knowest all things, thou knowest that I love thee." "And all the churches shall know that I am he, which searcheth the reins and heart, and will give unto every one of you according to your works." Rev. ii. 23. He is Omnipresent. Matth. xxviii. "Lo! I am with you always even to the end of the world." "For where two or three are gathered together in my name, there am I in the midst of them." Matth. xxviii. 23. He is Immutible. "Jesus Christ, the same yesterday to day, and forever."

As his throne is for ever and ever, the works which none but Jehovah could do are ascribed to him. Isaiah xlv. 24. "Thus saith Jehovah thy Redeemer, 'and he that formed thee from the womb, I am Jehovah that maketh all things, that stretcheth out the heavens alone, that spreadeth abroad the earth myself.'" John i. 1. "In the beginning was the word, and the word was with God, and the word was God; the same was made by him, and without him was not any thing made that was made;" plainly proving that Christ and the Father are One. Redemption, the new creation, the pardon of sin, the resurrection of the dead, are all ascribed to Christ Jesus.

What a sure and firm foundation ye afflicted saints of the Most High is laid in Zion. Your Redeemer is the Holy One of Israel.—Who being in the the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. He loved the church with an everlasting love, and gave himself for it; he obtained eternal redemption for his chosen; not only so, but in his own good time (for there is a time for every purpose under the heaven) he sends his eternal Spirit to enlighten their understanding, to convince them of the utter depravity of their hearts, and to bring them to his feet, to be saved by matchless, free, and sovereign grace; to count all things but loss, (however valuable they may have appeared to them in a state of nature) for the excellency of the knowledge of Christ Jesus their Lord. Then his precious blood and imputed righteousness is indeed the joy and rejoicing of their hearts; they are then enabled to go in the strength of the Lord God, making mention of his righteousness, even of his only. The popish doctrine of human merit, although portrayed on the walls of the so called Protestant churches, they utterly abhor and detest. Their souls do magnify the Lord, and their spirits rejoice in Christ their Savior. His matchless merit, his precious promises, and his glorious presence, are their song in this vale of tears.

In conclusion, dear brethren, we exhort and beseech you to put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another. Be ye merciful, as your heavenly Father is merciful. To him we commend you, who hath said, "I will never leave thee nor forsake thee."

PETER MEREDITH, Moderator.

JOSEPH HUGHES, Clerk.

CORRESPONDING LETTERS.

The Delaware River Baptist Association assembled with the Church at Southampton Pa., to the several Associations, Corresponding Meetings, Churches, and brethren, with whom we correspond.

DEAR BRETHREN IN CHRIST:—Through the abounding mercy and goodness of our Covenant God and Father, we are again permitted to meet in an associated capacity for the worship of God and general correspondence with the children of our Heavenly Father. It is our privilege to inform you of the goodness of God in preserving us to see another meeting of our Association, and we are favored with the presence of some of your messengers and minutes. Although we have

nothing very special to communicate, yet we have great reason to thank God for the evidence we have that his love for his people is everlasting, and with such love he continues to draw them. His saving power has been displayed in keeping us, as we hope, in peace and harmony among ourselves, and in giving us a desire to adhere strictly to the testimony of our Lord, and to the order of his house; knowing by the perfect revelation of Jesus Christ, that in him there is a fullness which is for the perfection of the saints; for in him they are perfect. We feel willing, for Jesus' sake, to be counted the offscouring of all things, and not to be reckoned among the nations. Truly great and good is the Lord, for he hath saved his people by giving himself a ransom for them, and thus satisfying the demands of the law. He hath declared salvation to be complete in him self, and he being made of God unto us Wisdom, Righteousness, and Sanctification, Redemption, and we thereby have peace with God and fellowship one with another. Good works give evidence that life is implanted within the soul and a steadfastness in the faith seems to be manifest among our churches. Although we have had but few additions, we know that Jesus reigns, and that he does, and shall see of the travail of his soul and be satisfied; for he will continue to reveal and make known unto the heirs of promise that complete and perfect righteousness in which he will present the vessels of mercy in glory, where faith shall be changed to sight.

Our meeting has been harmonious and the great Head of the Church has seemed to overshadow us with his presence; your messengers have come among us as welcome messengers, declaring unto us the precious things of the kingdom.

We earnestly desire a continued correspondence. May grace, mercy and peace, be multiplied.

Our next meeting will be held the Lord willing, with our sister Church at Washington, (South River.) Middlesex County N. J. commencing on Wednesday preceding the first Sunday in June 1851, at 2 o'clock, P. M. and to continue until the Friday following.

WM. SHARP, Moderator.

C. SERCH, Clerk.

The Delaware Baptist Association in session with the Bryn Zion Church, Kent Co., Del., May 1850, to sister Associations and all who believe in a full and free salvation by the grace of God, irrespective of human works or human sufficiency, sends greeting.

BELOVED BRETHREN:—Another year added to the annals of the past has once more brought about the season of our annual association, which in the kind providential arrangements of the God of providence and grace we have been permitted to hold, and which has been distinguished for harmonious and affectionate intercourse among brethren, and has been a truly refreshing season.

Let us, beloved Brethren, aim at your edification by reminding you of the precious promises of the everlasting gospel; which are not yea and nay, but are positive and irrevocable, as their glorious Author is eternal and unchanging.

Brethren, though we may have some conflicts to pass through during our short pilgrimage, yet these conflicts will soon terminate, and terminate too, in the triumph of all those who fight under the banner of the Captain of our salvation. Though our foes are numerous, they are exceeded in number by those who are watching for our safety, being a greater host than the armies of Israel's enemies of old, though they were like grasshoppers for multitude.

Brethren, we commend you to God and to the word of his grace, praying that we all may have our evidences brightened, and our hopes renewed, as to our acceptance with God, and our interest in that great salvation which Christ alone could accomplish, and which we look for, to the utter exclusion of any dependence upon any created arm.—We desire a continuance of your friendly correspondence, and hope to be again refreshed by the presence of your messengers, when it shall please the great Disposer of events to grant us another associational meeting,

which we have appointed to be held with our sister church at Rock Springs, Lancaster Co., Pa., on the Saturday preceding the fourth Lord's day in May, 1851.

PETER MEREDITH, *Moderator.*
JOSEPH HUGHES, *Clerk.*

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1850.

OLD SCHOOL MEETING at Burdett, N. Y.

Being in advance of our date in issuing this number of our paper, we are able to publish, that there will, with divine permission, be an Old School Baptist Meeting held with the Baptist Church at Burdett, Tompkins County N. Y., on Wednesday and Thursday, the 26, and 27th days of June; to commence on Wednesday at 10 o'clock, A. M.

We are authorized by Eld. R. Burritt, in behalf of the Burdett church, not merely to invite, but earnestly to request a general attendance of our Old School brethren and ministers; and as we expect to attend the Chemung Association and this meeting at Burdett, we hope to meet a goodly number of the brethren and sisters at the time and place appointed.

Burdett is near the head of Seneca Lake; brethren and friends who may attend from the West, South and North, will enquire at Jefferson, (Head of Seneca Lake,) for Doct. Wm. B. Slawson or James Colbert, whose residence is between Jefferson and Burdett, and Elder R. Burritt one mile east of Burdett. Those from the east will call on Eld. Burritt. At all these places the brethren will receive a cordial welcome.

The Associations.

Through the kindness of our Heavenly Father, we have been favored with the privilege of attending the Baltimore, Delaware, Delaware River, and Warwick Associations, and we can say in truth that we have been greatly refreshed. These meetings have been generally well attended, and harmonious.

The Baltimore Association was held according to appointment with the Black Rock church, where the Old fashioned order of Baptists from many of the States of the Union convened nearly twenty years ago, for the purpose of raising their united protest against the innovations and corruptions in doctrine and practice, which had then for some years been gaining countenance among some churches and preachers which were called by our name, and which once professed to hold the doctrine and order of the house of God, as now held and practiced by the Old School Baptists. Many old brethren of the Black Rock church, with nearly all of the old ministers of Baltimore Association, have since ceased from their labors, leaving behind them their solemn admonition to their surviving brethren to contend earnestly for the faith once delivered to the saints. The preaching and deliberations at this meeting evinced great unanimity of faith and love.

The Delaware Association, was held with the Bryn Zion church, in Delaware, and although the season was very rainy, the attendance was good. But a few corresponding messengers were in attendance; but the presence of the Lord made the communion of the brethren sweet.

The Delaware River Association was held with the church at Southampton, Pa. This meeting was also well attended, and all things done in harmony and brotherly love, the Canton, N. J. church was dropped from the association, two other small churches were

not represented by messengers nor letters; but all the other churches signified in their letters that they are in a healthy state.

The Southampton church has passed through some severe conflicts for five or six years; but God has graciously remembered her and sent deliverance. A little more than a year ago, brother Wm. Sharp, was called to the pastoral office, and the church is greatly prospered under his ministry. Although she has been under the painful necessity of withdrawing fellowship from some who had gone out from her, and among the number, some who had for many years been highly esteemed; yet peace and order is restored, and the church seems to enjoy the smiles of the King of Zion.

Our Warwick Association enjoyed an interesting and harmonious session with the New Vernon church, and we were greatly pleased to receive a goodly number of messengers from corresponding associations, and other brethren from a distance. All our churches were well represented, and their letters show that they continue steadfastly in the apostles' doctrine and fellowship.

We do not recollect that a dissenting voice was heard at any of these four associations, the business was transacted with perfect unanimity, and the preaching of the word was all "of a whole piece."

A word to brother G. Conklin.

DEAR BROTHER:—So far as you found occasion to point out, in your late letter, what you considered objectionable in the editorial articles of the Signs in reference to the controversy on the subjects recently agitated in our columns, the purity of your motives and the kindness of your manner is on our part appreciated; and we feel disposed to thank you for your labor of love. We feel deeply sensible that we are yet in the flesh, and we see and lament the imperfection of our best performances. We hope to profit by your seasonable and brotherly admonitions.

As you are called on in this number, by brother Clark to review our "Remarks on brother Hill's letter," in the 7th number of the current volume, and as the attention of all our readers is called to that article, as abounding with grievous epithets and charges on the brethren, we join with brother Clark, in desiring you, or any other brother, to review that article, and wherein you find that we have used *epithets, invectives, or made charges or accused the brethren*, to point out our faults, "Let not your eye pity, nor your hand spare" us. And it is our special request that all our readers will turn back to that number and read the offensive article carefully, and draw their own conclusions.

We do not say that it contains nothing objectionable, for we feel too sensibly our liability to err. We find in our own "*poor depraved human nature*," so much that is "*carnal, mischievous, selfish, jealous, sensorious, &c.*," that honestly we did not know but that some of our brethren who are in the flesh, might be subject to like passions with us. And certainly brother Clark is the first Old School Baptist brother who has ever to our knowledge declared emphatically that "there are none of the things mentioned in that article, that have any application to" him. Truly we could covet the high position which he claims, but alas! we cannot flatter ourselves that we shall attain it, till by grace abounding to the chief of sinners, we shall be perfectly conformed to him who was able to say in truth, "The prince of this world cometh, and hath nothing in me." But we do deny that we had any design in that

article to accuse, offend, or charge, or to brand with epithets any brother. A heated controversy had been going on for some time in the Signs, and while we found occasion to commend the meek and quiet spirit of brother Hill, we were led to warn the brethren, according to scripture example, against cherishing feelings of an opposite nature towards each other. We designed nothing personal in that article, nor did we when writing, nor do we yet believe that those corruptions of depraved human nature against which we took occasion to warn the brethren, existed to a greater extent in any brother than they do in ourself. Neither do we design to give offence in this explanation. We feel called on by the public attack made on us to notice the subject, and we will thank brother Conklin, or any other brother who is capable of sympathizing with us in the conviction that we are compassed about with the corruptions of human nature, and of considering themselves that they also are subjects of temptation, to point out wherein we may err.

Ministers for the West.

For a number of years there has been a lessening of the apparent necessity for the multiplication of ministers, so far as it strikes the eye and affects the heart of Christians here at the East. How has this happened? Not by a crime, but by an inadvertance. Our educational manufactories of ministers have been placed east of the mountains, where they have educated an overplus of ministers, more than you can consume at the East. And then there is a lack of courage, and faith among them to carry them forth to the West, or to the heathen, where they are wanted. Here is the setting back of the waters, that is clogging our wheels, and making marshes in miry places. There can be no remedy without some means of taking up the supply of educated men who now do nothing—but wait for dead men's shoes.

How does this work at the West? We want more than thirty-eight men there. If we had a thousand ministers to dispose of, before the return of another anniversary, we would have them all employed, and supported too. But we cannot get these young men who are educated at the East to go out there. There is the fever and ague at the West, or something else. I dare say they had the fever and ague in the Roman Empire, in the new settlements, but the apostles never hesitated to go on that account, and he never heard that any one of them died of it. In the West we have colleges and theological seminaries that are in fact New England institutions, where we train the minds of young men as you do here, only that our young men go right out into the work, and do not hang around us waiting for a vacancy. The northern half of the West was in a great measure peopled from the East, and it is very natural that when parents have a child to educate, they should think of nothing else but to send him back here to be educated, and then he wants to stay at the East. The facilities of communicating with the West are aiding this. We would not object to your having the education of our sons, if we could then get them back again.—But they learn to love New England, and cluster here. O for a Jerusalem persecution, if nothing else will do it, to scatter them abroad to preach the word where it is wanted. We cannot live, we cannot grow, with this backwater clogging the wheels of our movement. Here is the stoppage. I have looked through the whole subject, and am satisfied that here is the difficulty. Out of sight out of mind.—People feel as if their place of residence is the centre of the world, and so long as they have ministers enough, there are ministers enough. And when the education agent comes along, they say, Why, here are more ministers now than we know what to do with; if a place is vacant, they have a rush of ten, or twenty, or thirty applicants. And then here are our multitudes of ministers who seem to have grown prematurely old, and must be laid aside, and the congregation must have a young man, and there is no place which needs a man of the

first talents so much as we do; and so the old minister must be laid aside, and ten or twenty years of good service of these experienced ministers are thrown away. This must be righted, and we must leave these old ministers to work out their day, and let the young men go forth to the new fields.—*Dr. Beecher.*

REMARKS.—Quite a business calculation to be sure, the Doctor makes of the manufacturing and vending of, not *ardent spirits*, but a sort of *spirits* that are neither *ardent* nor active enough to suit. There seems to be some screw lacking in the machine, for although the Yankee Mill will turn out preachers as fast as a tinker can make spoons, it lacks some kind of appendage, like that of a power press, to throw off the sheets, and keep the new made parsons from clogging the wheels and glutting the Eastern market.

If the Doctor will take it kind in us, we will suggest the most effectual remedy that we can think of for the defect in the machinery of his minister mill. Let the Doctor, or some other suitable agent, place himself at the head of every new *litter* produced at the factory, with a plate in his hand, containing fat salaries, rich livings, and worldly grandeur, and every mother's child of them will follow him to the *far West*, or to the ends of the earth, and leave the old ministers of the East to live out all their days in the clover.

"The angler fishing in the brook,
Must have some bait upon his hook."

The Doctor has certainly missed it in praying for a Jerusalem persecution, to force these newly made parsons to the fields of their labor; for that is a *modus operandi* suited only to scatter abroad the members of the church of God; it never has that tendency with the diplomaed commodities of Theological manufactories; they would much rather renounce their theology than endure persecution.

We query if the churches and citizens of the West ought not to vote at least a *pewter medal* to Doctor Beecher, for bespeaking for them more than three dozen of these youthful disciples of Gamaliel?

A QUERY.—Brother Beebe, Please favor a friend with your views on the following question.

Does John in addressing the Elect Lady, and her children, in his 2d Epistle, write to a single family or does he address this language to the church?

As I have never seen any thing written on the subject, I would be pleased to learn what are your views.

Yours truly, P. McINTURFF.

REPLY.—Various opinions have been expressed on this subject. For ourself, we incline to the opinion that the letter was primarily addressed a single family, but that it is nevertheless equally applicable to the Bride, the Lamb's Wife, and all the children of that Jerusalem which is *above*—is free—and which is the mother of all those, who like Isaac, are the children of promise.

Brother Ephraim Rittenhouse, whose name appeared some time since in our paper, with the title of *Elder* prefixed, desires us to correct the mistake and inform our readers that he is not an Elder. He is a young brother in the church at Kingwood, New Jersey; and our brethren who have read his communications in the Signs, will not need to be informed that he possesses promising talents as a writer.

We have received a communication, too late for insertion in this number, from our old and highly esteemed correspondent Ed. P. A. Klipstein, of Va. His communication will appear in our next; and we shall be happy to hear from him often.

POETRY.

"Blessed is the man whom thou chastenest."

PSALM XCIV. 12.

O SAVIOR! whose mercy, severe in its kindness,
Has chastened my wand'rings, and guided my
way,
Adored be the pow'r which illumined my blindness,
And weaned me from phantoms that smiled to
betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow, I caught at the toy;
And still, in displeasure, thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossom blushed bright—but a worm was be-
low;
The moonlight shone fair—there was blight in
the beam;
Sweet whispered the breeze, but it whispered of
woe;
And bitterness flowed in the soft flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to
fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer, and glad as the
morn;
Thou show'dst me the path—it was dark and un-
even,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown;
I grasped at the triumph which blesses the
brave;
I asked for the palm-branch, the robe and the
crown,—
I asked—and thou show'dst me a cross and a
grave.

Subdued and instructed, at length, to thy will,
My hopes and my longings I fain would resign;
Oh! give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from
woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of
God.

Sacred Poems, by the late Sir Robert Grant.

"HEAVEN AND EARTH SHALL PASS AWAY," &c.—
MATTH. XXIV. 35.

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 not one jot nor tittle fail.—HART.

Resignation.

Ambition, Fashion, show and Pride,—
I part from all forever now;
Grief, in an overwhelming tide,
Has taught my haughty heart to bow.
Poor heart!—distracted, ah, so long,—
And still its aching throbs to bear;
How broken, that was once so strong;
How heavy, once so free from care!

No more for me life's fitful dream;
Bright vision vanishing away!—
My bark requires a deeper stream—
My sinking soul a surer stay.
By death, stern sheriff! all bereft,
I weep, yet humbly kiss the rod;
The best of all I still have left—
My Faith, my Bible and my God.

OBITUARY.

Near Woodstock, Shenandoah Co., Va.,
June 4, 1850.

ELDER BEEBE:—By the request of their friends,
I send you for publication a notice of the death of
two old men, both Old School Baptists, namely:
ABRAHAM BURNER, and JOHN NICHOLS. Mr. Burn-
er died first, I will therefore name him first, and I
think a short narrative of his professional life will
not be altogether without interest to the readers of
the Signs.

Mr. Burner first united with the Arian Baptists,
or Christian Baptists, (as they call themselves) of
this denomination he was a member perhaps 12 or
15 years, he lived in a part of the country where
the gospel was seldom preached; but he at length

became dissatisfied with their doctrine, and seldom
went to their meetings, he then became more ac-
quainted with some of the Old School Baptists, and
seemed to be delighted with their preaching and
private conversation, after this he attended the Eb-
enezer Association in Page Co., Va., and found that
the preaching corresponded with his experience, and
these people were then the people of his choice. A
few days after this he came to the church called
Mill Creek, in Page county, related his experience
was received, and baptized by Elder A. C. Booton
in 1847. When the church called Dry Run was
about to be organized, he took a letter of dismission
from Mill Creek for his own convenience, and was
one of the number when the Dry Run church was
constituted. He was a member of the Old School
Baptist church a little more than 5 years, he filled
his seat at all times when it was possible for him to
do so, and seemed to be established in the doctrine
of grace. He often spoke of himself as having been
a captive in Babylon, and ascribed his deliverance
to the Lord. His bodily powers were fast failing
for the last two years; he died on the 23d day of
January, 1850, aged about 78 years.

Mr. Nichols died on the 17th of March last;
there was no record of his age in his possession, but
according to the best information that can be had
he was in his 97th year. Still he retained sufficient
strength to go about, and frequently, until within a
few months of his death, he walked the distance of
two miles to meeting and back the same day. He
was a member of the Water Lick church, Warren
Co., Va., upwards of 40 years. He expressed not
only a willingness but a desire to die; so like Job,
he died being very old and full of days.

Respectfully yours,

P. McINTURFF.

DIED, of consumption, at his late residence in
Chemung county, N. Y., December 20th, 1849, Mr.
FRANCIS PEPPERARD, in the 61st year of his age.

The subject of this obituary, for many years pro-
fessed to entertain a hope in Jesus Christ, as his
perfect and complete Savior. Many years ago he
united with the Baptist church, and since the di-
vision in the Baptist denomination, he has stood on
the Old School platform. A Biographical sketch of
his history and a statement of some of the inci-
dents of his last sickness and decease, was prepared
by our sister Mowrey, his daughter, but the manu-
script has got mislaid. It must suffice therefore to
say that he died in the enjoyment of unshaken
confidence in the Redeemer, and unwavering hope
of a blessed immortality.

ASSOCIATIONS.

The Allegany Old School Baptist Association
will be held with us, if the Lord will, on the first
Saturday and Sunday of July next at 10 o'clock A.
M., in Dansville, Steuben county, N. Y.

Old School Baptist brethren and sisters from a
distance and all Old School ministers are cordially
invited to attend, and call at the house of Aaron
Bowen, Thomas Brayton, Nathaniel Brayton, Silas
Cotton, or Henry Cotton, all of whom reside within
two miles of the place of meeting. As we do not
often hear the whole truth preached, (not much of
tender than once a year,) we would especially invite
as many Old School preachers of the word and doc-
trine as conveniently can, to attend.

By order of the brethren,

AARON BOWEN.

Dansville, Feb. 21, 1850.

BROTHER BEEBE:—As the Clerk pro. tem., of the
last Ebenezer Association, it was made my duty to
notify all the Associations with whom we corres-
pond, that we have changed the time of our annual
associational meetings, and that our next meeting
will be held, if the Lord permit, with the Lost Riv-
er church, Hardy Co., Va., commencing on Friday
before the first Sunday in August, 1850, and we do
most earnestly and affectionately invite all ministers,
and messengers from sister Associations with whom
we are in correspondence to meet with us then and
there for the worship of God and our mutual edifi-
cation and comfort.

Affectionately yours, &c.,

WM. C. LAUCK.

The next meeting of the Corresponding Associa-
tion of Virginia, will be held with the Bethlehem
Baptist church, in Prince Wm. county, Virginia,
about 27 miles west of Washington and Alexandria,
on Thursday before the second Sunday in August.

The 84th annual meeting of the Kotocton Asso-
ciation will meet, (God willing) with the church of
Christ called Water Lick, Warren county, Va., com-
mencing on Thursday before the third Sunday in
August, 1850.

The next meeting of the Rappahannock Associa-
tion will be held, the Lord permitting, with the
church at Carter's Run, (which, if we mistake not,
is in Fauquier county, Va.) commencing on Thurs-
day before the fourth Sunday in August, 1850.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Full-
er's doctrine on the Atonement, and GADSBY'S EV-
ERLASTING TASK FOR THE ARMINIANS, are now ready
for those who may favor us with their orders. A copy
of each should be in the hands of every Old School
Baptist. The amount for single copies can be trans-
mitted by mail, to those who do not wish to order
enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the or-
ders for the above, with directions to what post of-
fice, county, and State they are to be addressed.

Orders for changing directions, and for new sub-
scribers to the Signs also, should state distinctly
the post office address of the papers ordered.

For the accommodation of brethren and friends in
the city of New York, and those visiting the city,
who may wish to supply themselves with copies of
RUSHTON'S LETTERS, OR GADSBY'S EV-
ERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother
John Axford, at his STATIONARY AND BOOK STORE,
No. 168, BOWERY, NEW YORK, where they may be
obtained in large or small quantities, at our adver-
tized prices.

Brother Axford will also act, with brother John
Gilmore of 92 Sixth Avenue, as agent for the Signs
of the Times.

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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. XVIII.

MIDDLETOWN, N. Y., JULY 15, 1850.

NO. 14.

POETRY.

For the Signs of the Times.

Heavenly Rest.

"There the wicked cease from troubling, and there the weary be at rest"—Job iii. 17.

To my vision, scenes of gladness
Open in the world above;
No more sorrow, pain or sadness,
In that home of light and love:
Joy and peace o'er all abounding,
They are now for ever blest;
There the wicked cease from troubling,
And the weary are at rest.

Living waters, ever flowing,
From Jehovah's dazzling throne;
Trees of life for ever growing,
Thirst or hunger is unknown;
Here the Lamb alone doth lead them,
Who on earth was once oppress'd;
There the wicked cease from troubling,
And the weary are at rest.

Sun, nor moon, nor stars are needed,
All is one eternal day:
Fleshly ties no more are heeded,
Earthly things are pass'd away;
Bliss unfading, joys supernal,
Every care and want suppress'd;
There the wicked cease from troubling,
And the weary are at rest.

The redeem'd from every nation,
Join in holy, sweet accord;
Rendering praise and adoration,
To their ever blessed Lord;
Shouts of victory ascending
Are by every tongue express'd;
There the wicked cease from troubling,
And the weary are at rest.

There they sing the song of Moses
And the Lamb, who once was slain;
Christ his charms to each discloses,
While they still repeat the strain;
Soul and body both immortal,
Fashion'd and divinely dress'd;
There the wicked cease from troubling,
And the weary are at rest.

Can a worm all weak and trembling,
Hope to reach that blissful shore;
Will the Lord his love commending,
On a wretch his mercy pour;
When from earth my soul is summon'd,
May I lean on Jesus' breast;
There the wicked cease from troubling,
And the weary are at rest.

June 29, 1850. JAMES MANSEY, JR.

The Rose without a Thorn.

The flower, in all its sweetness,
Must wither and decay;
And soon, my child, time's fleetness
Will bear thy frame away.

Though on thy cheek is blended
The rose and lily's bloom,
Death ere their day is ended,
May call thee to the tomb.

Give not a sigh of sadness
For joys that cannot last;
Prepare to live in gladness,
When all these scenes are past.

May Sharon's Rose be braided
In youth's uncertain morn;
'Twill be, through life, unfaded,
The Rose without a thorn.

In the dark night of sorrow,
'Twill be thy constant friend,
And on the coming morrow,
Bring to thy woes an end.

And when in pain reclining
About to leave all care,
Sweet Sharon's Rose unpinning,
Will shed its fragrance there.

COMMUNICATED.

For the Signs of the Times.

"Satan on Money Making."

Under this caption there is an article in the "Christian Index" credited to the "Watchman and Reflector," purporting to express the pleasure of Satan on the account of the accumulation of property by christians.

Now, I have no objection to these or any other New School periodicals devoting themselves to the dissemination of the sentiments of the evil one; but this time he has been guilty of his old trick of lying and so led them to misstate his sentiments; because, knowing that a great deal of odium attaches itself to his desires as such, he cunningly gives out to the world the impression that he is very much opposed to the very things he likes best, at the same time sprinkling in a little truth, as is his custom, to make the lie more specious. The writer makes Satan, among other things, say, "Now and then there is one that stands it pretty well, and makes that use of money which I hate, giving most of it away to charitable and benevolent organizations." That the adversary is pleased when the children of God are exposed to temptation either by their worldly wealth or otherwise is doubtless as true as that "It is written, He shall give his angels charge over thee," &c., but the sentence here quoted is as false as the inference which he urged upon the Master as being fairly drawn from that scripture. Satan is never better pleased, if we may judge of his pleasure by the conduct of his servants, than when the unsuspecting child of God is deceived by the idea that it is his duty to contribute of his worldly substance to the popularly esteemed "charitable and benevolent organizations" of the present day. This I say, not as an idle charge without just grounds, but as an established fact, demonstrated by the experience of the people of God, through all ages. As was before intimated the very announcement by his servants on earth that the thing is offensive to him is sufficient evidence that it is in truth just the reverse; for he is the father of lies from the beginning and his children on earth are like him.

Although we may not rely upon the reports of the emissaries (or missionaries if you please so to denominate them) of Satan for the expressions of the sentiments and feelings of their father, [See John viii. 44.] yet we may find the will of Him whose will should be our only guide, in that more sure word of prophecy which it has pleased him to reveal by the instructions of that Holy Spirit which bears witness with our spirits that we are born of God. While we are taught to be "Not slothful in business, fervent in spirit, serving the Lord," (Rom. xii. 11,) and to study to do our own business and to work with our own hands, (1 Thes. iv. 11,) we are also commanded to be kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven us. (Eph. iv. 32.)

When the child of God is first brought to the light and liberty of the gospel of Christ the things of earth seem to him too contemptible and transitory to claim a thought, but in a short time he loses the view which he at first had of that unspeakable glory of heavenly and divine things which made the things of earth appear so worthless in his eyes, and again the cares of earth attract his attention and he becomes engrossed with the things of time and sense. Then, indeed, Satan seems to rejoice, and the poor troubled soul looks in vain for his evidences, while the messengers of the adversary say continually unto him, Where is thy God? Alas! how vain is it to comfort him with the remembrance that his corn and his wine are increased. These are but the comforts of time, and such as contribute to the necessities of his natural life, while his soul longs for the comforts and consolations of the gospel of Life and Truth. He plainly sees that no amount of the things which the world esteems valuable can for one moment comfort his soul—much less save the souls of others whose salvation is not secured by the blood of Jesus, the Redeemer, Law-Fulfiller, and Holy One of Israel. Exercises like these do not lead the child of God to contribute money to sustain the systems which men have set up, and to which they idolatrously attribute the salvation of sinners. On the contrary they lead him to see how vain are all the hopes of those who have no better foundation on which to build than the various schemes and inventions of men, based on the Arminian notion that man can and must do something towards his own salvation; for all such schemes as are in opposition to the truth agree in this starting point, however much they may vary in regard to the particulars. The heathen of Asia falls beneath the car of Juggernaut, or throws himself into the Ganges in obedience to the same spirit of antichrist which influences the American heathen to throw his gold upon the plate for the salvation of the Asiatic heathen. The essential principle in both cases is that salvation is of works and not of grace, although the will-worshippers and idolators of our country generally claim to believe that the grace of God fills out the lack of good works after the sinner has done all that he can towards his own sanctification; which fallacious error Paul fully confuted nearly two thousand years ago, when he wrote to the church of the beloved of God that were in Rome where this heresy had already shown itself in his day, "Even so, then at this present time also there is a remnant according to the election of grace: and if by grace, then is it no more of works, otherwise grace is no more grace: but if it be of works then it is no more grace, otherwise work is no more work." Rom. xi. 5, 6.

The children of disobedience are ever toiling slavishly, if not to fulfill the law and thereby escape its condemnation by their own merit, at least, to splice out their own works with a sufficiency of grace to supply the deficiency of works on their part; but this is no

part of the business of the children of God; they have nothing to do with the works of the law, or earning salvation, because Christ hath by one offering forever perfected all them that are sanctified, and "If the Son, therefore, shall make you free, you shall be free indeed." (John viii. 36.) "Ye are not under the law, but under grace." (Rom. vi. 14.) Let those who never knew the exceeding riches of the grace of God, prate of the necessity of the law of sin and death to prevent the people of God from sinning, the child of grace will rather say, How shall we, being dead to sin, live any longer therein? The saints of the Most High are kept by the power of God, through faith unto salvation. They never need to be frightened to the performance of duties, for they, having the will of God impressed on their hearts, delight in obedience thereto.

"Not by the terrors of a slave
Do they perform his will,
But with the noblest powers they have
His sweet commands fulfill."

There is something for every regenerated child of grace to do after spiritual life is implanted in his heart; not as a means of retaining that life, but as the effect of life, and in obedience to the dictates of that Holy Spirit which leads the church into the full knowledge of the truth and will of God. The neglect of this duty and privilege (for it is both to the child of God) is not visited by the curse of the law which is death, but there is provided in the covenant of grace a rod for the chastisement of those whom the Lord loves, and the word declares "If ye be without chastisement, whereof all are partakers then are ye bastards, and not sons." Heb. xii. 8.

There is the same difference between works of the law and obedience to Christ that there is between the obedience of a slave and the dutiful behavior of a son. The gospel of our Lord Jesus Christ commands that his children or disciples shall follow and obey him. To do this they must walk in obedience to his will as laid down in the New Testament. The first command of our Lord which it is the privilege of the regenerated soul to obey, is, to follow his divine example and be buried with him in baptism. This being accomplished all the privileges of the Lord's house are his. Among which are the privilege of assisting in defraying the necessary expenses incident to the existence of a church, the privilege of assembling with the saints to hold communion one with another, the privilege of contributing of their worldly substance to the support of the ministers of the word, &c. In the maintenance of the contest of truth against error, it is the lot of those who are called to the ministry of the word not only to neglect their own temporal concerns, but also in many cases to involve extra expenses. When the members of the visible church become so far taken up with money making, or any thing else, as to leave the ministers of the word to defray these expenses themselves, if Satan is not pleased, at least, the church cannot be free from blame. See 1 Cor. ix.

For the Signs of the Times.

Milton, Ia., April 28, 1850.

BROTHER BEEBE:—I am much pleased with the appearance of the Signs since the enlargement, and as sister S. B. Simms has requested a response from me to her letter of the 5th inst., if it is not asking too much, I will answer her in my feeble way through the medium of your paper.

DEAR SISTER:—Although we are strangers in the flesh, I trust and feel assured that through grace we are no more strangers or foreigners, but are become fellow citizens with the saints, and are of the household of God; for when I read your letter I found there was one who could sympathize with me. If you will bear with me, I will try to tell you of some of my *ups and downs*, for the last three or four weeks. I live here without a Baptist to speak to, and so I have to keep all to myself. Three or four weeks ago I got into a very dark state of mind, and it seemed to me that the Lord had withdrawn the sensible manifestations of his Holy Spirit entirely from me. The old adversary as usual accosted me thus—"If you are a child of God, why are you thus forsaken? for God has said, 'As thy days so shall thy strength be.' Now you must know that you have been deceived, and that you are only an *almost christian*." I tried to pray; but my prayers seemed only dry and formal; I tried to hope, but it seemed that my hope was lost; I tried to read the Scriptures; but they seemed to be to me a sealed book. I could not sing; for I felt more like crying, "They have taken away my Lord, and I know not where they have laid him." One evening I felt very much distressed, and I tried to pray that the Lord would let me know whether I was one of his chosen ones, or whether I had been altogether deceived, when these words came to me, with such power that they startled me, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." I assure you, I wanted nothing more; my poor soul was made to leap for joy. But this happy frame did not last long; for I was making calculation on going to hear the gospel preached, for the first time in twenty-two months, at a distance of about ten miles, when one day the thought came into my mind, How can such a sinner as you expect to have ears to hear, or a heart to understand the gospel when it is preached? I just turned my eyes within and took a view of my daily walk and conversation, and I was made to cry out in the bitterness of my soul, Lord, what am I, that thou art mindful of me? It appeared that the little I had enjoyed was only given to augment my woe: I tried to call to mind his loving kindness; but it seemed like an old song that was worn out. About this time the eighth number of the Signs came to hand, and I read it over directly; and while reading brother S. P. Moshier's letter, the words, "It is finished!" struck my mind with such force, that peace of mind followed; but not with that degree of joy as before; for the going to the meeting filled my mind with many fears, lest when I should get there I should have no ears to hear, nor heart to understand. But I prayed to the Most High God, to give me ears to hear, and to enable me to understand. When the time for the meeting arrived, it rained; and I thought that every thing was against me, but nevertheless I went, and such feelings as I had while there, no tongue or pen on earth can describe. There I saw a few of the chosen lambs of God assembled at a private house for the worship of God, and to hear his most

holy name exalted, by Elder McQuary. My dear sister, it appeared to me that preaching had never sounded sweeter than it did then. I believe that I am *like* a sheep, if I am *not* one; for I nipped as long as I remained there, and I have been chewing the cud ever since.

While there, I looked round upon the little band who had been driven out of their meeting house by the *Means Party* some time ago, and these words came to my mind, "Where two or three are gathered together in my name, there am I in the midst." I then thought of the time when the saints had to hide from their persecutors, in dens and caves of the earth; and I am apprehensive that the time is not very far distant when those who contend for the truth shall be called to seal their testimony with their blood. "O that the salvation of God were come out of Zion, when Jacob shall rejoice, and Israel shall be glad." The wisdom and righteousness of God are more desirable than gold, yea, than much fine gold, it is sweeter than honey and the honey comb. But 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? I have been reading much of late in the Psalms, and have found much comfort; this morning I opened to the epistle to the Colossians; and I cannot see how the arminians can get over the plain testimony. I read of *the mystery that hath been hid from ages and from generations, but now is made manifest to his saints*—not to the world.

It is a great consolation, my dear sister, to be assured that Jesus will never leave nor forsake us—that he will be with us unto the end of the world. Though he chastens us, he will not suffer us to fall; for his everlasting arms are underneath to uphold. Although we are often like doubting Thomas, or weeping Mary, or faithless Peter, and made to cry, "Lord, save, I perish!" He is always ready to help in his own good time. I verily believe that God has an elect people on the earth which were chosen in Christ before the foundation of the world, and that Christ has died to redeem them from all iniquity; and I believe that he has blotted out the handwriting of ordinances which was against them. He is our High Priest, our Wonderful, Counsellor, our Mighty God, Everlasting Father, and the Prince of Peace. O that I had a tongue or power to express what I feel! I would not have to write with this trembling hand; but I would proclaim from the house-top the wonderful works of God. To day I feel that I am on the highest mountain—but, to-morrow I may be down in the lowest valley; but the Lord is my friend in every time of distress. If we were not children of God

"Could we joy the saints to meet,
Choose the ways we once abhorred,
Find, at times, the promised sweet,
If we did not love the Lord?"

Dear sister, I have tried, in as brief a manner as possible to describe some of the dealings of the Lord with me, and if you find half the comfort in reading this that I did in reading your's, I shall be paid a thousand fold. In reviewing this scroll, I find that I have taken up so much space, and have not written half that I desired to. I must come to a close, praying that the grace of our Lord Jesus Christ may rest on you, and on all the true worshippers of God.

SARAH H. IZOR.

BROTHER BEEBE:—I am much pleased with brother Trott's letter in the 8th number of the Signs. I think I can see the spirit of Christ manifested in it. I love that spirit, in

whomsoever it may be manifested, but especially when I can see it in the old soldiers of the cross. I hope he may be enabled to continue to write in the same spirit; for it is of Jesus. I was also much pleased with your editorial in the 9th number; for if the Lord is our Shepherd, what can we want? Truly he leads us in green pastures and by the still waters. Although there has been so much published in the Signs to comfort the saints, there have also been some things which have caused me to tremble. When brethren manifest a disposition to bite and devour one another, my feelings are such as I cannot express. But I hope there will be no more of it. O that we could all feel and realize that "we know but in part!" But when we shall see Jesus face to face, and be like him, then shall we know even as we are known. Pray for me, that when Satan tempts, the Lord may appear for my deliverance; for he is the chiefest among ten thousand, and altogether lovely; and when the enemy assaults you, may the Lord be to you as the shadow of a great rock, in a weary land.

Your sister, in hope of eternal bliss in heaven.

SARAH H. IZOR.

For the Signs of the Times.

Parable of the Unjust Steward.

A parable is a representation of something that does or may exist, while at the same time it points to something else of which it is a figure. Many an unjust steward has existed, and has acted out in his own person the very things spoken of by our Lord, in the parable now before us. A steward is the servant of a wealthy man, who has the management and supervision of his master's property; consequently he is somewhat more elevated than the tenants of his master, with whom he acts in the capacity of the master himself. A steward, therefore, has it in his power to defraud his employer, or in the language of the text, to *waste his goods*; and unless some one, who is acquainted with the fact, shall accuse him to his master, he will remain ignorant of it. Such was the case of this steward, he was accused to his master, and was ordered by him to close his accounts and surrender the stewardship. But the steward, inasmuch as he was not able to dig, and withal was ashamed to beg, determined to bring his master's tenants under obligation to him, by demanding of them on settlement less than they really owed, in order that when he was put out of the stewardship, he might have a home, or *they might receive him into their houses*. Irrespective of the injustice of this procedure, the steward acted *wisely*, in providing for himself a home, whilst yet he might, against the time of need, and in this sense only, could his master have commended him. The inference, which our Lord draws from this transaction, is that *the children of this world are wiser in their generation, than the children of light*. I do not understand Him as meaning to declare, that Christians have narrower intellects, or more circumscribed capacities, than unrenewed men; but that they have less care and concern in regard to their eternal interests, and thus manifest less wisdom, in their generation as children of light, than the children of this world do, in their generation, in regard to their temporal interests. Our Lord now proceeds to illustrate the subject, of which this parable is the figure. *And I say unto you*. It must be recollected that this parable was addressed to the disciples: it commences thus, *And he said also to his disci-*

ples, and in this verse, *And I say unto you*.—It must also be recollected that these disciples were the Apostles, and that they had previously been commissioned and sent out, as his ministers, and it is in this character especially, that the parable is addressed to them. Indeed in various places of the divine record, ministers are styled stewards.—Our Lord in a previous discourse asks, *Who then is that faithful and wise steward*. The apostle Paul says to the Corinthians, "Let a man so account of us, as of the ministers of Christ, and *stewards of the mysteries of God*," and again to Titus, "A bishop must be blameless as the steward of God;" and Peter exhorts ministers as good *stewards of the manifold grace of God*. *Make to yourselves friends of the mammon of unrighteousness*. It cannot for a moment be supposed that our Lord intended to inculcate the idea, that the disciples were to use the unrighteous mammon, as the unjust steward had done, to make to themselves friends of the men of the world; for apart from the irreconcilable obliquity of such a view with his oft-repeated declaration, that the friendship of the world is enmity against God, the disciples themselves were poor men, silver and gold they had none, and consequently it was not in their power to use such influences to such or any other purpose; but he addresses them as the stewards of God, to whom the treasure of the gospel was committed, just as the goods of the rich man were committed to the unjust Steward; and exhorts them to use that treasure *wisely*, in their generation, as children of light, just as the unjust steward had used the unrighteous mammon *wisely*, in his generation, as one of the children of this world; for it is to the *wisdom* and not to the injustice of the steward, that our Lord in this place directs the attention of the disciples. In this way the disciples could make to themselves friends of the mammon of unrighteousness—not *with* it, but *of* it—not by purchasing friends with it, as the unjust steward had done, and according to the commendation of his master, had done *wisely*; but by using it as a *figure* of the true riches, and thus making to themselves friends of it—we make friends of inanimate as well as animate things, when we turn them to our advantage. We repeat, that the obvious meaning in the case before us is, that the disciples, as ministers of the gospel, as stewards of the manifold grace of God, should turn to their advantage the example of the unjust steward in his *wise* use of the unrighteous mammon, by imitating it in their *wise* use of the *true riches*. He had used the unrighteous mammon *wisely* in making friends of his lord's debtors, and thus providing for himself a future temporal habitation among them, when his master should dismiss him from the stewardship. The disciples were in like manner, to use the true riches *wisely* and thus secure to themselves future *everlasting habitations*, when *they failed*, that is when their mortal lives should cease, when their Master in Heaven should remove them from the stewardship. The pronoun *they* in the phrase, *they may receive you into everlasting habitations* in our apprehension has reference to those *wise uses*, which the disciples are exhorted to make of the true riches, for it relates to *friends* in the preceding part of the verse. I feel sustained in this view, not only by the grammatical construction of the sentence, but by the strong similarity of the expression, *they may receive you into everlasting habitations*, with that in the parable of the talents, *Well done, good and faithful servant, enter thou into the joys of thy Lord*. In both instances the re-

ward is held out as the result of wise and faithful conduct. Obedience indeed is the standard of christian fellowship, and in adhering to this standard we make no compromise with arminianism or the worldly doctrine of the natural and moral ability of man. The child of God is a different being from the unrenewed man in this respect, that he is a new creature. He has arisen from the dead—Christ has given him light—he possesses spiritual life, and that life is Christ; that is, it is the same spirit that was in Christ, but limited and adapted to his condition as a creature. In Christ it was without measure—he possessed all the fullness of the Godhead bodily. In the renewed man, it is by measure, small in the outset of his christian life, but shining brighter and brighter to the perfect day—hence the need of instruction and of exhortation, that there may be a growth in grace and in the knowledge of Jesus—hence, too, exhortation belongs to the church, and is intended for the edification of the church: it places before the mind of the child of God, the operation of the spirit of Christ, that is in him. But where does this spirit dwell? In soul, spirit, or body? I answer, in all, while at the same time the principle of nature dwells in all, hence the warfare embraces the entire man. Know ye not, says the apostle, that your bodies are the temples of the Holy Ghost; and again, I pray God, that your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ. But to return from this digression. Fidelity is every where in the Scriptures enjoined upon the ministers of Christ. As the stewards of God, they have the *true riches*, or the gospel committed to them—and to them in that capacity does this parable refer.

The following verse, *He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much*, is an expression of our Lord, intended to impress upon the minds of the disciples, the importance of the instruction contained in the parable. The example of the unjust steward in regard to the wisdom of his conduct, was of itself a little thing; yet if faithfully imitated in their conduct as ministers, it would evince faithfulness in more important things. The smallest duties incumbent on the ministers of Christ, if faithfully discharged, afford incontestible evidence that larger ones will not be neglected. "Whatever your hands find to do, do it with all your might" is an injunction binding on him. On the contrary if he is unjust in the least, he is unjust also in much. If he can withhold any thing, however small, he can withhold things of greater moment. He must not shun to declare the whole counsel of God, though the world may rage, and formal professors deride, and laugh him to scorn—though his own evil nature rise up in opposition, yet must he set his face as a flint, and endure hardness as a good soldier; for if he can be unjust or yielding in small things, it is evidence that he can be also in larger.

In the two following verses the argument is still continued, "If therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If the example of the children of this world in their earnest pursuit of the unrighteous mammon has been lost upon you, if ye have not been faithful in imitating them in your pursuit of the *true riches*, who shall commit to you the ministration of the gospel? With what propriety can the true riches, or the gospel be entrusted to you? and if ye have not been faithful in that which is another man's,

who shall give you that which is your own? If ye have not been faithful in the gospel, which belongs to God, who will give you the reward that belongs to faithful ministers? How are ye to be received into those everlasting habitations which belong to the faithful only? The minister of Christ affords but poor evidence of his calling to that high office, who is immersed in the pleasures and pursuits of the world, and if he discharges not the duties of a faithful minister, who shall give him his own? So, true it is, *that no servant 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*, which is indeed the moral of the parable.

PHILIP A. KLIPSTEIN.

For the Signs of the Times.

Union Co., Ia., April 20, 1850.

BROTHER BEEBE:—I have felt inclined to offer some of my thoughts for publication through the Signs, to the family of faith, but on account of my own ignorance, inability and proneness to be dictated by carnal reasoning, I am afraid to write or speak, lest I should confer with flesh and blood, and not speak as becometh sound doctrine, yet as I blunder along, I trust in the Lord, I may only blunder in the truth; yet if I blunder out of the truth I trust that brethren will be faithful to point out my error, and think I have become acquainted with my own vileness, so as not to be alarmed at rebuke. What I may communicate I leave for the brotherhood to determine, whether it is to aggrandize myself, or whether for the cause of our Lord and Savior Jesus Christ only.

This is the day of our Church meeting but on account of rain, I thought it too far to go a distance of over six miles. I went and got the Signs, 15th of April, and whilst my dear companion was busy at the spinning wheel, I read several communications. O! thought I, we have a feast of fat things here at home; it is truly refreshing to us to peruse the columns of the Signs, though sometimes we find things there which I do not understand, which things are among the different expressions of views concerning doctrinal points, and it is a question with me whether to meddle with these things, would not be meddling with strife not belonging to me; yet I have harbored a kind of willingness, to show my opinion. Much has been said about what it is that is changed, quickened, or made alive, and I am inclined to the opinion that some things have been held forth according to the dictates of the carnal mind, and not according to the mind of Christ, but I trust such have come of imperfection only, and not by cunning craftiness. Paul said, "And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ." Now what brother or sister is there, that is of full age that does not know that all their life time they have been subject to sore trials and afflictions by trusting in self, to trust in the Lord; and that when the very last struggle of the creature fails and all hope seems to be gone, the conclusion is, Surely I must perish at last!—and the cry is, Lord save! I perish! When perhaps the very next breath is, Surely the Lord is a present help in every time of need. I have thought again and again, that I never would doubt again; but alas! without the help of the Lord I can do nothing. I have thought much about those of full age, the babes in Christ, the strong in faith, and the weak in faith, one believeth that he may eat all things, another eateth herbs it is recorded in the scriptures of eternal truth that each

shall have his portion in due time, and here I have thought that where brethren dwell together in unity, the strong bear with the weak, and the weak with the strong. I cannot see why the strong should not have strong things to live upon without offending the weak; it does appear to me that those that require to be fed with milk, which are not able to bear meat, ought not to be offended. I am persuaded by experience that the children or people of God have times of meditations upon the Scriptures of eternal truth together with a spiritual exercise within the soul, in which a comfortable evidence is received of a growth in grace, and I think those who are thus exercised often feel like speaking of the Lord to the household of faith, and like hearing from the same. I have been so much comforted and edified by a single view, when reading the Signs, and at other times, that I was ready to exclaim in the language of one of the old proverbs, "A word fitly spoken is like apples of gold in pictures of silver." I noticed a few things written in the Signs concerning a difference of opinion with regard to the union of Christ and his people, which brought to my mind again something which I trust the Lord revealed to me many years ago, at the time when, as I trust, the Son of man was manifested to me as having borne my sins in his own body. It has always appeared to me since, that a voice spoke and said, "It is finished, I have borne thy sins away." It immediately appeared to me that my life had been secured before, and I never had known it. I have ever since felt confident that that union was before my mortal existence, or I never would have been born, nourished up, and permitted to live and have a name among the redeemed family. Paul said when we were yet sinners, Christ died for us. When I saw in the Signs that some think this union takes place after believing takes place; O! I exclaimed, I never could have had faith to believe if this union had not taken place before my mortal existence; for of myself, I have only merited the displeasure of the Lord since the earliest period of my existence.—One of the old servants of the Lord said he was conceived in sin, and born in sin. He, according to my understanding, was led to the expression from a sense of the lustings of the flesh against the spirit; and further, our earthly parent, Adam, to whom the whole earthly family stands united in a flesh and blood relation, represents all his posterity in sin. As flesh and blood cannot inherit the kingdom of heaven, we have to wait till our change comes, or this mortal puts on immortality. Man was formed, and the breath of life breathed into his nostrils, and man became a living soul; and God said, the soul that sins, it shall die. And I will say now, that year after year I verily thought my body would be killed on account of sin in me, but when a comfortable evidence was afforded me that my sins were forgiven, and that God had accepted me, I knew not what to call it but life from the dead, Paul says, and what shall the receiving of them be but life from the dead.

Yours with great desire concerning the gospel of the kingdom, I. HILL.

For the Signs of the Times.

Frederick Co., Va., May 19, 1850.

BROTHER BEEBE:—As I have enjoyed the high satisfaction to read something occasionally from your pen, and also from the pens of other brethren and sisters, on subjects relating to salvation, whereby I have been greatly instructed: I therefore have a desire to en-

ter the conversation on the way; and if the same personage that fell in with two of his disciples, on the way from Jerusalem to Emmaus, should fall in with us, surely the Scriptures would be opened to us, and cause our hearts to burn within us. Luke xxiv. 32. I have selected a subject to treat upon at this time, which I am persuaded, concerns many of the children of Zion; a subject concerning that point, which (as the Poet writes,) they wish to know, viz., whether they are the Lord's precious ones or not. Brethren, though this is so often a query with myself, it may be that by searching the Scriptures, which testify of Jesus, we may find enough for the encouragement of every sinking Peter, every doubting Thomas, and every weeping Mary. Jesus' command is, Come learn of me, &c., and ye shall find rest to your soul. Matt. xi. 29. These words were addressed to the weary and heavy laden. Now, dear children of God, have you not been weary and heavy laden of the world, the flesh and the devil? If you are the characters I wish to address, you have been weary and heavy laden: and when you had no other resort, you have gone to Jesus to learn of him, and have found rest to your souls; but answers the brother or sister, Why am I still of little faith and doubting mind? This question I will answer no further than this, Did Jesus teach his disciples to pray for bread to last them a year, or to give them day by day their daily bread? Did not the Israelites gather manna for only one day at a time, except on the sixth day? You sincerely desire the manifestations of Jesus, I have no doubt; if you have once tasted that he is gracious. 1 Pet. ii. 3. You hunger and thirst after righteousness. Matt. v. 6. Jesus says, You shall be filled; and also calls such blessed. Is not here encouragement to those who wish to be transformed to the image of Jesus; and conformed no longer to a gainsaying world? Is here a proof of your title, or not? Do you mourn over your corrupt nature, your short comings, your unnecessary cares of life, &c. What can we learn of Jesus on this point? Blessed are they that mourn, for they shall be comforted. Mat. v. 4. What more do we want? If we want more to whom shall we go? Ah! to this same Jesus, says the believer: "He has the words of eternal life." "He filleth the hungry with good things, but sendeth the rich empty away." Luke i. 53. Has any of our cases been as that of the Prodigal son? Have we been engaged by that old citizen to feed worldlings or swine? and could we not appease our hunger with husks or vanities?—have we felt like this prodigal an aching void, that the world can never fill? If so, what is done for prodigals, who feel that they merit not the Heavenly Father's favor, that they are poor, naked, and destitute? Ah! brethren, here is the place to stand still and see the salvation of the Lord, as Moses told national Israel at the Red Sea. Here the robe, Christ's righteousness is put on us—the ring, that seal of endless love, and eternal union is put on our hands; and we are "shod with the preparation of the gospel of peace;" here our hearts must dance for joy, & our tongues give utterance to that song of deliverance, spoken of in holy writ: The fatted calf is now our food—Precious food! "To him that believeth he is precious." 1 Pet. ii. 7. Well, brethren, these are some things learned by going to Jesus; but the rich will not go to him, he is as a root out of dry ground to the whole; they need not the physician; but how do we regard his blessed gospel? here is a good test, Is it to us, as to them that perish, foolishness, 1 Cor. i. 18, or is it to us, as to

them that believe, "The power of God unto salvation?" and as to all them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God? 1 Cor. i. 24. Is not this gospel heavenly tidings to the sin-sick soul? Jesus the sinner's friend is its sum and its substance. Well, my dear brethren and sisters in Jesus, if we have been brought to cry out, "Lord save me!" Lord be merciful to me a sinner! What shall I do to be saved? Is it not a proof of having been quickened. I reckon you will agree that it is. Well "It is the Spirit that quickeneth, the flesh profiteth nothing." Now as above we are brought to stand still and see the salvation of the Lord. Here you feel the quickening powers of your Head, the Son of God. Here you perceive the truth and the force of these words, "Him hath God exalted, with his right hand to be a Prince and a Savior to give repentance to Israel and forgiveness of sins." Acts v. 31. And here we have again the proof of the mighty Advocacy of this sin-atonement Priest: For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. John v. 21. You are doubtless now quickened to love this Jesus supremely, to feast on the dainties of his charms, his transcendent condescension. The unsearchable riches of his grace, in his distinguishing favor to his choice. Now you join in rapture in these words, in behalf of your Lord Redeemer,

Jesus I love thy charming name,
'Tis music to my ear,
I fain would swell it out so loud,
That heaven and earth might hear.

And here also how wonderful and complete the surprise of the delivered rebel made free and manifestly united to the body of Christ, enough so to cause him to cry out in the language of another poet,

"Why was I made to hear his voice,
And enter while thine's room;
While thousands revel in their choice,
And rather die than come.

'Twas the same love that spread the feast,
That sweetly forc'd me in;
Else I had still refused to taste,
And perish'd in my sin."

The poor astonished, enraptured, humbled, penitential admirer feels that the Lord has begun a good work in his heart, and often takes encouragement from these words of inspiration, namely, Being confident of this very thing, that he that hath begun a good work in you will perform it until the day of Jesus Christ. Phil. i. 6. Now also he has proofs of his heirship, he thinks, which he is willing often to refer to, in doubts and temptations. Jesus has taught him by his beloved disciple, We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 John iii. 14. The strong love which he feels to the Savior, and those bearing his image seem to stand as proofs of his title. Again, whose denieth the Son hath not the Father; but he that acknowledgeth the Son, hath the Father also. 1 John ii. 23. He feels that he is willing to acknowledge this Jesus, of whom he has learned so much, before ten thousand worlds, were he sure that he was worthy of him.—And sometimes rejoices that he is counted worthy to suffer shame for his name. Acts v. 41. Oh, dear brethren and sisters, we can take knowledge that you have been with Jesus, if you once make Moses' choice, i. e., rather suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures of Egypt.—Heb. ii. 25, 26. And again, if we see your boldness to blaze forth Immanuel's kingdom,

and obey God rather than men, and shew that you cannot but testify the things you have seen and heard; we take knowledge of you, that you have been with Jesus. Acts iv. 13. If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you. 1 Pet. iv. 14. But, children of Jesus, we read of some that name the name of Christ, who do not depart from iniquity, who will not endure hardness as good soldiers of Jesus Christ. 2 Tim. ii. 3. But having no root in themselves, endure but for a time, afterwards when affliction, or persecution ariseth for the word's sake, immediately they are offended. Mark iv. 17, Matt. xiii. 23, Luke viii. 13, &c. Are these the children of the Kingdom and patience of Jesus? let us see—Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. Mark viii. 38. But, brethren, the nominal christians recorded in holy writ, are almost every where pointed out. In one place we read of seven women (nominal) and only one man, Christ (real); in another we read of five foolish virgins, and only as many wise; in another we read of Baal having four hundred and fifty prophets, the prophets of the Grove four hundred, and that the Lord had but one Prophet (Elijah,) but this is nothing in satisfying our enquiries concerning our interest in Jesus. I will desist. Some brother who may have light on the subject of this letter, will oblige one, and perhaps many, by explaining this inquiry in a clearer light.—Brethren farewell.

WILLIAM D. ENGLE.

For the Signs of the Times.

Centreville, Fairfax Co., Va.,
June 25, 1850.

BROTHER BEEBE:—Having received from brother Broders the inclosed letter giving an account of the miraculous preservation of himself, and wife, and child, I have concluded to send it to you for publication in the Signs.

This event was certainly a remarkable display of the sovereignty of God in preserving whom he will preserve, as well as a manifestation of his mercy toward their family, and toward the Mt. Pleasant church of which they are worthy members. As to themselves, if it had been the Lord's pleasure to take them away by that event, I have no doubt they would have entered a state of greater blessings than they can enjoy here.—I will remark as explanatory, that the occasion of the great depth of water in the run at the time, was a very heavy thunder gust which had passed over an hour or two before, and that the carriage in which they were had a top to it. Having returned not till Friday evening, I did not attend the meeting on Saturday, to which they had been.

Yours, with kind regards,

S. TROTT.

MY DEAR BROTHER AND SISTER:—I am spared to give intelligence of a miraculous preservation of the lives of myself, and wife, and our little daughter, Lorenda, on our return from meeting on Saturday evening last. When we came to the Accolink Run, we saw that it was very much risen, which caused my wife to intreat me not to venture in; but seeing the track of some carriage that had crossed since the rain, and the undergrowth being so thick on the banks as to conceal the depth and quantity of the water, and I having no knowledge of the nature of the ford, persisted, thinking that I could dart the animal across the main current without wetting

more than our feet, and ventured in. But O, the error and mistake! I was made to see and witness that nothing but a merciful God could save us from a watery grave. Soon as we touched the main stream the horse was hidden in the water, except the nose and ears. I exerted the animal, but the depth and power of the water lifted her from the earth and we all went down the stream. Our only hope now was to keep the horse's head down the main current and look for a place to come out: this done, being barred on both sides by trees and banks, and the water at this time up to our breasts in the carriage—in a short time the horse's feet became entangled in some concealed growth or hangs—down she went out of sight—this turned the carriage broadside to the current and broke the springs from the body, and I was thrown out and sunk near the mare. I rose and swam to the shore—my wife and daughter remaining in the body of the carriage, and that rolling over and over with the current, and getting breath only when coming up. My wife calling on the Lord to save, and the child on me. The only hope left me was to get a head and swim out to some place where I could hold on by something, and catch them, this was to do with great difficulty, having a water course making from a mill to swim; this done, fatigue and horror had so weakened me that I had to stop a moment to get off my boots—I then ran as fast as I could and plunged in at a place which seemed to be designed for their preservation, there being trees and a log there which caused the shattered remains of the carriage body to stop. My wife was thrown on her back upon the stuff which was detained there by the logs, and she and Lorinda both hold of each other's arms, with the child's head out of the water, and she endeavoring to hold her mother's head out of the water, which was bursting over it. I threw myself around a willow and reached out and got hold of my wife, and at this moment two men from the Rail Road, seeing me run, and knowing that we had passed them, ran to our assistance and succeeded in getting to us, and helped me to get them to the bank, (for which kindness I thank them.) I then went to see if my mare was alive, and found her considerably below the place where I had left her, and still fastened to the wheels, and entangled among roots and trees, on the opposite side, where I could give no assistance without venturing across the stream, which I was too much exhausted to attempt. She saw me, her head being out of water, and raised on her hind feet, and, as I thought, made her last struggle; she pitched in an opposite direction, sunk out of sight—rose again entirely clear of gears—swam down a piece and came out on the opposite side, and now seems to be doing well. Yesterday we went and collected and took home all that we could find.

The distance they were carried down the stream, is supposed to be more than a quarter of a mile. Mr. George Burke, and several others visited the place on the next morning, and they all agree that the preservation of life was nothing short of a miracle. It truly surpassed any description that I can give. Indeed, I can hardly write at all while I think of it. Who can dispute that the Lord saved us? ah, as truly so, as he did Paul and those that were with him in the time of the shipwreck. My wife is much bruised, but only skin bruises; Lorinda seems to have received but little damage. We judged, from signs left on the trees, that the water was generally ten feet deep in the middle of the stream. This occurrence has

taught my wife to realize the preservation of the God of mercy, where there is not the least appearance of deliverance from any earthly source. In her own mind, her time had come to meet a watery grave with our little daughter; but, although we have received such a great deliverance, we have both been led to express to each other the hardness of our hearts, that we feel so little flow of gratitude and love to that God to whom such adoration and thanksgiving is due from us. As we did not see you on Saturday, (nor any one that had) we do not know how your health is; but we hope and trust that you are both as well as might be expected after the fatigue of traveling in this warm weather. May the Lord bless you both and your family.

Your unworthy brother and sister,

JOHN. H. BRODERS.

ELIZABETH BRODERS.

To Elder S. Trott and wife.

Near Alexandria, Va., June 24, 1850.

Miscellany.

From the Christian Chronicle.

Ecclesiastical History.

MESSRS. EDITORS:—I am an ardent lover of History generally, but especially of *Ecclesiastical History*. From my earliest childhood I have been accustomed to devour every thing of this kind upon which I could lay my hands. A circular now before us, from our venerable brother, Rev. David Benedict, of Rhode Island, announcing that he is about to publish "A COMPENDIUM OF ECCLESIASTICAL HISTORY," calls up the subject to my mind, and I will be pardoned if I say a few words about it to your readers.

My own patient, and somewhat careful investigations, have brought me to the deliberate conclusion that, as yet, *the History of the Church of Christ has never been written*.—We have numerous and able Histories of *Papery* and of *Protestantism*. Volumes upon volumes have been given to the world, by the writers of all sects, and of no sects, from Eusebius to Neander; but what light have they thrown upon the History of the true Church of Christ? Very little indeed. Who knows much more about it than if all these learned men had been silent? Milner, Mosheim, Ghiesler, De Aubigne, and others of the clergy, and of the laity, Gibbon, Robinson, Guizot, and many more, have written profoundly. They tell us of the Catholic Church, of the Latin Church, of the Greek Church, of the Protestant Church, and of the countless progeny of sects, of every grade and complexion, which have sprung from them, in various ages and nations. But the History of the true legitimate Church of Christ, where is it? *It is yet unwritten*. Jones has made a nearer approach to it than any other writer known to me. His work, however, covers a comparatively small space, and falls very far short of the end to be gained. Will this proposed "Compendium" prove to be a History of the Church? It certainly will not, if the plan is pursued which is designated in the prospectus. Mr. Benedict is a *laborious* and *good* man. His forthcoming volumes, will, I trust, as his former ones have done, sufficiently reward him for the time, toil, and expense devoted to their preparation. They will also, it is hoped, facilitate future investigation, and supply materials for those who may hereafter write. Beyond this my anticipations of benefit do not extend.

Do you inquire what I would regard as really a History of the Church? I will explain.—With the Bible before him a man competent to write, can unquestionably ascertain what the Church was as established by Christ. He can determine the form of its organization, the membership of which it was composed, its doctrines, ordinances, polity, and all else which pertained to it. He can comprehend and describe the entire structure, and its furniture, completely. The scriptures set the whole plainly before us.—These facts are, I imagine, undoubted. Has Jesus Christ brought into being a spiritual kingdom, and left it without any definite or-

ganization? Has he not given it all the necessary laws for its government? To presume any thing of this kind would be plainly an absurdity, since in that case, "The word of God would not be a sufficient rule of faith and practice." The Church of Christ is fully described in the pages of divine revelation.—Nothing is there omitted which is necessary to its complete representation. Let its History begin with a full description of the Church as organized by the Redeemer and his apostles. This done, the writer is prepared to proceed. With the scripture model before him let him go on through century after century. He will not proceed far before he will find divisions occurring; and a succession of these, with all their direful results, will be meeting him perpetually. When he comes to the first let him examine both parties critically, decide which adheres to the original form, and set that down, and write of it, as the true Church. It may be a minority, no matter how small; it may be a few in number, and its members exercise but little influence among men; yet it is the legitimate Church. It must be so designated, and the seceders set aside, their errors described, and they ever after regarded as having departed from the truth. Let the second, and third, and every subsequent division, be scrutinized, and disposed of in the same manner, and the whole history so conducted through every age down to the present time; the eye directed to the true stream, however small it may grow in consequence of the bayous that run out of it, or wherever its meanderings may carry it.

The deterioration of the Church as to its polity, was first into what we now call Presbyterianism, then into Episcopacy, and finally into Popery. Than this, no fact is more apparent. Mosheim, but especially Neander, and both without intending it, place its truth beyond question. Doctrinal defections run in a similar channel. When their principles became corrupt they changed the ordinances of Christ, and instituted others to suit their own views of propriety, and to uphold their ambitious aspirations. Let the influences that produced these changes—Jewish, Pagan, Political, Philosophical, Social—be traced and considered; and their extent, character, and results be described; but let not the mind thereby be diverted from the true Church.—This, no matter how small, powerless, poor, and contemptible in the estimation of the dominant parties, must be kept in the foreground of the picture. It is really the central point, the sun of the spiritual world, and all the other bodies, brilliant, powerful and imposing as they appear, and clamorous and confident as they may be in their claims, must be regarded, as they are in truth, the "wandering stars, to whom is reserved" eventually "the blackness of darkness forever."

What do you think of this plan, Messrs. Editors? Is it not the only true one? Can any work be a legitimate History of the Church which is constructed on any other principle? Every ecclesiastical history I have seen, Catholic and Protestant, unless Jones is an exception, follows the broad stream up to Constantine, designates the great Roman Hierarchy organized by him as the Church, and subsequently so entitles the Greek Church, and especially the Protestant Church, in its numerous branches, as the same Church reformed. Their writers seem to have been blinded by the dazzling glory of these lordly sects, and imbibing their spirit, have, because they did, branded the true Christians every where, as Heretics. Were these Hierarchies, and are they, the legitimate Church? Certainly not. Where then was it? It was shovelled into some dark corner, covered with opprobrium, and known only as its best members were dragged forth to the light, to be given to the gibbet and the flames. Our Theological Professors too, in this department, follow, so far as I know and believe, in the wake of the writers designated. Thus the whole subject is darkened, obscured, and falsified.

Am I told that if a writer should prosecute the course I have designated, he would soon find no visible Church of Christ upon earth? Well, be it so. If the kingdom of Messiah in our world, has really been overwhelmed and destroyed, let us know it. Let that fact be clearly proved and established.

But no, Sirs, I do not believe he would arrive at any such result. I cannot suppose that the devil has been permitted to gain a victory over Messiah, so distinguished. Jesus Christ has himself said that against his Church "the gates of hell shall not prevail." Could it ever be said that "God hath cast away his people?" "Wot ye not what the scripture saith of Elijah? How he made intercession against Israel, saying, Lord they have killed thy prophets, and digged down thine altars, and I am left alone and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so then (there has been at all times) a remnant according to the election of grace." So it would be found even among the darkest of "the dark ages." The Church of Christ cannot be destroyed.—Such a History would require great learning, profound research, and severe and protracted labor, but it would constitute a treasure of incalculable value.

But I am becoming prolix, pardon me. I have seen intimations in some of your eastern papers, that Dr. Williams is writing, or will write, a History of the Church. He is a learned and able man, and I shall wait for his work with anxious impatience.

Yours, &c. SUWANEH.
Nashville, Tenn. Sept. 19, 1849.

Editorial remarks in our next.

THE FROZEN DEAD AT ST. BERNARD.—The scene of the greatest interest at the hospital—a solemn, extraordinary interest, indeed, is that of the Morgue, or building where the dead bodies of lost travellers are deposited. There they are, some of them as when the breath of life departed, and the death angel, with his instruments of frost and snow, stiffened and embalmed for ages. The floor is thick with nameless skulls and bones, and human dust, heaped in confusion. But around the wall a group of poor sufferers, in the very position in which they were found as rigid as marble, preserved by the element of an eternal frost, are regularly arranged.—There is to be seen the mother and child, a most affecting instance of suffering and love. The face of the little one remains pressed on the mother's bosom, only the back part of the skull being visible, the body enfolded in her careful arm—careful in vain, affectionate in vain, to shield her offspring from the elemental wrath of the tempest. The snow fell fast and thick, and the hurricane wound them up in one white shroud and buried them. There is also, a strong man standing alone, the face dried and blacked, but the white, unbroken teeth firmly set and close, grinning from the fleshless jaws, it is a most awful spectacle. The face seems to look at you from the recesses of the sepulchre, as if it would tell you the story of a fearful death-struggle in the storm. There are other groups more indistinct, but these are the two never to be forgotten, and the whole of these dried and frozen remains of humanity are a terrific demonstration of the fearfulness of this mountain pass, when the elements are let loose in fury, and encounter the unhappy traveller. You look at all this through the grated window: there is just light enough to make it solemnly and distinctly visible, and to read in it a powerful record of mental and physical agony, and of maternal love in death. The little child hiding its face in its mother's bosom, both frozen to death—one can never forget the group, nor the "memento mori," nor the token of deathless love.

THE POPE.—If the Popish accounts of the Pope's reception on his return to Rome are to be credited, his loving subjects have been literally pining to death under his absence, and are now revived by the gladdening light of his loved countenance. It is true they seemed to rejoice when, under the cover of no very dignified disguise, he left the Vatican; and it is equally true that they never invited him to return; but hear the loud welcome which now hails his approach! Is it not a genuine expression of feeling? Does not the Pope give the best evidence that he confidently throws himself on the affections of his subjects? He certainly does give the best evidence in his power—he surrounds himself with soldiers of the bayonet, not of

the cross—he posts a military guard at every avenue of his palace—he forbids the sporting gentlemen of Rome from using their fowling-pieces for fear of accidents—he commands every one approaching his august presence to receive a blessing, to be rigorously searched, lest another "casualty from the incautious use of firearms" should be recorded—and finally he eats nothing and drinks nothing, until it is first free from foreign drugs. What more striking proofs could be required that he confides in his people!

NOVEL WAY OF TREATING SAINTS.—Every family in Rio, where superstition asserts her sway, has two things, an image of St. Antonia and a whip. If the saint, after being duly invoked, still refuses to grant the boon craved, he is taken down from his niche and soundly whipped. This chastisement is repeated until the prayer is answered, or some priest interferes, and consoles the disappointed with the persuasion that the blessing sought has been, or will be conferred in some other form. This compulsory process with a saint accounts for the maimed state in which you always find poor Antonia here. There is something unique and interesting in this mode of obtaining benefactions. If a saint won't shell out when he has the power, why should he not be whipped as well as the sinner?

THE THRONE OF NIMROD.—The explorations of Mr. Layard among the ruins of ancient Nineveh have brought to light, it is said the throne on which the monarch sat three thousand years ago. It is thus described:

It is composed of metal and ivory—beautifully carved. It does not appear in what part of the edifice this discovery has been made; but it seems that the throne was separated from the state apartments by means of a large curtain, the rings by which it was drawn and undrawn having been preserved. At the date of his advices (the beginning of last month,) Mr. Layard was pursuing his researches with renewed ardor in consequence of the astonishing success that has hitherto attended his exertions. No human remains have yet come to light and every thing indicates the destruction of the palace by fire.

THE USE OF THE CONFESSIONAL.—Recently a gentleman was about to employ a Catholic girl in his family, and asked her how often she wished to "go out"—to mass, confession, &c. She replied that she "went to mass every other Sunday, and to confession only once in two or three Sundays, if she would not be taking any thing oftener than that."—*Chn. Observer.*

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1850.

Remarks on Psalms xiv.

In attempting to comply with the request of brother Sullivan, whose letter will be found in the 13th number, we only attempt to give such views as we have, and leave our brethren to satisfy themselves of the correctness or incorrectness of our illustrations, by the infallible standard of divine truth, as the Holy Spirit may enlighten their minds on the subject.

The poetry of this Psalm is most gloriously sublime, and the figures employed are grand and beautiful.

"My heart is inditing a good matter." It is not a mere superficial display of bombast, nor the vain speculations of the brain—the subject is seated deeply in the heart, the seat of life, whence all the warm flow of vitality gushes forth through its ten thousand curious channels to minister life and vigor to every part of the body. The conceptions of the heart are expressed by the tongue; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. That which is indited in the heart, like the new wine, must have vent, or it lies as fire shut up in the bones. "I will speak."

And what shall be the theme? That heart in which God has shined to give the light of the knowledge of the glory of God, in the face of Jesus Christ, will allow the tongue only to utter the things indited touching the king. Every thing else recedes—nothing else seems worth a thought, and the tongue yields its passive obedience to the dictation of the heart. My tongue is the pen of a ready writer. How forcible the figure! No writer's pen has power of itself to write; but the tongue as an organ for the heart, the life, the vitality of the church of God, is like the pen, depending on the wisdom, skill and management of the ready writer.

Time and space would fail us, were we to trace what is here set forth touching the King. God's King whom he hath set on his holy hill Zion; as the antitype of David.—"He is fairer than the children of men." He is God, the Son of God, and the son of man. He is the Word that was with God, and he is the Word that was made flesh and dwelt among us, whose glory the primitive saints beheld, the glory as of the Only Begotten of the Father, full of grace and truth. He is the brightness of the Father's glory and the express image of his person. "His brightness is as the light; he had horns coming out of his hands, and there was the hiding of his power."—Hab. iii. 4. Yet fair, and bright, and heavenly as he appears, God has predestinated all whom he foreknew to be conformed to his image; that he should be the first born among many brethren. Grace is poured into thy lips. View him as the Head of his church, which is his body; as inseparably and indissolubly identified with that body, as he is inseparably and indissolubly identified with the Eternal Father, and that grace which is poured into his lips, and of which he is full, constitutes that unwasting fulness of which all the members of his mystical body have received, grace for grace. Grace is poured, not to be. God has saved us and called us, 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. In his lips, what grace appears—His lips utter the words of Eternal Life.—The words which proceed from his lips are spirit and they are life. In his lips is that grace which feeds, comforts, instructs, and secures his children—The grace of his lip, speaks all the promises which are in him Yea, and Amen, to the glory of God by us. From his gracious lips proceed all the laws and ordinances of Zion, not in the thunder of that voice in which the Sinai covenant was uttered; but from lips that are filled with grace and truth. "Therefore God hath blessed thee forevermore." Although as a Son, Christ could receive blessings of the Father, (He asked for life, and God gave to him length of days forevermore,) it is not therefore to be inferred that he was not in his own eternal Godhead that very God from whom all these blessings and life proceed. He was not only with God, but He was God, and that in the most unqualified sense of the word, or else it would be idolatry to worship him. As the King whom God has set on Zion, as the Mediatorial Head and life of his church, He could, and did receive grace, poured into his lips, for all the members of his body; for as all the fulness of the Godhead dwells in him bodily, so is he the complete and perfect embodiment of all the church, "And ye are complete in him, who is the Head of all principality and power." Col. ii. 10. All his body and members are then vitally interested in, and partakers of the everlasting blessing which

God has bestowed on him, as their representative. "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. And all these blessings of the saints in Christ are for ever.

Are those whom God has predestinated to the adoption of children, in their fallen Adam-like nature, in rebellion against God? and must they be conquered, subdued, and subjected to his government? This also is provided for, and the provision is found in the things indited and spoken touching the King, in this Psalm. "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously; because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things." The work of subjecting sinners to his government is not left to the will or power of men, to Missionary Boards, or Missionary Funds, to human persuasion or conquest. Girded with all the power of heaven and earth—Having power over all flesh, that he should give eternal life to all that the Father has given him; in majesty he rides forth, making the clouds his chariots and riding on the wings of the wind, and in his excellency on the sky. Nor does he ride in vain, *wooing, striving, and pleading, and anon despairing*, and leaving many, or any that the Father gave him, to sink down to hell at last. But with majesty he rides PROSPEROUSLY, not only in subduing his subjects and bringing them to rejoice in his government, but also in defending his kingdom from all the assaults of sin, and death, and hell. His arrows, are not offers, and proffers of conditional salvation presented to the volition of men, but they are effectual and irresistible. "Thine arrows are sharp in the heart of the king's enemies." These arrows from Jehovah's quiver, are not directed at the volition, or fleshly passions of men, but they are in the heart; "whereby thy people fall under thee." None are brought under Christ, by any other arrows or means, or instrumentalities, but by his arrows, directed, sent forth from his Bow; and never failing to strike the very individuals to whom they are sent, between the joints of their harness and penetrate the heart. Nothing short of this could effect the design of this divine Archer, He neither lacks skill to direct the arrow nor power to send it into the heart, consequently it never fails to do its execution. As in Revelations Christ is represented as riding with his Bow and with his crown, from conquering to conquer, so also in this Psalm, His arrows and his throne, and his sceptre are spoken of in His riding prosperously. "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre." This language, according to the inspired interpretation, Heb. i. 8, is addressed to the Son of God, to show that he is not only super-human, and super-angelic, but that he is one with the Father, even as he is one also with his church. That he is really God, in the full sense of the word, is not only demonstrated in this recognition, but we find that all the attributes and perfections of the Godhead are ascribed to him, equally as they are ascribed to the Father and to the Holy Ghost. His throne and sceptre in this case refer to his Mediatorial government, for they are connected with his kingdom in the text, as the sceptre of his kingdom, and in Hebrews, it is said, "I have set my king upon my holy hill, Zion," &c., and this government being for ever and

ever, will never be superseded by councils, conventions, Mission Boards, Popes nor Bishops; it is a right sceptre, and therefore cannot be improved, or changed for the better.

"Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." As the Head of the church is Christ, so the Head of Christ is God; and as the whole Christ dwells in the church, so the fullness of the Godhead dwells bodily in Christ; and as Christ in his Godhead is truly the Only Wise God, our Savior; so in his Mediatorial Sonship, or if the term be more appropriate, we will say in his Mediatorial Headship, he is the anointed of the Father; and God, even his God has anointed him. Hence he is the Christ (or anointed) of the Father.

Having thus far treated upon the things indited in this psalm touching the king, personally, and relatively, as God, and as Mediator between God and men, the inspired writer proceeds to illustrate the glorious attractions by the use of a cluster of appropriate and well selected metaphors. "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." The incense and fragrance of spices offered under the old priesthood, were typical of what is here applied to Christ; his offering is of a sweet smelling savor unto God. By his garments we may understand, first, the veil, that is to say his flesh; in which his Godhead was veiled in the day of his incarnation, his zeal which he wore as a cloak, his vengeance which he put on as a garment, and above all, his vesture dipped in blood; or the robe in which John saw him, in Rev. i., which was girt about the paps, and which extended down to his feet. Or, secondly, it may be applied to the garments of Righteousness and salvation in which he has clothed his mystical body, the church. These are all richly perfumed, and when shaken from the dust, and released from the bands of her neck, she is made to "Arise and shine," and she puts on her beautiful garments. All these garments come from the Ivory Palaces, they belong to the Royal Family, and are to be worn by none but kings and priests who shall reign with Christ for ever.

"King's daughters are among thy honorable women," &c. This declaration, with what follows in the 10th, 11th, and 12th verses, seems intended to set forth the superlative glory of the King's household, as also in Cant. vi. 8 and 9, "There are three score queens, and four score concubines, and virgins without number. My Dove, my undefiled is but one; she is the only one of her mother; she is the choice one of her that bare her. The daughters saw her and blessed her; yea, the queens and concubines they praised her." Whether by the king's daughters, we are to understand the numerous branches of the church of Christ set forth, or whether this figure is intended to represent some thing else, we shall leave our more enlightened brethren to determine; but we conclude from the description given of the Queen in gold of Ophir, that the church in her gospel organization, as one perfect, full and complete body, embracing all her members, is intended. Her position is at the right hand of the king; thus honorably distinguished and approved. In verse 13, she is called the king's daughter. Allowing Christ to be the king, in the spiritual import of this figure, and the church his daughter, the glorious doctrine of seminal union is inculcated. Christ is not only represented in the scriptures as the Head, Husband, Elder Brother, Shepherd, Bishop, &c., of the church, but he is also The Everlasting

Father and Prince of Peace. And while every figure is full of beauty in the illustration of the revelation and union of Christ and his church, this figure very fully sets forth that her life was in Christ, before it was developed in the setting up of his kingdom, even as Levi was in the loins of Abraham, when Melchisedec blessed him. *She is all glorious within.* If we contemplate the internal splendor of the church of the First Born, we are filled with admiration and delight, in view of her surpassing excellency. The glory of her internal arrangement, must embrace, not only her laws, ordinances, communion, fellowship, provisions, ward-robe, doctrine and order, as delineated in the New Testament, but it is said, "God is in the midst of her, she shall not be moved," and again, "Out of Zion on the perfection of beauty, God hath shined." He is a wall of fire round about her, and a glory in her midst. She is all glorious within; for no unclean thing can enter, nothing polluted, defiled, or defective can be admitted. "Except a man be born again, he cannot see" her; "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." All her subjects are cleansed with the washing of regeneration; and their garments are made white in the blood of the Lamb.

Her clothing is of wrought gold. She is clothed with the garments of salvation, and covered with the robe of righteousness.—This very expressive figure, shows that the material of which the clothing of the King's daughter is composed is the most precious, valuable, incorruptible and enduring substance that we can conceive of; that it is that which shall stand the wreck of ages, and the violence of fire, that it is proof against the powers of corruption, and must ever retain its full intrinsic value throughout all ages. And not only so, but as it is called wrought gold, we may learn that it has come from the deep mines of God's eternal counsel and wisdom, has been in the crucible of trial, has stood the test of trial, and is so wrought into a glorious garment, as to perfectly fit and become her. All the mediatorial work of the Son of God has been laid out in fitting and applying this invaluable robe of righteousness to cover, beautify, and adorn her. "She shall be brought unto the King in raiment of needle work." There is no uncertainty involved. She SHALL be brought. The mouth of the Lord hath spoken it. "All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out." This is made to rest on no contingencies; it depends on no missionary operations of men, on no amount of money or labor to be contributed by the liberality or industry of the sons of men. God has spoken the word, and it stands fast; God has commanded, "Bring my sons from far, and my daughters from the ends of the earth," and it shall be done. The daughter of Tyre shall be there with a gift; for God has given to his Anointed "the treasures of darkness, the hidden riches of secret places." Isa. xiv. 3. *They shall be brought.*—God himself has this work in hand; and he has "declared the end from the beginning," and "His purpose shall stand and he will do all his pleasure." And they shall be brought unto the King. Not merely into a salvable state, or into a condition where they may choose or refuse. Unto the King every knee of them shall bow in submission to his crown, and every tongue shall confess his kingly power, and swear allegiance to him.—And let it not be forgotten that God himself is to bring them. "I will bring the blind in

a way that they know not, and lead them in paths that they have not known," &c. "And they shall call them, The Holy People, The Redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."—Isa. lxii. 12. She shall not come prematurely, it shall be at the set time to favor Zion.—She shall not come without the wedding garment, for she shall be brought unto the King in raiment of needlework. Not one stitch of the needle shall be either lacking or misplaced. This ornamental workmanship shall make her excel in beauty, and fit her for the kingdom of immortal glory. The smell of fire cannot attach to this garment, nor can all the trials, sorrows, tribulations, afflictions or persecutions, through which she must necessarily pass, wear out, soil, or mar this splendid robe. "The virgins, her companions that follow her, shall be brought unto thee." Not one of them shall be left behind. They also shall be brought. These virgins, are the companions of the church of Christ—the inmates of the kingdom of glory. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth; These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Rev. xiv. 4, 5. "With gladness and rejoicing shall they be brought." This is applicable to the redeemed of the Lord, when brought in their regeneration to the King; when delivered from death, and sin, from the curse and dominion of the law, and brought under law to Christ. When translated from darkness into marvelous light, and from the kingdom of Satan to the kingdom of God's dear Son. All who have passed from death unto life can remember well the day of their espousals and the gladness and joy of their hearts on that occasion; but these words may also apply to their final exaltation to the full possession of the inheritance which is reserved in glory for them. With joy and gladness shall these virgins receive the signal from their God, to come away from earth, from sorrow, toil and pain; from weeping, lamentations and woe; from doubting and sighing, and from conflicts, warfare and all opposition, to receive that crown of unfading glory which the Lord the righteous Judge shall give them at that day. They shall enter into the King's palace; associate with the royal family, and be made Kings and priests unto God and reign with Christ forevermore. May we be found of God in Christ, at that great day, and be partakers of the glory that shall be revealed in the saints when he appeareth.

CIRCULAR LETTER.

The Elders and brethren of the Warwick Baptist Association convened with the church at New Vernon, Orange County, N. Y., on Wednesday and Thursday the 5th and 6th days of June, 1850, to the churches whom we represent as messengers, send love and christian salutation.

BELOVED BRETHREN:—In an address to the children of Israel, Moses the servant of the Lord declared to them, "that they should remember all the way the Lord their God had led them during the forty years" they were engaged in traveling from Egypt to the land of Canaan which had been promised to them as an inheritance from the Lord. It is doubtless profitable to the people of God to recall to mind the evidences of the Lord's goodness to them, not only as an encouragement to them to rely upon Him at all times and under all circumstances, but as verifying His gracious promise that he will never leave

them nor forsake them. We find recorded in the Scriptures of Truth numerous instances of the Lord's merciful dealings with his people referred to by the most eminent of the patriarchs, prophets, and apostles of the Lord. Moses often calls the attention of his brethren to these things and urges upon them obedience to the commandments and statutes which had been given them, as a manifestation of their gratitude to God for their miraculous deliverance from bondage, and for the great mercies they had experienced. Joshua who succeeded Moses as the leader of the people of Israel, and conducted them safely into the promised land, frequently addressed them in the most solemn and impressive manner, recounting the various acts of goodness which they had experienced at the hand of the Lord, and exhorting them to obedience by a reference to past and the promise of future blessings.

The gracious dealings of the Lord with his people appear ever to have been pleasing topics with the saints both in the Old and New Testaments, and those who feared the Lord were often engaged in their rehearsal.

They formed a favorite theme with the Psalmist David and many of the most beautiful and sublime of the productions of the sweet singer of Israel are upon these subjects. In the 105 psalm he breaks forth in the following enraptured strain "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him; talk of all his wondrous works. Glory ye in his holy name, let the heart of them rejoice that seek the Lord. Seek the Lord and his strength; seek his face forevermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God; his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations: Which covenant he made with Abraham and his oath unto Isaac; And confirmed the same unto Jacob for a law and to Israel for an everlasting covenant; Saying, unto thee will I give the land of Canaan the lot of your inheritance: When they were but a few men in number, yea very few and strangers in it. When they went from one nation to another, from one kingdom to another people. He suffered no man to do them wrong; yea he reproved kings for their sakes; Saying, Touch not mine anointed, and do my prophets no harm." In the 107 psalm, he exclaims no less than four times "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." It is then, dear brethren, becoming in us at all times to speak of the goodness of the Lord, and to praise him for his wonderful works.

About sixty years have elapsed since the organization of the Warwick Baptist Association. What great and important changes have occurred upon the earth during this period of time! Kingdoms have risen, flourished and decayed; monarchs and conquerors have excited the admiration or the terror of mankind, and to satisfy the cravings of ambition, or gratify the thirstings of revenge have arrayed millions of their fellow beings upon the battle field and crimsoned the earth with human gore. During this period of time what changes have taken place even in our own land! Dating from near the time of the adoption of our Federal Constitution, and coeval with our National Government, under the auspices of a kind and beneficent Providence, our nation has grown from a people few in numbers and impoverished by a long and bloody contest for their independence from foreign dominion, until they have attained a front rank among the most powerful and prosperous nations on the globe. Wonderful discoveries have been made in the arts and sciences until the world appears scarcely the same that it was sixty years since when first our fathers met for the worship of God under the name of the Warwick Baptist Association. Great changes have been wrought among us in that time.

Probably not one of those who assisted in that organization is left to tell us of the hopes and fears, the joys and sorrows which animated or depressed them as they then endeavored to draw the scattered branches of the

church of Christ into a closer union and fellowship, and to promote the honour and glory of their Redeemer, and the good of his cause and people. Those of our brethren who then contended earnestly for the faith once delivered to the saints have rested from their labors and are gathered with those who preceded them, to the tomb. But some of them lived to see and participate in many of the changes to which we have alluded. They also lived to see changes in the visible kingdom of God which filled their hearts with grief and pain, and caused them to cry "Help Lord, for the godly man ceaseth and the faithful fail among the children of men." Psalms xii. 1. They lived to see the propagation of errors among the denomination of which they were members, and as iniquity prevailed they beheld the love of many wax cold, and those whom they once loved as brethren began to heap to themselves teachers, having itching ears, who introduced among the Baptists another gospel which was not another but a perversion of the gospel of Christ. Gal. i. 6, 7. Such having crept in unawares turned the truth of God into a lie, Rom. i. 25, and his grace into lasciviousness, Jude iv., and many followed their pernicious ways, by reason of whom the way of truth has been evil spoken of, 2 Pet. ii. 2. Many and various have been the trials and afflictions through which we have been called to pass since the organization of our Association. There have been foes without and fears within. Also among ourselves have men arose speaking perverse things to draw away disciples after them. Acts xx. 30. And we have often been compelled to say as did Israel of old, "If it had not been for the Lord who was on our side when men arose up against us; then they had swallowed us up quick when their wrath was kindled against us," Psalms cxxiv. 2, 3. But, dear brethren, God had foretold these things which came upon us therefore they did not occasion surprise as though some strange thing had happened unto us. 1 Pet. iv. 12. For he had assured us in his word that perilous times should come, and from time to time he raised up many valiant men who resisted the progress of error, and as they were set for the defence of the gospel, (Phil. i. 17,) raised their voices in solemn warning, rebuke and exhortation, until they were compelled for the sake of peace, and in obedience to the commands of their divine Master, 2 Thess. iii. 6, to withdraw their fellowship from all who had turned unto fables, and had become entangled with the schemes and inventions of men. Since that time God has in a great degree given rest to the churches composing this Association, although the enemies of truth have repeatedly made their assaults upon us, but have not been able to prevail. But brethren, we are admonished from what God has declared in his word, as well as from what has transpired in the history of the church, that we are not to look for long continued peace or rest while here upon earth. Our Lord and Savior has declared that in the world we shall have tribulation, and his word has been verified; for each age has brought its peculiar trials upon the church of Christ. Persecutions have frequently raged when the saints have been called to seal their testimony to the truth with their blood, and their spirits have ascended to God from the midst of flames, or from the engines of torture prepared by the ingenuity and brought into use by the malice and cruelty of their enemies. At other times the church of God has been distracted with heresies which have made their way among the brethren, and however strange and mysterious it may appear to us, even heresies are among the things which necessarily must prevail in order that they which are approved may be made manifest. 1 Cor. xi. 19. But it is a source of great consolation to the poor and afflicted people of God that their Heavenly Father, hath assured them that no weapon that is formed against them shall prosper. Isa. liv. 17. Persecutions have resulted in the spread of the gospel, and the extension of the Redeemer's kingdom. Acts viii. 4. Tribulations and afflictions tend to wean the children of God from earthly and transitory things and to fix their affections more strongly upon the Lord, for tribulation worketh patience, patience experience, experience hope,

and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. v. 3-5.

Heresies are used by the Lord, to separate from his people those who are not approved of him, so that we have the assurance that "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28. There are some things however, dear brethren, which make their appearance among us, which are more to be dreaded, and cause more pain and distress than persecutions, tribulations and heresies. These are not the fruit of the Spirit of God; "For the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance." Gal. 22, 23. But those things to which we allude, are in the Scriptures declared to be the works of the flesh, and among them are variance, emulations, strifes, envyings, &c. Gal. v. 20, 21. And the apostle Paul affectionately warns his brethren against these, admonishing them if they bite and devour one another, to take heed lest they be consumed one of another. Gal. v. 15. Have we not reason to fear that some of the works of the flesh are but too manifest among us at this time? Have not the hearts of many been pained at witnessing dissensions growing among us and at the evidences of excited feeling to which they have given rise? and they have been at a loss to know why these should exist among brethren.

Ought we not at this time, dear brethren, to endeavor to cultivate a spirit of peace, of love, of gentleness, and meekness among us, that the fruit of the Spirit may be manifested by and prevail within us, that if we live in the Spirit we may walk by the Spirit. A walk contrary to the Spirit of God, not only greatly afflicts and pains our brethren, but it causes the enemies of truth to exult, and gives great occasion to them to blaspheme the name of the Lord. 2 Sam. xii. 14. They have long since learned that the position occupied by the people of God is impregnable to all their assaults, and having witnessed their repeated failure they have ceased in some measure the violence of their attacks. When united, and at peace among ourselves, we have but little to fear from open foes, while we experience that it is indeed good and pleasant for brethren to dwell together in unity. Believers in our Lord Jesus Christ find the name of the Lord to be a strong tower into which the righteous run and are safe. Great and peculiar are the privileges which have been conferred upon them. Chosen from the beginning unto salvation through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 13, they should be holy and without blame before him in love. "As the divine power of our Lord Jesus Christ hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust," let us by giving all diligence add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness charity. "For if these things be in us and abound they make us neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." 1 Pet. i. 2-9.

GILBERT BEEBE, Moderator.

WILLIAM L. BENEDICT, Clerk.

CORRESPONDING LETTER.

The Warwick Old School Baptist Association, meeting with the church at New Vernon, Orange Co., N. Y., June 5th and 6th, 1850, to the several Associations, Corresponding Meetings, churches and brethren with whom she holds christian correspondence, praying that grace, mercy and peace, may rest upon them with the Israel of God.

BELoved BRETHREN:—We are again permitted, in the kind providence of God, to meet together for his worship, for the communion of saints, and to correspond with our

brethren, who are united with us in the fellowship of the gospel of Christ. If we look at ourselves individually, or at the state of our churches in respect to additions or the revivings of God's work among us, we have little cause for rejoicings, for we feel deeply sensible that the Zion of God at the present day, is low, on a low place. But if low enough to be found at the feet of Jesus, she is in reality in a blessed situation, a secure retreat, an enviable spot, though hidden from the wise and prudent, and unnoticed and hated by the world and false professors of every name. If unable to speak of our enlargement, if compelled to mourn over the abounding of iniquity, as well as over the coldness and lukewarmness of our love to the blessed Jesus; still we feel a little encouragement, in the remembrance of the consoling and heart-cheering fact, that though we are subject to changes, as well as diversities and vicissitudes of various kinds, still the God of Jacob remains in his exalted character, in his divine perfections, and in his everlasting love and covenant mercy, toward the people of his choice eternally the same. Clouds and thick darkness seem to be gathering more closely around the pathway of the saints of the Most High God; the Lord's dealings toward them are often wrap'd in unfathomable mystery, He holdeth back the face of his throne and spreadeth his cloud upon it.—Job xxvi. 9. The wicked still prosper in the world, they still spring as the grass; and the workers of iniquity continue to flourish, but with the word of God for our guide and interpreter, we learn their awful end, and it is that they shall be destroyed forever. Psalm xcii. 7. May the weak and trembling followers of the Lamb never forget, that though the hosts of hell may roar and rage, and the wicked apparently prosper and glory in their shame; Though in the *professed* church many may appear with a name to live, while in reality they are dead,—while multitudes appear with a *form* of godliness, but denying the power,—though hypocrites may be discovered and unmasked, and the doctrine of truth held in unrighteousness by others, yet notwithstanding all this and much more, Jesus Christ and him crucified is still the power of God unto salvation unto every one that believeth. God's eternal truth remains unchanged and unchangeable; the doctrine of the everlasting gospel is still uncontaminated and unstained,—the path of the just, is still the highway of holiness; the Lord is still in his holy Temple, and the fair and unspotted fabric rises above every obstruction, is still the habitation of God through the Spirit, while in due time the topstone shall be placed thereon with shoutings of Grace, Grace unto it! while every foe, and every enemy of God and righteousness shall perish in their own deceivings.

Beloved brethren, if we possess the evidences of belonging to the family of God—If we know the truth and the truth has made us free,—If we are dead to sin, to the world, and alive unto God,—If Christ is formed in our hearts the hope of glory,—If we are conformed in a degree to the image of Jesus, walking in the fear of God, and in the enjoyment of his salvation, or if we hunger and thirst after righteousness, and our souls pant after the Living God, If we mourn now, blessed are we for we shall be comforted. Let us lift up our heads, for our redemption draweth nigh.

"A few more days, a few more years

In this dark desert to complain;

A few more sighs, a few more tears,

And we shall bid adieu to pain."

In conclusion. May brotherly love continue and abound in all the borders of Zion, may all wrath, all bitterness, evil speaking and envyings be done away; and may love, joy, peace, humility, meekness, righteousness and truth, more and more abound among us, and among all with whom we hold christian correspondence. May those who fear the Lord continue to speak often one to another, striving to strengthen and encourage one another in the ways of the Lord; and when our intercourse and fellowship on earth shall be ended, may we meet in the kingdom of God, to go no more out forever. Amen.

GILBERT BEEBE, Moderator.

WILLIAM L. BENEDICT, Clerk.

POETRY.

Things that Change.

BY MRS. HEMANS.

Knowest thou that seas are sweeping
Where cities once have been?
When the calm wave is sleeping,
Their towers may yet be seen;
Far down below the glassy tide,
Man's dwelling's where his voice hath died.

Knowest thou that flocks are feeding
Above the tombs of old,
Which kings, their armies leading,
Have lingered to behold?
A short smooth green-sward o'er them spread
Is all that marks where heroes bled.

Knowest thou that now the token
Of temples once renowned,
Is but a pillar, broken
With grass and wall flowers crowned?
And the lone serpent rears her young
Where the triumphant lyre hath rung.

Well, well I know the story
Of ages past away,
And the mournful wrecks that glory
Has left to dull decay,
But thou hast yet a tale to learn
More full of warning sad and stern.

Thy pensive eye but ranges
O'er ruin'd fane and hall—
Oh! the deep soul has changes
More sorrowful than all.

Talk not, while these before thee throng
Of silence in the place of song.

See scorn where love has perished;
Disturn—where friendship grew;
Pride—where nature cherished
All tender thoughts and true!
And shadows of oblivion thrown
O'er every trace of loved ones gone.

Weep not for tombs far scattered,
For temples prostrate laid—
In thine own heart lie scattered
The altars it had made.

Go sound its depths in doubt and fear!
Heap up no more its treasures here.

Heart Worship.

Not in proud aisles, and cloistered shades,
'Neath vaulted roofs and fretted spires,
Where "dim religious light" pervades,
To soften down day's glowing fires;
Not where the deep-toned organ swells
Roll round the columned, trophied walls;
Not there—not there! Religion dwells—
Not there—not there! her sweet voice calls.

Not 'neath the arches, towers, and domes,
That man from age to age hath raised—
Not 'mid the quaint and antique tombs
Of those for warlike virtues praised—
Not where, beneath the lofty roof,
The incense rolls in clouds along;
Where surpliced clergy stand aloof,
And scowl upon the kneeling throng:

Not there—not there! away—away!
Seek not the heart's pure worship there;
Leave these dull shades, and seek the day,
And on the hill-tops pour thy prayer:
There meet thy Father face to face,
While nature with her gentle voice
Shall whisper, "tis a holy place!"
And God in heaven approve thy choice.

There is a temple in man's breast
That human foot hath never trod—
Where fervent prayers to Heaven address,
Like odors sweet ascend to God:
No lofty piers, no echoing sounds,
Woe Heaven to list that secret prayer;
But Heaven stoops down, and peace abounds
Within that soul—Heart worship's there!

Hymn to the Creator.

BY LORD BROUGHAM.

"There is a God," all nature cries,
A thousand tongues proclaim
His arm almighty, mind all-wise,
And bid each voice in chorus rise
To magnify his name.

Thy name, great Nature's Sire, divine,
Assiduous we adore,
Rejoicing godheads at whose shrine
Benighted nations blood and wine
In vain libations pour.

Yon countless worlds, in boundless space,
Myriads of miles each hour
Their mighty orbs as curious trace
As the blue circlet studs the face
Of that enamell'd flower.

But thou too mad'st that floweret gay
To glitter in the dawn:
The hand that fired the lamp of day,
The blazing comet launch'd away,
Painted the velvet lawn.

"As falls a sparrow to the ground,
Obedient to thy will,"
By the same law these globes wheel round
Each drawing each, yet all still found
In one eternal system bound,
One order to fulfill.

OBITUARY.

BROTHER BEEBE—Through some circumstances which I need not name, I have neglected to comply sooner, with a request to notice through the Signs, the decease of our friend, JOHN BERRYMAN Esq., of Baltimore, husband of our Sister Deborah Berryman. Indeed a more prompt respect to his memory was due him through the Signs, than I have paid, on account of the attention and hospitality which he uniformly showed toward O. S. brethren calling at his house. Mr. Berryman had been for many years the acting Clerk of the Baltimore County Court, and had established for himself a character for promptness, probity and uprightness, equalled by few, as manifested by the respect paid to his memory, by the Court and Bar, and other testimonials thereto. Mr. Berryman had never made a professor of religion, but it was manifest to those who conversed with him on the subject, that he not only respected it, but had reflected much on it, and had very correct views of the difference between real and assumed religion. In his last illness, he, in conversation with certain friends, gave very satisfactory evidence of faith in Christ, and expressed a comfortable hope of acceptance through him.—He died after a few days illness, March 21st 1850, in the 55th year of his age.

Sister Berryman but a short time since was called to bury a very promising son, who died suddenly from disease contracted in the hospital, in the exercise of his profession, and who had just commenced the practice of medicine under most flattering prospects of attaining to eminence; and now her affectionate and respected husband.—She has evidently been remarkably sustained of God under these trying bereavements. May he still be her confidence and her support; and may he make himself known to her remaining children, as their refuge and salvation. S. TROTT.

Centreville, Fairfax Co., Va., June 22, 1850.

Greene County, Ohio, June 20, 1850.

BROTHER BEEBE—For the information of distant relatives and friends you are requested to publish the decease of our much esteemed brother, GEORGE MCCOY, who died a few days since, aged about 51 years.

Brother McCoy was a Virginian by birth—moved to Ohio and settled in Clinton county about 21 years ago. He was baptized and united with the church called "Mercer's Run," and served in that church as deacon for several years, much to their satisfaction. He stood firmly in the great doctrine of Salvation by grace alone; and he clearly evinced the internal reign of grace; for in every known duty, both his heart and his hands were cheerfully employed. The Lord had blessed him abundantly with this world's goods; but grace inclined him to have his conversation in heaven, from whence he looked for his Savior. He was an affectionate husband, a kind father, an exemplary christian, and peaceable neighbor. He has left a wife and a large family of children, and numerous other relatives, with the church of which he was a member, to mourn their loss: but we sorrow not as those who have no hope; for we believe that he is now reposing in the blessed Jesus who shall change our vile body, and fashion it like unto his glorious body.

Also brother McCoy's eldest daughter was called to her long home, some months ago. She was not a member of the church, but before her death she gave evidence that she was going to a better world.

"Why should we mourn departed friends,
Or shrink at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

GEORGE REAVE.

MARRIED.

At Davisville, on Wednesday morning the 12th inst., by Eld. Wm. Sharp, Dr. HOLMES SELLS of Dublin Ohio, to miss ANNY H. daughter, of the Hon. John Davis of Davisville, Pa.

At Hamptonburgh, June 13th, by Elder P. Hartwell, Mr. JOHN SUFFREN of Ramapo, to Miss SARAH JANE, daughter of David W. Clark, Esq., of Hamptonburgh, N. Y.

ASSOCIATIONS.

BROTHER BEEBE—As the Clerk pro. tem., of the last Ebenezer Association, it was made my duty to notify all the Associations with whom we correspond, that we have changed the time of our annual

associational meetings, and that our next meeting will be held, if the Lord permit, with the Lost River church, Hardy Co., Va., commencing on Friday before the first Sunday in August, 1850, and we do most earnestly and affectionately invite all ministers, and messengers from sister Associations with whom we are in correspondence to meet with us then and there for the worship of God and our mutual edification and comfort.

Affectionately yours, &c.,

Wm. C. LAUCK.

The next meeting of the Corresponding Association of Virginia, will be held with the Bethlehem Baptist church, in Prince Wm. county, Virginia, about 27 miles west of Washington and Alexandria, on Thursday before the second Sunday in August.

The 84th annual meeting of the Kettocton Association will meet, (God willing) with the church of Christ called Water Lick, Warren county, Va., commencing on Thursday before the third Sunday in August, 1850.

The next meeting of the Rappahannock Association will be held, the Lord permitting, with the church at Carter's Run, (which, if we mistake not, is in Fauquier county, Va.) commencing on Thursday before the fourth Sunday in August, 1850.

OLD SCHOOL MEETING.

BROTHER BEEBE—I have been requested by the clerk of the last Conference at North Berwick, Me., to give early notice through the "Signs of the Times" that the next annual meeting of the Old School Predestinarian Baptist Conference will be held, the Lord willing, with the Baptist church at North Berwick, York county, Maine, to commence at 10 o'clock A. M., on Friday, Sept. 6, 1850, and continue daily until the Sunday evening following. All Old School Baptist ministers and other brethren are affectionately invited to attend.

P. HARTWELL.

Warwick, N. Y., July 4, 1850.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, to those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers, to the Signs also, should state distinctly the post office address of the papers ordered.

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Total,

\$76 51

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GILBERT BEEBE,

To whom all communications must be addressed.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., AUGUST 1, 1850.

NO. 15.

POETRY.

For the Signs of the Times.

Musings on the Name of Jesus.

"And thou shalt call his name Jesus, for he shall save his people from their sins."—Math. i. 21.

Melodious, and divinely sweet, thy name,
Dear Savior, is to a poor worm;
Not angels' harps can give so sweet a sound
As Jesus' name distills upon my soul.
Take all that earth can possibly bestow,
Its honors, dignities, its fashions, wealth
Or glittering array; what charms have these?
Combine them all, contemplate the pleasure
Or delight, the world can grant to mortals,—
And O how short! immeasurably short
Of filling his desires that's taught of God!
When all below is but a dreary waste,
A howling wilderness, a desert land
That yields the weary traveler no supply;
When foes without, and fears within distress
The tried and tempted followers of the Lamb—
When driven from ev'ry resting place below,
And every refuge fails, how precious then
Thy name, dear Jesus, to the fainting heart!
I turn mine eyes within, and all's a mass
Of putrefaction, a loathsome dungeon,
A vast, and fathomless abyss of sin
Abounding. My nature is corrupted
In every part; murder, lasciviousness,
Uncleanness, fornication, envyings
And wrath, hatred, and variance, all find
A lodging place in my polluted heart.
Thus when I would do good, how to perform
The good I would, I find not in my power,
And in my members find a load of sin.
That still delights to work the works of death.
If this be true, and my deceitful heart
Is still beyond conception base and vile,
Where shall I turn? Or whither shall I flee
But unto Jesus the poor sinner's Friend?
He came to seek and save the lost, open
Blind eyes, unstop deaf ears, the lepers cleanse,
And make the lame to walk, while prison doors
Fly open, and the captive souls are set
At liberty, the dead in sins are raised,
And grace and mercy published to the poor.
Sinners of every name have pardon found,
A dying thief, a persecuting Saul,
An unclean Magdalene, the Publican,
Zaccheus, with him who smote upon his breast
And cried with self-abhorrence, Gracious God!
Be merciful to me a sinner vile!
These all have wash'd in that dear cleansing stream
Of Jesus' blood, which "open'd when he died."
And here, I trust my fainting soul, by faith
Has plung'd beneath that healing, sacred flood;
And here to his dear cross I fain would flee,
In every time of danger, or distress.
Secured beneath the shadow of this rock,
My soul would continually abide.
In all th' endearing names my Jesus bears,
In all his characters, and offices,
In all the sweet relations he sustains
Toward his chosen race, he's dear to me.
He is their Advocate, their great High Priest,
Their Prophet, and their Husband, Head, and King;
Zion's Foundation, and the Corner Stone;
On which their hopes are built,—their righteousness,
And Strength, their Rock, Strong Hold, and Hiding
place,
Their Elder Brother, and their loving Friend,—
A Sun and Shield, their glory and defence,
Their food and drink, while in this wilderness;
Immanuel, God with us, the Prince of peace,
The Way, the Truth, the Life, and Door of Hope.
Jesus! thou Savior of thy chosen sheep,
And great Redeemer of thy ransom'd host!
Thou art my all in all, the first and last,
God over all, and blest forevermore.
To save thine Israel from her guilt and sin,
Thy precious blood was shed, the Law fulfill'd,
And a complete and full atonement made.
Vengeance on Jesus fell, and quit its hold
Of those engraved, and borne upon his heart.
He bare the curse, he died and rose again,
And ever lives their cause to carry on.
Call his name Jesus! for he'll surely save
In spite of all their foes, his ransom'd race.
Call his name Jesus! And on every heart
That loves his dear, exalted, precious name,
May it distil with power, and grace divine.

JAMES MANSER, JR.

Monsey, Rockland Co., N. Y., June 25, 1850.

WITHOUT the inward joy and peace
Which grace and truth afford,
I would not take the highest place
Of any earthly lord.

COMMUNICATED.

For the Signs of the Times.

Montgomery Co., Ia., June 15, 1850.

BROTHER BEEBE:—We have ever thought of an Association, when conducted in its legitimate sphere, simply as a medium of correspondence to the churches, as very interesting and edifying to the inhabitants of Zion, well calculated to promote the cause of Christ and the advancement of his kingdom in the present state of things. And just so we think of your valuable paper, as a medium of intercourse among brethren, located far distant from each other, so long as it shall be conducted as we believe it has been, on the part of its editor and the brethren generally, with but few exceptions. We have been a reader of it for thirteen years, in which time we have read many rich and valuable communications from able brethren, standing immediately connected with the welfare of Zion, doctrinally, experimentally, and practically in defence of the truth, and exposure of error. Many of the disconsolate lambs of the fold, who to a great extent are deprived of an opportunity to hear the truth preached, have been greatly comforted, and the fellowship of the saints, to a great extent, has been made understandingly manifest, and strengthened throughout the length and breadth of this great republic. We may with propriety say, the dear sisters, in their interesting communications have greatly aided in richness and ornament to the pages of the Signs, by their communications of the truth of the gospel, and in administering comfort and edification. Surely, my dear brother, while realizing these advantages from its circulation, the "Signs of the Times," should not be spurned by any as a curse instead of a blessing on society; but it should be treated as a medium of consolation to the brotherhood, not for the destruction, but rather to be the helper of each other's joy and happiness, while here on earth. Complete perfection or perfect harmony throughout, is not to be expected short of immediate inspiration of God, or the approach of that which is perfect; for we only know in part, and consequently we can only prophesy in part. We often feel that we do not even know in part; but if we know any thing, it is only in part. We read of a perfection, and also of an imperfection, both of which are clearly taught in the christian's experience, the two we find in contrast, and exist in the one individual, as if thereby patience was to have her perfect work, that the christian may be entire, wanting nothing.—Thus we find, John iii. 3, "Jesus answered and said, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John i. 13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." 1 Peter i. 23, "Being born again, not of corruptible seed, but of incorruptible by the word of God," &c. 1 John v. 18,—"We know that whosoever is born of God

sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John iii. 9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Now we believe it is both rational and scriptural to conclude that the begotten of God are quickened into life, or brought from an unconscious state of existence to a state of conscious existence. "You hath he quickened, who were dead in trespasses and sins." "Hath quickened us together with Christ." And inasmuch as the Head was put to death in the flesh; but quickened by the Spirit, so also it is with his body, or with the members thereof; soul and body involved in the transgression, and embraced also in the redemption by the Head, "Who gave his soul an offering for sin." And "bore their sins in his own body," to secure their redemption.—The same that is quickened or begotten, by and with the word, comes forth as those that are made susceptible of divine teaching; being prepared to hear the word of truth, and to whom is given the spirit of wisdom and revelation in the knowledge of him. The eyes of their understanding being enlightened, &c. This is what we call christian perfection, and what Paul calls *the new man*, renewed in knowledge, &c., having righteousness, and true holiness, or a new creature created therein.

SECONDLY. 1 John i. 8, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Read to the end of the 10th verse. 1 Kings viii. 46, "For there is no man that sinneth not." Eccl. vii. 20, "For there is not a just man upon earth that doeth good and sinneth not." James iii. 2, "For in many things we offend all." Verses 9 & 10, "Therewith bless we God, even the Father; and therewith curse we men," &c. These with their concurring texts, compared with the above, go manifestly to prove what we understand Paul to bring to view in his experience, when speaking of the spirituality of the law, "But I am" (not was) "carnal, sold under sin;" and as a natural consequence, with the flesh in the character of a sinner, serve the law of sin; but when speaking of himself as a christian, he says, "for I delight in the law of God, after the inward man. Now, brother Beebe, the old, or outer man is such and yet remains to be so, while the new, or inward man is no part of the old; but is presented perfect in holiness, while the old remains corrupt in sins.—And since the apostle, who said, "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me," said also that the old man was crucified with Christ, that the body of sin might be destroyed, &c., we are under the impression that the old man will eventually be saved from his sins, or deeds, be it what it may, and the destruction of the body of sin will be inevitable.—Forasmuch as Christ was the Head and Representative of his people, he in person sustained all of them, and what he did and suffered

was in their name and on their account; so they are said to be crucified, and suffer with him, as they are said to be buried and risen with him, and to sit together in the heavenly places in him; their old man being crucified with him, all their sins, the whole body of them, were laid on him, and he took them away, making an end thereof. This he accomplished by his crucifixion and death; so that they have no more dominion over them; and they having been born of the spirit, in regeneration, in consequence of which the affections and lusts are crucified, and the deeds of the old man put off and mortified through the Spirit of God's grace, are dead to the law, yet live to God; crucified with Christ; yet live by him, with the spirit of a crucified Christ in them. *Yet not I*, the same *I* as before, but quite another man—a new creature, old things having passed away and all things become new.

These are some of my reflections, my dear brother, on the subject of the Christian of experience.

Your brother in tribulation, and in hope of eternal life,

JOHN W. THOMAS.

For the Signs of the Times.

Bellfair Mills, Va., July 2, 1850.

BROTHER G. CONKLIN:—Upon the explanation of brother Beebe in the last number of the Signs, 13, of his remarks in the 7th number, I wish to withdraw the entire reference made to the subject in my late letter addressed to you through the Signs. It is certainly very fortunate for brother Beebe that I called your attention to this matter, and thereby gave him an opportunity to set himself right before the brethren; for I know of none, and have heard of none, who took any other view of his remarks than the one presented by me.

Brother Beebe may well marvel, indeed, that he has found an Old School Baptist who is not annoyed with the corruptions of *poor depraved human nature!* But I cannot think that brother Beebe is in earnest in the following remarks which he made upon a sentence in my letter. It must be what you call one of his *Yankeeisms*, I reckon. "And certainly brother Clark is the first Old School Baptist brother who has ever to our knowledge declared emphatically that 'there are none of the things mentioned in that article, that have any application to him. Truly we could covet the high position which he claims, &c.'" The construction which I put upon the objectionable terms cited from brother Beebe's article, did not, I think warrant the idea that I had got into the *Wesleyan Gull trap* of *sinless perfection*, or that I did not feel constantly the working within of corruption and depravity. If I should succeed in attaining to that *high position*, I might expect to see the brethren coming from every point of the compass to take a peep at me!

I shall not turn to the article in the 7th number, the explanation and disclaimer now made renders it unnecessary for me to review

the subject, but the impression, I will add, was deeply made upon my mind that some of the brethren engaged in the *heated controversy*, were actuated not from a desire to know the truth, but from *selfish ambition*, and worst of all, from *jealousy*—Jealous of the gifts of those they opposed, &c. And in examining myself upon the subject, I could find but one minister of my present acquaintance whose gifts, although I am not *jealous* of them, yet I freely own that I *earnestly* covet them, and he has taken no part or lot in the controversy. I mean old brother McCoy, of Virginia. But let the matter now drop; brother Beebe's explanation I presume will be generally satisfactory, and I have no desire to press the matter any farther. There has been already too much time and space occupied in the controversy in prejudicing the motives of brethren, instead of attending to the question under discussion.

I remain yours in the Redeemer of sinners.
JOHN CLARK.

For the Signs of the Times.

Bloody Run, Pa., July 5, 1850.

BROTHER BEEBE:—It was my privilege, as you are aware, to attend the meetings of Baltimore, Delaware, and Delaware River Associations in May and June of this year. On my journey I formed acquaintance with many of the dear brethren and sisters whose faces I had never seen before, whose kind attention and brotherly love, as well as their liberality beyond what I deserved, I shall not forget so long as I remain in this mortal tabernacle. In some instances the brethren desired to be informed of my return home, &c., and as I did not note down their post office address, I have no other way to gratify their desire, but to write a general letter to them all through the Signs.

Dear brethren and sisters, beloved of the Lord, for the truth's sake; when I left the Delaware River Association which was held with the church at Southampton, Buck county, Pa., I set my face toward the Western mountain in Pennsylvania, and as I was alone, except when the brethren were kind enough to meet me at different points where they expected me, I had much time for reflection. My mind was occupied on the subject of the meetings and greeting of the brethren and sisters, which I had so recently participated in—How they had appeared to enjoy the meetings, favored as they were with the presence of the Master of Assemblies.—What witness they gave that they were truly the followers of the Lamb.—What harmony—What oneness of sentiment, and how they seemed to love one another. Their joys were one; their faith was one; and their hope was one. Christ, and him crucified, risen, and exalted, was their theme both in the pulpit and out of the pulpit. Well did the inspired writer say, "Behold how good, and how pleasant it is for brethren to dwell together in unity." But while contemplating your order, brethren, I had some discovery of myself, and it seemed that it would have been better if I had not been in this happy company, for I had such a sense of my own unfitness for the society of the dear people of God. What evidence had I given that I belong to that seed that shall serve Jesus? Alas! none; but on the other hand, abundant evidence that I knew nothing experimentally of that love that unites the saints with Christ, and with each other. Then again, such reflections as these were urged—How is it that you love the company of those brethren and the testimony that they bear? No other people on earth is like them in your estima-

tion: your chiefest joy is to be found following this people which is every where spoken against; and why? Because they follow Christ and bear his image. Thus, brethren, I was brought to the conclusion, that if in the end God sends me to hell, it will be just. He has been good to me, and even in this case, it seems that I shall rejoice in the salvation of God's people, even if I am found myself at the left hand, if I can have the privilege to behold the blood washed family enter into their immortal joys. I felt as though I could thank God, and say, Amen.

Dear brethren, I bid you all God-speed.—Go on in the good old way, and may you ever approve the things that are excellent.—May you all be, through grace without offence, until the day of Jesus Christ. And when the chief Shepherd shall appear, may you be found in him, to the praise of the glory of his grace.

I have been much troubled with the arminianism of my own corrupt nature; and on my way homeward, among other things I thought of the churches which I try to serve. It was suggested to me, that as I had been absent from them two months, on my return there would be none at meeting—if I had stayed with them, it would have been better. As though by my presence I could add any thing to the temple of the Living God. Well, I reached Tonalaway church, at our June meeting, on Saturday before the third Sunday, when there was one added by baptism. On the next Saturday and Sunday I met with the Huntingdon church, when and where another valuable member was received, and added by baptism to the church. He had been expected for perhaps twelve or fifteen years; but he had not felt ready before, notwithstanding his attachment to the cause, his love to the brethren, and the deep interest he had uniformly manifested in the prosperity of the church, to come out and unite by baptism. We had, in my absence the witness of the truth of the word, His people shall be willing in the day of his power. O, the riches, both of the wisdom and goodness of God! How unsearchable are his judgments, and his ways are past finding out! Poor sinners can only know him as he is pleased to reveal himself to them as the Hope of Glory.

On the last Sunday in June, I met with Sidling Hill church, when a sister came forward from a New School Baptist church, and acknowledged that she had been starved, and that she was burnt out, and sought membership with us. After having related her christian experience, and given satisfactory evidence of her faith in Christ, she was received and baptized. This makes three that I have baptized since I returned to the churches. May the blessed Lord bring, and add more in his own time and way. The work of building up Zion is wholly his own; and

"Midst Earth and Hell's opposing powers,
We still are safe if Christ is ours."

With sentiments of love to all the family of our God, I remain your unworthy brother, in hope of eternal life, which God that cannot lie, promised before the world began, and which is now made manifest to his saints.

JOSEPH FURR.

For the Signs of the Times.

Peola Mills, Va., June 30, 1850.

BROTHER BEEBE:—It is now between five and six years since I experienced a change, but I made no public profession of religion until a few weeks since, when I related my exercises to the Roberson Church, and was

baptized by Eld. W. C. Lauck. My feelings were such at the time, I fear I was incapable of expressing my past exercises satisfactorily to the brethren and sisters, this has induced me to endeavor in my imperfect way to write them for publication, as I know the most of them read your paper.

I think I was in the nineteenth year of my age when I first became seriously impressed on account of my sins. I was brought to view myself worse than others; I felt resolved if possible to reform; I read the bible and prayed regularly, and did all that I could; but still I grew no better. I was so fully convinced of my sins, that it seemed to me that every one else could see them. I was afraid to sleep, for fear that I should awake in torment; and while awake I could enjoy nothing. This distress of mind continued nearly a year. I desired to be alone, and often found myself praying that my sins might be forgiven; but my very prayers appeared to me to be sin in the sight of God. There then appeared to be an overruling providence directing my every act, which brought me to see my sinful self, and how much I stood in need of the saving grace of God.

After remaining awake one night until nearly day-light, I fell asleep and dreamed that I was climbing a fence which was on the verge of a precipice and the water below was very deep, when rail by rail, the fence gave way, and I was suspended over this awful place, and could see no way of escape. And I was constrained to cry, "Lord save or I must perish?" I was immediately upon the bank and there seemed no danger any where near me. A few days after this, I was in more trouble than usual, on account of my utter inability to obtain that which I sought, when I was reading "The Poetry of the Bible," written by Mrs. Ellis. I was reading where she spoke of what great faith Abraham must have had, to be willing to offer up his only son to God, as a burnt offering. I felt overburdened with my sins; for they seemed to be too many ever to be forgiven, and die, it seemed I must, and go down to torment. I then felt that God would be just in sending me there, and the time seemed to be just at hand. At this time Jesus appeared as Mediator between me and God, and bleeding upon the cross for my sins, and he seemed to say to me, "Why have you not prayed to me for deliverance; for I am between you and God." I fell upon my knees, feeling that I had every thing to ask; but was unable to say any thing but "Lord have mercy." When I arose my burden was gone, and such happiness as I then experienced I have never felt before nor since. I loved every thing, and I believed that I had a foretaste of heaven.—All nature seemed to wear a different aspect and all gave glory to God. I had not enjoyed this happy frame long when this passage of scripture occurred to my mind.—"Blessed are the poor in spirit; for theirs is the kingdom of heaven." I then strove to recall my burden that I might be poor in spirit; but I could not, it was in vain to try. It then seemed so fully impressed on my mind that the Old School Baptists were the people of God, that I wondered that I could ever have entertained a doubt. There was a love then shed abroad in my heart, that I have ever since entertained. When I returned to my room that night, I took up the Bible, which I had for some time kept concealed, for fear that some of my friends would discover the situation of my mind, and opened to the New Testament, and as I read, all seemed to be spoken to me as promises of eternal life; and, for the first time I read

with understanding. I remained unconscious of having a hope, for nearly a year. My husband, one night related to me his experience, which was the first I had ever heard; this brought, so freshly to mind the feelings I had experienced that I thought it impossible to refrain from telling him that I had entertained a hope. My mind was so excited that it was hours before I could sleep. This question arose to disturb me, Could it be possible for me to remain in ignorance of this hope so long, if it were genuine? This doubt disturbed me so much for several days, that I did not speak of my feelings to any one. My eyes have, by degrees, been opened, and now, at times these things appear so plain before me, that they seem to have occurred but yesterday. I felt all this, and a great deal more that I have not spoken of,

BETTIE F. PERRY.

For the Signs of the Times.

Mt. Pleasant, La., June 13, 1850.

BROTHER BEEBE:—I hope you will not think me rude or assuming when you receive this little scribble. I have been a reader of the "Signs," for a short time, and greatly to the comfort of my soul. I think it is a paper worthy of the patronage of all Old School Baptists, whether I be one or not. If I am one at all, it is by the grace of God alone that I am one. The communications in the Signs, written by various brethren, all seem to me, to speak the same language, and harmonize in the same principles of "Salvation alone by grace, through Jesus Christ;" and in contending for the same "One Lord, One Faith, and One Baptism," and when I hear the *horn blow*, I think I understand the sound—it sounds familiar, notwithstanding there have been some controversies going on, for which I feel sorry: but it is, in my opinion, from a want of a more perfect understanding of each other's expressions, more than from real difference in sentiments. We cannot see the things, *single*, or whole, as we ought; we see only in part, and only know in part; and being but *little children*, we all speak like little children; and we know only as little imperfect children; but after a little while, all that is now imperfect and in part, will be done away, and we shall see perfectly, as we are seen, and know perfectly, as we are known. Then, my brethren, there will be no more controversy nor misunderstanding among God's children. All will then see eye to eye, and face to face. I think all the brethren ought to acknowledge to each other, and drop it; and love each other as brethren; and so fulfill the law of Christ, which law is love. I wish you to continue to send me my paper until I tell you to stop; and may the great Head of the church bless you and your family, together with all our dear brethren, the world over; even them that are afar off; even as many as the Lord our God shall call. And may the Lord enable you to conduct your paper in a right spirit, and to do the work of an evangelist, and at last may we all meet in heaven, where all our troubles will be ended, and where the weary are at rest.

Your very poor and unworthy brother, in gospel bonds,

THOMAS MEREDITH.

For the Signs of the Times.

Carroll Co., Ky., May 1, 1850.

BROTHER BEEBE:—When I read the communication in the 8th number of the current volume of the Signs, from the pen of your learned correspondent, Otis Carmichael, the following text of scripture was impressed on

my mind, to wit, "But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." From the preceding text, it is clear that the pronoun *us*, in this text personates the members of the church of our Lord Jesus Christ, both those who lived upon earth antecedently and subsequently to his coming in the flesh. The language of the preceding text is, Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem, a quiet habitation, &c. Then it is apparent that Zion, or the church of the Lord Jesus is presented, and we are commanded to look upon Zion. In taking a view of her in her relationship with the first Adam, we behold this undeniable truth, that she is polluted with the foul blot of sin, and sin is a transgression of the law, hence she is in a state of condemnation. It is written, "As in Adam all die," now death is the wages of sin, we have daily an ocular demonstration of this mournful truth that the descendants of Adam fell victims to the grim monster death, and lie low in their mother dust; hence none will doubt either their natural connection with Adam, or their being sinners therefore in a state of condemnation. Then we conclude that they could derive nothing from that relationship, that was calculated to elevate them. They could not say that Adam is unto us a place of broad rivers, &c. Why? Because he was of the earth earthy, and it was said to him, and consequently to all his posterity, "Dust thou art, and unto dust shalt thou return."—But on account of their union with the Lord Jesus, they can say, but there (that is in Zion) the glorious Lord will be unto us a place of broad rivers, &c. It is written, "For thy Maker is thy husband, the Lord of hosts is his name; and thy Redeemer, the holy one of Israel; the God of the whole earth shall he be called."

Now we conclude that the pronoun *thy*, in the text just quoted refers to the church of the Lord Jesus, and it is declared by divine inspiration that he is her Redeemer, and that declaration was made long anterior to his coming in the flesh. Then if He was her Redeemer before he offered himself (visibly) to satisfy the demands of the law which she had violated, the question suggests itself, when was he set up as her Redeemer? Upon this subject, hark to his language—"I was set up from everlasting, from the beginning, or ever the earth was." Then we learn that He was set up as her Redeemer, prior to the works of creation. Then he was eternally the Redeemer of his church, and no more, and no less. All admit that national Israel was a type of spiritual Israel. And we learn that the high Priest entered once a year into the holy place, clad in his priestly robes with the names of the twelve tribes inscribed upon the precious stones with which his breastplate was set to make an offering for all the tribes. Query; did he make an offering for any of the Gentile nations?—were the Jewish altars made to smoke with sacrifices made for any except the descendants of Abraham? We answer, No. We understand those types to prefigure the offering which was subsequently made on Calvary by our Great High Priest. "Who by one offering perfected forever them that are sanctified." Now if there was a speciality in the offerings under the Jewish ritual, it follows, there must be a speciality in that made on Calvary. The language of the prophet is, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Again, "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

The apostle uses this language, "For by one offering he hath perfected forever all them that are sanctified," and He says, "I lay down my life for the sheep." In all the above quotations the offering that was made on Calvary is presented, and the speciality of that offering. Hence they by divine authority are called a royal priesthood, a holy nation, a peculiar people. Therefore being redeemed and brought into a visible existence in Zion, or in other words; brought to a knowledge of the truth as it is in Jesus, they can, with propriety say, But there the glorious Lord will be unto us a place of broad rivers. For they now behold their Redeemer as the end of the law for righteousness unto every one that believeth; therefore they regard him as God and man, or a place of broad rivers. We would here suggest that the word *place*, in that text, is in the singular, while the term, *rivers*, is in the plural, but both concentrated in one. The sacred prophet uses another figure to illustrate the same glorious truth. He says, "A high way shall be there, and a way, and it shall be called the way of holiness." Here we have a way, and a high way, and both concentrated in one way, to wit: the way of holiness. It is written, "In him (that is in Jesus) dwells all the fullness of the Godhead bodily," and the Apostle says, "The children being partakers of flesh and blood, he likewise himself also took part of the same." In the last quotations, we find the glorious truth fully presented, that is prefigured by the prophet in using the expression, "a place of broad rivers," hence the propriety of the text, "But there the glorious Lord will be unto us a place of broad rivers." He will be to them as man to suffer the penalty of the law which they had violated, and redeem them from all iniquity. He will be unto them as God, Omnipotent, Omniscient, Omnipresent, Immutable, Eternal, Infinite, and as a God of Love; all of which we understand to be prefigured by the term *streams*. Then he is to his people a God that is Omnipotent, having all power, both in heaven and earth, an exhibition of which he gave when he rose a mighty conqueror over death and the grave. Weak and desponding follower of Jesus, do you not feel that you have great need of such a God; one that has power to bring you to life from the dead; one that has power to keep you from falling, to keep you through faith unto salvation; one that is able to raise you from the grave, and bid you Come in ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. He is unto them a God that is Omnipotent, or unlimited in wisdom. The Apostle says, "Who of God is made unto us Wisdom, Sanctification, and Redemption." The great and glorious plan of salvation by grace is an incontestable manifestation of his wisdom, and in that plan all the church is encircled, and redeemed from all iniquity, and made heirs of God, and joint heirs with the Lord Jesus Christ. The poor dependent follower of the blessed Redeemer, although he may be simple in regard to the things of this world, yet he knows more than all the literati of this world have learned from their books.—He knows Jesus, whom to know is life eternal; and he can say in the hour of sorrow, afflictions, pain, nay, and death itself, "Then will I be satisfied, when I awake in his likeness." He is unto them an Omnipresent God. Ah, let them be in whatever land or country they may, either in the sunny South, or frozen North; either on the ocean's coral strand, or in the retired walks of private life; either in the palace or cottage. God is there dis-

pensing his blessings, and shielding his children from danger and harm. O christian, what a thought! The eternal God is our refuge; and hence our refuge is always present. Then lift up your heads, ye bowed down, and press onward for the mark of the prize of the high calling of God in Christ Jesus.

He is immutable or unchangeable. It is written, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." They are provided for by his wisdom and protected by his power: and he is ever present to extend that protection, and what he purposes to do is done, for he changes not: he purposed that they should be redeemed from under the curse of the law; he says, "I lay down my life for the sheep," he purposed to bring them to life from the dead; he says, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live." He says, "The ransomed of the Lord shall return and come to Zion, they shall obtain joy and gladness, and sorrow and sighing shall forever flee away." It will all be done, for he changes not. Then to them who have their hopes fixed upon the Lord of glory we can say in the language of inspiration, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." He is unto them an eternal God. It is written, "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is." He is eternal and they will be like him. He is in heaven, hence they will be in the city whose builder and maker is God, where there is no sorrow, no pain, no disease, no death; but where there is eternal joy and peace, and an eternal society of all the just made perfect. He is unto them an infinite God. Hence he is unlimited in all things. In power, wisdom, glory, and happiness; and they shall be like him. Christian, if you are to be like your blessed Lord, well might the apostle say, "It doth not yet appear what we shall be." For here we only see in part. But it is enough for us to hope that when we bid adieu to earth, we shall be admitted into the upper bethel.

He is also unto them as a God of love. It is written, "I have loved thee with an everlasting love." Then, meek and humble follower of Jesus, you were the object of God's eternal and unchanging love, long anterior to your visible existence on earth. For you the plan of salvation was fixed in eternal wisdom, for you God exercised his Omnipotent power in executing that plan. For you he is present every where ruling and controlling all things by his sovereign will, that all things may work together for good to you who are called according to his purpose. For you, the blessed Redeemer passed through the dark and gloomy scenes of Calvary. For you, he arose again upon the third and appointed morning. For you he ascended up on high, he led captivity captive, and gave gifts to men. For you, he will come again without sin unto salvation, and take you to himself, that where he is, you may be also; well might the apostle say, when sensibly under the influence of God's love, "We love him because he first loved us." May all God's people be daily enabled by divine grace to drink deeply of the waters of that river the streams whereof shall make glad the city of our God; and may all they say, do, or write, be said, done, and written, in the true spirit of christian love; is the prayer of your little brother, if one at all.

H. COX.

For the Signs of the Times.

Elkton, Ky., July 1, 1850.

DEAR BROTHER BEEBE:—I was truly glad to perceive in the last number of the *Signs*, that you had come to the conclusion to put an end to the controversy that has been for a long time agitating the brethren. I say that I am glad, for two reasons. First, because I wished to see the paper still carried on as a medium of correspondence among the dear family of God, and I was certain that if that course was pursued it must ultimately sink the paper into disrepute. Secondly, the controversy was unprofitable in many respects, because it was calculated to arouse a feeling that ought not to exist. I wrote to you about eight years ago upon this subject, but it has still been carried on until the present time; but however I am glad it is to be dropped at last. I feel to thank the dear Lord for his unspeakable mercies. Since I last wrote to you, my health has greatly improved, and if I am not deceived, I have enjoyed some smiles of his divine countenance. What a precious thing it is after being under the clouds for a long time, to be enabled to rejoice in Jesus as an all-sufficient Savior. Well might Toplady exclaim,

"Sweet to look back and see my name
In life's fair book set down;
Sweet to look forward and behold
Eternal joys my own!"

Yes indeed, it is a feeling that we never can express while here in this state of things.—I was blessed yesterday, with the privilege of meeting with the Church at Meadow Grove, in company with my precious old brother Bobbitt, and truly it looked to me that the dear Lord was with his people there. I felt to say, "Bless the Lord, O my soul, and all that is within me praise his holy name." It is sweet to sit in heavenly places in Christ, to feel his love shed abroad in our poor hearts, enabling us to have a sweet foretaste of those eternal joys that God has prepared for them that love his appearing. This led me to look back my dear brother, to where I humbly trust the Lord first began with me when I was a poor, lost and undone sinner, without God, and without hope in the world, and to reflect upon his mercies that have been over me all my life, and thirty-five years of that too nearly passed away. Yea, if I am a child of God he loved me even when in the very depth of sin, and at the appointed time brought me into his banqueting house, and his banner over me was love—Gave me an earnest of the inheritance, and made my poor soul to rejoice in him.

"Oh, for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

And I feel desirous still to walk in that way if it is his blessed will, and O! that I may never do any thing that may bring reproach upon his glorious cause either in word or deed; and if a dispensation of his gospel has been committed to me, may I be enabled to feed his dear sheep and lambs with the sincere milk of the word.

Now, brother Beebe, I would say to the brethren through the *Signs*, forsake controversy, talk more of Jesus and less of self, talk of what he has done for thy soul, of his goodness, his mercy and his saving kindness. O! brethren, this will feed comfort and build up the poor tempest-tossed child of God, while traveling in an enemy's land. In conclusion,—may the Lord enable us all to look outside of ourselves, and live to his honor and glory. Amen and Amen.

Your unworthy brother in hope of eternal life,
JOHN H. GAMMON.

For the Signs of the Times.

Burdett, N. Y., June, 1850.

BROTHER BEEBE:—I herewith send you a short extract from *Chalmers*, which I clipped from the "Family Visitor," on the subject of "The Christian and the Sabbath," on which I have written the strictures which you will find subjoined, and as the publishers of the Visitor, are not disposed to publish them, I forward them to you, for a place in the "Signs of the Times."

From the Family Visitor.

The Christian and the Sabbath.

"We never, in the whole course of our recollections met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day and keep it holy.—We appeal to the memoirs of all the many worthies who are lying in their graves, that eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with equal lustre, amid the fine assemblage of virtues which adorn them. In every Christian household it will be found that the discipline of a well-ordered Sabbath is never forgotten among the old lessons of a Christian's education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth, and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn, and lisp his infant prayer. Rest assured that the Christian, having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is nowhere to be found. Every Sabbath image, and every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn.—He loves the church bell sound that summons him to the house of prayer. He loves to join the chorus of devotion, and sit and listen to the voice of a persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul are the exercises of that hallowed hour, where there is no eye to witness him, but the eye of heaven, and when in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, all the vexations, all the secularities, of an alienated world behind him."—*Chalmers*.

TO THE EDITORS OF THE FAMILY VISITOR. I beg leave through your columns to reply to an article on the "Christian and the Sabbath," which appeared in the first number of your paper, credited to Chalmers. The first section of the article reads thus: "We never, in the whole course of our recollections met with a Christian friend, who bore upon his character every other evidence of the Spirit's operations, who did not remember the Sabbath day and keep it holy." And again, "Rest assured that the Christian, having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is nowhere to be found."

Now Sirs, the man who will make the above statements must be ignorant of several denominations of professed Christians, or in some degree destitute of that charity which he wishes others to exercise towards him.—The Sabbath which he refers to I doubt not is the seventh day Sabbath, which was given to the Israelites, Exodus xvi., and which is supposed, by some, to have been changed, at the beginning of the Gospel Dispensation, from the seventh to the first day of the week. Of the several denominations who do not believe that God requires his people to keep any one day holy more than other days, under the gospel dispensation, I will mention but two, viz: Baptists and Quakers, whether any in either of these denominations have the love of God written in their hearts, is best

known to him who searcheth the hearts and reins of the children of men.

I have been a professor of religion more than forty years; during which time I have considered it my duty as well as my privilege to take the word of God for the rule of my life and the man of my counsel. In reading the scriptures I am informed that God rested, from the works of creation, on the seventh day; but I cannot find that he enjoined a rest from labor on man for more than two thousand years after the creation; nor any account that men ever observed such a day of rest during that period of time, including Enoch, Noah and Abraham, with others of that period. But after the Israelites were delivered from Egypt, and God gave them manna in the Wilderness, he gave them the seventh day Sabbath as a sign between himself and that peculiar people, Israel, throughout their generations; but I have not found that such a Sabbath has ever been given to, or enjoined by divine command, on any of the Gentile nations, nor on the gospel church.—Why the first day has been substituted for the seventh, as a Sabbath day, I have not been able to learn. The Bible affords no authority for such a change. That the first disciples of our Lord frequently assembled for worship on the first day of the week is sufficiently evident; but why they assembled on that day instead of any other, we are not informed; neither can I find that it was ever called a holy day by them; neither do I find any thing said about Sabbath breaking, in the New Testament, excepting where the Jews accuse our Lord and his disciples of breaking the seventh day Sabbath; the penalty for breaking which was death in all cases. Exo. xxx. 14, 15. Numb. xv. 32—36. Why or by what authority this penalty is changed to a few shillings, I cannot tell; or, in church government, to a confession of the fault and a promise to reform, is equally inexplicable. Neither precept nor precedent can be found in the New Testament for esteeming any one day above another. The apostle has said, "One man esteemeth one day above another, another esteemeth every day alike: let every man be fully persuaded in his own mind."—Rom. xiv. 5. Would the apostle have thus written by divine inspiration, if one day was required to be kept holy, above all others? Certainly not. Again, he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." Col. ii. 16, 17. In Romans i. 29—31, twenty-two sins are mentioned which were worthy of death, but Sabbath breaking is not among them: and the same is true in reference to Gal. v. 19—21, where seventeen sins are mentioned, with the declaration that they which do such things shall not inherit the kingdom of God; but nothing is said about Sabbath breaking. It is very strange, if the views of Pedo Baptists are right concerning the Sabbath, that not the least intimation of such a day can be found in the New Testament. Some contend that the day ought to be kept because the precept to Israel to keep it, was included in the ten commandments, which they hold to be moral, in their nature. If truly moral in their nature, they must necessarily be unchangeable for that which is moral at one time, is moral throughout all time. Others think they are partly moral and partly ceremonial, and that the things which they require were never on the same principle required of the gospel church. Paul says, that the ministration of what was there written is done away, and abolished; 2 Cor. iii. 7, 11, and 13, which will never be the case with moral law. I cannot believe

that any thing written in the Old Testament is binding on the gospel church except what is brought over and enjoined on them in the New Testament; and I will give my reasons why, which reasons I desire may be duly considered.

First. I understand that a new, second, and better Testament abolished the old or former one.

Second. I understand that Christ, after his ascension established the government of the gospel church by and through the apostles, whom he inspired to write in the New Testament all that is or ever shall be binding on the gospel church; even as he said to them, Matth. xix. 28, "Ye which have followed me in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," meaning the spiritual Israel, to whom James addressed his epistle; for in a gospel sense there are no more Jews who are so outwardly; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.—Rom. ii. 28, 29. Christ said to Peter, Matth. xvi. 19, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven;" which I understand to mean, so far as doctrine and discipline are concerned.

In Rom. vii., Moses and Christ are held forth, as two husbands, Moses of the Jewish, and Christ of the gospel church; and each church adhering to her own husband. The Jewish church enjoyed a day of temporal rest, given by or under the ministration of Moses; the gospel church enjoys a day of spiritual rest, given by Christ. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matth. xi. 28.—Paul says, 1 Cor. xi. 2, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." And we are commanded to withdraw ourselves from every brother that does not walk according to the traditions of the apostles. 2 Thess. iii. 6. To whom should a Christian church go for laws, and gospel instructions but to Christ, and that through the writings of his apostles whom he hath inspired to write all that is necessary for the peace and prosperity of Zion? Hence, if we want to build a church, (not meeting house,) we must go to the New Testament for directions, what to build it of, and how to govern it; and if I have aught against a brother, and cannot prove him guilty by the New Testament, I will withdraw my charge.

Once more, the apostle, as above quoted, has classed the Sabbaths, and holy days, with new moons, meats and drinks, and says they were shadows of good things to come; but the body, or substance, is of Christ. Of course then the seventh day, was a shadow which pointed to Christ, as the anti-type; and as the anti-type or substance of the Old Testament Sabbatic rest, he is himself the resting place of his people; as Paul says "For we which have believed, do enter into rest." Heb. iv. 3, 9, "There remaineth therefore a rest to the people of God." Not that it remains for them to enter in after death; although it will even then still remain to them; but it remains to them beyond the seventh day rest, which instead of being changed to the first day, was abolished, with all the other shadows, when Christ the real substance came. The Christian Sabbath is therefore a rest to the people of God, enjoyed

by faith in Christ, and the prophet has said, "And his rest shall be glorious." Isa. xi. 10.

God wrought a miracle to enable the children of Israel to keep the seventh day Sabbath, and also the seventh year Sabbath, Exo. xvi. 24, 25, Lev. xxv. 20, 21, but no miracle is wrought to enable the Gentiles to keep any one day in seven, under the gospel dispensation; but a great miracle of grace is wrought to give his people rest in Christ.

REED BURRITT.

For the Signs of the Times.

Muskingum Co., Ohio, May, 1850.

BROTHER BEEBE:—As it is time for us to make you a remittance, I will send you a few lines.—I am very much gratified with the "Signs," they are indeed a very welcome visitor to me who never heard a sermon in my life. It would be tedious to relate the whole particulars of my past life, I will therefore only give a few sketches. I was born in June, 1818, and received a good education before I was nine years of age. When in my tenth year I was afflicted with a disease about the throat and ears, by which I soon lost my hearing entirely. After this I took to reading much, particularly the Bible, from which I became convinced of sin, of death, and of judgment; and at times I was much distressed, and tried to pray and to do better. This was before I was thirteen years old—after that age I became carnally secure, until I was about seventeen or eighteen years old, when I was made to reflect on my condition before God. My conviction returned and filled me with fears of wrath to come. I felt myself a great sinner, and that I merited everlasting punishment. I often tried to pray and to beg that the Lord would have mercy on me. In this way I continued a long time, during which I passed many a sleepless night, in thinking of these things, and how I could appear in the day of judgment. One night I had a dream that made a deep impression on my mind. It seemed that the day of judgment had come, and I was trembling and in an agony of fear, because of my sins, and that I should be doomed to hell; for I had not the least hope. Now while I was thus, I thought that I looked up and saw Jesus coming towards me—not arrayed in direful majesty, but meekly, clad as when he was on the earth, and with a smiling face. And as he came to me I thought I fell down at his feet to ask pardon for my sins, upon which he smiled on me, which instantly took away my fears, and overwhelmed me with love, joy, and peace that were so unspeakable as to awake me, and I felt a sweet calm, and my whole soul glowing with love; but I could scarcely believe it. My fears of death and judgment continued still, and at times were so great as to make me tremble, expecting it to break over my head. So great was my distress at times that life became a burden, and yet I dreaded to die; for I had no hope beyond the grave. Still there were times, through all this, that my soul seemed drawn out in love to God, his people, and his ways, and I longed to be alone, in communion with him; but I was afraid; and though I tried to pray, my prayers seemed only to make me worse, until once on a time being in great distress, and expecting nothing but death, I felt resolved to cast myself upon the Lord. I retired to a secret place and humbly besought the Lord to have mercy on me a poor perishing sinner, and when I arose I felt relieved, and was enabled to trust in, and rely upon Christ as my righteousness and my all: and that sweet Scripture gave me encourage-

ment, "Gird up the loins of your mind; be sober and hope unto the end." Now my affections were running over with love to the name, the people, and the ways of Jesus Christ: and I had a great desire to be united with them; but a deep sense of my vileness and unworthiness kept me back. I inwardly longed to go forward, and at length, on invitation I gave an account of my exercises to the church at Timber Run, and was admitted to the ordinance of baptism. That was a day of pleasure never to be forgotten by me. It was on July 15, 1838, and I cannot but exclaim, "O, the pleasures of following Christ, in duties sweet and peaceful paths!"

There I sunk deep in love divine,
And pleasures unknown filled my mind.

But the sweet peace and the light I then enjoyed did not last long, for I soon found myself in the dark, and fearing and doubting; but this scripture was full of consolation, "Who is among you that feareth the Lord," &c., "that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God."

Thus I have told you of some of the Lord's dealings with me, the most unworthy and vile of his, if indeed I am his; for I often fear that I am not. Could I but be sure that Jesus is mine, and I am his, that would be enough.

"My God, if thou art mine indeed,
Then I have all my heart can crave,
A present help in times of need—
Still kind to hear, and strong to save."

Brother Beebe, if one so unworthy may call you *brother*, I feel that the sentiments contained in the Signs, are in harmony with my own; and I thank you sincerely for your labor of love; and, blessed be the Lord for sending the *little messenger*, to let me know how he deals with others; and through which I learn that our trials and conflicts are so much alike. My heart responds, in many instances to the communications of the dear saints, in regard to their trials and fears. The experience of sister J. D. McKean seemed so clear that I wondered at her unbelief. How beautifully it seems to me, the Lord has moulded her into his image; and how immensely condescending and kind was he in so doing. O, what a great, good, and glorious Lord is ours! Yea, this we may say, He is ours for ever and ever. He will be our guide even unto death.

I feel to mourn over the present cold and cloudy state of the church in these parts. O, that the Lord would revive his work and hasten forward the set time to favor Zion, and build up her waste places!

You can do what you please with this.—May the Lord bless you and make you a blessing to the scattered lambs of the flock. I would like to have your views on the text, "Whosoever is born of God doth not commit sin," &c. 1 John iii. 9. I do not ask this to trouble you with enquiries; but I am hungering for more knowledge and understanding in the scriptures; and I desire to hear what those who know more than I do, have to say. I am much pleased with brother Trott's views; but I think that he and brother Clark are rather too sharp with each other, and I cannot forbear to say to them, "Sirs, ye are brethren." Let nothing mar your peace; we are all liable to err and to misunderstand one another's meaning, and I believe that this is the cause of their difference. I will say no more, but pray that peace may abound in Zion.

Yours, in hope of eternal life,

EMILY RECTOR.

For the Signs of the Times.

Boone Co., Ky., June 26, 1850.

BROTHER BEEBE:—As I had to write to you on business, I thought I would give my brethren and sisters who read the Signs, the reason of my hope. I omit for the sake of brevity, to describe minutely the troubles, and temptations which preceded it. On Sunday, the 6th of August, 1843, (my mind having been greatly exercised for some days previous, so that I at times doubted of its sanity,) early in the morning, as I was walking in a room by myself, all at once a powerful sensation came over me, and I felt that I loved Jesus Christ; and these words came to me, "No man can come to me, except the Father which has sent me draw him." And something reasoned with me, If I love Jesus, it is because he loved me first, and the love he feels for me, kindles the love in me towards him. And my mind was drawn back to Calvary, where Jesus suffered for sinners, and I felt that I was one of those for whom he died; again was my mind drawn back to the earliest part of my childhood, (I was then forty three years of age) and I could see, that during this whole time, I had done nothing but rebel against my God; and also walking at the time, it appeared to me as if I were pressed down to the ground, and I felt exceedingly ashamed, so that I thought I could never more raise my eyes towards heaven, to him who was so good and gracious to me, and against whom I had rebelled all the days of my life. I then had a desire to give myself entirely up to my God, to do with me as it seemed good in his sight, and I prayed, (mentally); "Lord, not my will, but thy will be done!" and I felt relieved of those feelings. This, and the following day I kept these things to myself, meditating within myself how I could give praise and glory to the Lord my Savior, which was my whole heart's desire. Monday I attended to my store as usual, although I had no relish for it, and when I talked to people about business, my eyes were filled with tears and I had to turn away. Monday night I told my wife of it, (the first time in my life I talked to her seriously about religion) she was astonished, and we both endeavored to praise and thank God, and we talked about his goodness the greater part of the night. Sunday following, I went to the church at Dry Creek, where I am still a member, related my experience, was received and baptized after meeting. After this I had an equally great desire to partake of the Lord's supper, and I counted days and weeks until our communion season should arrive, and I had a manifestation of the Lord's presence, the like I have never since felt, upon a similar occasion, to such a degree. At the time the hymn was given out, I was so overcome, that I had to lay my head down. I felt the sensation in every nerve—a feeling of tenderness and sorrow came over me, as if I had been present at the crucifixion of the Savior, and felt for his suffering. In this manner I traveled for the space of eight, or nine months, and although I had doubts and fears, which turned principally upon the point, if I loved Jesus as I ought or not; yet the desire of my soul was, to walk in all the ordinances of the Lord blameless. At this time I scarcely missed a meeting, where I could conveniently get to. I looked confidently to the Lord for a token, and every tear I shed, which were at that time many, and every morsel of spiritual food I received, which were then frequent, I ascribed to the goodness, mercy and everlasting love of Jesus; indeed I did not want it from any other source, or, to condense the whole, I rejoiced in Christ Jesus,

having no confidence in the flesh. But alas! since that I have experienced many sore trials, temptations and tribulations; at times I have been shut up for many months, so that I could not see, neither forward nor backward; at other times I am tempted with a spirit of indifference, that even unbelief and doubts cannot disturb me, and again I had seasons, when I wished to stay at home by myself, the world having no attractions for me, neither had the company of the saints, for I felt so mean that I thought the word hypocrite stood with legible letters written on my forehead, that I was a deceiver, being deceived, and never had had an experience of grace. And I almost felt ashamed to ask a blessing at my own table before my family. I have only to say, and am ready to acknowledge it, that I am a poor sinful worm of the dust, who has neither merit nor righteousness of his own, but is dependent for all upon a sovereign and independent God, who will have mercy on whom he will have mercy, and upon the atoning blood and righteousness of a crucified and risen Redeemer; for I know, and often feel it, and at times mourn over it, that in my flesh dwelleth no good thing.

The state of the Old School Baptists in this vicinity looks gloomy at present; the churches are barren, and many of the members, like myself, lukewarm. Nevertheless I feel at times this blessed hope to trust in the Lord, that in his own good time, and for his own purpose and grace, he will send us a season of refreshing, when the Sun of righteousness shall arise with healing in his wings: a glimpse of him transforms night into day; a ray of him melts our cold and hard hearts, makes them flow over with affection, and enables us to cry out, My Lord and my God!

Brother Beebe, I have been a subscriber and a constant reader of the Signs for seven years. It is to me a welcome messenger, and as one that bringeth good news from a far country. I am always well pleased with your editorials, and often delighted with the communications of the brethren and sisters, and especially so with those of brother Samuel Trott, whose epistolary contributions mostly tend to instruct, to edify, and at times to comfort me, and although the Elder is personally a stranger to me, yet if I know myself, it is the desire of my heart to pray to the Lord, that he may prolong his days, bless him with health, and strengthen him in the inward man, that for many years to come he may be able to discharge the duties intrusted to his care, to the glory of our Lord, and to the comfort of his people.

I leave these lines to your disposal, and remain with respect, your unworthy brother in hope of eternal life.

MORRIS LASSING.

For the Signs of the Times.

Crawford Co., O., May 29, 1850.

BROTHER BEEBE:—About sending you a remittance for your valuable paper, the Signs, which comes to me as a welcome messenger, I thought I would devote a few moments of the time that God has allotted to me here on his footstool, in stating to you a few of the Lord's dealings with me, a poor sinner, and vile worm of the dust; and in so doing I trust the Great Shepherd of his sheep, will direct me by his Spirit in all truth.

I was, like all of Adam's posterity, born in sin and shapen in iniquity, and in this state I continued, blind and dead to all spiritual things, and ignorant of my true situation until the twentieth year of my unprofitable life had rolled into eternity, when it pleased God

in his own appointed time and way, to arrest me by his grace. It was then I was first brought to have a feeling sense of my true condition. It was then that the law came, sin revived, and I died. I died to all notions of being saved, in part or in whole, by any thing that I could do. My goodness appeared as the morning cloud, and my righteousness as filthy rags. I then viewed God in a light I never did before, of purity and holiness that he could not in the least give sin any allowance; and his law, which is like him, denounced a curse against every one who continueth not in all things written therein.—Here I felt my condemnation, and if God should send my soul to hell, His righteous law would approve it well.

While under this sense of my lost and perishing condition and condemnation, words would ever fail to give a full description of my misery, until Christ revealed himself to me as my Savior. He then appeared to me as the chief among ten thousand, and altogether lovely; and O! what joy and comfort I had when Christ spoke to me and said, In me is life and salvation; I am the Lord your righteousness. Though your sins be as scarlet, or red as crimson, I will make them white as snow or wool; I came not to call the righteous, but sinners to repentance; This is a faithful saying and worthy of all acceptance, that Christ Jesus died for sinners, of whom I am chief. I went before the church and gave in my experience to the satisfaction of the same, and was baptized in the watery element; and the next day, and for several days after while engaged at work I enjoyed more pleasure than I had ever before. Salvation, not of works, but of rich, free, and sovereign grace was my song; but this happy season did not always last. I have since that had many doubts and fears, and anxious thoughts, and when I take a retrospect view of my past and unprofitable life, I am often filled with wonder and amazement, that I am yet a sojourner here on earth, and allowed to participate in so many rich blessings. I find within me a continued warfare. I seem to be composed of two natures, the flesh or the old man, and the spirit or new man; and these are diametrically opposite; the flesh warring against the spirit and the spirit against the flesh, so that we cannot do the things we would. The spirit is willing, but the flesh is weak; this often seems to give the child of grace humble views of himself, and teaches him not to trust self in the least, but leads him to the fountain of living waters, that makes glad the city of our God. I for one, as unworthy as I feel, can truly say that salvation is of the Lord. By grace are we saved through faith, and that not of ourselves, 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 before ordained that we should walk in them. And though God's dear children have many troubles and afflictions to pass through, and trials and difficulties to encounter, insurmountable to human nature, yet God's grace is sufficient for them. "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," says Christ. Again Paul says, "Ye are dead and your life is hid with Christ in God, and when Christ, who is our life shall appear, then shall ye appear with him in glory." Hence we learn that before one of the sheep can perish the great Shepherd who is their Head and Life must. But it is impossible for him to fail, for he is Lord of lords, and King of

kings—The mighty God and everlasting Father.

Dear brother, I expect you to dispose of these few imperfect lines as you may deem best.

JOHN PITTMAN.

For the Signs of the Times.

Gilboa, N. Y., June 23, 1850.

BROTHER BEEBE:—I wish to propose a question, not for controversy, but for scriptural information, and that the Baptists may be uniform in our opinion and practice. The right or power of ordaining of officers in the church—is this right or authority vested in any gospel church, or must there be a council of ministers and brethren from other churches? and if so, should this council in any degree confide in the judgment of the church who have had satisfactory experience in the gifts and usefulness of one who they wish to administer to them in holy things? or must that council be satisfied from their personal acquaintance with the gifts and usefulness of the brother for themselves, before that church can enjoy his gifts in an official capacity.

N. B. There is a clause in the articles of the church with which I stand connected that reads thus: "The sole power of choosing and ordaining of officers, or disposing of them in case of delinquency belongs to the church, yet the assistance and advice of councils is necessary when it may be obtained."

And further, can a people be a gospel church, without an ordained officer? I think that a plain and scriptural answer to this question may be of use to Zion.

An unworthy brother in Christ,

WM. CHOATE.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1850.

Denying Christ.

"Then began he to curse and to swear, saying, I know not the man; and immediately the cock crew."—Matth. xxvi. 74.

How often we think of poor Peter, and wonder how his burning zeal and ardent love for his divine Lord could have become so suddenly and so strangely chilled. One hour leaves him firmly resolved to go with Jesus to the prison or to the death; but alas! the next finds him cursing and swearing, and denying that he knows the man. How unsafe then for christians to trust in the strength of their own arms—in their frames, feelings, or resolutions.

But the thought has occurred to us, that this account was not handed down in the scriptures, merely to let the christians of succeeding generations know the weakness and infidelity of Peter, but rather that this lesson may serve both to admonish and to encourage the saints of God in all subsequent time. We are admonished that although our zeal and self consecration to the Lord, and our full determination may be to continue with him though all others should forsake him, yet we are liable, as he was, to be sifted as wheat, and that we are only safe so far as the everlasting arms of our covenant God are underneath, and around us. We are encouraged also in the hour of deep distress and temptation, when we see, and feel, and realize that our own strength is perfect weakness, and that we cannot fulfill our resolutions for one hour, by the assurance that Jesus has prayed for us, that our faith fail not. He is able, though we are not, to keep us from falling.

But, we were about to enquire whether there be any Peters in the flock at this day?

Are there any among us, who in the hour of much slighter temptation than he experienced, deny that we know the man?

When a poor trembling soul has been thoroughly convinced of his lost and helpless condition as a sinner before God, and in the hour of his greatest extremity, is made to rejoice in Jesus Christ as his full, complete and everlasting salvation, like Peter, he feels a burning love and ardent zeal, his resolutions are firmly fixed, that he will follow Jesus, though hell and death should obstruct the way.—But how is it that many of these instead of obeying his first command—instead of following his footsteps into the waters of baptism, linger upon the banks of Jordan, saying, "I know not the man," or at least, "I fear that I know not the man." Can a redeemed, regenerated, pardoned sinner disobey this command without denying Jesus?

But allowing we have been enabled through grace abounding, to take his yoke, and learn of him—we have followed his footsteps in baptism—and, perhaps like him, we are led into the Wilderness to be tempted of the devil. How now? We are made to fast long, and Satan comes first to challenge our relationship to God. "If thou be the Son of God," he said to Jesus; and if thou be a child of God, a christian, he says to us, command these stones to become bread. Why go hungry and thirsty, in darkness and doubtings, and sorrow, if thou art a christian, make bread for thyself out of these stones, *these means* as he now calls them, and feed thyself. Or cast thyself down from the pinnacle of the temple, where Satan has perhaps in temptation elevated thee, or if by these temptations you are not led to deny Jesus, and obey the devil, he will next tempt you with the vanities and glories of the earth, all these he offers thee as an inducement to deny Jesus. If a christian is tempted to undertake the experiment of making spiritual food of *means*, the bread of life out of stones, even the tables on which the Sinai covenant was written, he thereby says in his conduct that he does not know Jesus. If he would put the promises of God rashly to the test, to see if God's angels will truly bear him up from dashing against a stone, &c., he virtually denies Jesus.

If the riches, honors, pleasures, and possessions of earth have at any time greater attractions for the christian, than the cross of Jesus, does not that christian, in leaving the footsteps of his flock, *deny that he knows the man?*

But we wish to press our inquiries home—We will suppose that the christian has owned his Lord, and in the presence of heaven and earth, has come nobly forth, in his public profession—has been baptized—has united with the church—has enrolled himself with the despised followers of the Son of God; and even in the congregation of the saints has openly declared what great things God has done for his soul; he has gone still farther, he has stepped boldly forth to bear his testimony to the truth of the doctrine of salvation by grace alone, and to the sovereignty of God; but is there not still room for him to deny Jesus? Let us see.

There appear to us so many ways in which christians deny Christ, that we scarcely know where to begin or where to stop enumerating these ways. Thus christian brethren or sisters, sound as we may have represented them, in the articles which they profess to believe, by every departure in practice from the spirit of the gospel, deny that they know the Lord.

A brother has departed from the rules of

the gospel, in doctrine or in practice, a wound is inflicted on the minds of many, the peace of the church is in jeopardy; but I don't like to go to him according to the rule laid down by our Lord, Matthew xviii. I leave the unpleasant task for some of my more faithful brethren, or let the case be neglected altogether. Now, do I not deny that I know him who commanded me to go and tell my offending brother his fault? If I say, "I do not know that it is my duty to go; you will ask me if I know him to be my Master, who commanded me to do so. Can I know Jesus, as my Master, and honor him as such, and yet disobey his express command?"

Again, The seats of some of the professed followers of Jesus are vacant in the church, at times appointed for the saints to be together for the worship of God, or to attend to the affairs of Zion. Do those absentees deny Jesus? Perhaps not. There are cases in which they may be providentially hindered, as Paul was *once and again*. But are there not nine cases of our absence out of every ten, wherein we would not dare to plead that God in his providence had prevented us? But says one it was not altogether convenient. Is then our owning Christ as our commander, a mere matter of convenience? Has he commanded us to attend to his ordinances *when convenient*? But, says another, "I was not well, my health was delicate." Would the same imperfect state of health have deterred you from your worldly business? Take care! There is great danger of disguising your language, as Peter did; Whatever you may think or feel, or say, your conduct says you do not know the man.

Has he bestowed on you a gift for the edification of the saints. Why do you not improve it? No matter whether it be of preaching, exhorting, praying, singing, or sitting in your place to judge of what is preached, sung, or prayed. You can no more neglect your calling as a christian, without saying that *you know not the man*, than Paul or Peter could theirs.

Again, is a portion of your temporal goods required, to relieve the poor saints—to provide a comfortable place for the worship of God, or to defray any necessary expense which the cause of Christ requires? Now comes the desperate struggle—Satan presents the glories of the earth, the earthly treasure has its charms, and Satan and self command you to hold it fast. While the wants of the church, and the commands of your Master, are disregarded, Christ is dishonored, Satan obeyed, and the church and the world are told by your conduct, that you "Know not the man!"

It is even so whenever and in all cases where christians allow worldly interests, carnal pleasures, self gratifications, worldly applause, a fear of want, or dread of persecution, to deter them from their obedience to Christ—they say that they do not know him. If the flesh pots of Egypt have become so palatable that your souls loathe, as light food, the heavenly manna, and the world gets between you and the church of God, and you can relinquish the privileges of the church of God rather than the gain of worldly substance, beware of those judgments with which he will assuredly judge his people. He sent quails in judgment to Israel; and will he not in judgment cause that the backslider in heart shall be filled with his own ways?

We have only touched briefly on a few of the many points wherein it is made to appear, that Peter was not alone in denying Jesus. O, may we all be as speedily looked

into repentance, and prepared to comfort the brethren as he was. We design to resume this subject soon.

Funeral Sermons.

BROTHER BEEBE:—I would like to have your opinion on the subject of funeral sermons; if they are not scriptural, when did they originate?

Yours, in hope of eternal life,

DAVID B. MUSGROVE.

Jake's Run, Va., July 7, 1850.

REPLY.—By funeral sermons we understand our brother to mean sermons which are preached at funerals, or on funeral occasions, whether they be funeral or resurrection sermons—gospel or law—truth or error. We do not know that we can find any direct authority in precept or example for preaching on such occasions; certainly there is none for regarding it as a divinely authorized religious ceremony or rite; and we have often feared that even christians sometimes have observed it as such. We have uniformly attended funerals whenever called upon, and preached on the occasion if desired to do so. Our reasons for pursuing this course have been these.

First. In the commission given to the apostles by our Lord Jesus Christ, they were commanded to, "Go into all the world and preach the gospel;" and we have understood that the same duty is binding on all who are called of God to preach the gospel. And as there is no particular restriction, we have believed that the preachers of the gospel should watch the openings of divine providence, and preach on all occasions, where he in providence opens the door.

Second. We have generally found a collection gathered at such times and places, ready to pay a respectful attention to the preaching of the word; and we could see no good reason why we should refuse to preach to them.

Third. Opportunity is frequently afforded to preach the gospel to many on such occasions, who are not in the habit of attending where it is preached at any other times.

Fourth. When christians are afflicted, bereaved and distressed, and when all their earthly comforts are being removed from them, it appears to us peculiarly appropriate to present to their minds the consolations of the gospel of Christ; and as it is not our province to search the hearts of the children of men; we may safely preach the gospel on all occasions when called upon to do so, with the firm conviction that if there is any real consolation any where in the time of affliction, it is in the gospel.

Fifth. We have the example of our Lord in visiting the house of Lazarus, and the precepts of the apostles to visit the widows and the fatherless in their afflictions, and although there is nothing said about preaching funerals, we know that our Lord did preach the resurrection to Martha and Mary.

We are aware that papists and protestants, in many instances have fallen but little, if any short of pagan superstition, in the adoption of funeral rites as by them held and practiced, and that we, as intelligent christians, taking the New Testament as our rule, can have no fellowship for the mummery of praying for the dead, or trying to operate on the fleshly passions of the living, with a view to make capital of their tried circumstances or crushed feelings, to persuade them that these feelings are religious, or that they render the season auspicious for attaining the religion of Jesus Christ; yet we see no impropriety in preaching to them the truth as it is in Jesus Christ.

We know that our preaching can have no effect on the dead, but it may be applied with the Holy Ghost sent down from heaven to the hearts of God's children, on such as well as on any other occasion. We do not feel at liberty to refuse to preach the gospel whenever called upon to do so to any of the sons of Adam, whatever may be the occasion which has brought them together.

Ordinations, Councils, &c.

In replying to the queries of brother Wm. Choate, we cannot flatter ourself that the expression of our views, will produce a uniformity in the opinions or practice of the Baptists, on the subjects involved. All the "scriptural information" that can be adduced on these, or on any other subject connected with the order of the gospel church must be found in the New Testament, and all our churches and brethren should examine that standard and endeavor to act as it directs. A want of uniformity in practice naturally arises from a want of uniformity in our understanding the rules laid down in the scriptures. By our individual researches, we have not been able to find that any ecclesiastical power has been vested in any other body than the church for regulating those matters concerning which our brother enquires. Wherever we find a gospel church, we find Christ presiding in regal majesty, and his apostles sitting on their twelve thrones, judging the spiritual tribes of the Israel of God. And where we fail to find these, we fail to find a gospel church. Every such church, we consider perfectly competent to elect, or call out and set apart for the common benefit of the church, such gifts as she has. Every distinct branch of the church of Christ, as we understand the subject, is independent of the dictation of all the other branches of the some spiritual kingdom; but still as no branch, has any power except that which is common to all the other branches; a gospel fellowship among the several branches requires that there should be harmony in their faith and practice.

In the public recognition of the servants of the church, especially ministers of the gospel, whose peculiar calling imposes on them the duty to minister (occasionally at least,) to more than one branch, it has been long considered proper that churches of the vicinity where such ordinations were to take place, should be called on to unite with, not preside over, the church to which the candidate belongs, in thus setting him apart, to the work whereunto they believe that the Holy Ghost has called him.

The organization of an ecclesiastical council composed of elders, bishops or other members, with delegated powers to exercise authority over any branch of the church of God, in any matter whatever, must in our view, be without the least divine authority or sanction in the scriptures.

The general practice of the Old School Baptists, so far as we are informed, is, when they wish to ordain an elder, to invite sister churches of their faith and order, to send faithful brethren to sit *with*, not *over* them in council. When these brethren come together, they take their seat with the church, for the time being, as though they were members of that particular church, and in unison with the church they act in giving or withholding their approbation of the gift, or the setting apart the brother to the work. A minister thus publicly set apart, enjoys not only the expressed confidence of the members of the church to which he immediately belongs, but also of the other churches of the

same order, and this course is well calculated, not only to promote his usefulness, but also to strengthen the union and fellowship of the churches generally.

Volumes might be written on the subject; but after all each church must act in the matter according to her honest understanding of the divine rule.

Remarks on Ecclesiastical History.

In our last number we copied an article from the "Christian Chronicle," intending to subjoin a few remarks; but for want of room, our remarks were deferred until now. The article alluded to will be found under the "Miscellany" head, page 108, and over the anonymous signature, "SUWANEH;" and in our judgment is the best written article on that subject we have ever met with in any New School Baptist paper of the present age.

It is true we have to differ with the writer in calling Mr. Benedict a "good man," if by the term he intends to award to him honesty of intention, in his last effort at Ecclesiastical History; for we are perfectly satisfied that he has done the Old School Baptists great injustice—that he has grossly misrepresented them, while he had the authentic documents laying before him, the receipt of which he has acknowledged, by which he could, if it had served his purpose, given a fair and candid statement of facts; instead of which he has dealt unsparingly in opprobrious epithets and slurring caricatures. But we leave Mr. B. to settle the matter with his own conscience. He has followed the course of nearly every historian that has pretended to give the history of the church of the Living God, since the apostles' days. The true history of the church, as "Sewaneh," very justly remarks "is yet unwritten," and all the traces we can find of her since about the second or third century as marked in any ecclesiastical History extant, are by incidental allusions, occasionally thrown out, and generally like Benedict's in the most invidious manner.

The plan proposed by, Suwaneh," for getting up a history of the church of Christ, we cordially approve; and it is the only one by which a true and faithful history can be produced, and if such a history can be compiled and published, we will bespeak some 10,000 copies of it for the Old School Baptists of the United States; and doubt not that more than twice that number would find a ready market, at a reasonable price. Let our friend *Suwaneh*, throw off the disguise of his assumed name; and who knows but he is the very man to prepare and publish, for us the history which we desire?

Our Contemplated Journey to the South.

For many years we have been in receipt of kind invitations from our brethren at the South, and especially from those in the State of Georgia, to make them a visit, and we have waited with some impatience for a door to be opened in the providence of God for compassing so desirable an object, and we now propose, if not providentially hindered, to visit Georgia this fall, in season to attend the *Towaliga* Association, on the Saturday before the first Sunday in September; the *Ocmulgee*, on Saturday before the Second Sunday; the *Ucharlee*, on Saturday before the third Sunday, and the *Yellow River*, on Saturday before the fourth Sunday of the same month; and then to attend a train of other appointments which will be arranged by our brethren, D. W. Patman and George Lump-

kins, until the meeting of the Oconee association on Saturday before the second Sunday in October.—When and where we hope to meet with many of the disciples of our Lord, whose faces we have never seen in the flesh.

Independent Freeman.

The fifth number of this large and well conducted sheet is before us. It is published on every Saturday at Jefferson, Chemung Co., N. Y., by Dr. Wm. B. Slawson, at only One Dollar per Annum, payable in advance; fifteen copies for \$14, and twenty copies for \$18. The most prominent object of this paper is to oppose the present unjust, unequal, and oppressive Free School laws of our State. We commend this publication to the patronage of all our friends, and especially those who will be called on in November next to decide by their votes whether this oppressive law shall be permanently riveted on their necks or not.

CORRESPONDING LETTER.

The Chemung Baptist Association, assembled with the church of Columbia and Wells, Pa., to the several Associations, churches, and brethren who walk in the truth, sendeth christian love and salutation.

BELOVED BRETHREN:—Believing that a friendly intercourse and christian correspondence among the saints, is calculated to stir up the tender feelings of our hearts—to strengthen our union, and increase our fellowship with each other, we would continue our messages of love to you, with some information of the renewed manifestations of the loving kindness and tender mercies of our great Shepherd towards us, who belong to his scattered flock. God in his kind providence has favored a goodly number of us with the privilege of associating together again, to speak of his goodness, and talk of his power.—Though we may say, in truth, that it is a dark and cloudy day, and the love of many is waxing cold, yet we feel assured that the Sun of Righteousness remains the same, and will continue to animate the drooping spirits of his dear children, and will refresh the living plants of his garden with the gentle dews of divine grace and love.

Our meeting has been harmonious and a season of joy to our souls. We trust that the Master has made one in our midst, and that we have been made to feel the power and influence of his Spirit. And as we have been refreshed by your messengers and letters, we solicit a continuance of the same at our future meetings.

Our next annual meeting will be held with the Asylum church, on Vaughn's Hill, in the township of Wyalusing, Bradford Co., Pa., to commence on Saturday, before the last Sunday in June, 1851.

JOSEPH BEEMAN, *Moderator.*
G. BEEBE, *Clerk, pro tem.*

NOTICE.

Southern Baptist Messenger.

DEVOTED TO THE SERVICE OF THE OLD SCHOOL BAPTISTS.

In accordance with the wishes of many influential brethren in the Southern States, it is proposed, if a sufficient number of subscribers be obtained, to publish a paper under the above title, at such place in the state of Georgia as may be deemed most advisable, commencing on the first day of January, 1851.

The MESSENGER will be published semi-monthly, at one dollar per annum, invariably in advance. If two thousand subscribers names be obtained and forwarded to this office by the first day of November, the paper will be of the same size as the *Signs*; or if only fifteen hundred names be obtained, pu-

dence would forbid that the size should exceed that of the *Signs* of last year.

The need of an efficient Old School Baptist paper, under the editorial charge of an O. S. Baptist practical printer, located at some point in the Southern States, has been for a long time very sensibly felt. The publications of the New School, filled with false statements and slanders on the Primitive Baptists, have flooded the country, while the Old School have possessed no public medium in general circulation through which to refute them. Such a medium we propose to furnish, (Providence permitting,) and we urgently solicit the co-operation and assistance of the brethren generally, and especially of those in the Southern and South-Western States.—Chiefly we need their assistance in obtaining responsible subscribers, and we shall also be thankful for any favors in the line of suitable correspondence for publication.

The paper will be confined strictly to the publication of Primitive Baptist doctrine and the defence of the church of the Redeemer, against the assaults of all the various branches of the anti-christian hosts. We shall endeavor to keep constantly in view as our principal end and aim the good of Zion, and the glory of God in the promotion of union and fellowship, among his dear children in this waste howling wilderness. In this we confidently rely on having the aid of the brethren generally.

Having thus stated our design we leave it with you to indicate what course you would have us pursue by the number of subscribers you forward. A very little exertion on your part will furnish the requisite number of subscribers and enable us to commence the publication.—Payment will be expected promptly on the receipt of the first number.

For every five dollars forwarded, post-paid we will supply six copies.

Address, [post-paid,]

WM. L. BEEBE,

Middletown, Orange Co., N. Y.

MARRIED.

In Middletown, Delaware Co., N. Y., on Monday June 17th, by Elder I. Hewitt, Dr. S. STREETS of Roxbury, to Miss JULIA ANN BAKER of Middletown.

On Wednesday, July 3d, by the same, Mr. WILLIAM MABEN, of Lexington, to Miss LOUISA COON, of Roxbury.

In Roxbury, Thursday July 4th, by the same, Mr. JOHN W. DEYO, of Middletown, to Miss OLIVE ANN BORROUGHS, of Roxbury.

At the same time and place, by the same, Mr. EDWIN M. BOUTON, to Miss MARY ANN CLARK, both of Prattsville.

OBITUARIES.

Rock Springs, Md., July 8, 1850.

BROTHER BEEBE:—By a painful and heart rending dispensation of the providence of God, it becomes my duty to send you for publication in the *Signs*, the following obituary notice.

DIED, on Saturday morning, the 6th inst., between the hours of 12 and 1 o'clock, near Chestnut Level, Pa., Mrs. HANNAH REBECCA McPHERSON; youngest daughter of James Jenkins of Rock Springs, in the 22d year of her age, leaving a dear little babe, of about 7 days old—I can write no more—Please insert the following lines:

JAMES JENKINS.

"When blooming youth is snatched away
By death's resistless hand;
Our hearts the mournful tribute pay
Which pity doth demand."
"Save me, O God! the swelling flood
Breaks in upon my soul;
I sink, and sorrows, o'er my head
Like mighty waters roll."

BROTHER BEEBE.—I am now in the dispensations of a sovereign and gracious providence, called upon to write the obituary of one more near to me than any whose deaths I have before recorded.

Friday June 21st Mrs. Trott and myself returned home after an absence of upwards of four weeks, from one of the most pleasant journeys of our lives. The several meetings we attended, and our interviews with the brethren, were comforting and encouraging to me, under existing circumstances, and cheering and pleasant to her. Though laboring under lameness when she started, she gradually recovered from it in her journeyings, and had no sickness to mar her enjoyments. Her visit to her brother in N. Jersey and to the children of her deceased sister, and once more mingling in company with a number of the esteemed associates of her youth, and of her early religious profession, and again viewing some of the sceneries of her childhood, after a lapse of more than twenty years, were highly gratifying to her, though like all things earthly, there were sorrows mixed therewith. But alas, the change which one week has brought about! To her, a change no doubt to a happiness, more pure, spiritual, and enduring; to me, a change, full of deprivation and gloom. She has gone from earthly scenes, and her body has been assigned amidst the sympathies of friends to the silent grave.

On Monday evening after our return, June 24th she was attacked quite severely with cholera morbus, probably from having too freely eaten of cherries; continued bad the next two days; Thursday forenoon she appeared so much better that I thought she would soon recover, and therefore made arrangements and proceeded in the evening about fifteen miles on my journey toward the place of my appointment for Lord's day in Carroll Co., Md. In the night my son came for me with news that she was much worse; I got home about sunrise Friday morning, and a few minutes after ten o'clock A. M., June 28th she calmly breathed her last. She, it seems, notwithstanding she appeared and felt better, was impressed that she should not recover, and was reluctant for me to go; but having from principle never opposed but rather encouraged my attending my appointments, when it was at all prudent for me to go, she said not so much to me on the point, as to my daughter after I was gone; but still she said enough just before I started to lead me to think she was unwilling I should go, and to fill my mind with regret all the rest of the evening that I did start. She was quite calm through the night, and talked freely to my daughter, of dying; in the morning when I returned, I found death was doing its office, and the paroxysms of consequent distress made her at times flighty, but at other times she was more calm, and gave me the assurance that though not feeling any great joy, she was calmly resting on Jesus for her acceptance, and full salvation.

The subject of this obituary, ELIZABETH TROTT, (Elizabeth Prudden her maiden name) was born in Morristown, N. J., May 27th, 1793, was strictly educated and brought up as a Presbyterian, but being in her youth thrown into intimate association with Baptist families, and her sister becoming a Baptist, were circumstances, which in the hands of God were instrumental no doubt in breaking down her prejudices against the Baptists, though she had taken up a determination that they should not lead her to forsake the creed and profession of her respected parents. God however had otherwise ordered, and in spite of all her determination to resist it, she in being stripped, in her religious exercises, of her educational righteousness, was convinced of the fallacy of infant baptism, and of the Scriptural authority of believer's baptism. This was about the commencement of my ministry, and she was the first person whom I knew to have been brought into gospel liberty under my preaching; it was from the text John xii. 20—23. She was also the first person whom I baptized. We were married a few months after, and for nearly thirty seven years, she has been a patient and supporting companion in my removals from place to place, bearing cheerfully the troubles and deprivations incident thereto, and these have not been few. Whether dwelling in a log cabin of the early western settlements, or in more comfortable residences, whether enjoying a comfortable supply of the necessities of life, or being much scantied for them, and all these changes we have seen, our home was peaceful and she made it pleasant. Hence in all my tours for preaching so soon as my appointments were filled, I have turned with delight and pursued with eagerness my journey homeward. I may in some instances have indulged too far in my love of home, it has made me im-

tient of any thing tending to prevent my arriving there at the appointed time. But on the other hand it has cheered me on to endure the fatigues, the scorching suns of summer and the colds and storms of winter, to get home. I however never fully realized the blessing of such a home nor of its comforts as so centring in my wife, till I saw her draw her last breath, when the sense of what I had lost, that which had made home so pleasant, and the sense of my not having prized the blessing, nor been thankful to God for it as I ought, all rushed upon my mind, producing great anguish at times for more than a day, whilst a sense of the justice of being deprived of it, hushed my murmuring against God. At length I was led to reflect on the kind of comfort I had at times tried to administer to others, that though my loss is great, and at a time of life when I more need the comforts of such a home, yet it is but a short time I shall be here to feel it; whilst her gain is immense, and for eternity, and this selfish anguish has subsided.

I will sum up with saying, I have indeed lost a wife and a friend, our children have truly lost a mother, and the O. S. Baptist cause, has lost an unwavering friend, and according to her sphere, a firm and zealous advocate. Brother Leachman in his remarks upon the occasion of her burying, among other things said, and I think correctly, that *as a wife, and especially as a minister's wife, though she probably had equals, she had no superiors.*

She was buried yesterday, Lord's day, June 30th. Brother Leachman in sympathy and kindness, left his appointment to attend; He preached on the occasion an excellent gospel sermon, from the text, John xvii. 24. May he be rewarded.—Why I have been favored with such a wife, and why now so suddenly bereaved of her, must alike be resolved into God's sovereignty and goodness; and there I would leave it.

Your brother in tribulation.

S. TROTT.

Centreville, Fairfax Co., Va., July 1, 1850.

DIED.—Suddenly in the city of New York, on Saturday July 6th at 1 o'clock P. M. Mrs. JANE McLAUGHAN, wife of Wm. McLaughan, and daughter of Deacon Oliver Mills, late of Sullivan county, in the 45th year of her age.

Mrs. McLaughan, had for several years entertained a hope in the Lord Jesus Christ, and an humble reliance on him as her only salvation. Although she had never united with the church by a public profession of her faith in Christ, by baptism still she gave the most incontestable evidence to those who were well acquainted with her, that she knew experimentally and sincerely loved the truth as it is in Christ.

This dispensation has fallen heavily on the bereaved husband and his six now motherless children, all of whom, as we are informed, are by this afflicting bereavement, suddenly overwhelmed in the most inconsolable grief and sorrow.

The remains of the deceased were brought by the cars on Monday the 8th to Howell's Depot, and taken thence for interment to the burying ground of the Village of Wartsboro.

May the Lord kindly sustain the afflicted family and cause this severe trial to work for their good in connection with his glory.

DIED, at Bellfair Mills, Stafford Co., Va., on the 28th June, ELIZABETH FRANCES, infant daughter of Elder John Clark, aged 3 months, and 6 days.

"The dear delights we here enjoy,
And fondly call our own,
Are but short favors borrowed now,
To be repaid anon."

ASSOCIATIONS.

BROTHER BEEBE.—As the Clerk pro. tem., of the last Ebenezer Association, it was made my duty to notify all the Associations with whom we correspond, that we have changed the time of our annual associational meetings, and that our next meeting will be held, if the Lord permit, with the Lost River church, Hardy Co., Va., commencing on Friday before the first Sunday in August, 1850, and we do most earnestly and affectionately invite all ministers, and messengers from sister Associations with whom we are in correspondence to meet with us then and there for the worship of God and our mutual edification and comfort.

Affectionately yours, &c.,

WM. C. LAUCK.

The next meeting of the Corresponding Association of Virginia, will be held with the Bethlehem Baptist church, in Prince Wm. county, Virginia, about 27 miles west of Washington and Alexandria, on Thursday before the second Sunday in August.

The 84th annual meeting of the Kotocton Association will meet, (God willing) with the church of Christ called Water Lick, Warren county, Va., commencing on Thursday before the third Sunday in August, 1850.

The next meeting of the Rappahannock Association will be held, the Lord permitting, with the church at Carter's Run, (which, if we mistake not, is in Fauquier county, Va.) commencing on Thursday before the fourth Sunday in August, 1850.

OLD SCHOOL MEETING.

BROTHER BEEBE.—I have been requested by the clerk of the last Conference at North Berwick, Me., to give early notice through the "Signs of the Times" that the next annual meeting of the Old School Predestinarian Baptist Conference will be held, the Lord willing, with the Baptist church at North Berwick, York county, Maine, to commence at 10 o'clock A. M., on Friday, Sept. 6, 1850, and continue daily until the Sunday evening following.

All Old School Baptist ministers and other brethren are affectionately invited to attend.

P. HARTWELL.

Warwick, N. Y., July 4, 1850.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, to those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONARY AND BOOK STORE, No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

RECEIPTS.

NEW YORK.—E. Potter, by D. J. Yeager \$1;
Eld. P. Hartwell, for Jas. Van Duzer 1; J. B. Van Duzer 1; also in June last for Dea. Jas. Burt 1;
Wm. McLaughan 2; H. Goodrich, for E. Bidwell 1;
Miss Margaret Hulse 1; David Hoyt, 1; Hiram Webb, 1. \$10 00

OHIO.—Eld. Lot Southard, for Charles Stout 1; L. A. Stevens, for B. Rector 1; J. Dickerson, for B. Whorton 1. 3 00

ILLINOIS.—J. Deary, P. M., for J. Bloomfield 2; E. Terry 1. 3 00

VA.—Eld. J. G. Woodfin 1; Eld. John Clark 4. 5 00

GA.—Eld. J. M. Holley, for John Johnson 1; Eld. Peter Stewart 2. 3 00

NEW JERSEY.—Eld. G. Conklin, for J. R. Rittenhouse, A. Brink, P. Roberson, S. Pyatt, and Mrs. Barcroft, each 1. 5 00

PA.—Nathaniel Wescott 2; Hugh Madden, Esq. 1. 3 00

KY.—Morris Lassing, for J. W. Griffiths 1; Edward Clarkson 1. 2 00

Eld. Peter Culp, Tenn., 3; Eld. A. B. Goldsmith, Ct., 2; Eld. I. Gayden, Ala., 2; James Jenkins, Md., 6. 13 00

Pamphlets.

VA.—Jonathan Darden \$1; David B. Musgrove, 68. 1 63

Total,

\$48 63

NEW AGENT.—Elder W. S. Dougherty, Hardiman Co., Tenn.

LIST OF AGENTS.

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

ALABAMA. Elders, B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis and D. Moore.

CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton and Wm. N. Beebe.

DELAWARE. Elders, Peter Meredith, L. A. Hall, and brother W. Hitch.

DIST. OF COLUMBIA. A. Mackintosh and Joseph Grimes.

FLORIDA. Elder Seaborn Jones.

GEORGIA. Elders, A. Preston, J. Colley, A. Belcher, G. W. Lowry, D. C. Davis, B. Manning, D. W. Patman, Geo. Lumpkins, J. Bowdoin, brethren J. C. Simms, P. Stewart, Geo. Leever, J. M. Holley, J. Gersham, N. Beavens, T. H. Moore, Esq., and J. B. Alderman.

INDIANA. Elders, W. Thompson, D. Shirk, J. W. Thomas, R. Riggs, B. Parks, S. Jones, J. P. Bartley, J. F. Johnson, John Richards, E. Poston and brethren B. Caress, J. Romine, W. Spidler, H. D. Banta, T. D. Clarkson, H. D. Conner, Gilbert C. Mills, G. W. Marlow, John W. Blair, E. Staggs, John Rankin, John Brandon, A. H. Bryan, D. H. Wheeler and David Long, Doct. Hiram Duncan.

ILLINOIS. Elders, Tho. Threlkeld, Cyrus Wright, brethren, N. Wren, J. Stip, Dr. Ambrose, A. Sanford, E. Tonnehill, D. Bartley, I. P. Smith.

IOWA. Eld. J. H. Flint, W. M. Morrow and brethren Wm. B. Goodall, Geo. Judah, I. Keith.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., AUGUST 15, 1850.

NO. 16.

POETRY.

The Christian's Walk.

Christian! walk carefully—danger is near,
Walk on thy journey with trembling and fear;
Snares from without, and temptation within
Seek to entice thee again into sin.

Christian! walk humbly—exult not in pride,
All that thou hast is by Jesus supplied;
He holdeth thee up, He directeth thy ways,
To Him be the glory, to Him be the praise.

Christian! walk cheerfully—though the dark storm
Fill the bright sky with the clouds of alarm;
Soon will the clouds and the tempest be past,
And thou shalt dwell safely with Jesus at last.

Christian! walk steadfastly—while it is light;
Swift are approaching the shades of the night;
All that thy Master hath bidden thee do
Haste to perform, for the moments are few.

Christian! walk carefully—trouble and pain
Cease when the heaven of rest thou dost gain;
This thy bright glory, and this thy reward,
"Enter thou into the joy of thy Lord!"

"Whom resist, steadfast in the Faith."

In all our worst afflictions,
When furious foes surround us;
When troubles vex, and fears perplex,
And Satan would confound us:
When foes to God and goodness,
We find ourselves, by feeling,
To do what's right, unable quite,
And almost as unwilling:

When, like the restless ocean,
Our hearts cast up unceanness:
Flood after flood, with mire and mud,
And all is foul within us:
When love is cold and languid,
And different passions shake us;
When hope decays, and God delays,
And seems to quite forsake us:

Then to maintain the battle
With soldier-like behavior;
To keep the field, and never yield,
But firmly eye the Savior;
To trust his gracious promise,
Thus hard beset with evil,
This, this is faith will conquer death,
And overcome the devil.

HART.

True and False Faith.

FAITH's a convincing proof;
A substance sound and sure;
That keeps the soul secured enough,
But makes it not secure.

Notion's the harlot's test,
By which the truth's reviled;
The child of fancy, finely dress'd,
But not the living child.

Faith is by knowledge fed,
And with obedience mix'd;
Notion is empty, cold, and dead,
And fancy's never fix'd.

True faith's the life of God;
Deep in the heart it lies;
It lives and labors under load;
Though damp'd, it never dies.

Opinions in the head,
True faith as far excels
As body differs from a shade,
Or kernels from the shells.

To see good bread and wine,
Is not to eat and drink:
So some, who hear the word divine,
Do not believe, but think.

True faith refines the heart,
And purifies with blood;
Takes the whole gospel, not a part,
And holds the fear of God.

HART.

DEAREST Savior! we adore thee,
For thy precious life and death;
Melt each stubborn heart before thee,—
Give us all the eye of faith:
From the law's condemning sentence,
To thy mercy we appeal;
Thou alone canst give repentance—
Thou alone our souls canst heal.

NEWTON.

COMMUNICATED.

For the Signs of the Times.

Athens, N. Y., July 15, 1850.

BROTHER BEEBE:—It is with a realizing sense of my unfitness for writing, and liability to err in doctrine, that I again attempt to write you a few lines concerning the things of the kingdom of Christ. I desire to express my gratitude to almighty God, for his loving kindness towards me an unworthy and sinful creature, in giving me both spiritual and temporal blessings; and granting me, at times, the privilege of meeting with his people, where I learn that communion with saints is very delightful, and comforting to the soul of the christian. I was very much edified by the preaching of the word at the Warwick Association, for there I was permitted in the providence and mercy of God, to hear the gospel of his dear Son preached by his servants, whom I never before had seen, but had read the writings of some of them; and I must say it was sweet to my taste, and as you said in the 13th number of the Signs, "It was all of a whole piece." It was the love of God to lost sinners in the redemption and salvation of his chosen people, by the one Mediator between God and men, the man Christ Jesus. If I understand their language, it was indeed Jesus Christ and him crucified. He was all and in all, and he alone was exalted, while his people were exhorted to trust alone in him, having no confidence in the flesh. I can unite with them in exclaiming, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." And God hath raised us up together, and made us sit together in heavenly places in Christ Jesus. I think that I can say in truth, it was a heavenly place to me in the sanctuary, and feel thankful for the privilege I enjoyed with the brethren at that time, and hope I shall profit by the word preached.—When I consider the works of God in creation, I am ready to say like one who testified in a certain place saying, "What is man that thou art mindful of him, or the son of man that thou visitest him?" But glorious thought! God hath visited and redeemed his people, for it was said more than eighteen hundred years ago, "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." And Simeon came by the spirit into the temple, took him up in his arms, and blessed God and said, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Dear brethren, this Savior is all my glory, my hope, and my trust. I can rely upon nothing for salvation, but this same Jesus and the work he has accomplished for

us, because I really feel that I have a deceitful and wicked heart of unbelief, that would at times depart from the living God, and lead me into captivity to sin, unless the restraining grace of God prevented such an evil and direful calamity befalling me. I can adopt the words of the apostle as very suitable to me, especially the first clause of the verse, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Boasting is entirely excluded in the salvation of transgressors, not by the law of works, but by the law of faith; and God will have all the glory; for he says, I am a jealous God, and my glory I will not give to another. He has also declared that every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. Our Prophet, Priest, and King must reign until he hath put all enemies under his feet.

Dearly beloved brethren in the Lord, although unacquainted with you in respect to your natural features and person, I have become acquainted with that invisible, thinking, and immortal part of man within you, in some measure by your writing—your joys, prospects, and the sorrows of your souls, and the leading desires of the spiritual mind as far as you have expressed them. And while reading your communications I have felt to rejoice with them that do rejoice, and weep with them that weep; and I desire to say to you, that at times I can say as Paul did, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." But I am often ashamed of myself because of my heart wanderings from my Savior, and my deviations from the path of obedience. When I turn my eyes within I discover nothing in my depraved nature, but sin and enmity to the righteous government of Jehovah; and murmurings in thought, if not in words, because the Almighty Ruler and Disposer of all events has thus dealt with me. But I understand these things to be the works of the flesh which belong to the old man. Therefore it is not I that do it, but sin that dwelleth in me; for I delight in the law of God after the inward man. It gives me great peace and comfort of mind to realize an evidence that I do desire to do the will of my heavenly Father, to perform the requirements of his holy word, and to follow the Savior in all his appointed ways, and not be conformed to this world, but be transformed by the renewing of my mind, that I may prove what is that good, acceptable and perfect will of God. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members; 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 ye would." But we are commanded to mortify our members which are upon the earth, and to put off concerning the former conversation, the old

man, which is corrupt according to the deceitful lusts, and to put on the new man, which after God is created in righteousness and true holiness. And also, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another. And above all these things put on charity, which is the bond of perfectness." And we are told that they who are Christ's have crucified the flesh with the affections and lusts, are dead unto sin, and alive unto God. They are strangers and pilgrims on the earth, and declare plainly that they seek a heavenly country. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." But the truth comes home to me with inquiries like these, Am I Christ's? Have I crucified the flesh? Do I hate sin and love holiness? Do I walk after the flesh, or after the spirit? It is written, if we live after the flesh we shall die; but if we through the spirit, do mortify the deeds of the body, we shall live. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap," &c.

Brethren and sisters, I can only answer the above inquiries by saying, if not deceived, my chief desire is, to live to the honor and glory of God, to love him with all my heart, and my neighbor as myself; to let my light so shine before men, that they may see our good works, and glorify our Father who is in heaven. Not works of righteousness which we have done, but the fruit of the spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, and brotherly kindness. "For the grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." And Paul said to his brethren, Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure. He hath wrought all our work in us, saith the prophet. Therefore if we have one desire to love and serve our Creator and Redeemer, he hath given us such desire, his spirit and love inclineth us for his service. Naturally we do not understand, nor seek after the Holy One of Israel, therefore if we are in Christ Jesus, and are free from condemnation, it is because God is rich in mercy, and has sent his Son to be the propitiation for our sins; in whom we have redemption through his blood, even the forgiveness of sins. We have been justified freely by grace—have been delivered from the power of darkness, and turned from the power of Satan unto God, for "Of him, are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification,

and redemption." It is all of sovereign grace that I have a hope in the Savior; that I have found him of whom Moses, in the law and the prophets, did write; who is the way, the truth, and the life; and none come unto the Father, but by him. As it is written, "Thou hast made known unto me the way of life, thou shalt make me full of joy with thy countenance." The Savior said, "I am the door, by me if any man enter in, he shall be saved; I come not to call the righteous but sinners to repentance." And "I am come to seek and to save that which was lost."

"Jesus sought me when a stranger,
Wandering from the fold of God."

And at the feast of the passover, Jesus stood and cried unto the people, saying, If any man thirst, let him come unto me and drink. And again he declared, The water that I shall give him, shall be in him a well of living water springing up into everlasting life. As brother Conklin said, we are not only chosen and created in Christ, but are also in him experimentally by faith. We have received and embraced him as our Savior, the very one we needed; for when our eyes were opened, and we saw our ruined state by nature, we found no relief until at the throne of grace, Jesus came for our deliverance. Then we were made experimentally acquainted with him, and unto them that believe he is precious. These few thoughts are at your disposal.

Your brother, in hope of a better country,
ALONZO G. PORTER.

P. S. The Signs come regularly, and contain useful instruction for the saints; at least I can say for myself, that they are truly welcome, although there have a few things appeared not exactly in a brotherly spirit. But I am not without sin, and cannot cast the first stone. Among so many writers I expect to see some difference of opinion in some things as respect to the mystery of godliness. I think brother Trott has explained his ideas concerning the new birth very clearly in one of the last numbers, but previous to that I did not understand him in regard to the soul, and was afraid he left that in the same condition it was in previous to conversion.—I remember with pleasure the visit I enjoyed with you and your family, although our interview was brief, and I had but little time for conversation, or becoming acquainted with you and our ministering brethren that were there on the occasion. We would be much pleased to have you call and see us, if ever you can do so without causing yourself too much trouble and labor. Perhaps God in his providence may direct your steps this way in his good time, if so, we shall be happy to see and hear from you.

A. G. PORTER.

For the Signs of the Times.

Bradford Co., Pa., July 23, 1850.

BROTHER BEEBE:—There is a social principle, inherent in the nature of man, that ever inclines him to seek the company of those whose feelings and inclinations are congenial with his own; and this trait is peculiarly observable in all the children of our Heavenly Father as they journey through this world of troubles, trials, and afflictions. They ever yearn for the sympathy of kindred spirits,—for an association with those whose souls are filled with the same celestial love, and whose hopes are placed on the same immutable foundation. How different are the feelings and emotions which govern them, from those that act upon and govern the world! Natural men are seeking to gratify the insatiable appetites of carnal and depraved nature of

ten violating the most sacred ties and obligations to gratify some unholy desire, and striving with those to whom they have professed the most enduring friendship, to compass some selfish end. But not so with the children of God: they act from fixed principles derived from their great Law-giver, and implanted in their hearts by the Holy Spirit. The boundless love of God which is felt and enjoyed by every child of redeeming grace, causes the heart to swell with unspeakable gratitude to the great Fountain, and will flow in love towards all who bear the Master's image. They feel that they are all members of the same family, having one common interest; and that they should participate in each others joys and sorrows, demonstrating their love to the Father of all goodness, by walking in the laws and ordinances of his house, and being "kindly affectionate one to another," remembering that the apostle says, "By this we know that we have passed from death unto life, because we love the brethren."

The reigning principle and power of grace in the heart, in its exercise, subdues the selfish disposition of the children, and gives them an anxious desire that all the household should be sharers in the good things which they are made the recipients of through their Heavenly Father's bounty. Has the Lord granted deliverance from awful peril? they hasten to impart the news: "Come unto me, all ye that fear the Lord, and I will tell you what he hath done for my soul." Has an especial revelation of the glory and majesty of the Most High been made to any anxious and enquiring minds? they cannot rest until they have communicated it to their brethren, for their comfort and edification.

The children of God not only feel a holy love and attachment for each other which far exceeds every earthly tie, but they also have a strong desire for that blessed union which flows from Jesus their head through the Spirit, and which causes them to sit together in heavenly places in Christ. They feel that they are but strangers and pilgrims in a foreign land, with no abiding place, bound to a far off and blissful destination, yet for a time beset with enemies on every hand, with which they have to contend unceasingly; and that it is only by the power of that union which is stronger than death, and which cannot be dissolved by the combined powers of earth and hell, that they can prevail. But they are of one heart, and one mind, seeing eye to eye in the things of the kingdom, and thus present a glorious compact, an unbroken front, and advancing in the glorious name and unconquerable strength of Israel's God, no enemy can prevail against them; for one can chase a thousand, and two can put ten thousand to flight.

The love and union that exists between Christ and the members of his body, to those that have felt its blessed power and influence, is a glorious subject for meditation; and a truthful consideration of it is productive of increased union and fellowship with each other, among the members of the church below. Humility and charity are its choicest fruits. We learn to "esteem others better than ourselves," and desire to adhere to the admonition of the apostle: "To put off all malice, envy, and evil speaking, and as new born babes, to desire the sincere milk of the word, that we may grow thereby." Feeling it a duty to "do good unto all men, and especially unto the household of faith,"—to communicate to the necessity of the saints," and to impart something of our earthly substance to those who labor in word and doctrine,—to be

patient in spirit, forbearing towards one another, and thus fulfil the law of Christ.

Your brother, in hope and tribulation,
DANIEL DURAND.

For the Signs of the Times.

Hickory Grove, Mo., Feb. 19, 1850.

BROTHER BEEBE:—You will please publish the inclosed obituary of my brother.—Our little family is now reduced to three; myself and niece and a nephew 18 years of age, whose health is very delicate; they are children of one of my deceased brothers.—Truly we are left like the gleaner after harvest. I wish hereby to send my christian salutation to all my dear brethren and sisters—and desire their fervent prayers. I trust the Lord will keep them steadfast in the apostles' doctrine, and fellowship; and that they may be saved from giving heed to seducing spirits or doctrines of devils, in these days of rebuke which are so calculated to try their faith and patience. May our Lord impart to you his grace abundantly and keep you faithful unto the death.

Dear brethren and sisters, I have written in a hurried and disconnected manner; but I hope you will excuse it, as it is from a poor and weak sister in deep affliction. And I hope this will be received as an apology to my numerous correspondents, in different states, whose favors of love I have received, but have not had opportunity to answer; but they may rest assured that I will answer them with great pleasure as soon as I can. I desire a continuance of their favors to me, though many of them are strangers in the flesh to me; I feel assured that we are acquainted in spirit, in trials, afflictions, and experience, and that we are bound together by the cords of christian fellowship and love.

Brother Beebe, through your kindness, I continue to receive the "Signs of the Times," regularly, and I take great satisfaction and delight in reading them; they are truly a blessing to me, and nearly all the preaching I enjoy is through them. I have read the late debate or controversy, as it is called, with interest and edification. I have often wondered why so many of the dear brethren were opposed to the discussion. If brethren disagree on any important points, why should their views be kept back from each other? It neither makes them better nor worse to avow them. I hope that the prediction that the Signs will be discontinued may not be realized; for they are fraught with much comfort and instruction to the scattered flock of our Redeemer. On one page we find a deep and strong doctrinal communication, and on the next the heart stirring experimental travel of some dear child of God, and other communications of love, of information and wholesome instruction. These all combined make it a welcome messenger to all the poor of the flock. Should they sometimes find it a little spiced with controversy, they should learn to exercise patience, and bear with one another as far as is consistent, knowing that absolute perfection dwells not on earth.

May the Lord bless you with all spiritual and temporal blessings, and enable you to contend for the faith, and to boldly and fearlessly withstand all who oppose the doctrine of eternal and discriminating grace. Your enemies may be many, and bitter, but fear them not; the Lord will not permit them to go any farther in opposing the truth than what he will cause to ultimately redound to his glory and the good of his people; amidst all their persecution he will shew his matchless power to deliver you. I should rejoice to see you and hear you preach the same

gospel which has so often refreshed and comforted my disconsolate heart, from your pen; but if it shall not prove to be the will of God that we see each other on earth, I now feel a sweet hope that, though the merits of Jesus, I shall meet you, together with all the redeemed of the Lord, which John saw coming up out of great tribulation. Then, but not till then, shall I be satisfied when I awake in the likeness of our dear Redeemer.

Farewell, from your affectionate sister, in deep affliction.

DELIA ANN C. ASHBURN.

North Berwick, Maine, July 15, 1850.

BROTHER BEEBE:—As I have to write you on business, I will add a few lines. Our God, who is from everlasting to everlasting, uncreated, before all things, and the Creator of all things, whether they be thrones or dominions, principalities or powers—all were created by him and for him; hence we perceive that he is at the helm of all affairs of time and eternity. He causes all things to move on according to his divine arrangement—"Declaring the end from the beginning," saying, My counsel shall stand, and I will do all my pleasure." He raised up prophets, and spoke by them to the fathers, only of what he had determined to bring to pass. The coming of Christ into the world was in fulfilment of the purpose of God, and his crucifixion and all the circumstances therewith connected, were accomplished that the scriptures should be fulfilled. The out pouring of his Spirit on the day of Pentecost was the fulfilment of what he had spoken by the prophet Joel, and by all his prophets since the world began.—His gathering in his people from among the gentiles, is also according to his arrangement, for "As many as were ordained to eternal life believed." And the promise is, "Unto all them that are afar off, even as many as the Lord our God shall call." He will carry on his work, and gather in his elect from the four winds of heaven; and when the last saint shall be gathered in, he will only have accomplished his purpose and fulfilled his word. All the opposition that ever has, or ever shall arise against this doctrine will effect no more than did Joseph's brethren against the fulfilment of his dreams. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

Since I wrote you last we have had the privilege of repairing to the water twice, and baptized three candidates at each time. The Lord is still carrying on his work here. I send you herewith the copy of a letter written by sister Clark, one of the number baptized.

WM. QUINT, JR.

March 29, 1850.

To ———

I have had a desire for some time to write and let you know how I am; but I am aware that I shall not be able to tell you much about it, as I cannot express my feelings in words. I have been rather low spirited of late; but I cannot tell why it is with me as it is a considerable part of the time. I can take no real satisfaction in the things of the world; and it seems to me that I never shall. Sometimes I seem to have some sense of the emptiness and vanity of all earthly things, and a desire for something—but I know not what. As the poet says,

"I want, O God, I know not what,
I want what saints enjoy,"

and that is out of my reach. I sometimes fear that the blessings that I seek are not for such as me. The Bible says, "Seek and ye shall find," "ask and ye shall receive." I have been asking and seeking for a long time,

but have not yet been able to find. Sometimes I am almost ready to give up and conclude it is of no use to think any more about it, and then I enquire, Lord, unto whom shall I go but unto thee? I have long had a way marked out, which I would walk in, if ever the Lord should reveal himself to me. I thought I should feel just as I had heard others tell, and by that means I should know at once that it was the work of God. O, what a short sighted, ignorant creature I am! The Lord has declared that his ways are not as our ways, nor his thoughts as our thoughts. He is of one mind, and who can turn him? And I do feel glad of it. I am glad that he cannot be deceived in any thing. I am confident, if I deceive myself and others, I cannot deceive him. My desire has ever been that I may not be deceived in so important a thing as the salvation of my soul, but I do greatly fear at times that I have been led to trust in something that will fail me; for I feel something like hoping, and I can't get rid of it entirely, though I have tried to very hard, and sometimes I have come to the conclusion that I had. O, what reason I have to fear! it seems as if I have no grounds to hope, only as love to the brethren is an evidence, and I cannot deny that I have that sometimes. I do regard them as the excellent ones of the earth, and if I am not deceived I long to have an evidence that I am in possession of what they enjoy. Sometimes when at meeting, I think I take a little satisfaction in hearing, but it is so little that I am afraid that it is none at all, and at other times I hear and it appears to me that I don't know any thing about what the minister says. Sometimes I have a desire that the Lord would show me what I am, but

"My best desires are faint and few,
I vain would strive for more."

I am so insensible of my situation that I know not what I am; neither can I tell by reading the Bible, for I cannot understand it. It appears to me that the adversary has every opportunity to deceive me, I am so dark and bewildered. O, that the Lord would open my eyes and give me to see what I am, and bring me to repentance. I know that I am vile, but I don't realize it sufficiently, and that has ever been my trouble. If I could only view myself as I think I am, it seems as though I should be satisfied; but I can no more make the feelings that I desire, than I can make a world. Sometimes it seems to me that I am more like Satan, than like a christian, and that he is as much a christian as I am. I feel sometimes as though I am not fit to live on the earth, and wonder that I have not been cut off long ago. If I had received my just deserts, I should not have had the privileges which I have sometimes enjoyed, in the society that I so much love. But why do I say that I love christians, when I have no sense of love to God? It is something that I know not how to account for. I don't know as I really love God at all. I do not know what you will think of me, for troubling you with this scribble; but you know I am a trouble to myself and to others. It seems as though I have written hardly any thing as I thought I was going to when I commenced, and now I will close as it is just twelve o'clock at night.

NANCY CLARK.

For the Signs of the Times.

Alabama, July 19, 1850.

TO THE EDITOR OF THE SIGNS OF THE TIMES:—I will just say to you that I receive your valuable paper regularly, and I have received "Rushton's Letters," and am much

pleased with them. The same spirit that was developed in the case of the *one eyed man's will*, exists also in the South. On the subject of the Atonement, I find but few who handle the word as this brother, (Rushton) does. The greater portion hate the spirit of those letters as bad as they did the old man's will, and in their works go as far from the true meaning of the word of God, as they did from the true import of that will. There are however a few who do contend for the true and strict meaning of the last Will and Testament, which Jesus left with his children. I feel thankful that God has raised up a Beebe, a Rushton, a Clark and a Trott, with many others, to contend for his truth; but I am grieved that any of God's dear servants get into unpleasant controversies with each other; unless such controversies are so conducted as to benefit the parties, and others who read them. If they are calculated to feed and comfort the dear children of God, then go on with them; but I fear they have a different effect. If brethren Clark & Trott could know how much grief their discussions have produced, I have no doubt they would not continue them, but rather try to heal each other's feelings; and bring forward, in their future communications that doctrine which is calculated to strengthen and build up Zion. And as all the children of Zion have to be fed, brother Clark can feed old sheep, and brother Trott the lambs; so brothers, to your field of labor in the "Signs;" for I assure you both that I have been cheered, and my hungry soul has been fed in reading your communications; and I not only speak this for myself, but I speak also the language of all who have been led in the way that they knew not. There are a few here in the South who love to read something from your pens concerning the Son of God coming into this world to receive a kingdom, and to return; and on the subject of the Comforter that Jesus would send; tell me from your ready minds, if this Comforter is to come to every one, or only to the subjects of his kingdom, which is his church; I for one, believe that his coming is specially and exclusively to the subjects of his kingdom, to his church.

Brother Beebe, if you can *English* this letter for me, and publish it, I will be obliged. I have very little education, and what I have I acquired since I was twenty seven years of age. At that time I promised to serve the Lord; and a thousand times since I have repeated the promise; but I must confess that I fail in all my promises. But I still desire above all things to serve the Lord. I find the path to be a close and narrow way, though fools shall not err in it. This is the reason why I love to read your valuable paper, and Rushton's Letters. I am almost alone in receiving your paper in these parts; but will still use my influence to extend its circulation. For the inclosed dollar, please send me five more copies of "Rushton's Letters."

I remain your friend, until death,

JOSEPH WEST.

For the Signs of the Times.

New Castle, Ill., June 7, 1850.

BROTHER BEEBE:—I now for the first time will attempt to address you, and through your columns, wish to let my dear brethren, with some of whom I have had some sweet seasons in times past, know where and how I am. I emigrated to this state in the fall of 1848, from Ohio, where I had lived in the midst of a company of that people or sect, which is every where spoken against, on account of the offensiveness of the doctrine which they hold and preach. But since I

came to this state I am not blessed with the same privileges. I now reside among a variety of religious people, of different names, but all about one thing in substance, for they are all arminians. I heard a preacher say, not long since, in speaking of the Old Predestinarian Baptists, that they need not dread them any more; for they had become nearly all gone. After he got through his preaching, I took the liberty to let him know that there was one of his congregation, that he had preached almost to death, and I thought that it would be a dreadful time with the rest, if they were to become extinct, or should all be taken from the earth. I felt then as I many times do, that I desired to stand as a witness for the truth; for if Christ has made me free, I am free indeed. But I am often made to doubt whether such a poor gentile sinner as I am, one so prone to do evil, and so slow to do good, can be a subject of that saving change which is by divine grace. But one thing I can say of a truth, I do love the brethren; and the things which I once loved I now hate. I can assure my brethren and sisters that I am still a poor gentile sinner, hoping at times in the blood and righteousness of the precious Savior, that I am saved through his free, sovereign, and distinguishing grace. Not by works of righteousness which I have done; but, if saved indeed, it is according to his own purpose and grace, which was given us in Christ Jesus, before the world began. For it is by grace, God's people are saved, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. But the preachers here, say, this doctrine won't do, that salvation is a kind of co-work between the Creator and the creature; but I have not so learned Christ, as they represent him. Myself and wife are almost alone in our confidence in the doctrine of salvation by grace alone, in this vicinity. We have found a people about twenty-five miles from here, with whom we think we can see eye to eye, and speak the same things, and with them we have connected ourselves, by way of letters. So you may judge we hear the pure gospel preached but seldom; but we do hear it preached occasionally by our much esteemed pastor, Elder Michael Mann, and other visiting preachers of our order.

I have written more than I intended to—do with it as you think best.

May grace, mercy, and peace be with you and all the dear children of the Lord. Unworthy as I feel of the notice of God's people, I do love to hear them speak of his goodness, his mercy and his power, and of his distinguishing grace.

DAVID P. LEE.

For the Signs of the Times.

Big Woods, La., July 2, 1850.

BROTHER BEEBE:—We have many around us, crying Lo here! and Lo there! But let us not fear; for our Lord is God, he is Almighty, and his counsel shall stand, and he will do all his pleasure. His children shall not live of themselves, nor die of themselves. He will save every one of them with an everlasting salvation. They were his children before he manifested himself to them as their Father; even as Joseph loved his brethren before he manifested himself to them, and as soon as he informed them that they were his brethren, they loved him; and so it was with you and me, my brother. That the Lord may sustain you, is my sincere prayer, for the sake of his Only Begotten Son, in whom we have Eternal Life.

Yours, in hope,

JAMES PERKINS.

For the Signs of the Times.

Nacogdoches, Texas,
Dec. 30, 1849.

BROTHER BEEBE:—I see that you have an agent, and some subscribers in this State; but I do not know in what part of the State they reside; and though I am not capable of writing for publication, I wish to say, through the Signs of the Times, to my brethren, sisters, and friends in the States of Ohio and Virginia, that we arrived here safely a few days ago, and are all in good health; and we would be happy to hear from them. I would be glad to learn where your agent for this State resides, or any other Old Predestinarian Baptist. I hope to find some not very remote from this place. We are some miles South West from Nacogdoches, on Red Bayou, which is the name of a small stream. You will please send me the Signs from the 1st January. Directed to Wm. Wright, Nacogdoches, Texas, and much oblige one of the poor of the flock, if indeed I am one of the flock.

PAMELIA H. WRIGHT.

For the Signs of the Times.

Vicksburg, Mi., May 6, 1850.

DEAR BROTHER BEEBE:—Having wrote to you, in Feb. a pretty long letter, stating some of my own thoughts and feelings, and as I am not certain, whether you got that letter or not, I think it unnecessary to write more now, as my only object at present is to inform you, that I sent the money as stated above. I will observe however, that my situation, is much as it was when I wrote to you, some two years past, and were it not for the Signs I can't say, what I should do, but in reading them, I find much to comfort and strengthen me. I can't hear any thing upon the subject of religion here that is calculated to feed and comfort me. What I hear and see seems to be only a profession without any reality, a zeal but not according to knowledge. I hope, my brother, you will remember me in your prayers; for I feel myself to be a poor needy sinner, though I am now in my sixty third year, and have been a professor for many years, yet when I look back upon my pilgrimage, I can not see any thing I have done, to claim merit from, in all my journey. Sin has been so mixed up with all my best performances, that I can't see them. Although the blessed Lord has spared my unprofitable life so long yet that corrupt nature sticks to me with the same tenacity as in youth, and I find it impossible to get rid of it, with all my efforts to the contrary, which often causes me to repeat the publican's prayer. I can't feel that holy zeal, that I wish to feel, and to serve and love God as I wish to do; my hope seems almost to leave me at times, and I am made to say, O! wretched man that I am! &c. If therefore I had nothing to rest my hope upon but my own righteousness I never could stand justified in the sight of God; therefore my prayer is, Lord, uncliothe me of all self righteousness, and clothe me with the imputed righteousness of Christ, which is the only covering that will avail any thing in a coming day.

Brother Beebe, I must stop, for I find that thoughts are increasing, and running my pen far beyond what I anticipated. And my prayer is that the Lord may bless you, (and all his Israel) with every needful good, and make you a blessing to others, both in your ministerial and editorial labors.

Farewell,

CHARLES BUCK.

A Voice from the Choctaw and Creek Nations of Indians, in the South Western Territories of the United States.

Copy of a letter from C. J. Atkins, to Eld. I. I. Dickson of Ala., dated, North Fork, C. N., Jan. 7, 1850.

DEAR BROTHER I. I. DICKSON:—In my last to you I mentioned that my situation was similar to that of the children of Israel, when Moses laid on them his or the Lord's injunction, "Stand still and see the salvation of God." This I have been doing for lo! these many days, and now results which are in a great degree similar have occurred. For while the little Missionary was exerting an undue and unjustifiable influence against me, and stirring up in the minds of the chiefs of the nation an enmity, (who had no authority or control over me,) suddenly, and while he was in his glory, he received a letter from his *many headed master*, (The Indian Mission Board we presume.—Ed.) dismissing him from their service, thus blasting his fond anticipations, and this was done without one word from me, or any action on my part,—in reality this was so sudden as to surprise me. He had been flying so high that his descent was so rapid as to produce a dreadful crash. Never have I seen such a *smash* in any man's feelings before. His fall was so sudden from the highest pinnacle down to the deepest mortification—so changed did all appear to be that my soul was touched with pity for the poor man, although I knew that he was a bitter enemy of mine; nor can I now feel to exult; but rather to pity and pray for him. The principal charge which I heard they brought against him was that of making false reports with regard to collections taken up by him while in Ohio and Kentucky, one year ago; he being under wages from the *many headed monster*, all the proceeds of his begging became theirs. Thus you may discover how the hired beggars go abroad, under wages to beg for their papa(cy), each receiving \$33 1-3 per month; the amount at least in this case.

I cannot say that all the rubbish is yet removed, nor do I yet see my way clear before me; nor do I feel the movings of the Spirit to prompt me to action. I therefore stand yet with my arms folded and my tongue silent except when invited to exercise in public by those who are the standards in the church. There is evidently a revolution going on in the minds of christians. They now begin to see for themselves that the *fleece*, and not the flock was that which influenced this man to this station. For, say they, if money had not been his object, why did he stop, as soon as his wages were withheld?

The church here has now begun to act for herself, and is determined, as I am informed, never again to place implicit confidence in any man that they, the money beggars, may send to them; they will hear them preach, but never again give them authority over the church. But I fear this is too late, as they have succeeded in making arrangements with the government, and have procured for themselves an appropriation of the Nation's funds to the amount of \$4,000 annually; which fund was under the control of the President of the United States. That part which is obtained by the Missionary Baptists is, perhaps, the amount which has been withdrawn from the Johnson School of Kentucky, or from the orphan fund, I do not know which. This will give them a footing here not to be dislodged only by him who worketh all things after the counsel of his own

will, and who will do his pleasure, though clouds and storms may lower. But clouds and storms are not to be so much dreaded as the more treacherous calm.

This has sometimes made me to fear, feeling so calm as I have, while tempests are howling around; sometimes I am made to exclaim mentally, "If I were on the Lord's side, these things would prompt me to open action!"

I will relate one incident which is calculated to manifest the disposition of some of the converted Indians to learn the truth.—There is one who often speaks in public, and understands English tolerably well, who is often enquiring of me the meaning of words, and seeking opportunities to ride with me, that he may have better opportunity to ask questions; he is also able to read the scriptures for himself. One day, when riding together, he enquired, "Where do these men who are preaching for money get their authority from?" Said he, "I have read the Testament through several times, and I can't find it there, and as there is no authority for it there, how did the gospel get to be so widely scattered through the world without them?" My answers were about to this amount, though much shorter now than then. On one occasion the Lord said to his disciples, "When they shall persecute you in one city, flee ye to another—nevertheless say, The kingdom of heaven has come nigh unto you." By obedience to this scripture, and acting according to these instructions, great scope, and efficacy has been given to the work. We read in the Acts of the apostles, that all but the apostles were scattered from Jerusalem; so by this first persecution after the crucifixion of Jesus, christians were scattered into various parts of the world; perhaps but few in any one place, and although they may not have been preachers, yet their orderly course attracted notice, and the people among whom they came, gradually fell in love with their ways, and soon a little company of christians were gathered around each of them; and then again the iron hand of persecution may have scattered them over a still wider expanse, and thus has the work progressed for the last eighteen hundred years, until now, men have got to making merchandise of the gospel and of the followers of Jesus. Just about this time he, my Indian companion, reached out his hand, as we were riding, and gathered a bunch of berries which hung on a twig over the road. Now, said I, these berries afford a striking figure—Your hand which gathered them is comparable to the laws which take the christians by violence, as you did the berries, and as you hold the berries in your hand, did the law the christians; some of them were crushed and bruised, and mangled, and some escaped perhaps unhurt, as will these berries; as you ride along the road, one drops in one place, and another in another place, until finally all the berries are gone, but perhaps each berry will in time spring up and grow to be a bush, and bear just such a bunch of berries as those you gather, so that by your gathering, you have only scattered and given them more room to grow and ultimately produce a much greater crop, than would have been borne had they all continued in one bunch; some of the young germs might have been smothered or wilted. Thus it has been in the promulgation of the gospel wherever it has been generally introduced. Like you I have found no authority for these men-made societies, and I am satisfied they are no other than inventions of men, and invented for an easy way of living in the shade, without hav-

ing to labor at the plough or work-bench.—My views seemed to strike his mind forcibly.

This, with what has gone before, and what may follow, may perhaps quell the fears of some of my brethren, in your region, who as I have heard, have entertained fears that I had forsaken the *old paths*, and had ceased to enquire for the old ways, and to walk in them.

I sometimes hope I have been taught of God; but often fears arise when I see in myself such floods of depravity, that I am ready to exclaim, Without the righteousness of the Son of God, I perish; "Lord save or I perish."

I will close this letter by copying for you some lines, composed last summer, in memory of Joseph Island, who, although he was over persuaded to visit the Mission Association, was never satisfied with their course, together with some notes of explanation, rather historical than otherwise. I have been waiting more than a year for the Missionists to send forth this great and good man's biography, which if they shall do, and set forth truth, well; but if not, and the Lord will, it shall be followed with a biography in truth and verity.

A copy of the following has been forwarded for publication to Louisville, Ky., which is the *head quarters* of the Southern many headed Monster, where the body politic and their grand Sanhedrim mostly reside. From that quarter, I shall not be surprised if showers of mire, filth, dust and ashes shall be sent around and upon me, yet if the Lord be on my side, I will not fear what man can do to me.

Read my communication when and where you please; and if you think proper, forward it to brother Beebe for publication, together with the following. Where are brethren Nelso, Rowe, Hainey, Lloyd and others? I never hear from any of them but brother Mitchell, who occasionally writes through the Signs of the Times. Remember my love to all of them, and also to my children that live in your region. May they press forward, for Jesus is King. My family unite with me in love to all. They are quite unsettled about where they will go, and I am also as much so as they; for here I am not satisfied for them to remain, though I am tied, for how long I cannot tell—FAREWELL. Pray for me, brother Dickson.

Yours in christian bonds,

C. J. ATKINS.

Joseph Islands, who was the first effectual Creek preacher of the Baptist order, and who shortly after his conversion, began to read and explain the scriptures of the New Testament, had by his zeal brought knowledge to the understanding of many of his native friends; although a majority of the Chiefs of his nation opposed the introduction of it among their people; so strong was their opposition, that they enacted laws prohibiting preaching by any. Several did, however, receive the penalty of the law, which was fifty lashes; and why he escaped is not known, as he fearlessly went on and discharged his duty. Not long after he began to preach, the Southern Missionary Board, through their Secretary, Mr. — addressed him a friendly letter, inviting him to unite, or associate with them, enclosing a draft on their treasury for fifty dollars. He received their communication, and in reply, begged them not to be angry; but that he could not receive their money, giving as a reason, that his mind did not lead him that way, &c., and requesting them to send him some good books, whereby he might improve his knowledge, and be better able to communicate his ideas; (this let-

ter of his was published in 1843 or 1844.) This seemed to produce a stagnation in their operations with him for a year or more, and then they only operated verbally, through their Missionary to the Choctaws, (Joseph Smedley.) Often did he spend days at a time in trying to proselyte him from his opinions; and often after such interviews has Joe been heard to inquire in these words: "I wonder what they want me to go yonder for? Is there any other God *there*, more than there is *here*? Can not the same God hear *here* as well as *there*? My people need me here, and I cannot spend the time to go." Notwithstanding he was so opposed to such a trip, they, through Smedley, the Englishman, succeeded in extorting a promise from him, to attend the Indian Mission Association, which held its session in Louisville, Ky., in the fall of 1847. According to promise he went. Immediately after his arrival there, it was published in the Indian Advocate, by Dyre, that he had paid his travelling expenses out of the Mission Funds, and expected to do more for him before he left. While he was there, the people (not attached to the mission) concluded to make him a donation, which should have no connection with any other funds, especially the Missions Funds.—This collection, when taken up, by some means had to pass through Dyre's hands, and he on a settlement with Joe, deducted from that donation, the amount of expenses before published as having been paid by him out of the Missions Funds. Joe remonstrated, but without effect, he still retained the amount, under the earnest request from Joe, that his publication might be altered so as to set forth truth, assuring him that it was not so much his own pecuniary benefit that he sought, but the good of his people, through the truth. Whether the publication was ever altered or not, is left for the readers of the Indian Advocate to decide. Joe returned home discontented and mortified, nor did he again raise his warning voice before his people, but lingered about two months and died. So similar was his case to that of Uzza, who reached forth his hand to stay the ark when the oxen stumbled, that the mind almost inadvertently turns that way.

With regard to Dyre's station here. He was appointed a missionary to the Choctaws, and his location fixed at Pheasant Bluff on Arkansas river. He came to that place, remained a few months, became dissatisfied, bought himself two canoes, lashed them together, put his chattels on board and pushed off; the next we hear of him, he is Corresponding Secretary for the Southern Board of Missionaries. As to his regard for truth we cannot think it very strong, when in some cases in his editorials or remarks prefixed at the head of some letters he will implant the idea or belief that he has published the whole letter, when in reality he has cut or expunged from it the main qualifying expressions which it contained, thereby destroying the true meaning and intention of the writer.

Any Editor who will publish this may do it upon the responsibility of the subscriber, who now lives at Northfork, Indian Town, and who is an observer of what is passing here, and has been for something over four years, and by whom, (if God permit) other developments shall be made, with regard to falsehoods which have been forwarded from this country, and published, to dupe and mislead a confiding and generous public, the principal part of which has come within the scope of my own knowledge.

C. J. ATKINS.

January 4, 1850.

For the Signs of the Times.

Milton, Ia., July 16, 1850.

BROTHER BEEBE:—The time has again rolled around for you to receive a remittance from me, and if it will not seem presuming in me, I would write a few lines for you to dispose of as your judgment may dictate. I have read the Signs, the past year with much interest; have found much in them to admire, and much to deplore. When your correspondents write in a kind, affectionate manner, one to another, my heart responds to every word; but when they write harshly and unkindly, I tremble at heart for the result. While the late controversy has been going on, I have in some instances, gained some instruction; but I have on some occasions felt hurt, to witness a lack of brotherly kindness, and worse than all, a lack of candor in the replies of one brother to another. If we give way to our carnal feelings, we are apt, especially when excited, to speak harshly, and to have too little regard to the feelings of our brethren; and many times say things which, when less excited, we would gladly recall. But perhaps we find it too late; our brother is wounded, and we receive our just chastisement. And O, how severe it is to be chastised for our willful disobedience! Self reproach is misery of itself; ut when we feel that we have dishonored the cause of our blessed Redeemer, and wounded some of the saints by our rash and unguarded sayings, then we feel that we are justly chastised for our faults; for "If we bite and devour one another," we must take heed that we be not consumed one of another. If brethren differ in their views, it is their privilege to discuss and fairly investigate the matter, and not put their light under a bushel; but rather let it shine forth, to lighten all that are in the house of God; and let the saints see their good, not evil works, and glorify God. Many things have been written which are too deep for me to comprehend, and I have left them as I found them; but many have been edified. For the sake of peace I hope the controversy will be discontinued, or conducted in a pamphlet form; to avoid burdening the minds of the readers, or hazarding the future publication of the Signs. While we are in this world we shall ever know but in part; but when it shall please God to lift the vail from our eyes, we shall see as we are seen, and know as we are known. Then truly shall we all with open face, behold as in a glass the glory of the Lord, and be changed into the same image, from glory to glory. I do not know how to express my feelings, when I read brother Trott's acknowledgement and forgiveness to brother Dudley, and brother Dudley's kind response. O that all the brethren who have held, or do hold hard feelings toward each other, would throw them all, to the winds, and do as brother Trott and Dudley have done. I could not refrain from tears of joy when I read their communications. Blessed brethren! How I love that forgiving disposition, for I know that it is of the Lord. Not only till seven times; but until seventy times seven, are we commanded to forgive. I was also much pleased with brother Conklin's letter, and the manner in which it was received by the brethren to whom it was specially addressed; and I hope he will soon write again. * * * * *

I wish all you who have been engaged in controversy would drop it, and send us an account of your experience from the time you first felt yourselves to be guilty, condemned sinners before God, up to the present time.—Now brethren, please grant this request; for

I have never read your experiences, only in short sketches, occasionally in your communications. I have only taken the Signs two years, and that time has been occupied in some thing else. I love to read all your epistles of love; and I do hope the sisters will write oftener than they have done. The apostle Paul suffered not a woman to speak in the church; but he never forbid them the use of the pen, or the press; for if he had, I would not trouble brother Beebe as much as I do.

Dear brother, if you find any thing in this which will mar the feelings of the brethren or sisters I hope you will not publish it—rather let it be burned. But I hope it may be read with the same kind feelings with which it has been written. If I know my own heart, I do love my brethren and sisters; and I love to see them live in peace and harmony, for when one joint of the body is out of place the whole body suffers, and so it is with Christ's spiritual body. If one of the members suffers, all suffer with it. I often feel for you, brother Beebe, for I know you are in a strait place. You are as a mark to be shot at; but I pray that God may be your rod and staff, and that he may strengthen you by his Spirit with might in the inner man, according to the riches of his grace—that Christ may dwell richly in your heart by faith—that you, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height of the love of God which passeth knowledge—that you may be wholly conformed to the likeness of Christ's perfection.

I wish, if brother Trott feels free to do so, he would give his views on the first part of the third chapter of Revelations. I have no apology to offer for this, other than that I am alone and have none of my own faith to converse with, and something tells me "Write and ask your brethren, and they will give their views, and you can try them by the word of God, and so you can gain much knowledge." There are many things I wish to know and ask my brethren and sisters, but it is not my privilege, and I must submit to my lot, although at times it seems hard.

I have had a visit from brother W. Thompson and wife. Brother Thompson's health was not good; he is failing very fast; his place will soon be vacant in the churches, for according to nature he must soon leave this world; and I do think if any has ever fought the good fight of faith he has. I have known him twenty-six years, and I have always esteemed him and his wife highly.

Elder Morgan McQuary came and preached for us on the 16th of May last. He is a good old soldier, and (if I am a judge,) as sound an Old School Baptist as lives in this world. But I was very much disappointed when he came, for I felt very dark in my mind. I had anticipated much pleasure in conversation with him, but I found that it is not as I will, but as the Lord wills.

Please to continue to send me the Signs as usual, for I would not be deprived of them for five times their cost. I also want you to send me another copy of Gadsby's Everlasting Task; I lent mine to a Methodist friend and he says he can't think where he laid it; but I think he laid it in the fire. I valued it very highly; it has the right name, for if they learn that task it will keep them busy.

Do what you please with this, and may I always feel like saying in the words of Abigail, "Let thine handmaid be a servant to wash the feet of the servants of my Lord." May the Lord always keep us as the apple

of his eye, and lead us and instruct us, in the way he would have us go, and finally take us to himself, that where he is there we may be also, is the prayer of the least of all saints, if one at all,

SARAH H. IZOR.

For the Signs of the Times.

Wilmington, Ky., July 14, 1850.

BROTHER BEEBE:—If one so vile may be allowed to say *brother*; I have been a reader of the "Signs of the Times" since the first of June, 1849, and all the numbers have come to hand except that for June 1, 1850. I am much pleased with their contents, they have been a source of great comfort to my poor drooping soul. I have read with a peculiar interest many communications in which brethren and sisters have spoken of their trials and joys, together with their well grounded hope in the atoning blood and justifying righteousness of our Lord Jesus Christ. There is nothing in this life to be compared with the reception of an earnest of that inheritance which is incorruptible, and undefiled, and which fadeth not away; which is reserved in heaven for them who are kept by the power of God through faith unto salvation ready to be revealed at the last day. Vain man, in his natural state imagines that he can so arrange matters as to secure a happy destiny hereafter better than that way which his Creator has provided! And he will cling to the schemes of his own devising with a deathly grasp until grace teaches him the impurity, instability and folly of all human devices, for preparing him for the service of God here, and for the enjoyment of him hereafter. The apostle Paul says, "For I was alive without the law, once; but when the commandment came, sin revived, and I died." Human nature exults its powers, boasts of its virtues, and lays great stress on its regard for the precepts of the law; but still is ignorant of the nature and design of the law. Hence, an outward conformity to the moral code, is considered sufficient, and it was in that view that the apostle was alive without the law. He certainly could not mean that he was without the letter of the law; for a knowledge of that he had from his youth up; his meaning evidently was that he was free from guilt, and punishment, so far as the letter of the law was concerned. Literally he had committed no murder, nor violated any of the other precepts literally. But when the commandment came. When he realized the law, as looking internally to the thoughts and purposes of his heart, and that the thought of foolishness is sin, his hopes for justification by the deeds of the law were prostrated. And all the arguments that can be used are altogether insufficient to convince a natural man of his true character, nor can any thing short of the teaching of the Holy Spirit, convince him of this truth, "For I know that in me, that is, in my flesh dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not, but the evil that I would not, that I do." It was this state of things existing with the apostle Paul, that caused him to cry out, "O wretched man that I am; who shall deliver me from the body of this death?"

Brother Beebe, it does seem to me, that a little attention on the part of christians, to the word of God, compared with their own experience, ought to show them the folly of the arminian system. All will admit that life is necessary to action, that man exercises no agency in giving himself life; that con-

sciousness is the *effect*, not the *cause* of life. The natural birth precedes natural action, and there is no volition or will until after the natural birth. Let us then make the application,—God never required Adam to give life to his natural body; nor did he require action of him until he had given him life. As a matter of course, God does not require spiritual action, of which are faith and repentance, of men, until he has imparted to them spiritual life. It would be quite as absurd to say that man had contributed anything to the production of his spiritual existence, as to his natural existence. And yet that is the very essence of arminianism. We exercise our five senses; but we were incapable of doing so, until we were born of the flesh; and we are equally as incapable of investigating spiritual matters until we are born of the Spirit. The Creation of the natural world with beings susceptible of disease, decay and death, is, on all hands, ascribed to Jehovah; yet the vain and delusive theory of the workmongers ascribes the creation of immortal beings, susceptible of never dying enjoyments, to poor puny mortals. God is quite as sovereign in preparing subjects to inhabit immortal glory in the world of spirits, as he was in forming man of the dust of the ground, to inhabit this material world. Men unenlightened cannot conceive how God can love a sinner while in the love and practice of sin. But, say they, When the sinner ceases to sin and engages in the service of God, then God loves him. If this theory were correct, then would he love none; for the scriptures declare that he hath concluded all under sin. There is none righteous; no, not one. The error results from ignorance of the facts of the case, Love is a passion, subject to ebb or flow, as the object is more or less lovely in our estimation. Hence the object loved controls our affections. Forasmuch then as the cause of love is in the object, so that we cannot influence our love towards that object—I mean to say that we can neither make ourselves love or hate any object—we love or hate, as the object presented to us, appears to us lovely or hateful. Not so with the love of God; the cause of God's love to sinners, is in *himself alone*; hence sinners cannot control it. "God is love." He is immutable, consequently he always loved and always will love those whom he now loves. "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." An apostle has demanded—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" And he settles the question effectually—"For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Then indeed, are the heirs of promise safe; their destiny is unalterably fixed, and ere long shall they be caught up to meet their Savior in the air; and so shall they be ever with the Lord. In the unchangeable love of God alone is there a solid ground of hope. "Because I live, ye shall live also."

With brotherly affection, yours,

E. T. CLARKSON.

P. S. My mind was drawn off from what I had intended to write. My object was simply to inform you that I am much pleased with the "Signs of the Times," and that I have remitted to you for the present year through the Post Master at Fiskburg. * *

I live twenty miles from the Sardis church, where I am a member, if I am indeed a member at all; and I have heard but one sermon since the meeting of Licking Association. E. T. C.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1850.

Circular Address to the Anti-Missionary Baptists of Georgia.

Brethren:—Although I am not personally acquainted with many of you, yet, as we profess to be the children of God, you will not, I trust, think it presuming or disrespectful, that I thus publicly address you. My object, my only object, is to advance the cause of the Redeemer, and not either to wound your feelings or provoke discussion. Should there be, in this communication, one word that you should deem improper, I will cheerfully recall it, if you will point it out to me. Should the appellation by which I have ventured to address you, be one of which you do not approve, I will not use it again.

Although you have publicly expressed your disapprobation of the institutions which a majority of Baptists in the United States are sustaining, I have no doubt that you do approve of the objects which we are laboring to accomplish. I should suspect myself of doing you injustice, were I to harbor the thought that you were unwilling to hear of the gospel being preached to the sinners in every land. You do believe it right, I have no doubt, to send the Bible to the sinners of every nation, and to publish the news of salvation to every creature. This we are at tempting to do. Why you do not choose to join with your brethren in this work of doing good, I do not know. It is enough that I know you do not think it best. You may disapprove of our plans, or our spirit, or our characters, or our doctrine, or of something else. Be it so, you can, and may I ask you if you ought not, to form a plan of your own, that shall be free from the objections which you see in our plans, for advancing the Redeemer's kingdom among the destitute at home and abroad? Is it so, that more than eleven thousand Baptists in Georgia cannot agree to form a plan for doing good to a world of lost sinners, and work together as a separate class of Christians?

This is the proposition I take the liberty, respectfully, to suggest to your serious and prayerful consideration, that you form a plan of your own for spreading the gospel among the destitute, and work by yourselves as a separate and distinct class of brethren.

My reasons for this friendly suggestion, are the following:

1. I sincerely wish to see all who profess to be the disciples of Christ, doing all they can to benefit their race, and advance the kingdom of the Redeemer. This, and nothing short of this, answers the end for which Christ preserves his church on earth. The Divine injunction is, "But to do good and to communicate, forget not: for with such sacrifices, God is well pleased." Heb. xiii. 15.

2. Your own spiritual improvement calls aloud upon you, to combine your influence to advance the Redeemer's kingdom in the world. While whole churches and associations are united in opposing what they regard as errors in some of their brethren in endeavoring to accomplish what all must admit to be good in itself, and yet do nothing, even in their own way, to do good, their christian virtues must lie very much neglected.—May I not enquire whether the resolutions passed by some of your Associations, disapproving of some institutions which a majority of Baptists are sustaining, have not tended, in no small degree, to diminish your piety and zeal in the cause of the Savior? You have voted to have no fellowship with Temperance Societies. Has not this had a tendency to relax your efforts to stop the dreadful evil of intemperance, and to expose you to the sin of drunkenness? How many among you can boast of the drunkards they have reclaimed? How many among you tell of sacrifices made to give up the sale and

use of ardent spirits, for the good of themselves and those around them? You disapprove of our Education Societies. Has this caused you to be more useful to improve the ministry among yourselves? You do not approve of our collecting and paying out money for the support of Missionaries, and for circulating Bibles. Has not this opposition tended, in no small degree, to dry up the benevolence of the soul, and to foster the base sin of covetousness? Where, dear brethren, are your benevolent plans for doing good? Have you Sabbath Schools on any plan of which you approve? Can such a record be made of your missionary zeal as Paul made of the church at Philippi? Phil. iv. 10—17. Who among you have the liberality of Gaius; John iii. 1—8, and who exhibit the feelings of Diotrophes? John iii. 9—11. How can private graces and public virtues flourish under such circumstances? I do not even insinuate that you have no personal piety. I believe you have, but I ask you if its growth would not be much greater than it is, if your energies were combined in some plan of your own forming, for advancing the Redeemer's cause?

You owe it to yourselves and to your brethren, to exhibit to the world a better plan for doing good than is adopted by the advocates of the present plans of benevolence, if a better plan can be formed. For our plans for doing good you have no fellowship. What, brethren, is your plan? Is it a desirable position to assume before earth and heaven, to oppose all plans which others have adopted for doing good, and yet not afford your erring brethren an opportunity of becoming acquainted with your better plan? I do not assume that you are opposed to the gospel being preached to all the world or to every sinner on earth having the Bible; but you do not conceal that you are opposed to our method of doing these things; and it is due to yourselves to exhibit your better way of doing this work.

I do not ask, dear brethren, that you should rescind those resolutions by which you have expressed your disapprobation of our plans of benevolence, and by which you have excluded us from your fellowship for forming and sustaining them, although we must look upon them as very extraordinary and severe; nor do I ask that you should receive us into your councils; but I do affectionately desire to see you at work in God's vineyard in any way that the word of God, and your own christian piety may suggest to you.

Should the above suggestions accomplish no good, I shall have the satisfaction to know that I have discharged a duty that I owe to a large number of Baptists in Georgia.

I am, brethren, yours &c.

ELI BALL.

P. S.—Since writing the above, I have had the pleasure to be at a meeting of what is usually styled an "Anti-missionary church." After preaching a sermon, in compliance with a request from the Committee of the church, I had the gratification to listen to an able sermon delivered by brother Wm. Mosely. A better sermon, I do not often hear.

The meeting throughout was conducted in a dignified and Christian-like manner. I said to myself as I sat and enjoyed the interview, "Behold how good and how pleasant it is for brethren to dwell together in unity."

O may we yet see eye to eye in all things!

Ever truly, &c.

E. B.

REMARKS.—Although the foregoing circular is addressed to the so called anti-missionary Baptists of the State of Georgia, Mr. Ball "will not, we trust, think it presuming or disrespectful," that we thus publicly reply to some interrogatories contained in the circular; especially as we are identified with our "anti-missionary" brethren in Georgia and throughout the world; and as that class of Baptists have no paper published at this time in Georgia, as their organ; and as the Signs circulate extensively among them—and as they have uniformly been excluded from publishing their sentiments through the columns of all the New School, or Missionary Bap-

tist papers in Georgia, and in every State; the only religious journals open to them must be found among those of their order, and out of their state.

Before we proceed to reply to Mr. Ball—we will remind our brethren that it is but a few months since we noticed some of the most virulent and slanderous caricatures on the Old School Baptists, of Georgia published in the "Christian Index," and in the same paper a most wanton attack on the character of some of the ministers of our order in that state—by Mr. Brantly, which, we are informed, Mr. B. promised to retract in the same paper—but to this day the columns of that paper have been closed against the defence of the calumniated brethren and the retraction of their slanderers. Should the brethren of Georgia reply to the address of Mr. Ball, there is little prospect of their being heard through the New School papers of that state.

But, to the address—the tone and general language of which is rather more soft and honeyed than we have been in the habit of hearing from his quarter; and how Mr. Ball could have stood so long identified with the New Order of Baptists in Virginia, in denouncing and slandering the Old School Baptists generally, and at this moment assume such gentle and loving language, without even hinting to us how he became converted to his new views concerning us, seems rather suspicious. As the rat said in the fable, "this heap may be meal;" but then again, it may only conceal some deep laid scheme to allure. Images past when the enemies of truth have failed by their frowns to frighten the people of God from their ground, they have often by their flatteries succeeded to allure, and this appeal in our view, but too closely resembles the heartless trickery of designing men, who "with good words and fair speeches," have beguiled the unstable.

In regard to the appellation, "Anti-Mission Baptist," which Mr. Ball offers to lay aside if it be offensive; we can only say, that it, like the term "Old School Baptists," has been coined by our enemies, and by them applied to us. The Old Order of Baptists have but little choice in a mere name. If by the term "Old School," they mean the school of Christ, in which the apostles and primitive saints were taught of God, we will glory in the privilege of being numbered among the pupils of that School. Or if by "Anti-Mission," they only mean to designate those who reject all humanly devised missionary schemes which are unauthorized in the scriptures and who refuse to fellowship, patronize or favor modern monied associations of church and world, such as presidents, directors & Co., devised by men, chartered by states, and patronized alike by professed christians and non-professing men, women and children, under the name of Mission Societies, then are we indeed anti-mission, in that sense of the term. But if by "Old School," they mean any system of scholastic divinity, which has ever been, or ever can be taught as a science, we should in such sense reject the appellation as inapplicable; and if by "Anti-Mission," they mean to represent us as being opposed to the preaching of the gospel of Christ, in all places, and on all occasions, by the ministers whom God has raised up for that purpose, and where he in his providence opens a door, then are we not in that sense anti-mission. For if it be missionary to go and preach the gospel, wherever God, in his providence shall direct, depending alone on the great and glorious Head of the church to sustain, defend, and bless, and without going down to Egypt for help, then have we many missionaries in

the field, who travel thousands of miles annually, without purse or scrip; without missionary boards, or indemnities, but trusting alone in God, and that liberality which his Spirit begets in the hearts of their brethren.

Mr. Ball says, "Although you have publicly expressed your disapprobation of the institutions which a majority of the Baptists in the United States are sustaining, I have no doubt that you do approve of the objects which we are laboring to accomplish." What then are the objects, which the missionists are laboring to accomplish? Mr. B. declares, in the first paragraph of his address that his object is to advance the cause of the Redeemer; and if this were the object of all with whom he stands associated, they would truly find us in favor of that cause and of its advancement, but we have no confidence whatever in any of the schemes of men for its advancement. We rely on God to plead his own cause; for we know that the man, whose name is the Branch, shall build the Temple of the Lord; even he shall build the Temple of the Lord, and he shall bear the glory. Zech. vi. 12, 13. We believe what God has said on this subject, that "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it;" and we "rejoice to see the plummet in the hand of Zerubbabel," for we are confident that "He shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it." Zech. iv. 7, 9, 10. And we claim to be the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Col. iii. 3. But we lack the evidence that even the object labored for by Missionists, is the advancement of the Redeemer's cause. If such were their object, why do they depart from his word? All that he has not required of us religiously, he has virtually forbidden, and he has never, in his word, required the organization of Mission Societies for the promotion of his cause, nor any other societies of any name or nature whatever, except the church of God. All other religious societies therefore being without divine authority, are anti-christian, and who has required them at the hands of Mr. Ball and his majority of Baptists? Can the object be correct, of those who to accomplish it have to manufacture their own ministers, and then sell religious honors, names, titles, memberships, directorships, &c., to obtain money to support them? Can their object be correct who compass sea and land, by their Foreign and Domestic Missionary enterprises to make proselytes? If we would know of their objects let us ask, On what God do they rely for success? Christ has told his disciples, "Without me ye can do nothing." But the Missionists have to say, "Without money they can do nothing!" Do they not often tell the world in their official Reports, that unless more money is collected, they will be compelled to call home their missionaries, and abandon their work. What can be the real object of such reports; is it their object by them to glorify God, and advance the Redeemer's cause, or, is it not rather their object, to spur the people to give them more money and more power, more influence and more capital for religious stock-jobbing?—Was their object such as old fashioned Baptists can approve when they sent their missionaries into our Western States, with instructions to root out from the churches of our order the old preachers, whom God had raised up and stationed there, and to get possession of their meeting houses, and to frown on all who would not lay aside their Bibles as their only rule in all matters of faith and relig-

ious practice, and adopt their new plans and schemes? Hundreds of cases can be pointed out where the missionists have insinuated themselves into the favor and confidence of a few members of the old churches, by professing like Mr. Ball, to have only in view the advancement of the Redeemer's cause, and then with the aid of this small deluded faction, they have managed to bar the meeting house doors against the very brethren who had built it. Will Mr. Ball tell us that their objects in all this wholesale robbery, were pure, and they only aimed to advance the cause of the Redeemer? As well may papists plead as they have done, that their prisons, racks, tortures, stakes and faggots, were only designed for the salvation of souls, and the advancement of the cause of God. True, there may be some so far deluded as to verily think they ought to do many things contrary to Jesus of Nazareth, and who think they do God service when they blaspheme his word, oppose his government, set aside his authority, and annoy and rob his people; but what appears to the Old School, or anti-missionary Baptists, to be the object of the missionists, is not such as they can or do approve.

But even if we could believe they mean good, that their designs are such as Mr. Ball professes; we know "there is a way that seemeth right unto men, but the end thereof are the ways of death." We are not at liberty to fellowship religionists because they mean to do right, if they walk not according to the laws of Jesus; if they bring any other doctrine, or preach any other gospel than that which is authorized in the New Testament of our Lord Jesus Christ, we are commanded to let them be accursed.

We are not unwilling that the gospel should be preached in all the world, to every creature, according to the commission given to the apostles by Him who only has the power and the right to raise up, qualify and send forth ministers so to preach *his* gospel; we cease not to pray the Lord of the harvest to send laborers into his harvest; but we have neither pleasure nor confidence in those raised up by Education Societies, and sent forth by Mission Societies, to preach what the New School Baptists call gospel.—General atonement, offered salvation, and the joys of heaven to be gained, and the terrors of hell to be avoided by the application of dollars and cents. We have never objected to the circulation of the scriptures; but the organization of a great National religious society, with chartered powers and privileges, uniting the various branches of Anti-christ into one consolidated body, under the specious pretence of circulating the scriptures, we do object to, for even if it were required at our hands, to supply the world with Bibles, we could not consent to sin, that good might result from it. These things, Mr. Ball says, "We," (he and his associates) "are endeavoring to do." These things we are aware they are pretending to do. *Why we do not join with our brethren*, in this business, Mr. Ball says he does not know. This is rather remarkable after hearing our reasons so frequently, after having been informed that we protest against all these institutions; that we hold them to be unscriptural, corrupt, speculative, and subversive of the faith of the gospel, and antagonistic to the spirit of subordination to the laws of Christ, &c., he should still need to be informed why we do not choose to join with those whom he calls our brethren. The Old order of Baptists have no more claim on the New School Baptists, as brethren, than on any other sect of worldly religionists, who reject the yoke of Christ,

and presume to legislate religiously for themselves; and we choose rather to suffer afflictions and reproach with the children of God, than to enjoy the pleasures, honors, and emoluments of your chartered privileges for a season. The same faith, we trust, by which Moses refused to be called the son of Pharaoh's daughter, is that by which we have refused to recognize the New School Baptists as our brethren, so long as they continue to savor the things which be of men, and to despise and reject the things that be of God.

We do disapprove of your plans, of your spirit, of your doctrine, and of some things else; but this is to us no reason why we should form plans of our own. For the special edification of Mr. Ball, we will state two important reasons why we do not form plans of our own. First, we have the full and complete code of laws which Christ has enacted for the government of his kingdom, and we are "thoroughly furnished to every good work," in the examples and precepts of Christ and the apostles of the Lamb, and we dare not add to, or diminish from the rules which Christ has given us. Secondly, if we could see any necessity for devising new plans which the scriptures do not authorize, we have no idea that we could improve much, if any, on the plans which the new order have invented. When Moses protested against the calf that Aaron had made, he did not consider it his duty to try and see if he could not make a better one. If it had been lawful for Israel to worship a calf, Aaron could make one as well as Moses. It was not because Moses objected to the manner in which it was made, but because he objected to the abominable idolatry of worshipping the works of men's hands that he protested. And it is so with us in relation to the modern calf, which the New School have set up. We do not flatter ourselves that we can make better calves than those who are experienced in the business. We see no necessity for inventing new plans, we only lament our backwardness to walk in all the ordinances of the house of God blameless; we desire above all things, to take the yoke of Christ on us, and to learn of him who is meek and lowly, that we may find rest to our souls.

[To be continued.]

Indian Missions.

We have on one or more occasions presented to our readers the startling account of the duplicity and fraud carried on by the Indian Mission board and their hireling emissaries among the Choctaw and Creek tribes of our Western wilderness, as furnished us by Elder C. J. Atkins, who has spent the last four years, and is now still living among these tribes.

Our readers may be aware that by certain treaties made by our federal government with these Indian nations (as they are called) the United States have purchased lands of them, and the amount now due to the tribes is in the hands of the President of the United States to be paid out to these tribes annually, according to certain regulations and restrictions provided for by the Congress. It now appears that these funds belonging to the Indians, are appropriated by our national government, to some three denominations of religionists, for Missionary purposes. If we mistake not, the Presbyterians and Methodists were first patronized by our government, and appropriations of the funds belonging to the Indians were made to them for the establishment of schools and Missionary Stations, in the Indian Territories—and now the New School Baptists have succeeded in their ef-

forts to get from the President of the United States a portion of this plunder. The deception by which they drew the old Indian preacher, Joe Islands, into their meshes, made capital of him at Louisville, Ky., begged money for him, and then retained a large portion of it in their own hands, is of sufficient importance, in showing up the corruption, avarice, and duplicity of this United States church and state establishment, to require of us a place in our columns.

The letter published in this number, over the signature of "C. J. Atkins," was addressed to Elder I. I. Dickson, of Alabama, and by him forwarded to us for publication in the Signs of the Times.

LETTERS RECEIVED SINCE JULY 12, 1850.

D. B. Musgrove, Jas. Jenkins, Elder Reed Burritt, Jones Harvey, John Lindsey, P. M., Jas. W. Walker, Wm. C. Walthall, J. M. Holley, Elder Thomas Buck, Elder J. P. Smith, N. G. Jones, F. Jenkins, Elder A. Stephens, Eld. Tho. Davis, Eld. I. Hewett, F. Ely, Eld. Jas. W. Dudley, Eld. Wm. Quint, Nancy Clark, Eld. J. H. Gammon, A. Douglass, Henry Crosby, Wm. H. Hickson, A. H. Adams, A. G. Porter, A. Walls, P. M., Eld. H. Pettey, T. C. Wetmore, A. S. Cook, C. L. Thomas P. M., John Fry, Wm. Almond, Eld. D. Tonnehill, B. Walter, P. M., Daniel P. Lee, R. C. Brown, P. M., Eld. S. Williams, E. T. Clarkson, Jas. C. Hopkins, Eld. Peter Meredith, Sarah H. Izor, Jas. Perkins, Eld. Tho. Buck, E. Winchell, P. M., F. Tanner, D. J. Dickinson, P. M., James Van Duzer, J. Bishop, P. M., J. West, J. H. Norment, P. M., A. W. Bush, P. M., N. A. Fish, Elder Wm. Crutcher, Eld. J. Horsley, Eld. S. Trott, D. Durand, Eld. Jas. Janeway, W. Stephens.

Miscellany.

THE POPE.—If the popish accounts of the Pope's reception on his return to Rome are to be credited, his loving subjects have been literally pining to death under his absence, and are now revived by the gladdening light of his loved countenance. It is true they seemed to rejoice when, under the cover of no very dignified disguise, he left the Vatican; and it is equally true they never invited him to return; but hear the loud welcome which now hails his approach! Is it not a genuine expression of feeling? Does not the Pope give the best evidence that he confidently throws himself on the affections of his subjects? He certainly does give the best evidence in his power—he surrounds himself with soldiers of the bayonet, not of the cross—he posts a military guard at every avenue of his palace—he forbids the sporting gentlemen of Rome from using their fowling-pieces for fear of accidents—he commands every one approaching his august presence to receive a blessing, to be rigorously searched, lest another "casualty from the incautious use of fire-arms" should be recorded—and finally he eats nothing and drinks nothing, until it is first free from foreign drugs. What more striking proofs could be required that he confides in his people!

Pure and genuine Christianity never was nor ever can be, the national religion of any country upon earth. It is a gold too refined to be worked upon in any human institution, without a large portion of alloy; for no sooner is this small grain of mustard seed watered with the fertile showers of civil emoluments, than it grows up into a large and spreading tree, under the shelter of whose branches the birds of prey and plunder will not fail to make for themselves comfortable habitations, and thence deface its beauty and destroy its fruits.

There is a church [so called] not a hundred miles from Springfield, where the rival spirit engendered by a difference of opinion about a minister, has led to the establishment of a second sewing society among the ladies, and an opposition prayer meeting by the brethren.

OBITUARIES.

Warren county, Mo., Feb. 19, 1850.

MY DEAR BROTHER IN THE LORD:—Under feelings such as I never witnessed before, I now attempt to address you a few lines, being confident that you will overlook all imperfections and mistakes, of which no doubt there will be many. I had intended to have written you before, but could not; owing mostly to the necessity of devoting my constant attention day and night, for months past, to my dear afflicted brother JAMES H. T. ASHBURN, who, as you are aware, has been so long confined to his room with a complaint in his breast. And now I have the painful task to perform of announcing to you his death. He departed this life on February 9th, 1850, aged 37 years.

O, brother Beebe, I have not language to describe, nor do I think you can imagine what a severe and heart rending trial it was to me to part with my dear, and only brother; the last of eleven brothers, who have all gone before me, and, as I humbly hope, to that abode where sickness and death are known no more. My departed brother and myself were the only survivors of our father's family, and we had been keeping house together for some time. I was never separated from him more than fourteen days at a time in my life, and very seldom as long as that. But alas! He has now gone, never to return to me again. I sometimes feel that I cannot long survive the trial. The stroke seems so severe—to be left alone in this unfriendly world of sorrow and affliction—without father or mother, or brother, (sisters, I never had any,) none but strangers to look to on earth for protection, that I am constrained to cry, in the language of Job, "Have pity upon me; have pity upon me." O ye my friends; for the hand of God hath touched me." And with Naomi, I can say, "The Almighty hath dealt very bitterly with me." Yes, it is the Almighty who hath thus laid his afflictive providence upon me; and therefore, if I know myself, I think my soul desires to "Be still, and know that he is God," and that all was fixed in the arrangement of his eternal purpose, and is now brought to pass according to his sovereign will. I know that all his works are executed in infinite wisdom and righteousness. He gave my dear brother to me, and he hath taken him away, and I feel, this moment while I write, that I can say, "and blessed be his name." Although my loss is inexpressibly great, I trust and hope in the Lord, that he has gone from this world of pain, sorrow, and affliction, to the mansions of the blessed, and is now mingling with the spirits of just men, made perfect through the blood and righteousness of our precious Redeemer. He had never made a public profession of religion by attaching himself to the church; but he was a firm believer in the doctrine of predestination, special redemption, eternal discriminating grace, and the Eternal Union of Christ Jesus and his church. A short time before he died, he told me that his trust was alone in the merits of Christ for salvation, and that he felt a perfect resignation to the will of God in all things. O, that I could say the same in very truth, and without dissembling; but O, how hard for my vile and depraved nature to say, "Thy will, O God, be done," especially when under the rod of affliction. May the Lord give me resignation to his will, and prevent me from fainting reproach upon his cause by fainting when chastised of him. He has been a very present help to me in many times of trouble; and a solid comfort when every other comfort has failed; he has been my high tower, and the Rock of my defence. And now why should I despair? Has he not promised to be a friend to the fatherless, and one that sticketh closer than a brother? In him alone I desire to confide, for I know that nothing short of his almighty power and grace can support and uphold me through my trials.

Your afflicted sister,

DELIA A. C. ASHBURN.

DIED, in Wallkill, on Wednesday morning, the 24th ult., Mr. NATHAN HOPKIN, in the twentieth year of his age.

On Monday afternoon the deceased was driving a team in the field down a hill, with a wagon rigged for drawing grain, when the board on which he was standing slipped forward against the horses, frightening them so that they ran and threw him out, and as he held to the lines, there being some little children in the wagon, he was dragged some distance, and thrown with violence against a stump, and the hind wheel passed over him, bruising him so severely that he survived only about 36 hours.

He was a very exemplary young man, and his loss will be long severely felt by his widowed mother and his brothers and sisters. "In the midst of life we are in death!"

BROTHER BEEBE:—The first particular Baptist Church of Hardiston have been called to part with one of their esteemed, yea, highly esteemed brethren, Deacon JOHN CLAY, who died June twenty first, in his eighty fifth year.

To the praise of God's grace be it said, he was a consistent Old School Baptist in all things at home and abroad, in life and in death. He suffered pain many years from asthma. Some months before his death he was deprived of his sight; this was a great loss as the Bible had been his constant companion for years. At last a stroke of the palsy ended his mortal life; but through grace he was as a shock of corn fully ripe. Of this he appeared to be conscious, for he would say when taking the parting hand of his friends, "perhaps I shall be gone before you come again, I am only waiting for the Lord to take me home." The scriptures were familiar to his mind, not only in the letter but in the spirit of them; and his conversation was edifying and comforting to his brethren, consequently the church cannot but feel her loss, notwithstanding they firmly believe their loss is his eternal gain.

His family have to mourn the loss of a kind, and affectionate father, whose life appeared to be bound up in the welfare of his children, not soon to be forgotten by them, the remembrance of which must awaken their feelings when they think that he cannot counsel nor sympathize with them any more. Nevertheless they have one thing to console them, he is landed safe, through matchless grace and sovereign love, where sin and sorrow are unknown.

Thus our old brethren are taken from us one after the other, who stood firm through grace at the time of the division. Brother Clay was a Baptist member about thirty years at the First Wantage, before the division, since which he has stood with Hardyston church, New Jersey. When the Wantage church renounced the religion of Christ, by embracing the religion of the woman that came in among them, sitting upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns, &c., our brother with some others were kept by grace from embracing her. What a mercy! for those who did embrace her, the old lady has kept in confusion ever since, even until now.

Yours to serve in truth,

B. PITCHER.

Washington, Va., July 17, 1850.

BROTHER BEEBE:—It has pleased the Almighty to call from these scenes of sorrow and woe, my companion, MRS. ANN ALMOND, in the 59th year of her age. She died on the night of the 10th inst., after a painful and complicated illness of several months. Her loss will be lamented by numerous family connexions and friends. She died at our residence here, where you have been. Her membership was in the Mt. Carmel church, Luray, Va. You will please notice her death in the Signs. She was an unwavering Old School Baptist, affectionate to her friends and kindred to an uncommon degree.

With my wishes for your health and spiritual and temporal welfare, I remain

Your unworthy brother,

WM. ALMOND.

POETRY.

The Narrow Way.—Matt. vii. 13.

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 strait,
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 traveller's feet.

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

False lights delude the eyes,
And lead the steps astray:
That traveller treads the surest here,
That seldom sees his way.

Guides cry, "Lo here!" "Lo there!"
"On this—on that side keep;"
Some overdrive, some frighten back,
And others lull to sleep.

On the left hand, and right,
Close craggy 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 strongest traveller 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;
Despair 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 enclose;
And every step we take, betrays
New dangers and new foes.

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

SECOND PART.

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 us strength to run the race,
And then bestow'st a crown.

Cheer up, ye travelling 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 light;
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, but 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;
Restraints 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,
Though 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. HART.

ASSOCIATIONS.

The next annual meeting of the Lexington Association will be held, with the Baptist church at Andes, Delaware county N. Y., on the first Wednesday and Thursday in September next. Commencing on Wednesday at 10 o'clock A. M. Brethren, Sisters and friends in general, but ministers of our order especially are affectionately invited to attend. ISAAC HEWITT.

The 84th annual meeting of the Ketocot Association will meet, (God willing) with the church of Christ called Water Lick, Warren county, Va., commencing on Thursday before the third Sunday in August, 1850.

The next meeting of the Rappahannock Association will be held, the Lord permitting, with the church at Carter's Run, (which, if we mistake not, is in Fauquier county, Va.) commencing on Thursday before the fourth Sunday in August, 1850.

OLD SCHOOL MEETINGS.

The Yearly meeting of the Baptist church at Cow Marsh, Kent county, Delaware, will commence, the Lord willing, on Saturday preceding the fourth Sunday in August, inst., at 2 o'clock P. M. and continue the two succeeding days. Brethren, sisters and friends of the Old School, are affectionately invited to attend with us.

By request and in behalf of the church,
PETER MEREDITH, Pastor.

July 16, 1850.

Delphia June 9, 1850.

BROTHER BEEBE:—Please publish through the Signs of the Times, that the Old School Baptist church in Delphia, have appointed a meeting to be held with them to commence on Friday, September 20th and continue daily until the Sunday evening following.

We earnestly and affectionately solicit the attendance of ministers, and brethren and sisters of our order generally.

Done by order of the church.

JAIRUS P. SMITH.

BROTHER BEEBE:—I have been requested by the clerk of the last Conference at North Berwick, Me., to give early notice through the "Signs of the Times" that the next annual meeting of the Old School Predestinarian Baptist Conference will be held, the Lord willing, with the Baptist church at North Berwick, York county, Maine, to commence at 10 o'clock A. M., on Friday, Sept. 6, 1850, and continue daily until the Sunday evening following.

All Old School Baptist ministers and other brethren are affectionately invited to attend.

P. HARTWELL.

Warwick, N. Y., July 4, 1850.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

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RUSHTON'S LETTERS will be supplied for	
25 cents per single copy,	
5 copies for	\$1 00
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For a single copy,	.6
20 copies for	\$1 00
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In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONARY AND BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1850.

NO. 17.

POETRY.

The Law of Liberty.

The gospel's the law of the Lamb;
My soul of its glories shall sing;
With pleasure my tongue shall proclaim
The law of my Savior and King;
A sweet law of liberty this;
A yoke that is easy and mild;
Of love is the precious law is;
Unknown unto all but a child.

No slave can its kindness declare;
This is the true law of faith;
No wrath on its brow it doth wear,
But liberates Zion from death;
From Zion this law doth proceed,
The mountain of God's holiness,
Designed for none but the seed
Of which God, in blessing, will bless.

The law of the Spirit of life,
That takes the old yoke from our neck,
Proves Zion to be the Lamb's wife,
And Zion with beauty doth deck;
Provides her a clothing divine,
And makes her all-glorious within;
Nor angels are clothed more fine,
Nor can it be sullied with sin.

Its beauties all centre in Christ,
For Christ is the substance of it;
It makes broken hearts to rejoice,
And insolvent debtors will fit;
His wisdom, his strength, and his love;
Tis all that a sinner can need,
And all that are born from above,
By Jesus from Moses are freed.

This law is the law of the wise,
A fountain of life and of peace;
My soul hath obtain'd the rich prize,
And still hopes its beauties to trace;
With wonder I gaze and admire;
My honour is laid in the dust;
This law contains all my desire,
And of its contents I will boast.

The service this law doth enjoin,
Is not legal working for life;
And thus it doth Moses outshine,
And finally endeth his strife.
Its works are the works of true faith;
The labour of love and delight;
In patience it bids the church wait,
And proves their salvation complete.

This law is the poor pilgrim's rule;
With boldness this truth I'll maintain;
Thrice happy's the man, though a fool,
That in it can look and remain:
This man shall be blest in his deed,
For Jesus and he are but one;
He'll therefore supply all his need,
For ever and ever.—Amen. GADSBY.

Encouragement to Pray.

My soul, take courage from the Lord;
Believe and plead his holy word:
To him, alone, do thou complain,
Nor shalt thou seek his face in vain.

Upon him call in humble prayer,
Thou still art his peculiar care:
He'll surely turn and smile again,
Nor shalt thou seek his face in vain.

However sinful, weak, and poor,
Still wait and pray at mercy's door;
Faithful Jehovah must remain,
Nor shalt thou seek his face in vain.

Though the vile tempter's hellish rage
Will, with his darts, thy soul engage,
God through the fight shall thee sustain,
Nor shalt thou seek his face in vain.

Though the corruptions of thy heart
Daily new cause of grief impart,
Pray that thy lusts may all be slain,
Nor shalt thou seek his face in vain.

Though sharp afflictions still abound,
And clouds and darkness thee surround,
Still pray, for God will all explain,
Nor shalt thou seek his face in vain.

In him, and him alone, confide;
Still at the throne of grace abide;
Eternal victory thou shalt gain,
Nor shalt thou seek his face in vain.

COMMUNICATED.

For the Signs of the Times.

Home—Near New Castle, Ia.,
June 12, 1850.

DEAR BROTHER BEEBE:—I have seen and heard much respecting the "controversy" that has been for some time past, and is yet to some extent conducted through the Signs; and it has received no small share of my attention. Having until now tried to content myself with being a silent looker-on, listener and meditator upon the subject, I feel disposed to say some thing through your columns relating to it. I will say however in the first place, lest I be misapprehended in the remarks I may make, that I am no way disposed to oppose a spirit of calm investigation and inquiry after the truth. I am pleased to see (when ever circumstances require it,) all contend earnestly for it. And it is fully known by all who have been acquainted with my public course for years past, that whenever error has made its appearance among the Baptists, or has borne a threatening aspect so to do, it has been my uniform course to handle it "without mittens," or in other words, to "cry aloud, spare not." But above all, I abhor to see a disposition among the professed "Old School Baptists" to compromise with Arminians. And from the tender regard that some who have written in the Signs seem to feel for them, from their anxiety that they should be let alone in all their sophistry in trying to bewilder the children of God in order that our congregations may be enlarged, that we may become more popular, or that the offence of the cross may cease—and from the fact that some seem disposed to change their manner of preaching to please men or gain their applause—when I consider all this, together with other things of which I am advised from other sources, I shall not be surprised if I hear of a matrimonial amalgamation taking place between some who have heretofore flourished as Old School Baptists, and the New School Babel builders. But pardon this digression and permit me to return to the object that I had in view when commencing this communication, the "controversy." In doing this my highest aim is to contribute to the peace and welfare of that perplexed, "poor and afflicted people" that is "every where spoken against." I say perplexed, because there does appear to me, to be an unusual degree of perplexity amongst them. With anxiety I ask the question, whence has it originated? Not from the gospel, not from its divine and sublime Author, nor from his Spirit; for his fruit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," &c., and it must be acknowledged that the reverse of these has been manifest in many instances. Is it not to be feared, then, that the primitive rise of all this intricacy, has been with the enemy of all righteousness. If this be the fact, he has had no doubt a medium through which to operate. And what is this medium? Not the "new man which is re-

newed in knowledge after the image of him that created him;" then it must be the old man which is corrupt, the "flesh that lusteth against the Spirit."

Dear brethren, let us all consider in these trying times that we are all encumbered with a "body of sin and death;" let us consider the frailty of our carnal nature and the consequent imperfection with which our lives abound; and let us try to exercise all that christian forbearance, to cultivate all that brotherly kindness, to indulge in all that tenderness; and to exhibit all that forgiveness that is so necessary for the peace, quietude and fellowship of the dejected lambs of the good Shepherd. Notwithstanding all that has been said through the Signs, from the pulpit, and in the more private circles respecting the "Controversy," and however applicable to the investigation under consideration, and although a term used in the scriptures, it does not in this case sound very agreeable in my ear; because the word controversy signifies "a quarrel," as well as a dispute. Then, if the expression is fitly applied to the case, is it not necessary, and is it not high time too, that each one who has hitherto been engaged in it should commence (if it is not already commenced,) a strict self-examination. And while under this self-inspection, solemnly to consider the weighty sentence of the Judge of quick and dead, "for it must needs be that offences come, but woe to that man by whom the offence cometh." Matt. xviii. 7. Dear brethren, let me ask in (what I hope at least to be,) the spirit of love, brotherly kindness, and humility, have not offences been manifest, has not the love of many waxed cold, and has not iniquity therefore abounded to a considerable extent? Look around you and see if you cannot discover many of the disconsolate children with their heads bowed down like bulrushes, many more engaged in a heated controversy, many withdrawing their patronage from the "Signs of the Times," who are thereby deprived of the comfort and instruction that we all have so sensibly felt and so often expressed in perusing them; and consequently weakening the hands of our brother, who has under the providential care of a beneficent Protector, so long, and in the face of so many trying circumstances, so ably, and so profitably conducted the medium through which we correspond; not because of a candid, faithful, and brotherly investigation of the points of difference existing among the brethren, but because of an agitated controversy in which we fear (and pardon us if our fears are groundless,) that the "old man" too largely participates. Let each one interrogate himself as follows. Has there not been a spirit secretly lurking within me that is repugnant to the one that was so frequently manifested by Him, whom I should delight to imitate, and follow through evil and good report? if so, has not that spirit given rise to feelings unbecoming a follower of Him who is "meek and lowly in heart?" Has not that spirit and feeling prompted me to use lan-

guage that was calculated to cultivate in the breast of my brother, a similar spirit? and has not retaliation been the inevitable consequence? and has not each response from such a source furnished additional fuel to the fire already kindled? Has not this kind of a spirit been communicated, cultivated, and caught from breast to breast, until like a fire in the forest, it has produced a conflagration that is calculated with grief and astonishment to extort the cry, "Behold how great a matter a little fire kindleth?" Has not this fire where it has raged produced a dazzling, bewildering glare, rather than the exhibition of the pure, calm, and unsullied light of the gospel? Has it not had an effect similar to that of the fire in the forest? has it not been succeeded by a blighting, withering influence rather than a growth of the plants? and have there not, therefore, arisen fogs of smoke therefrom, calculated to mystify, bewilder, and puzzle the minds of the "little children" rather than to illuminate their understanding, edify, and build them up in their most holy faith?

Brethren, may not these things contribute in no small degree, to the languid, dejected, and enfeebled appearance of the church at the present time? If so, O! let us be upon our guard, and very careful how we conduct controversy. Again, let it be remembered that man is an aspirant, and that there is a possibility at least, of pushing our investigation upon the important points that have been discussed in the Signs, beyond commendable limits; by indulging too much in an unjustifiable inquisitiveness; and endeavoring to explore unrevealed regions, or in other words, by striving to be "wise above what is written," however conscientious we be, in our researches after the truth. And as we must all acknowledge our liability to err in relation to what is revealed and written, nay, as we must agree that we are prone to err in many of those things, and when past experience proves to us that we have erred, and that too in our honest views of matters, can we be too careful how we indulge in speculations upon a subject that is fraught with mystery incomprehensible by mortal powers, inaccessible to mortal thought. Although I can see at times, a discrepancy in the views of the brethren, when taking their communications singly; yet, to embody the whole, and extract therefrom "the bone of contention," I do acknowledge to be more than I can do. This, however, is no matter of surprise when the dimness of my vision, and my native imbecility is taken under consideration. But the matter of astonishment with me is the fact that they seem not to understand each other. For notwithstanding one may with all the talent he possesses, all the precision that he is master of, delineate, point out, and explain his ideas, when the response comes to hand, misapplications, misapprehensions, misconstructions and misrepresentations are complained of; and those complaints appear to be common on both sides. What can be the cause of all this

misunderstanding? We know that these brethren are intelligent and instructing in other matters; we do not wish to harbor an idea that they wilfully misconstrue, wilfully misrepresent each other. Far be it from us to entertain a thought that they are in the possession of a principle so unbecoming brethren—so repugnant to the spirit of christianity.

Will you then, brethren, force us to the conclusion that you do not understand yourselves? Well what then? should you urge us to this point, our inquisitive minds cannot rest here; we are assured that it is not because you are deficient in capacity, nor because you have not had opportunities of improvement. It therefore cannot proceed from a lack of intelligence. Then what can be the most rational conclusion for us to draw in this case? Must we not conclude that it is because you are endeavoring to explain matters that the Lord has not been pleased to reveal, and that consequently lie hid from us in awful shades of darkness, (see Psalms xviii. 11,) or enveloped in the lucid brilliancy of uncreated light, impenetrable by human thought—inexplicable by human intelligence—incomprehensible by human capacity; even when aided by all the revelation that an all-wise God has been pleased to make to us, while acting in a sphere where we are to know but in part? May we all let what an inspired Apostle has declared to be "without controversy" a great mystery, remain a mystery without "controversy." Do not conclude from these remarks, brethren, that we are disposed to condemn all that we cannot comprehend; for I for one am free to acknowledge my inferiority to my brethren, in point of natural and acquired ability; and that things may appear clear and plain to their eagle eyes, which my dim vision cannot scan. And could they see "eye to eye" we might think it more safe to receive and embrace their opinions. But while it is intimated by them that one is contending for the doctrine of Polytheism, another for that of Arminianism, &c. we cannot conscientiously receive any idea unless we have "thus saith the Lord" for it. And when we have this testimony, although it may be contrary to our former notions, we should receive and embrace it with becoming reverence, and esteem it above every selfish or secular consideration. If on the other hand we should find the same weight of testimony against it, down with it—cast it "to the moles and to the bats," let it take its doom with all other things that are to "perish with the using." Again, if we find among the sentiments of our brethren, one that we can neither justify nor condemn, let it remain in the peaceable possession of him who contends for it, until it pleases the searcher of hearts and the revealer of secrets to make it manifest. One thing however, is a matter of encouragement to me; and that is the fact that the object of the brethren on both sides appears to be to exalt the Savior in the estimation of them all.—All use the same texts to effect this grand object. This is indeed a superlative object.—We never can err in extolling him too highly: He is a "plant of renown," all honor, praise, majesty and glory is due to Him. But whether the brethren are pursuing the best course "to show forth the praises of him who hath called us out of darkness into his marvelous light," we leave them to judge.

Permit me, dear brethren, to observe one thing more before dismissing this part of the subject. You probably think, each one of you, that you have been wronged, and this may be the case. But, remember, you should

not think of taking each other by the throat and demanding full payment; if every wrong is to be fully redressed; where then will be the necessity of that forgiving disposition that is so indispensably requisite while we are encumbered with "a body of sin and death," and so frequently enforced and inculcated by the LAW-GIVER of Israel and by his apostles. Now, brethren, though I feel sensible of my weakness, inadequate to advise, and unworthy of a place even at the feet of the saints, let me exhort you to love, bear with, and forgive one another, as God for Christ's sake, has forgiven you.

Brother Beebe, permit me before sticking up my poor pen, to say a few things to the Brethren about the Fort Mountains, in the Rappahannock Association, and in all other places where "the controversy" or any other controversy has raged, is raging, or may hereafter rage.

Dear brethren, I am now considerably advanced in my fiftieth year; and although younger no doubt than many of you, it has been my lot to pass through many (of what I thought to be at least) severe trials. And among other things it has been my painful lot to see those who labored in word and doctrine, and whom I loved and esteemed for the work's sake, involved in disputings and other difficulties. I have seen it the case too, that there has been manifested too much of the disposition that prevailed at a certain time among the brethren about Corinth, when contentions got among them; and to my great grief and mortification I have seen those who I did believe loved the Savior and each other, cruelly torn asunder and many of them made to wander in solitude, dejected, cast down and afflicted, deprived of enjoying the privilege that the kind Shepherd has so graciously bestowed upon the sheep of his pasture in congregating them together in a church capacity, where they could unite in company in ascriptions of praise and thanksgiving, in mingling their voices in singing "with melody in their hearts to the Lord," the Author of all their enjoyments; bereft too, of the more private or family circles of the saints, where in mutual converse, they could recount their joys and sorrows, their temptations and deliverances, their doubts and assurances, their despondency and hope, their sins and evidences of pardon, and the various other cares and comforts of this life; which conversations were so well calculated to sweeten the bitter pangs, alleviate the burdens, quell the fears, revive the hopes, in short to bestrew with flowrets and with fruits the rugged and thorny paths that lie before us, and that we must inevitably pass while wending our way over these barren wastes, to the celestial city. May the God of grace and mercy forbid, brethren, that it should be thus with you. Be assured that one who wishes you grace, mercy and peace, and one who has known what it was to mourn over such desolating scenes, hopes better things of you. As it was said on a former occasion by one, I am of Paul, by another, I of Apollos, by a third I of Cephas; let it not be said by one of you, I am of Gilbert, by another, I of Samuel, and by a third I of John, &c. Remember that Christ is not divided, neither should "his body" be; He alone was crucified for you, to Him you are indebted for your standing; for a name and a palace in his house, which is better than that of sons and daughters. Although Paul and Barnabas contended so sharply that they "departed asunder one from the other;" and although others may do so likewise; it certainly does not follow as a matter of necessity, that every

who are under the most solemn obligations to "keep the unity of the Spirit in the bonds of peace," and who should under the most trying circumstances, be "knit together in love," should rend asunder the dearest ties that unite them in their social intercourse, and thereby become aliens, and even enemies to each other. Then we repeat, may God forbid that this should be your unhappy situation, merely because your preachers whom you esteem, and who you should love for the truth's sake, are involved in contention.

It has given me pain to hear it expressed that a refusal, on the part of brother Beebe, to publish certain things in the Signs, would be likely to cause greater divisions than otherwise. In the name of peace, brethren, do such things as this constitute a sufficient warrant for those who are bound by such sacred ties to rend them. Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. 2 Samuel i. 20. May we all consider that the "little flock," the "few" that enter in at the "strait gate," have enemies in abundance, without making enemies of each other. Think not that they are asleep; nay, they are ever on the alert; always ready to exhibit a belligerent aspect towards us. Their poisoned arrows are always on hand, whenever an opening appears through which they can discharge them. Then, dear brethren, may we all stand, clad in heaven's nobler panoply, (see Eph. vi. 14, 15, 16) and then we may bid a defiance to all their rage of war. "But if ye bite and devour one another take heed that ye be not consumed one of another. Brethren, farewell, live in peace, and may the God of love and peace be with you.

J. F. JOHNSON.

The above having been mislaid on its receipt must serve as our apology to the author, for the delay of its publication until the present time. We hope to be favored with more frequent epistles from him in future.—Ed.

For the Signs of the Times.

BROTHER BEEBE:—There are several things in the discussion which I have been engaged in with others through the Signs, for some time past, which I wish to notice; principally for explanation; though it is probable that in explaining some points I may find it necessary to discuss somewhat, but in such cases I will try to be brief.

In the first place, brother Lauck's communication, from its general candor, is worthy of notice from me. In reference to the charge of disingenuousness which he makes against me, I will simply say that I intended nothing but fair argument drawn from the words of the Rappahannock Circular, and what I considered involved as truth in the case. Having in a postscript to my communication in the same number of the Signs with his, (June 1, 1850,) noticed some expressions of mine in a former communication, which he also quotes, it is not necessary perhaps to say more about them.

As to the great mystery of godliness, I perhaps am as sensible of it as either brother Lauck or brother Clark can be, feel as completely lost when I attempt to glance a thought beyond what God has declared of himself. I probably am more sensitive than the most of persons, to the presumption of advancing or receiving any thing concerning God's being, &c., which he has not revealed in his word. When asked to explain how any thing can be, which God has declared of himself, and beyond what he has given an explanation, I think it is right to shelter our-

selves behind the mystery of godliness. But when our brethren will advance for truth an assumed proposition concerning God, unauthorized by any declaration he has ever made of himself, as is the case with the position, that as God Christ is the Son of God, that is, that he no otherwise exists as God, than as he is begotten of the Father, and involving such a gross contradiction to the idea of self-existence as that does, I do not think we have any right to entrench ourselves behind the incomprehensibility of God, when charged with such contradiction. If I am mistaken in pronouncing this position unauthorized by the revelation of God, let the text be produced which authorizes it.

The next point in brother Lauck's communication which I will notice, is what he says relative to what is called eternal union. There is much in it which I cordially approve, if I understand him. I do not know what he means by the expressions, *pure lump or mass*. If he means by it the whole body of spiritual life as existing in Christ, the Head of his church I have no objection to it, as I think he does; but if by these expressions, he has reference to any thing like the *supralapsarian's* pure mass of creaturship, I know nothing about it. But I would like to know how brother Lauck, holding these declared views, escapes our position of a *threefold existence* in Christ. Does he hold that this life which in time is generated in or imparted to the members of Christ's body, is itself essential Godhead? Or does he hold that it is a part of the manhood of our Lord? Or thirdly, after all he has said, and well said concerning it, does he hold that this life is really a *non-existence*, no life? I think from his remarks he will not admit either of these propositions as truth. How then he can escape admitting that this life is a third existence in our Lord, constituting him the true Vine of which his Father is the Husbandman I know not.—Brother Lauck, after in candor admitting so much, you might as well admit the whole, and recall your *rejected sentiment*.

I now come as a last point which I will notice in brother Lauck's communication, to some remarks of his found on page 85th, column 2d, beginning thus, "If light is beaming upon the minds of ministers to enlarge their understanding in the knowledge of the Scriptures," &c., and which I am truly sorry to have to notice. As many unlooked for things as I have met with in this discussion, I did not expect to find our Old School brethren turning the idea of an enlargement of mind from time to time, in the knowledge of the Scriptures into ridicule, or something so nigh like it.—I should not have expected more from a popular religionist. Is it a prevailing idea among Old School Baptists that ministers should preparatory to preaching study a certain creed or system of divinity, and make that ever after the standard of their faith and preaching; so that a proper prayer for them is—not, *Lord teach us rightly to divide the word of truth, but teach us so to explain the Scriptures as to make them harmonize with our creed*? It is probable however that brother Lauck's slur was not aimed, so much at the idea of an increase in the knowledge of the Scriptures, though his words would seem to fix it there, as to give the impression that I was following my own fancy. This may be so. If I were to decide upon the grounds of my own deserts, whether the Lord had ever imparted any light to me, I should say no, for I am the most unworthy of any, more encompassed with infirmities, more beset with temptations, and more disposed to yield to them, than any

christian. Wherein I have ever escaped being overcome, I can in no instance ascribe it to my own resolution or firmness, but only to the fact that the Lord was pleased to keep me. But whatever I am and however different it has been with brother Lauck and others, this has been my experience, that in the earlier part of my intercourse with christians and books, I borrowed, that is I drank in, insensibly from them many ideas on points of doctrine and views of passages of Scripture, which I was not experimentally taught, some of which I have from time to time since been convinced were merely traditional, by light from some source, having been given me much more satisfactory and more in harmony with the general testimony of the Scriptures.— And I have hoped that this light was from God. I have also known what it is to take up ideas from my own imagination, and which I have afterwards found were not sustained by the Scriptures. I have no doubt a number of such traditional ideas and views I have still; and if the Lord pleased, I would willingly exchange for other views of which I could have the same satisfactory evidence of their being according to the Scriptures, as I have in reference to the *quickenings spirit*.— Judging from my own experience, I have spoken of certain views held by brethren, as being traditional, and as originating with Doct. Gill, &c., by which I have subjected myself to much censure in this and in former discussions, as having proscribed all the saints, &c. Probably I was wrong, as the experience of those brethren may not have been like mine, or if it had been in some points, they had not been led to view these things as traditional; though I cannot feel I have deserved all the censure which brother Clark and others have bestowed on me. But to the point which brother Lauck is pleased to treat with so much lightness. In the case of the text, 1 Cor. xv. 45, I suppose I had formerly an opinion of what it meant, but I know not that I had any definite idea of its import. The text John vi. 63, "It is the *spirit* that quickeneth, the *flesh* profiteth nothing, &c." I had somehow borrowed the idea that the quickening here meant regeneration, and of course that the spirit here spoken of was the Holy Ghost. Hence I adopted from it, the idea that it was the province of the Holy Ghost to regenerate. Though I was unable to comprehend why it should be the province of the Holy Ghost to regenerate in distinction from the Father and the Word, I was still holding on to the idea in 1840, and even after I had seen a difference between quickening and regeneration in reference to Eph. ii. 5, and some other texts. Since then I trust the Lord has led me to consider the difference between quickening, and generation, or regeneration, as also the difference between the *spirit* as contrasted with the *flesh* in this and many other texts, and the Holy Ghost who is God. There certainly is a manifest difference, between quickening or restoring to life the dead, and generating a child naturally which had never before had a separate existence. Christ in quickening or restoring to life the son of the widow of Nain, Luke vii. 12—15, did not give her another son, but restored her former one to her. But to refer to the natural figure had in view by the term regeneration, (and it is so hard for some brethren to understand me, I must be allowed to try to speak plain) and I should think most parents, know there is quite a difference between a conception, and the quickening of the fetus, some months uniformly intervening between the two, and sometimes the former occurring with-

out the latter ever taking place. We of course, I should think, ought to conclude that there is a like difference between *quickenings* and *regeneration*. In reference to the *spirit* as contrasted with the *flesh* so frequently in the New Testament, if we can decide on its proper import in one or two cases, as thus used in contrast with the *flesh*, it would, I should think, establish its general import in such relation. And first we will notice, that it is Christ, the last Adam, and not the Holy Ghost, that is *made a quickening spirit*, in contrast to the *fleshly Adam*: 1 Cor. xv. 45. If we examine John iii. 6, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," a moment's calm reflection will convince us, that our Lord is not here speaking directly of the acts of generation or regeneration, but of the distinct *seeds* from which the two births proceed, and showing that each has its own body or produces its like. It will also, I presume, be readily admitted that in the former position of the contrast, the term *flesh* in both cases means the same, that is, that the *fleshly seed* produces its like. Ought we not then to conclude that in the latter part of the contrast, the term *spirit* in both cases means the same, that is, that the one is like the other? Hence the conclusion must be that if the term *spirit* means Holy Ghost in the first instance, it means Holy Ghost in the other, and according to this meaning, this part of the text might read, *That which is born of the Holy Ghost is Holy Ghost*, that is if the Holy Ghost is the *seed*, Holy Ghost must be the product. I will not say this would make subjects of grace to be *little gods*, for I stand willingly reprov'd by brother Conklin's kind remarks on this point, as well as in reference to the *brush broom*. However forcibly such terms may express the idea intended to be conveyed; yet in consequence of their offensiveness, they rather close the minds of those to whom they are addressed against the ideas, than otherwise. But I will say that upon the above supposition, the Holy Ghost must have as many branches growing out from him as there are subjects of grace. Now admit that the Christ as the spiritual Adam, is here intended by the *spirit* as contrasted with the *fleshly Adam*, and we see a scriptural beauty in the conclusion; for Christ as the *true Vine* has his many branches growing out of him of the same nature with the *Vine*. But in the former supposition we see a deformity.— Another text on this subject that I would call attention to is found in Gal. v. 17, "For the *flesh* lusteth against the *spirit*, and the *spirit* against the *flesh*," &c. And I will simply ask what views persons can entertain of the Holy Ghost, to suppose there should be a *contrary lusting*, and such a constant warfare going on between him and the *flesh* in the christian's breast? Admit here that the new man or the Christ in us, is intended by the term *spirit*, and we see in it a clear illustration of christian experience. Indeed it appears to me a deformed, if not an unholy, conjunction, to represent the *Holy Ghost* to be thus associated with the *flesh*, so frequently, as contrasts. The text, 1 Cor. xv. 45, and John vi. 63 being thus opened to my view as having reference to the Christ in us, has given me to see a clearness and beauty in several other texts which I did not see before, whilst these other texts sustain the views given me of those.

Having my views thus changed in reference to John vi. 63, the prop which I had supposed supported the tradition that it was the *province of the Holy Ghost to regenerate*, was taken away, and I had not then, and

have not now been able to find any other texts that would sustain it. Therefore believing that the idea that regeneration was peculiarly the work of the Holy Ghost, was what led the brethren addressed, as well as others, to confound as I thought, the *spirit of Christ*, or spiritual life, in many cases with the Holy Ghost, and also believing it not right to set limits to God which he has not authorized in his word, I in the communication published in the Signs for August 15, 1849, remarked, *I know of no authority in the Scriptures to believe that it is his province* (the Holy Ghost's of whom I was speaking) *to quicken or first regenerate dead sinners*. I remarked further, *If these brethren know of any direct authority I will thank them to point it out*. This truly appears to me like a very inoffensive remark. If it betrayed ignorance in me on the point, there was a civil request that the brethren should correct it. Harmless however as it appears, it has occasioned considerable noise and confusion in the discussion, so much so that I feel a desire to offer some explanation of it. In coming to this, I leave brother Lauck. In making this explanation, I will say that we read in 1 John v. 7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one;" and further, that I have supposed that from this text, brethren have very generally believed that whilst the *three* are *one*, they also are so *three* as to be distinguished, by these several names, as well as by distinct acts ascribed to them in the Scriptures. Hence when the Scriptures affirm that the "Word was made flesh," &c., whilst it would be generally understood from it that God was made flesh, yet it would be understood of him, that he was so made, in that distinct relation in which he has declared himself as the Word; it would not be understood that either the Father or the Holy Ghost, or God in the sense in which he has declared himself by these names was made flesh. These distinctions I cannot explain, but they are I think generally admitted to be revealed in the Scriptures. To refer as an illustration to Elder Orsborn's declaration at the Maine Association some years since, in which he said, *God the Father cannot regenerate, and God the Son cannot regenerate, &c., but God the Holy Ghost does regenerate, &c.*, whilst I am confident there are but few who would go that length with him on that point, yet I should from their declarations, judge that many held that it is the special province of the Holy Ghost to regenerate, and that it is not of course thus the province of the Father or the Son to regenerate. This is the idea for which I called in question the Scriptural authority. I said I knew of no authority to believe that it is the province of the Holy Ghost to regenerate; of course from the general understanding on this subject, I had a right to think I should be understood as speaking of limiting the work of regeneration to God as acting in the relation of the Holy Ghost only. If I had said this of God as he has declared himself by the general name *God*, then I of course should have been understood as calling in question the fact of regeneration being the work of God in any relation or name in which he has revealed himself. Thus I think it must be seen that brother Clark has done much to prejudice this subject in the minds of brethren, by substituting the name *God* for the name *Holy Ghost* as he has uniformly done in referring to my remarks, thus making me say that of God in all his relations which I only said of him in reference to that, in which he has declared himself as the Holy Ghost. Brethren Lauck and Clark

have both referred to John i. 13, *born of God* as authority for saying it is the province of the Holy Ghost to regenerate, (not through the Signs,) but this does not meet the case. I believe it to be the work of God to regenerate. But I do still call in question the right, or the propriety in Old School Baptists, to limit that work to the Holy Ghost, unless direct authority can be showed for it from the Scriptures. Strange as brother Clark's course towards me in this, and some other points, has been, yet from reflection and from some of his declarations, I am convinced that he did not deliberately design to misrepresent my words, and I therefore take occasion here to recall any words I may have used implying a charge against him of designed misrepresentation.

I will also notice here a charge against me contained in brother Clark's communication No. 13, present Vol. Signs, of *attributing sentiments to him &c., which he never held*. I will not on this occasion go *behind the record*, nor assign any reasons I have for supposing our difference had its origin in our different views of the trinitarian, or tri-personal system or for supposing that he held in whole or in part that system, as I gave it, in italics, included in *eight lines* instead of occupying a *column*: but as he has declared he never held those sentiments, I not only now withdraw all in which I have ascribed those sentiments to him, but also I do assure him that I am truly sorry that I should have misrepresented—I was a going to say, that is not correct, for I do not know that he has declared his sentiments—but that I should have been led to ascribe to him sentiments which he *does not hold and has not uttered*.

I now come to another passage in my communication in the Signs of Aug. 15th, 49 in which I notice the query whether the *Quickening* and life giving spirit of God is a created existence, and answer it by a *decided, Yes*. I have already given some explanation of what I intended by this in a communication 2d No. present Vol. Signs. But I wish now to explain further, and in doing it call attention to connecting circumstances. It will be found that in No. 10, of Signs for 1849, in reply to a query from brother Barton, I took the ground that there was a *creation* of the church and people of God in Christ *before the foundation of the world*, and that in referring 1 Cor. xv. 45, on the same point I state that if brother B. and certain *Ketoc-ton brethren* whom I had connected with him on this point, *will point out any given period in time when Christ was made a quickening spirit; and then first stood as the Head of spiritual life in believers, then I would have to admit that they were not in that life created in him before the foundation of the world*. The Ketoc-ton brethren in noticing this appeal to them, 13th No. same Vol. say "We answer by asking brother Trott if the *quickenings and life giving spirit of God* is a created existence?" As my remark was rather an appeal to them in argument than a question, I considered their question an evasion of that appeal; they seemed also to have intended to drive me in my answer from the position I had occupied concerning the *quickenings spirit*, by connecting such strong expressions with it, as *life giving, &c.*, at this I felt at the time a little indignant, and did not care to give an explanation of my answer any further than to guard against their construing my answer so as to make it apply to the Holy Ghost, instead of the quickening spirit, and to show the construction I put upon the expressions *life giving*, as that which was *life and quickening to the soul*, as may be seen in

the immediate connexion, I answered the question by a *decided yes*, giving only the above brief explanation. As they had chosen their own combination of words in putting the question, a combination which I knew of no authority for in the scriptures, and as I knew of no *quickenings spirit* so defined or called in the scriptures but him who was *made a quickening spirit*, I felt at liberty so to construe their words as to make them apply to that spirit, instead of the Holy Ghost. Now taking into view the construction I then put upon the words of the query and which taking into view all the connecting circumstances I still think a justifiable one, I have nothing to recall of the answer I then gave, but I do regret its being too abrupt—and its not being sufficiently softened by a more full explanation. But from a suggestion which brother Barton kindly made to me when I was with him a few weeks since, I on reflection am convinced that most persons, not taking into consideration the connecting circumstances, would construe the words of the query as meaning nothing less than the very essence or being of God as brother B. said. So far as that construction is put upon the query by any one, I now decidedly and unreservedly recall my answer; for in no sense can I admit that God in his essence, either as Father, as Word, or as Holy Ghost, is a *created existence*.

I now come to the idea of being created as applied in any sense to the Son of God. In first advancing the idea myself, that the life which is communicated in regeneration was a created existence, and was created in Christ Jesus as the Head of it, I was aware of its unpopularity, from the apprehension that many would entertain that it might lead to Arianism, and therefore both in preaching and writing I tried to be guarded on the point so as to keep within the bounds of plain Scripture declarations. In the warmth of this discussion or controversy, I have been more unguarded in using some expressions. The truth of the creatureship of Christ as the life of his people, or of that life having been created in him as its Head does not rest simply on the declarations, that *He is the first-born of every creature*, and *The beginning of the creation of God*; Col. i. 15, and Rev. iii. 14; for passing by these, I know not how we can get rid of the idea without denying his actual Headship, or the life of his people being in him. This life as existing in believers is certainly declared to be created, thus Eph. iv. 24, "And that ye put on the *new man* which after God *is created* in righteousness and true holiness," and see Col. iii. 10, to the same effect. By the *new man* our brethren certainly must understand that spiritual life which is born in the children of God of the *incorruptible seed*. In Eph. ii. 10, the believer in reference to this life, is declared to be created in Christ Jesus, "For we are his workmanship created in Christ Jesus," &c.—Notice,—not created in Adam, but in Christ Jesus, therefore it must be the *new man* that is here spoken of. And so it must be, that if this life as it exists in believers was created, it was created in Christ Jesus; for he is *their life*, and it is *Christ that lives in them*, Col. iii. 4, and Gal. ii. 20. I would here remark that brethren frequently speak of believers in reference to their spiritual life as being created and at the same time speak of them with the same reference as being *regenerated*, and *born again*, &c., without appearing to see any incongruity between the two ideas, but when we speak of their being both applied to that same life, as it originally existed in Christ, as the Head of it, they think them too inconsis-

tent with each other, to be admitted. They ask, how can the idea of creation be admitted in reference to Christ as the Head consistently with his sonship? Why not ask how this idea can be applied to the children of God consistently with their sonship? God has not been pleased to tell us directly how these two ideas harmonize in either case, but having connected them together, we ought to be satisfied with the union.

But if I may be permitted I will give my opinion on the point, and give it only as my opinion leaving others to receive or reject it as they may believe it sustained by the revelation God has given of himself, or otherwise. The order established of God in creation was that every thing should exist with seed in itself for the propagation of its kind or species. Hence the creation of God in any plant or tree or beast will not be fully developed until the last of the kind comes into existence. So of men; the Adam of God's creation as made male and female, will not be fully displayed until the last individual embraced in God's purpose is born. Thus even of Christ, as he shall see his seed. Hence Paul speaks of the gifts given of Christ, as continuing, "Until we all come in the unity of the faith and of the knowledge of the Son of God unto a *perfect man* unto the *measure of the stature of the fulness of Christ*"; that is, until the last member of Christ's body is brought in.—Eph. iv. 13. Now if it be supposed that God begat his Son, and begets his children from his own essence, (and it must be either from his own essence or from a produced existence,) it must be that like his creatures, he exists with a seed in himself essential to his being. It is upon the principle of God's being thus like his creatures, that many if not the most of trinitarians argue concerning the divinity of the Son of God, that as every thing begets in its own likeness, the Son as begotten of the Father must be of the same nature with him. And upon the above principle the argument is good. But this argument would also hold equally good in reference to all of the children of God, if they likewise in being begotten of God, are begotten from his own essence. Brethren may see what this would lead to, but I will not enlarge on it, as I wish to bring another idea particularly to view, viz., that if the children of God are begotten of him from a seed of his own essence, then he must be in this particular like Adam and Christ, and the Godhead is not yet in its essence fully developed, and expanded and will not be until the last heir of grace is born again. But I cannot admit such to be the case with God, and therefore cannot admit the premises, because from the revelation which God has given of himself, I must believe him to be so absolutely perfect in his existence, that there can be no multiplying or expansion of his essence or nature; that he exists absolutely and eternally the same.—By connecting the idea of creation with generation in the revelation which God has made of this subject, he has showed that the seed from which the birth of his children proceeds is a *created seed*; and not of the essence of the Godhead. Whilst on the other hand, this life which is the seed, not being like other creatures produced in a separate existence from God but in himself, in the relation of the Word, as it is said of the Word, "In him was life," John i. 4, the propagation of this life by generation can be only of God, and therefore the birth from it, is as much a being born of God, as though it had proceeded from his essence.—This life being thus produced and existing in the Word constituted the only seed or foundation upon which

the sonship of him who is the Son of God, viz., the Word with this life in him, could be predicated. Whilst being thus founded, he in being begotten or brought fourth, or set up, as the Head and husband of his church in the everlasting covenant, and as made manifest in time, comes forth as possessing every characteristic of the *only begotten Son of God*. 1st, In being thus begotten he was brought forth with his church and people in him, so that his people derive their life and their sonship from him, as the only begotten of the Father. 2d, As in a son there is a distinct existence and therefore a distinct personality from the father, so this produced life existing in the Word constituted in him a distinct existence and distinct personality from the Father or the Holy Ghost. 3d, A son in being begotten derives his existence from his father, and is dependent on him in childhood and properly subordinate to him; so the Son of God in that life which is in him, has a derived existence, and his dependence on the Father and subordination to him is abundantly set forth in the Scriptures.—4th, The son possesses the same nature of his father and in many cases reflects his image, so the Son being the Word, is not only of the same nature as the Father but also possesses self existence and every attribute of the Godhead equally with the Father; and is declared to be the *express image of God's person*, that is, in his manifestation as Son, all the attributes of the invisible God are manifested thro' him.

On reviewing the discussion in my mind on this point, I find I have been led to use some expressions and to advance some ideas inconsistent with the truth. One particularly on my mind is, that I probably have said of the Son, that, *As a Son he is a creature*, or something to the same amount. I have contended that in his person he was not a creature, but is God. In limiting his Sonship to that life of which he is Head, I have involved at least the idea that as the Son he is a creature; this is all incorrect, and therefore I recall all expressions tending to convey that idea. I have long been clearly and I think scripturally satisfied concerning the Sonship of our Lord Jesus Christ. 1st. That it is not as he is God that he is the Son of God, or in other words, that his Godhead is not a begotten existence; and 2d, that his sonship embraced his headship, and the life which he is to his people, so that their sonship is derived from his sonship, and they are in actual relation, his brethren. But I had not any clear and definite views given me, as to the extent of what was embraced in his sonship until since I commenced writing this communication. Hence I was left to define the extent of Christ's sonship from what light I had on the subject; and I erred as I always have found myself to do when I lean to reason for help, and the thing is discovered to me.—Still I am as apt to lean to reason or my own understanding, in the absence of light, as any one. But now as in the description I have given above of the sonship of the Son of God, it appears clear to me as embracing in this relation, the Word with the life in him, that is, as Son he is God, and is the life of his people, and their Elder Brother, is the Husband of the church, and her Maker, and he is all this in that relation which gives them through him nearness to God as the Father. Brother Lauck may be disposed to treat this further enlargement of my understanding, as wild fancy, but whilst the Scriptures appear so fully to sustain the view I have, I think I shall not be disposed to hide the light I have received for fear of ridicule or more severe op-

position. In John i. 14, it is definitely declared that "The Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, &c." His *glory* in this case according to the plain construction of the language, must mean the glory of the Word, and the Word I think can be no other than he who is described, verses 1—4, as he who was with God, and was God, and in whom *was life*; hence the only begotten of the Father can be no other than the Word with this life in him. Though I some time since gave a little different view of this text. But that was human reason trying to make the text bend to the limited views I then had on this point. In accordance with the testimony of this text, that the *glory* of the Word is *beheld* as the *glory of the only begotten of the Father*, we find throughout the New Testament in most cases the Word absorbed in the Son. In 1 John v. 7, we find the Word named, with propriety, as the Godhead is there evidently only referred to. But in the form for baptism and in forms of blessing, the Son instead of the word is named in connexion with the Father and the Holy Ghost.

One remark more—I had as before noticed formerly considered the personality of Christ as embracing all that I now view as in his sonship. In this I erred, that I did not understand his sonship to be co-extensive with his distinct personality; it was as I now see quite a palpable error, for both must be co-extensive, his personality resting on his sonship, and not his sonship on his personality. I will add, if by the eternity of Christ's sonship, and of the provisions of the covenant of grace, &c., we are to understand God's eternity, that is, as co-existing with God's existence, I do not so understand it, for in that case I cannot think that expressions which imply the action of God would be used, such as *set up*, *brought forth*, *begotten*, &c., and such as *chosen*, *predestinated*, &c., for these implying action, imply the previous existence of God; and therefore expressions simply indicative of their being, would have been used if they were self-existing with God's existence. But if by eternity in this case we understand what brother Hill explained it correctly to be, *from everlasting*, *from before the foundation of the world*, and like expressions, all of which imply eternity with us, as being before time, so I understand it.

S. TROTT.

Fairfax Co., Va., July 25, 1850.

For the Signs of the Times.

Fox Springs, Ky., March 17, 1850.

BROTHER BEEBE:—My object in addressing you at this time is to let you, with all the rest of my dear brethren and sisters, know that there is such a being as I am in this world of sorrow. When I was about thirteen years of age, under the preaching of Elder John Leland, it pleased the Lord to give me a hope that my sins were pardoned. This occurred in Spottsylvania County, Va.—My father moved to Kentucky in the year 1789. I was baptized by Eld. Ambrose Dudley, and became a member of Bryant's church at the age of fifteen years. And ever since that period I have been called an Old Baptist. It would require too much space in your paper, to let my brethren know of many of the *ups and downs* I have experienced since I first entered this warfare. Many sore conflicts have I had, and still have; but the worst enemy I have to encounter is within myself. But, my dear brethren, when I enjoy the hope that the Lord is on my side, I am safe.

I have been a reader of the "Signs," for about ten or eleven years; and I must say, I am at a loss for words to express the comfort and satisfaction I have enjoyed in reading them; and I wonder that every Old School Baptist in the United States does not take them.

For nearly sixty years I have been trying to walk in that straight and narrow way, which we read of in the good book; but I must confess that it is seldom I can find myself in it, and when I do, it seems that I am only crossing it; sometimes I appear to be on one side, and sometimes on the other.—Still hitherto hath the Lord brought me, and if I am indeed one of his children, it is all of his goodness; for I have none of my own. I shall soon reach the age of seventy five years. I have never doubted the power and foreknowledge of Almighty God; but O! how often have I doubted that I was one of the children of God. Still, let me be what I may, I do love God's dear children, and I do love to hear, through the Signs, the experience of so many of my brethren and sisters, who appear to be traveling in the same road.

I am surrounded with all sorts of doctrines and all sorts of *isms*, and professions; but none of these things move me. It appears to me that all the wisdom of this world combined, could not make me believe any other doctrine than that which is held by the Old School Baptists.

May grace, mercy and peace be with you, and all of God's dear children; is the prayer of a poor old sinner.

ROWLAND T. PARKER.

For the Signs of the Times.

The Lord leads the blind in a way they know not.

I shall fail to give a full history of the dealings of the good Lord towards me a poor sinner. About a year ago my mind became much troubled; I could not tell why. I felt like I wished to hear preaching. I went to hear Methodist, New School Baptist, and United Brethren, but all did no good. I felt like one alone among them all. I then went to hear Mr. Williams, and in his discourse he had much to say about Peter and Cornelius; I thought I never heard any one speak like him. He built up two persons, the first was very smooth, the other was one of the most awful sinners he could describe. He represented the latter as standing in an old pair of shoes; and I truly thought that was my condition; and he was speaking this all to me. I then thought I would leave the house before he named me out, but I could not; my strength seemed quite gone—my mind was troubled; I found no rest day nor night; but got worse and worse, till last June, when I felt so unworthy that it seemed to me I was not worthy to eat. I then felt as though I would be willing to leave the world and all its pleasures if I could find a cave or den to hide myself in: but I knew of none, I knew not where to go to find rest, but to Jesus, for he is my hope and my all. I then thought I would try to pray for the first time. At length I found myself prostrate on the floor, the room became all light and new in appearance. I rose to get the Bible, yet I felt a little terrified at the new appearance of all around me. I then opened the Bible to these words, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalms xxxiv. 18.

ELIZA JANE WILSON.

Butler Co., Ohio.

For the Signs of the Times.

To Elder Beebe and all the faithful in Christ Jesus, grace be unto you and peace be multiplied.

Through the tender mercy of our God, I continue up to the present moment, an object of mercy; it has been and still is a wonder of wonders, that as unworthy a creature as I am, and feel myself to be, should be blessed with such unspeakable blessings as I am blessed with; although many dark and gloomy seasons I have been made to pass through for a few months past. But we are told to rejoice when we fall into diverse temptations. So I reckon that chastisement is as needful as the pleasant smiles of the dear Redeemer; therefore what the Lord does is right; it is true that adversity is not as pleasant as prosperity. Although we have had a long winter in this part of the Redeemer's Kingdom, I hope and have some evidence to believe that the Lord is about to turn the captivity of Zion. For some months past our churches have been well attended and some additions of such I hope as the Lord would have to be saved. At our meeting at Elk Creek one month ago, we baptized one, Eliza Jane Wilson, at our last meeting at Fairfield, we baptized two, Samuel M. Potter and his wife Elizabeth, who were united in the solemn bonds of matrimony on Tuesday before, and made their appearance on Saturday, and were received by the church, and the next day, Sunday, in the presence of a large concourse of people, obeyed their Lord and Master in the ordinance of baptism; this is a way that young married couples seldom make their appearance. O! that the good Lord would grant unto them grace and wisdom to adorn the doctrine of God their Savior, and as far as consistent with his will make them, like Zechariah and Elizabeth, walk in all the order of God's house blameless.

Brother Beebe, remember me in your prayers.

LOTT SOUTHARD.

Hamilton Co., Ohio, March 25, 1850.

Miscellaneous.

Blue Laws in Brooklyn—Outrage upon a Poor Newsboy.

HOW A NEWSBOY LOST HIS SUNDAY PAPERS.

A great many of our Brooklyn neighbors lay great claim to excessive piety, and instances wherein the depth of their religion has been only exceeded by that of their rascality and beastly licentiousness, are far, very far from being rare. An overweening affectation of sanctity has now become, particularly in Brooklyn, Jersey, and New England, the choice dodge of every unmitigated and hypocritical scoundrel, who seeks to evade the exposure and punishment due his crimes. The more zealous is the villain in his pretensions of regard for the interests of the church, the more difficult will it be to convince his fellow-members, and religious professors generally, that he could, by any possibility, be guilty of a crime. No matter how clear, respectable, and positive may be the testimony against him, he is sure to be regarded as the unfortunate object of a base conspiracy, set on foot by the enemies of religion, from hostility to his marked piety and zeal, and he stands ten chances to one even if finally placed upon trial for his depredations, of getting entirely clear, and of receiving plenty of respect and sympathy after his acquittal. It is this class of pitiful, pilfering rascals who are always foremost in proposing and perfecting such preposterous outrages on the spirit and intelligence of an age like this, as Sunday laws, and other bigoted violations of the Constitution of this State, as well as that of our common country. These are the wretched, knavish impostors whose conduct has awaken-

ed serious doubt in the minds of thousands of honest, well-meaning people, as to whether any such thing as sincerity exists at all among church members, and they have always been a disgrace and blighting curse to the sacred cause they so impudently and noisily affect to espouse.

Brooklyn is fast becoming more notorious for very wealthy, pious scoundrels, than for anything else, and many of these gentry have, it would seem, either managed to get into the Common Council themselves, or to obtain a controlling influence over those who have.—An unmistakable evidence of this fact has been recently furnished, by the passage of a Sunday ordinance prohibiting the transaction of all business on that day. On the strength of this unconstitutional enactment, a creature named Edward Corning, who resides at 54 Willow street, and, as it would appear, claims another residence at 91 Henry street, seized a poor little newsboy named Rooch, belonging to this city, and who is one of a family of ten that he has hitherto assisted to support, and after despoiling him of more than two dollars worth of papers, took him to prison, where he kept him locked up all day. The possession of the boy's property seems to have been the sole object of his pious solicitude, as he did not attempt the arrest until he found that the little fellow, instead of scampering off as he confidently anticipated, firmly stood his ground and demanded the restoration of his property. This Corning keeps a hardware store at 132 Pearl street in this city, and a knowledge and analysis of this outrage may prove ultimately beneficial to those with whom he transacts business.—We have been unable to ascertain that he possessed any more right to take that little boy's papers, than that which every brigand exercises when he takes a defenceless traveler's purse. He claims, we understand, to be exceedingly pious, but piety, or at least a loud-mouthed and hypocritical profession of it is, as we have recently had a fearfully abundant number of evidences, far from being incompatible with the most atrocious and hopeless depravity. Ashley, who is now in the state prison, was universally regarded as the most exemplary pious man in Brooklyn, and were he now at large, his sanctified friend Corning, would have to play second fiddle in this Sunday crusade. Ashley is not the only saint who has recently turned up a monster in crime among our neighbors across the river, and she doubtless still contains a goodly number of undiscovered swindlers, thieves, and debauchees. No man who is at heart a sincere friend of morality and religion will at this day attempt to revive the exploded bigotry of a past and intolerant age. Even in England, the attempt now making to enforce Sunday laws, is scouted at, ridiculed, and resisted by an overwhelming majority of the people, as well as by the almost united public press, and nothing can possibly prove so disastrous to the best interests of religion. Nothing will so unfailingly tend to multiply avowed and active infidels, as the silly and futile attempt to compel people in this country to award more respect than they really entertain toward any day or dogma. Our Brooklyn neighbors, if they are not secretly hostile to the cause which they professedly seek to subserve, will do well to view this subject as practical men, and American citizens, and not as fanatics and traitors to the constitution. If they do so, they must at once see the impropriety and injustice of longer permitting an ordinance to remain on their statute book, which is in gross violation alike of the constitution and the liberal and progressive spirit of the age.—Universe.

The Missionary Enterprise.

AT HOME AND ABROAD.

It is a doctrine of the Bible, that before a man can reform his neighbor, he must himself be reformed, or be free from the evils from which he aims to rescue others. The Savior speaks upon the subject as follows; "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." It indeed stands to reason, that before we can efficiently remove an evil from others, and induce them to prac-

tice the opposite virtues, we must in the first place remove that evil from ourselves, and in our own life give an example of the good to which we purpose to lead. The man who is known to accumulate wealth and enrich himself by unjust and fraudulent means, however he may profess to respect the principles of probity and justice, would not be likely by his preaching, though he might speak with the tongue of an angel, to convert knaves to honest men. Nor would an adulterer, however eloquently he may speak of chastity, be likely by his preaching to make the impure chaste. What is true with reference to the individual man, it is obvious, is equally true with reference to a collective body of men who would aim at the renovation and moral and spiritual elevation of mankind. The nation, or people who would be instrumental in converting the world to the holy and pure system of morality and religion taught in the New Testament, must be a people who are themselves wholly governed by the principles of that religion, and in their dealings with each other and their deportment in general, act according to its benevolent and righteous requirements: for otherwise it cannot be expected that the doctrines preached can produce any salutary effect upon those who hear them. If therefore the missionaries of the American church, would, in their efforts among the heathen, really and not nominally only, convert the people to the Christian faith, and elevate them to the true and rational enjoyment of the blessings of the Christian religion, it is indispensable, not only that the missionaries themselves should be wholly influenced by the religion they teach, but that the nation by whom they are sent forth,—the people of Christian America, in whose name they appear, as the propagators of the faith, should also exemplify in their lives, the purity and superior excellency of the system of divine truth which is by them proffered to the heathen for their acceptance.

The experiments already made in the efforts to evangelize the heathen world, satisfactorily and undeniably prove the truth of our position. Take for example Polynesia, where American and English missionaries have for so many years labored for the propagation of their faith. Admitting, for argument's sake, that the missionaries in these islands are what they profess to be—men whose lives are in perfect agreement with the requirements of the gospel which they preach, and more, admitting that the natives of these islands, as reported by the missionaries, are most favorably disposed toward the reception of the gospel which is preached to them, yet all the efforts of missionaries to elevate them even to a decent morality have proved to be a most signal failure,—nay, so far from being elevated in their state by the preaching of the missionaries, they are, notwithstanding their profession of Christianity, sunken to a deeper degradation through the demoralizing influence and practice of men from Christian countries, than that in which they were, previous to their having any knowledge of the race of men who are called by the Christian name.—American and English missionaries, even supposing them to be truly good and honest men, and actuated by the purest motives, cannot effect the least good among those to whom they are sent to preach, as long as American and English sailors, and others of their countrymen of immoral and vicious habits, render abortive, by their evil practices, all the efforts that may be made to elevate a people to the pure morality of the Christian faith. In former articles it has been satisfactorily shown that the native females of Christian Polynesia, members of churches in common with others, almost universally prostitute themselves to men from Christian countries, who are in the habit of visiting these islands; and that, as a consequence, the native population, under the influence of a loathsome and destructive disease, are rapidly dying away, and will in a few years become entirely extinct.

Now, since such is the influence of men from Christian countries, who more or less visit all parts of the world, it is obvious, that the first duty of the Christian philanthropist, who is really desirous of benefitting his fellow-men, is to make an effort at the removal of that evil, which, while it exists, renders the elevation of the class of men, for whose good he is aiming, absolutely impossible. In other words, before we attempt to convert the heathen in foreign lands, it is indispensable that we purify the morals, and elevate the character of that class of our fellow-countrymen, who are our mediums of communication with all parts of the world. But this cannot be effected otherwise than by the purification and removal of those evils which every where abound in our own cities; and to which, in

a great measure, if not, indeed, wholly, is owing to the immorality of the generality of our seamen. It is, therefore, most evident, that the redemption of our own country from the contaminating evils which exist among us, and which spread moral death around, is absolutely necessary to the advancement by us, of the divine government of truth and righteousness in other portions of the globe.

The various religious denominations who are engaged in the Foreign Missionary Enterprise, it is true, have also their missionary societies for the propagation of the gospel at home. But the operations of these societies are by no means directed to that class of the community whose condition has the strongest claims upon the Christian's charity, and whose wants, therefore, should be first attended to. Nor are the doings of these societies, were they properly directed, such as are calculated to produce the desired effects upon the morally degraded beings who are most emphatically the heathen of our own land. The grand object of the Home Missionary Societies is, not so much to raise the fallen and restore the wanderer to the path of virtue, as to proselyte men to that form of Christian faith professed by those who support them. And the agents of these societies, in their efforts to proselyte, seek, not so much the poor and degraded in society, after the example of their Divine Master whom they profess to follow, as the rich, influential and moral in community, to whom their preaching is of no other benefit than to make them parties to their faith. That the clergy who take the lead in these missionary movements, care for little else than the spread of their own doctrines, so as to increase the influence and wealth of their denomination, and thereby increase their own power and importance in society, is a fact too evident to be denied, their love for the souls of men being proved by their doings to be purely the love of dominion over men. McComas, in his *Treatise on Christianity*—a vindication of the religion of the Bible, speaks of the clergy in the following language:—

"Professing to be the servants of Christ above all others, we discovered them to be united in one thing above all others,—the tenacious maintenance of power in their own hands. And we have seen men, who, when quietly submitting to that power, were considered men of God and the excellent of the earth by them; and these very same men, when wishing in self defence, to obtain but a small share of authority over their own consciences, and for nothing else, branded as instigated by the devil, by pride, by vain glory in their own wisdom, as hypocrites, as backsliders from God, and as disturbers of the repose of the church of God."

This is said, not of the Catholic clergy, but of the Methodist, who are generally regarded as the meekest and lowliest of men.

It is to this love in the clergy in a great measure, and the blind confidence of their people in them, that we are to attribute the movements which are made in the church towards bringing men, both at home and abroad, to the acknowledgment of the doctrines held forth by them. It is not, therefore, to be expected that these can regard it as their duty to go among the poor and preach to them purely for the sake of doing good.—*Universe*.

The Blessings of an Established Church.

Four canons of Canterbury held preferences to the amount of £11,720 a year. four canons of Ely to the amount of £11,000, and one held a rectory in Wales, where he had to preach to people of whose language he was wholly ignorant. And here he might be allowed to relate a story which would show the even ludicrous consequences which sometimes arose from this ignorance. A short time since, there was an examination of adults by the Bishop, who was anxious to ascertain their proficiency in English. It occurred in the library of the episcopal palace, in the presence of the clergy, and, he believed, some ladies. A man was asked to repeat the parable of the sower, which he did; but on subsequently explaining the passage, the Bishop perceived that he was only speaking by rote, and asked him to explain what was meant by "the birds of the air." The man answered in Welsh, but the Bishop said, "Oh, you can answer well enough in English; you have plenty of them in your own parish." The man said energetically, "No, thank God! we haven't any;" and, being pressed for an explanation, he said

that he understood "birds of the air" to mean gay girls, who went flaunting to church and cocked their caps at the parson. (Laughter.) On another occasion, when a clergyman attempted to announce that on the following Sunday there would be a subscription for the distressed Irish, he said that on that day they would go a hunting the Irish. (A laugh.) But these were only two out of hundreds of cases in which mistakes arose from the fact of clergymen being appointed in Wales who knew nothing of the language. He now came back to the case of the enormous pluralist in the diocese of London. He found in the list he held in his hand "Hale, Archdeacon. £666," but in addition to that he was canon of St. Paul's, £1,200; Master of the Charter House, £1,400; Vicar of St. Giles's, Cripplegate, £2,018; making a total of emoluments of considerably upwards of 5,000 a year. He asked how it was possible for one man to attend to all these duties. (Hear.) Again, there was Archdeacon Crofts with ten sources of clerical emoluments, including a living which he had not visited for ten years, and amounting in all to upwards of £6,000 a year.—There was one case in which they had abolished a plurality so curious that he could not pass it over without notice. The Bishop of Rochester's income was fixed in 1845 at £4,500, and he returned his net receipts at £954. They added £3,640 to make up the deficiency; but in the next year the Bishop made an application to the commissioners, telling them that he held two other appointments, but that if they gave him £4,500 he would resign them.—And thus they would have the credit of having abolished a plurality. The plan was agreed to, and the Bishop made £1,500 a year by his bargain. Who would not give up pluralities on such terms? (Hear, hear.) Besides that, however, a palace was built for him which cost £28,000. Now, to show the contrast between a bishop and a curate, he would take the case of the Archbishop of Canterbury and one of his curates. His Grace has been Bishop of Chester for twenty years, and canon of Durham for twenty-eight years, and two years Archbishop of Canterbury, and during that time, had received £174,000. Now, supposing the curate to have been of the year one of the Christian era, he would, down to 1850, have received £129,000, leaving a balance of £45,000 in favor of the Archbishop.—(Loud laughter.) But that was not all. Whole pages of the Clergy List were filled with the name of Sumner, who appeared to be all natural-born parsons. (A laugh.) He (Sir B. Hall) was reminded of an Irishman who applied to him for employment in the police at Abergavenny, and when asked for his qualifications, said, "Oh, please your honor, I'm a natural-born watchman." (Laughter.) It would seem that in like manner the Sumners were all natural-born parsons. (Hear, hear.) Again, the Bishop of Exeter had, during nineteen years, in his various appointments, received £129,300; while one of his curates, commencing with the Christian era, would have received £64,800, leaving a balance of £54,500 in favor of the Bishop. (Hear, hear.) But the Phillpotts were as numerous in the Church as the Sumners. There were sons, and sons-in-law, and nephews, with two or three appointments each; and all these pluralities had been perpetrated while the commissioners were sitting, the men whose duty it was to abolish pluralities. (Hear.) He wondered whether all these gentlemen of the name and family of Phillpotts had been examined touching baptismal regeneration.—*Sir B. Hall's Speech in Parliament on the Ecclesiastical Commission Bill*.

Five thousand men are now at work on the New York and Erie Railroad, west of Corning, and it is expected to have it done to Hornsville, 160 miles, this fall.

Martin Luther said, "Wealth is the smallest gift of God. What is it to be compared to His word, or corporeal gifts such as beauty, health, and activity? What is it to the gifts of the mind, such as intellect, science, & taste?"

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1850.

Remarks on the Circular Address to the Anti-missionary Baptists of Georgia.

[Continued from page 127.]

If the "more than eleven thousand" Old fashioned Baptists in Georgia were a thousand times more numerous, they could form no plans, perform no works, nor invent any method whereby to save a single soul of all the lost sinners on earth; for "Salvation is of the Lord," and "There is no other name given under heaven, among men, whereby we must be saved." And this truth the children of God know experimentally, and therefore it is that they can neither adopt your plans, nor invent others of their own, for taking this work out of the hands of the Redeemer. We know of no *separate classes of christians*. A christian is a disciple of Christ; and Christ has himself said, "Except a man deny himself and take his cross and follow me, he cannot be my disciple," and "Then are ye my disciples indeed, if ye do whatsoever I command you."—"If ye continue in my word, then are ye my disciples indeed." The disciples were first called christians at Antioch. To be a christian then is to be a disciple of Christ, and to be his disciple, is to be and to continue in his word, and to do what he has, not what he has not commanded. And as all his people are but one class or body, we know of no *separate classes of christians*. We do not admit that those who teach for doctrines the commandments of men, and go about to form plans of their own, and to invent ways and means for saving sinners, for multiplying ministers, or for sustaining such as God has neither called nor qualified, are christians, of *separate classes*. We know them not as our brethren, nor as the disciples of Christ, while they obey not the gospel of our Lord Jesus Christ.

In stating his reasons for his appeal to the Old School, Mr. Ball says he wishes to see all who profess to be the disciples of Christ, doing all they can to benefit their race, and advance the kingdom of the Redeemer, for nothing short of this answers the end for which Christ preserves his church upon the earth. What can christians do to benefit their race, more than to do just what Christ has commanded, and to leave undone all that he has not commanded? Can we benefit the race of mankind by attempting to improve upon the laws of the kingdom? Or can we promote the kingdom of Christ, by becoming kings ourselves, and doing, every man, that which is good in his own eyes? We believe not, therefore we do not attempt it. By what authority does Mr. Ball affirm that "this, and nothing short of this answers the end for which Christ preserves his church on earth?" Has he found it so written in the scriptures? If so, let him point us to the chapter and verse, and we will receive the testimony. Or does he only infer it from his understanding of the passage by him quoted, "But to do good and to communicate forget not?" &c. If so, he doth greatly err, not knowing the scriptures nor the power of God. The only rule by which christians can determine what works are good, is the scriptures, as we have already shown; and to do good is to do what they enjoin, and to *communicate* as God in his word has directed, to relieve the poor, and to support those whom he has raised up among them to preach the

word, are sacrifices with which God is well pleased? But we do not believe that God is pleased to require of his children to bestow their earthly substance, on worldly institutions for making, or for fattening such preachers as he has never raised up, or for any other religious purpose that he has not in his word enjoined.

Our time and space admonish us to draw our remarks to a close. We will notice a few things more however, but in as brief a manner as possible. In the second reason assigned by Mr. Ball, he makes many enquiries of us, to which we will briefly reply.—The withdrawing of our fellowship from those who have departed from the faith and practice of the gospel, has in no wise tended to diminish our zeal or piety. That zeal which is according to knowledge, and that fidelity which every saint owes to Christ, has demanded this of us, and we have found, that "Obedience is better than sacrifice, and to hearken than the fat of rams." As we have never depended on a paper god to save us from drunkenness, our aversion to your gods of paper and ink, has had no tendency to expose us to drunkenness. Our trust is in the Living God, and our rule of temperance is the scriptures. If any among us are convicted of drunkenness, we exclude them, according to the express direction given us in the New Testament. We do not patch them up with the te-total pledge, and retain them in the church. If the grace of God reigning in their hearts does not incline them to temperance and godliness, we wish them to be exposed and put away. We neither boast of numbers saved by us from drunkenness, nor from any other sin; but we boast in the Lord Jesus Christ, that he is the only Savior of sinners, and we hope that he is of God made unto us wisdom, righteousness, sanctification and redemption. We have never attempted to *improve*, or alter for better or worse the ministry which our God has ordained. If the schools of men could improve the gifts or graces of those whom God has called into the ministry, how does it happen that all who come out of your schools, come in the wisdom of this world, and regarding the gospel of our Lord as foolishness. Our ministers speak not in the wisdom which this world teacheth, lest our faith, like yours, should stand in the wisdom of men, and not in the power of God.

Our opposition to your unscriptural plans of financiering, and your missionary craft, has not dried up the benevolence of our souls, nor fostered the base sin of covetousness. Our benevolent plans for doing good, are in the New Testament, and may be found exemplified and enjoined, in the very passages you have referred us to. Phil. iv. 10—17, 3 John i. 8, and throughout the scriptures of truth. If the benevolence of our ministers were dried up, and covetousness were by them fostered, would they refuse to partake of the golden treasures you are plundering from the world, and choose rather to go out like lambs in the midst of wolves, without purse or scrip, when by changing their position they might receive from your Mission Boards a princely salary for their labors? It comes with a very bad grace from you, friend Ball, and from your confederates, to charge covetousness on the Old Order of Baptists. Who are the most ardently and actively engaged in begging money, in *milking the goats*, the Old or the New Order of Baptists? Which party of them most resemble the two daughters of the horse-leech? We leave you and the world to answer.

Do we owe it to ourselves and to our brethren to exhibit a better plan for doing good than the plans adopted by the missionists of the present age. A better plan we present to them, when we refer them to the New Testament; a better plan we have not, a better we wish not. For your plans we have no fellowship; none whatever. Our plan is to do all things whatsoever Christ has commanded us, in the way that he has commanded us. We wish you, Mr. Ball, to note it well, and write it in your next sermon, and read it to your congregation, and tell it to your Mission Societies—that the Old School Baptists have no other plans for advancing the interests of Christ's kingdom than those adopted by the Head of the church, and enjoined on us in the New Testament. We have no disposition to even attempt to improve them—they are good enough for us as they are, and we only desire that the grace of God may be so abundantly revealed in us as to enable us to conform in all things to God's plan, and confide alone in his divine arrangements. We wish not to tear the crown from the head of Jesus, or to assume his prerogative, but rather would we

"Bring forth the royal diadem,
And crown him Lord of all."

Now, Mr. Ball, as we have copied your entire address into the Signs, will you in turn, have the kindness to cause our reply to be copied into the "Index," or any other New School paper you may prefer?

"What God wants Laymen to do!!!"

We were somewhat startled at seeing even in the "Religious Herald," a selected article under the above heading, setting forth what the writer, and what the publisher of the "Herald" suppose God to stand in need of. The writer enumerates, *poverty, drunkenness, sensuality, dishonesty and general indifference to piety, &c.*, among other things which must be removed before "Our Saviour can reign here, as he reigns above—as he will reign here when the millennium is come." And to do all this and other things which are mentioned in the article, the writer says, "God needs that every man should say to his neighbor, 'Know thou the Lord.'" And in the course of his blasphemous article, he says that "God needs some merchant," "He needs some clerk," and "He needs some Lawyer," and "God needs that some wife should allure her wandering husband back to the cross," &c. "God needs some faithful earnest, sympathising soul, to go forth," &c. "God needs—no man can tell how many thousand such lay-laborers as these God needs." Here we stand in the midst of the nineteenth century, in an age of boasted light and piety, in the midst of a boasted land of bibles, and in the midst of a thousand professedly benevolent and evangelical organized institutions, for the ostensible purpose of diffusing spiritual light and truth abroad, and at this time and in this place we find paraded as a leader among the selected articles of a professed Baptist paper an article setting forth what are considered the necessities of the Eternal God—What Jehovah is supposed to lack—"to want," to stand "in need" of; and a portion of his creatures by way of degradation called laymen are represented as having the ability to relieve their Creator from his embarrassments. And this is said and reiterated of that God who claims to have power over all flesh—to have the hearts of all men in his power. It is said of that God, who has told us that if "He were hungry, he would not tell us."—And it is said he needs that every man should

say to his neighbor, Know thou the Lord! How different is the language of God himself "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is a covenant that I will make with the house of Israel, after those days saith the Lord—I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people: AND THEY SHALL NOT TEACH EVERY MAN HIS NEIGHBOR, AND EVERY MAN HIS BROTHER, SAYING, KNOW THE LORD. Jer. xxxi. 27—34, Heb. viii. 8—11.

In this and in every case wherein men dare to contradict what God has said it becomes us to "Let God be true, and every man a liar."

What reason have the members of the Kingdom of our Redeemer to rejoice, that God has already set his King on his Holy Hill; that He has already set up an everlasting kingdom, that shall never be removed; and the Great Messiah has not to wait until the "laymen," or the "clergy" shall accomplish their work, or until they shall subdue all things, or until they shall teach every man his neighbor to know the Lord. "Our King has already received his reigning power." He is now King of Kings and Lord of lords, has now all power in heaven and in earth and over all flesh and will give eternal life to as many as the Father has given him. While then others are suffered to blaspheme, be it ours to hail him as our exalted Prince and Savior.

The God whom we Old School Baptists worship, love, adore and trust in, lacks nothing—needs nothing, the world and the fullness thereof are his. We cannot say much about our own deeds and our dependence on God, but we rejoice that the description given by the New School does not apply to the God of our Salvation. Their Rock is not as our Rock, our enemies themselves being judges.

From the New York Recorder.

"BAPTISMAL PANTS."

THE SUBSCRIBER WOULD RESPECTFULLY INFORM THE Reverend clergy that he manufactures and offers for sale a superior article of Baptismal Pants expressly designed for baptizing purposes. They are manufactured from Vulcanized Metallic Rubber MacIntosh Cloth, resembling in appearance Black Bombazine, are easy and pleasant to wear, and are warranted perfectly Water Proof. Also every variety of Vulcanized Metallic Rubber Fabrics, wholesale and retail.

Who says this is not an improvement on the primitive plan of Baptism? We think now the papal ordinance of sprinkling will have to stand aside. Only consider for a moment the comfort to be derived by "the Reverend Clergy" from this last improvement in the ordinances of the church! Instead of a raiment of camel's hair, and a leathern girdle about the loins in the style of John, our modern clergy may at a slight expense guard their delicate bodies from the water entirely, and so avoid the danger of impairing their almost universally slightly consumptive constitutions. But why does not our benevolent Rubber clothing manufacturer provide whole suits for those baptized? Is it because he is afraid of not having any orders for them? If so, we must commend his forethought; for those delicate candidates who would most want them might get out of the notion of being baptized at all while waiting for a "patent baptizing suit."

By the way, let us mention some of the improvements of the age in religious things.—First, instead of waiting for the work of the Holy Ghost in regenerating sinners and bringing them to Christ, the plan now is, to get up a revival and scare, coax, or drive them into the professed church. Second, instead of praying the Lord of the harvest to send forth laborers into his vineyard, the present style is to send promising young men to a theological seminary to learn the science of preaching to please the people. Another modern improvement on the doctrine and practice of the Redeemer is the substitution of water instead of wine as the symbol of his blood in the communion. And last, if not least, pantaloons for the clergy on baptizing occasions of water proof construction! A progressive age, truly!

SUNDAY POST OFFICE LABOR.—An entire page of the London Times was recently occupied with declarations and signatures, expressive of the practicability and desirableness of abolishing Sunday labor in the post-offices throughout the country.

N. Y. Recorder.

Very well; what does that signify?—Do the masses of the laboring people of that country desire a stoppage of all business in the post office department on the first day of the week? Will not the most zealous Sunday-worshippers themselves, in cases of "necessity or mercy," ride the length of an ordinary mail route or perform work equal in amount to the duties devolving on a post-master on Sunday? It is easy enough, as is evident to every observer of the times, for a popular clergy to exercise such a sway over the public press as grossly to misrepresent the state of feeling in the public mind. The great mass of the people of England are so oppressed by penury, in consequence of the weight of taxation necessary for the support of their expensive government and state-church, as to render it almost an utter impossibility for them to visit the post office on any day on which the factories in which they are employed are in operation. The necessary consequence, therefore, of closing the post offices on Sunday would be not only to prevent all correspondence between the laboring classes but to close to them those fountains of public information, the papers. This object secured, there would be no difficulty in the way of the hypocritical clergy, (who have nothing to do during the six days in which other men labor but to form plans for keeping the people in ignorance, for the preservation and enlargement of their own influence,) and they could, therefore, successfully execute their designs and bring about a state of affairs as perfectly satisfactory to them as that which their predecessors enjoyed in the days of the Spanish Inquisition.

PIOUS FRAUD.

At the beginning of this century, there were in the United States but 1,500 ministers of the gospel. Now there are more than 15,000. In 1808, there was not one theological seminary in the land. Now, there are 38 or 40, and colleges have increased from 15 or 20 to 173. In 1801, there were 17 daily newspapers in the country; now there are about as many in this city.

Nearly ten times more Bibles have been printed and circulated since 1834; than in all the centuries preceding. The Duke of Sussex has in his possession a copy of every edition of the Bible yet printed. It is estimated that 3,000,000 or 4,000,000 copies of the gospel were printed previous to the organization of the British Bible Society, in 40 languages, spoken by about 200,

000,000 of people. Since that time, more than 30,000,000 copies have been published, in 160 languages, spoken by more than 600,000,000 of people, and this aside, from all that have been sent forth by private enterprise.—Wm. Adams, D. D.

We have copied the above from the Christian Index, of Georgia, as one among the thousands of such deceptive paragraphs which fill the columns of the arminian and workmongrel papers of our country, designed to lead the minds of those who are not aware of their deceitfulness, to award more credit to the new Societies which the spirit of will-worship and idolatry has raised up than they in any wise deserve.

It would appear to a casual observer, on reading this extract, that these Societies (for the contrast is between the time of their origin and the present,) had actually produced not only an increase of ten to one in the number of gospel preachers, but that a much greater increase had been effected in the number of Bibles in circulation by their agency. All this is deception, for the same demand for more copies of the Holy Scriptures, which led these religious speculators to form a society for printing them, had, before they saw the opportunity to make money by monopolizing the business, drawn the attention of many enterprising publishers and they would have supplied the demand without any societies; so that the immense sums annually squandered to support voluptuously the numerous agents and officers of these societies, is an entirely useless drain on the charity of the well meaning but too credulous community.

Opera Music in Worship.

Dr. Shackelford in an address before the Ecclesiological Society of New York speaks as follows concerning the fashionable style of converting the Sunday exercises in popular chapels into a slight variation of opera amusements.

An organist is engaged, who plays popular orchestral music, and the greater the novelty of his effects, the more genius he is supposed to possess. If he be a heretic, or infidel, or a libertine, or a sot, it is not necessarily a disqualification for his leading the praise of the house of God. For singers are there engaged with sole reference to their musical attainments, and if they have a reputation in the fashionable world, so much the better; it adds to their salaries and to the eclat of the congregation. Selections and adaptations from Beethoven, Mendelssohn, Schubert, or Donizetti, are served up Sunday by Sunday to the delight of the audience, many of whom come expressly to hear the music. It is very comfortable for the voluptuous worldling, who frequents the opera during the week, to hear his own favorite music, from his favorite singers, on Sunday also; and the voice of the preacher, with his denunciations of worldliness, will seldom be loud enough to dispel the echoes of the more welcome strains from the gallery, at the opposite end of the church.

Explanation.

Brother Enoch W. King, who forwarded to us the Obituary of Elder L. Campbell, which will be found in its appropriate place, complains that this is the third notice he has sent us for the same purpose, and that in the one sent January 2d, he also sent a remittance for his subscription, &c. We find by our book brother King is duly credited to volume 19, number 4. But we have no recollection of ever before receiving any notice of the death of Elder Campbell. We had wondered why some brother did not prepare one, as we had inferred from the circular of the corresponding meeting, that he had fallen asleep. The first notice must have miscarried, and the second one must have been mislaid before it was read by us, for we never designedly neglect to publish obituary notices which are forwarded to us. We make this explanation, lest brethren should think the neglect was designed on our part, which we assure them was not the case.

LETTERS RECEIVED.—E. A. Taylor, G. VanDuzer, Eld. B. Davis, T. Livingston, J. J. Dickson, M. Lansing, Eld. L. Jacobs, T. G. Turner, D. T. Foster, S. Wade, Eld. G. Ambrose, Eld. Z. Thomas, A. Clark, Wm. Schme, Tho. A. Williams, Esq., J. M. Holley, Wm. M. Amos, Eld. S. Trott, Eld. J. Cox, Eld. G. Conklin, A. Peck, A. Dodge, Wm. Dillon per P. M., An Enquirer, T. Richardson, P. M., Broome Centre, Eld. T. Barton, J. B. Bostick, J. C. Beeman, Wm. Palmer, J. Rogers L. Campbell, Eld. E. Ashbrook, Simon Hobbs.

POETRY.

The Beggar's Prayer.

A BEGGAR poor, at mercy's door,
Lies such a wretch as I;
Thou know'st my need is great indeed;
Lord, hear me when I cry.

With guilt beset, and deep in debt,
For pardon, Lord, I pray;
O, let thy love sufficient prove,
To take my sins away.

A wicked heart is no small part
Of my distress and shame;
Let sovereign grace its crimes efface,
Through Jesus' blessed name.

My dark'ned mind, I daily find,
Is prone to go astray;
Lord, on it shine, with light divine,
And guide it in thy way.

My stubborn will opposes still
Thy wise and holy hand;
Thy spirit send to make it bend
To thy supreme command.

Affections wild, by sin defiled,
Oft hurry me away;
Lord, bring them home, nor let them roam
From Christ, the living way.

A conscience hard does oft retard
My walk in holy peace;
Let it by thee made tender be,
And all its hardness cease.

My memory bad, but, what is sad,
Can folly still retain;
O fill it, Lord, with thy sweet word,
And let it there remain.

Before thy face I've told my case:
Lord, help, and mercy send;
Pity my soul, and make me whole,
And love me to the end. NEWTON.

Praying for Confidence.

O Jesus, thou Fountain of grace,
Enlighten, enliven my heart,
And show the sweet smiles of thy face,
And from me bid evil depart:
Pronounce, O pronounce I am thine;
A sinner once purchased by blood;
And may I for ever recline
On the bosom of Jesus, my Lord.

Thou great and compassionate King,
Drive all my sad doubtings away;
And let me with confidence sing,
"The Savior expired for me."
The witness, that I am thy child,
O Jesus, to me now impart;
The pleasing sensation will yield
Unspeakable joy to my heart.

Bestow this rich blessing on me,
And heaven below I shall prove;
Fill then go exulting in thee,
And tell of thy wonderful love.
Lord, teach me thy cause to maintain;
For constant support to thee fly;
And fight till the conquest I gain,
Resolved for thy glory to die. COWPER.

The Wish.

If dust and ashes might presume,
Great God, to talk to thee;
If in thy presence can be room
For crawling worms like me;
I humbly would my wish present
For wishes I have none;
All my desires are now content
To be comprised in one.

The single boon I would entreat,
Is, to be led by thee,
To gaze upon thy bloody sweat
In sad Gethsemane.
To view (as I could bear at least)
Thy tender, broken heart,
Like a rich olive, bruised and press'd
With agonizing smart.

To see thee bow beneath my guilt;
Intolerable load!
To see thy blood for sinners spilt,
My groaning, gasping Lord!
With sympathizing grief to mourn
The sorrows of thy soul;
The pangs and tortures by thee borne
In some degree condole.

There, musing on thy mighty love,
I always would remain;
Or but to Golgotha remove,
And thence return again.
In each dear place the same rich scene
Should ever be renew'd;
No object else should intervene,
But all the love and blood.

For this one favour oft I've sought,
And if this one be given,
I seek on earth no happier lot,
And hope the like in heaven.
Lord, pardon what I ask amiss;
For knowledge I have none,
I do but humbly speak my wish:
And may thy will be done. HART.

Eternal Union.

'Twixt Jesus and the chosen race,
Subsists a bond of sovereign grace,
That hell, with its infernal train,
Shall ne'er dissolve nor rend in twain!

This sacred bond shall never break,
Though earth should to her centre shake:
Rest, doubting saint, assured of this,
For God has pledged his holiness.

He swore but once; the deed was done;
'Twas settled by the great Three-One:
Christ was appointed to redeem
All that his Father loved in him.

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

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

This sacred tie forbids their fears,
For all he is or has is theirs;
With him, their Head, they stand or fall—
Their Life, their Surety, and their All.

The sinner's Peace, the Daysman he,
Whose blood should set his people free;
On them his fond affections ran,
Before creation-work began.

Bless'd be the wisdom and the grace,
The eternal love and faithfulness,
That's in the gospel-scheme revealed,
And is by God the Spirit seal'd.

MARRIED.

At Warwick, June 27th, by Elder P. Hartwell,
Mr. PETER DECKER, to Miss SARAH ANN SMITH.

At Warwick, July 13th, by the same, Mr. JOEL
DAVIS, to Miss MATILDA COLE.

At Warwick, July 14th, by the same, Mr. CAL-
VIN ARNET, to Miss HARRIET HALL, all of War-
wick.

OBITUARIES.

DIED, at his residence, in Mason county, Ky., on
the 21st December, 1849, Elder LEWIS CAMPBELL,
aged 42 years, 11 months and 26 days.

Elder Campbell had been an Old School Baptist
twenty-five years, and an ordained minister about
nine years. He was a zealous advocate for order
in the house of God; and he gave satisfactory evi-
dence that he had been taught in the school of
Christ. He traveled much, and had formed many
acquaintances; who, together with his bereaved
family, are left to mourn their loss; to whom I
would say, "Sorrow not as those who have no
hope." We believe he sleeps in Jesus, and all such
will God bring with him, when he shall come.

Then let us forbear to complain,
That he has now gone from our sight;
We hope to behold him again,
With new and immortal delight.

Our beloved brother suffered much, and some-
times expressed desires to be absent from the body
and present with his blessed Savior in whom he
expressed unshaken confidence. He retained rea-
son to the last, and declared that he had no fear.—
It pleased the Lord to take him away suddenly
and without a groan or a struggle. May the Lord
enable us to observe his admonitions, and follow
him as he followed Christ; and may we join him
again in that haven of immortal glory where we
trust he now is, is the prayer of your brother in af-
fliction,

ENOCH W. KING.

DIED, in the town of Mt. Hope, on Saturday, Ju-
ly 27th, after a short illness of about two weeks,
Mr. JOHN OVERTON, aged 50 years.

Mr. Overton has left a widow and six children to
feel and mourn their loss.

ASSOCIATIONS.

The next annual meeting of the Maine Old School
Predestinarian Baptist Association will be held with
the Baptist church at Bowdoinham, Maine, to com-
mence on Friday, the 13th day of September inst.,
at 10 o'clock A. M.

We are requested by brother Badger, whose let-
ter we regret to say, has been mislaid, (which may
account for the late appearance of this notice), to
invite all Old School Baptist brethren and sisters,
and especially ministers of our order to attend.

The next annual meeting of the Lexington Asso-
ciation will be held, with the Baptist church at An-
des, Delaware county, N. Y., on the first Wednes-

day and Thursday in September inst., commenc-
ing on Wednesday at 10 o'clock A. M. Brethren,
Sisters and friends in general, but ministers of our
order especially are affectionately invited to attend.
ISAAC HEWITT.

OLD SCHOOL MEETINGS.

Delphi, June 9, 1850.

BROTHER BEEBE:—Please publish through the
Signs of the Times, that the Old School Baptist
church in Delphi, have appointed a meeting to be
held with them to commence on Friday, September
20th, and continue daily until the Sunday evening
following.

We earnestly and affectionately solicit the atten-
dance of ministers, and brethren and sisters of our
order generally.

Done by order of the church.

JAIROS P. SMITH.

BROTHER BEEBE:—I have been requested by the
clerk of the last Conference at North Berwick, Me.,
to give early notice through the "Signs of the
Times" that the next annual meeting of the Old
School Predestinarian Baptist Conference will be
held, the Lord willing, with the Baptist church at
North Berwick, York county, Maine, to commence
at 10 o'clock A. M., on Friday, Sept. 6, 1850, and
continue daily until the Sunday evening following.
All Old School Baptist ministers and other breth-
ren are affectionately invited to attend.

P. HARTWELL.

Warwick, N. Y., July 4, 1850.

NOTICES.

A New Post Office has been established at
Stanwix, (formerly Newville) Oneida county, N. Y.
Schuyler Wade, Esq., is appointed Post Master.

We are authorized by our brethren of the West-
moreland church, to request their correspondents to
address all communications for them, to Stanwix,
Oneida county, N. Y.

RUSHTON'S LETTERS in refutation of Andrew Full-
er's doctrine on the Atonement, and GADSBY'S EV-
ERLASTING TASK FOR THE ARMINIANS, are now ready
for those who may favor us with their orders. A copy
of each should be in the hands of every Old School
Baptist. The amount for single copies can be trans-
mitted by mail, by those who do not wish to order
enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the or-
ders for the above, with directions to what post of-
fice, county, and State they are to be addressed.

Orders for changing directions, and for new sub-
scribers to the Signs also, should state distinctly
the post office address of the papers ordered.

For the accommodation of brethren and friends in
the city of New York, and those visiting the city,
who may wish to supply themselves with copies of
RUSHTON'S LETTERS, OR GADSBY'S EV-
ERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother
John Axford, at his STATIONARY and BOOK STORE
No. 168, BOWERY, New York, where they may be
obtained in large or small quantities, at our adver-
tised prices.

Brother Axford will also act, with brother John
Gilmore of 92 Sixth Avenue, as agent for the Signs
of the Times.

RECEIPTS.

NEW YORK.—Moses Vail \$1; A. W. Green 1;
J. S. McNish 1; T. Richardson 1. \$4 00
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1. 11 00
TENN.—Thos. Williams, Esq., for P. Stew-
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Ga., 2; Almedia Peck, Ct., 1. 9 00

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mas, La., 1; Wm. M. Amos, Ga., 1; Abigail
Dodge, Pa., 25. 3 88
Total, \$38 81

NEW AGENT.—Elder Peter Maples, Berkeley, Ala.

LIST OF AGENTS.

The following list of agents for the Signs of the
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to us all moneys due, on account of subscriptions
of this paper, and they are hereby requested to aid
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1850.

NO. 18.

POETRY.

Bosom Friend.

O that I had a bosom friend,
To tell my secrets to!
On whose advice I might depend
In every thing I do.

How do I wander up and down,
And no one pities me;
I seem a stranger quite unknown,
A child of misery.

None lends an ear to my complaint,
Nor minds my cries or tears;
None comes to cheer me, though I faint,
Nor my vast burden bears.

Whilst others live in mirth and ease,
And feel no want or woe,
Through this waste howling wilderness
I full of sorrows go.—

O faithless soul! to reason thus,
And murmur without end;
Did Christ expire upon the cross,
And is not he thy friend?

Why dost thou envy carnal men,
And think their state so blest?
How great salvation hast thou seen!
And Jesus is thy rest!

What can this lower world afford
Compar'd with gospel grace?
Thy happiness is in the Lord,
And thou shalt see his face!

Can present grief be counted great
Compar'd with future woes?
Or transient pleasures seem so sweet
Compar'd with endless joys?

How soon will God withdraw the scene,
And burn the world he made!
Then woe to carnal sinful men—
My soul, lift up thy head!

Thy Savior is thy real friend,
Constant and true and good;
He will be with thee to the end,
And bring thee safe to God.

Then why, my soul, art thou so sad?
When will thy sighs be o'er?
Rejoice in Jesus and be glad,
Rejoice for ever more.

Submission.

Let me, thou sov'reign Lord of all,
Low at thy footstool humbly fall,
And while I feel thy chast'ning rod,
Be still, and know that thou art God.

When or wherever thou shalt smite,
I'll own thee kind and always right;
And underneath the heaviest load
Be still, and know that thou art God.

Dost thou my earthly comforts slay
And take beloved ones away?
Yet will my soul revere the rod,
Be still, and know that thou art God.

Yes, be my trials great or small,
There's sure a needs-be for them all;
And all thy dealings I'll applaud,
Be still, and know that thou art God.

Let me not murmur nor repine
Under these trying strokes of thine;
But while I walk the mournful road,
Be still, and know that thou art God.

Still let this truth support my mind,
Thou can'st not err, nor be unkind;
And thus may I improve the rod,
Be still, and know that thou art God.

Thy love thou'lt make in heaven appear,
In all I've borne or suffered here;
Let me, till brought to that abode
Be still, and know that thou art God.

There when my happy soul shall rise,
To be with Jesus in the skies,
I shall, as ransom'd by his blood,
Forever sing, Thou art my God.

The Outcasts' Prayer.

Lord, pity outcasts, vile and base,
The poor dependants on thy grace,
Whom men disturbers call;
By sinners and by saints withstood;
For these too bad, for those too good;
Condemn'd or shunn'd by all.

COMMUNICATED.

For the Signs of the Times.

Peekskill, July 20, 1850.

BROTHER BEEBE:—Having a little leisure time, I feel inclined to address a few lines to you on the goodness and mercy of a covenant-keeping God. On this date fifty years ago I was born into this world of sin and sorrow, and when I look back and see the way that God has brought me thus far in his providence, surely I can say that goodness and mercy have followed me all my days. My parents were Unitarians of the strictest kind, and so imbittered were they against every other denomination, that they would not suffer their children to go to any other place of worship whilst they remained under their roof. I was their first born, and after I had received my education I left the parental roof to learn a trade with a family that worshipped in the Episcopal, or, as it is called in England, the established church; and my parents not having the same control over me as they had when I resided with them, I ran into all the sins of youth, and being of a very lively turn of mind, and a good singer, I had a great many enticements to run into sin and folly. Thus I ran on from one sin to another until I was what the world would call a jovial fellow, fit for any thing where mirth and folly was calling her votaries together. I had been taught in my childhood that there was no hell to endure after death, and it is surprising how soon a child will ponder over what he is constantly hearing from his parents as respects what will take place after the dissolution of the body. When I was about nineteen years of age my father died, he had been the greatest sufferer from the king's-evil, as it was called, that ever was known in that part of the country where he resided. For four and a half years he was in that afflicted state that he had about fifty pieces of bone, large and small, from his back, taken from him. He was a man of great perseverance, and of an indomitable spirit, and I used to wonder how he could possibly bear up under the pain of body he used to be in; thus he lived, and thus he died. I remember, on several visits to see him, meeting with some friends of his who were Wesleyan Methodists, and they used to converse with him on the Unitarian doctrine, and what his prospect was after death, but he was always calm, and said he did not fear death; he said God was too merciful to punish man after death for his sins. I used to think that he, being my father, must know more than I could about these things. Thus I was permitted to go on until I was nearly 22 years of age. I have no particular remembrance of my first being brought to meditate on the Unitarian doctrine, but at this time my mind was very much exercised as respected the divinity of Jesus Christ. I had been taught to believe him no other than a human being sent on earth to set an example for people to follow. I had often read of

Christ's being the Son of God, and being equal with God, and that vain was it to put trust in an arm of flesh, and many more such like passages of scripture, but what did that avail with me in my natural state? I might have gone on in this state until death had overtaken me, had it not pleased God, who is rich in mercy to make known to me the riches of his grace, in opening my eyes to see my true state and character. I was a long time permitted to go on in this way, until I was in such a desponding state that my wife (for I was married at this time) used to ask me what was the matter with me; my answer was, "Nothing," although I knew to the contrary. I have often wondered at the patience and forbearance of my wife at this time, for I could not give her a civil answer to any question she would put to me; my occupation called me from home a great part of my time, and I was truly one of Job's comforters when I was there. I used to go from one place of worship to another, hoping to hear something that would give me relief, but all to no purpose. God's time had not yet come to give me peace. (I was living at this time in the fashionable town of Brighton, where there were many places of worship.) I became acquainted, about this time with a young man of the same trade as myself, who used to go to the Countess of Huntington's connection, as it was called, and he knew something of my state of mind, and he often invited me to go, which I often did, both on the Sabbath and at the evening services through the week, and I have no doubt I was noticed for my strict attention to the preaching. I used to sit in the singing gallery, and I could look over directly on the minister. (I mention this to show the state of my mind and feelings at this time.) There was a congregation of about 600 persons; it was a very large building, and there was a change of ministers generally once in six weeks; sometimes one would stay over for a second term as they called it. Such was my distress of mind at this time that I used to think that if there was such a place as hell or an hereafter, or that if Christ was a divine being, and I should be punished for not believing it, that my life was a burden to me; and I went from day to day scarcely taking food enough to sustain my body. If good resolutions would save a soul, I had enough to save twenty souls, or I would have done any thing to merit the favor of God at this time, if that would have done it. But alas! the natural man knoweth not the things of the Spirit, for they must be spiritually discerned. After being permitted to go on in this state for several weeks, the Sunday came that a fresh minister was expected; I prepared as usual to go to meeting in the morning; the prayers of the Episcopal church were read in the morning by a young man, previous to the minister's leaving his room in the chapel—he had to come up a long aisle to the pulpit. As I have stated, I sat directly over him, and when he came in I looked over and saw an elderly man of no prepossessing appear-

ance, and I said, almost with an audible voice, that man has no message for me. He gave out a hymn as was the custom, and after singing it, (if my memory does not fail, it was that beautiful hymn, "There is a fountain filled with blood,") he commenced to pray. He had not prayed long before I had such a feeling come over me that I could scarcely contain myself; I had such a view of Christ and his character as I cannot express. The minister gave out for his text, "Mercy and truth are met together; righteousness and peace have kissed each other." Psalms lxxxv. 10. Dear brother, you know something of my feelings as the man of God opened up the precious Jesus in all his glorious characters, and God the Spirit opened my heart to receive him as my Savior and my Redeemer. Then could I truly say, Jesus is a divine person, and not only a divine person, but that he had died to redeem my soul I had no doubt. I thought that some person, through the young man I have mentioned, must have spoken to the minister about me, as he went on to describe my case just as it was; but that was not the case; it was God the Spirit led him to speak as he did. Oh, how was every thing changed in that short time! I can scarcely tell how I got home to my place of abode. Everything seemed to be praising the great Creator. I noticed the birds in particular, as I had never noticed them before, warbling their notes of praise. I was in such ecstasy that I thought I should never know any more sadness or sorrow. Such I believe is the case of every soul when they first find peace. But alas! how short a time was I permitted to rejoice in my first love, for I soon found that there was the old nature still abiding in me, and as Paul has it expressed, that in me, that is, in my flesh, dwelleth no good thing; the flesh warreth against the spirit, and the spirit against the flesh, and these two cannot agree. I well remember how I have been so wrapped in enjoying the divine presence at times, that I have gone out of my road when I have been traveling, in contemplating and meditating on the grace of God in saving a wretch like me. Such were my feelings for several weeks, and although it was nearly 30 years ago, it is fresh on my mind. But how have things changed with me since then! How little have I realized the presence of God for a long time together! and then, blessed be his name, he would come at times and take me into his banqueting house, and his banner over me would be love; then again doubts would arise in my mind, that all was a delusion; Satan, the world, my evil heart of unbelief, all would come in like a flood to destroy my happiness. Some years ago I had a sore temptation for many months; I was tempted for a long time to commit suicide by cutting my throat, and God only knows how I dreaded the time to come that I used to shave myself. I have been in such agony that I have laid down my razor in the midst of shaving, and have been obliged to rest for several moments together, and how thankful I used to

be when I had done, and have been permitted to escape the temptation. But my peace was of short duration, for the time soon came round again, and the temptation was as strong as ever that I had been deceiving myself about my interest in a Savior, and that it would be better for me to take my life, and know the worst at once, than to go on in deceiving my friends and acquaintance. I mention this temptation in particular, in respect to a conversation I had some few years ago with two pious brethren in Sing Sing. We were speaking of some of the ways of God's dear children in this waste howling wilderness, and I happened to mention this sore temptation I had passed through some years before, and they being much older than myself, one of them answered and said, your case and mine have been very similar in that respect, for I had just such a temptation for months, but I have never mentioned it before to any christian friend, for I thought it peculiar to myself. As soon as he had done speaking, the other good old brother says, I want you to listen to me while I relate my temptation of the same nature; and he went on and stated his fear of committing suicide in the same manner. Blessed be our heavenly Father who will not permit his people to be tempted beyond measure, but with their temptations will make a way for their escape. I think it would be better if the people of God were to relate more of the way they have to travel to each other, than they do. What encouraging things they could relate to each other in the way of providence and grace! and they would see the similarity of the dealings of a covenant keeping God, who knows all the wants of his dear children. About ten years ago I purchased property to a considerable amount, and before I could get it insured and properly settled from the person I purchased it of, it was set fire to by an incendiary, and the whole burnt down, and I lost my all as respects the things of this world; and having a large family at that time to support, it appeared very dark and gloomy; but God raised me up friends, and I was enabled to go on my way rejoicing in a God of providence. But in a few months after, I was located in part of a building that took fire, by some means never ascertained, and before it was discovered it had made such progress that it was burned down, with all the contents of my goods. Here was another trial of my faith; but I was still enabled to go on a few weeks in business; but it was a trying time, and I must relate a dream I had. One night whilst I was thinking over my situation, I had a fear that I should not be enabled to go on and support my family. My mind was considerably exercised for a few days with my situation, and one night I retired to bed early alone, and brooding over my circumstances I fell asleep, and I had such a vision, or dream, as I never had before or since. I saw, as it appeared, the throne of God, with all the glory of the precious Jesus, sitting on his throne, encompassed with such splendor as I cannot relate; and I heard, as it appeared, an audible voice say, In time of need God will feed—words I never remember to have heard in my life before, and truly has it been verified, for blessed be his holy name, he has provided for all my wants, and if I could be more thankful for his mercies how much better it would be. Such, dear brother, has been some of the way I have had to travel in this world of care and sorrow, and I often fear that after all I may be deceived. I have so many doubts, and so many fears, and seem to have to go alone so

much of the time, I am ready to ask, Is this the way of God's children?

I often take encouragement in reading the Signs, and hearing of some of the same trials of God's chosen ones. My daily prayer is for more faith and holiness of life, that when I shall be called to give up all earthly things, I may have a good hope, through grace, of entering into that glory prepared for Christ's chosen people. I often think of the state of the Zion of God at this time.—How few there are who seem to realize her situation at this time, surrounded as she is with so many of the false religionists of the day. But it is well to know that the Lord sits as a refiner and a purifier; and after he has purged all the dross, he will take his chosen vessels home to glory, that when Christ, who is their life shall appear, they will also appear with him in glory.

May the God of all grace sustain you for the work whereunto he hath called you; and may the dear brethren strive to uphold you in conducting the "Signs of the Times" and may all bitterness be done away, lest the enemies of the cross of Christ shall triumph over God's heritage.

I remain yours, in the bonds of love,
JAMES MANSER, SEN.

For the Signs of the Times.
Strickersville, Pa., Aug. 6, 1850.

BROTHER BEEBE:—Hoping that the following extracts may be read with pleasure and profit I send them to you for publication. The writer has recently united with the Old School Baptist church of Hartford, under the care of brother Thorne.

Yours, THOMAS BARTON.

Experience.

LETTER FIRST.

August 12, 1849.

MY DEAR AUNT:—I have been disappointed to day in not getting to Warren, and I thought I would try to write a little to you as I am alone. I have made several trials to get to meeting this summer, but they have all failed: I sometimes think that it is because I am so wicked that I cannot get to hear the gospel preached. You ask me if I felt the corruptions of my depraved nature when I was with you. No, my dear aunt, I think you very well know that I felt any thing but vile then. It was perhaps four or five months ago that I began to feel as though I was worse than I had ever been; it seemed to me that with every inducement to do well I did nothing but ill. I felt so ungrateful and unthankful for the many blessings I enjoyed that I thought surely some judgment would come upon me of a temporal kind, and I determined within myself that I would do better; I therefore read all moral essays that I could find on the subject of governing the temper, gratitude, and the philosophy of evil. I had never yet thought of going to the Bible. It was about this time that Elder Trott called on me, and when he was going away he said, "I feel a hope that the Lord has begun a good work in your heart; and if he has he will carry it on."—This sounded new and strange to me, for I thought that I was daily getting worse in place of having any good in me. Then I first thought of searching the Bible; there I found myself described as a lost and ruined sinner, a transgressor of God's holy law, and justly condemned to eternal punishment.—Then it was that my sins, more in number than the sands of the sea shore, rose up in judgment against me; it seemed to me as though a magnifying glass was placed be-

twixt me and them, which presented them with frightful distinctness to my view; and thus has it been with me ever since. Though I see the exceeding sinfulness of sin and loathe and despise it, yet I daily, hourly, am committing fresh sins, till it seems to me sometimes that the burden of them is more than I can bear; and if I do sometimes forget it for a time, it is sure to come back heavier than ever. I never heard a christian relate their experience. Is this the way that God begins a good work in the hearts of sinners? or do I deceive myself when I sometimes hope that I shall yet possess that peace that passeth all understanding? You ask me how precious I should esteem that hope? More precious, dear aunt, than gold that perisheth—than the highest honor that earth's noblest potentate could bestow; and I sometimes feel that I would value it more than friends, or health, or life. And then again I see so clearly how deceitful above all things and desperately wicked my heart is, that I am almost led to doubt my own sincerity. I feel as though I was standing on the brink of an awful precipice, ready every moment to be dashed to pieces on the rocks below, out of the reach of all human aid, and no means of escape within myself; all my resources are exhausted, and now I can only say, *God be merciful to me, a sinner!* All my own righteousness is as filthy rags; all my efforts to make myself better have only ended in showing me how bad I am. I read in the Scriptures that without holiness no man shall see the Lord—and that they shall all be damned who believe not the truth but take pleasure in unrighteousness. The Lord Jesus shall come in flaming fire, taking vengeance on them that know not God, and they shall be punished with everlasting destruction.

I find a great many precious promises to the people of God, but it does not seem that they belong to me.

LETTER SECOND.

October 11, 1850.

But the great question with me is, Do I love him? or have I any interest in the atonement that has been made for sinners? Perhaps you may think that I have learned to stay my all upon God, but such, I grieve to say, is not the case. You, my dear aunt, who have passed the ordeal, may sympathize with me, when I tell you that thick darkness and fiery temptations encompass me on every side.

"I hoped that in some favored hour,
At once he'd answer my request,
And by his love's constraining power,
Subdue my sins and give me rest.
Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part."

And yet it is not for outward sins I mourn; the disease is within. I feel, most truthfully, that out of the heart proceed evil thoughts and blasphemies. I sometimes think the Lord has delivered me over to Satan, to be tormented in this life and the next; that all my prayers are an abomination unto the Lord. I do not know but I wished to lie down in the quiet grave, and yet my conscience reproached me for the wicked thought. It seems to me that I do not know what my duty is, and have no power to perform it if I did.

In this situation of mind I went to bed the other night, and slept, and dreamed that uncle Andrew was talking to me, and he referred me to the verse, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth;" and he said to me,

you have cause to rejoice for you are not hardened, you are sorry for your sins and have a desire to do better; and this is, I hope, a godly sorrow that worketh repentance in your heart not to be repented of. I awoke, and it seemed to me that same sweet inviting power said to me, as did the angel unto the good old prophet Elijah, "Arise and eat!" and I did as I was commanded, and was comforted and strengthened thereby, and encouraged to persevere in the hope of yet finding mercy.

Since writing the foregoing my most earnest desire was granted of attending the meeting at Hartford. Elder Trott preached from John iii. 16—18; but I cannot attempt to describe the preaching. It was just the kind I had been longing to hear. I thought it would be useless for me to try to tell Elder Trott how I felt; for I never experienced an emotion that he did not describe; and he said that very salvation that he proclaimed was for such and no others. He said that none but those that were bitten by the fiery serpents could be healed by looking on the brazen serpent, and not even then, so long as they depended on the physicians or any little nostrum of their own; but good and truthful as I felt the preaching to be, it had no power to remove the condemnation of the law from my guilty conscience.

LETTER THIRD.

February 14, 1850.

I do not know whether you were able to realize what a dreadful state my mind was in when you were here. I often thought of it after you left, and I also thought that you could not think any worse of me than I did myself; for it seemed to me that every demon of evil was let loose on me; that I was bound in the chains of Satan, led about captive at his will. Words are inadequate to describe to you how I felt. I could take no pleasure in any thing. Every temporal inconvenience was magnified, every blessing of divine providence was contemned and set at naught by my proud and rebellious heart: yet I was fully sensible of my awful state, and O! how I tried to relieve myself! How often have I resolved to do better! but alas! all my efforts were in vain! How often did I weep and lament over my lost condition, and pray to be delivered! But still I murmured at the ways of providence, till he was pleased, in infinite wisdom and goodness, to prostrate me on a bed of sickness: then I was humbled under the mighty hand of God. You ask me the state of my mind, dear aunt; it was all sorrow, there was no more rebellion, no more murmuring. But O! with what contrition and deep humility of soul I reflected on the past! with what painful accuracy were my sins presented to my view, till I was led to exclaim,

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

In my extremity I was led to cry unto the Strong for help; and I think I can tell you, dear aunt, that he has delivered me from all my enemies,—not at a time I looked for it—not in the way I expected—not in the manner I desired; but it was in such a way as convinced me more thoroughly than any thing ever did before, that I was in the hands of One who works all things after the counsel of his own will; and yet I have not rejoiced as I read of others who have been delivered. I cannot tell even the time when the change took place. All that I know, is that the waves and the billows passed over me, and that now I enjoy a calm, a sweet feeling of resignation to the divine will, a willingness to trust to him for every temporal and spiritual

good, a desire to serve him with all my whole heart and strength, I am no longer tormented with distressing temptations and fiendish unbelief; even the irascibility of temper that I fought with unsuccessfully for months, seems to have gathered itself with its brethren, and laid down in its den. When reflecting on the want of any tangible evidence that I had, this scripture was applied with some force to my mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." I have also received much comfort from reading other portions of the scriptures, and my humble desire and prayer to God is, that they may be my guide through all this wilderness world, that I may love the doctrine, obey the precepts contained therein, and I hope that I may be able to realize more fully and clearly my interest in the precious promises held out to the people of God from almost every leaf of the sacred record.—When I contemplate the blessedness of that inheritance which is incorruptible, undefiled, and that fadeth not away, O! how vain and delusive seems every earthly honor!

LETTER FOURTH.

April 16, 1850.

When I last wrote to you, it seemed to me that the Lord had indeed given me a "rest from all my enemies round about;" but that letter had not reached you till all was darkness, doubt, and gloom. Whether I raised these clouds myself or not I cannot tell; but I do know that I cannot dispel them and make it bright sunshine again. I believe one great cause for it is that I cannot trust in the goodness and mercy of God. I want to have my own way so much, and I am so perplexed and bewildered at times that I cannot tell whether I am mourning over my sins or because my selfish wishes are crossed. I thought yesterday if the words of the poet were true,

"Tis religion that can give
Sweetest pleasures while we live,"

that I had no hope that I knew any thing about it. My wanderings for the present seem to be through a desert land, a waste howling wilderness. I have read a piece since I came home, in the last number of the Signs, by a Mr. Campbell, which struck me as being applicable to me, where he says, "The world and all things in it presented to me a gloomy aspect;—I labored because it was my duty, but I could say with Solomon, All is vanity and vexation of spirit."

In addition to all the rest, these words have followed me whithersoever I went,— "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Oh! my dear aunt, it seems to me that no one ever had so many causes for tarrying. A deep and abiding sense of my own unworthiness, a fear that I would dishonor the cause I would so much love to honor, besides many other hindrances that appear formidable to me. I no sooner get over one difficulty than another appears.

Mr. Thorne, when he was here, said that it was pride kept people back. I thought when he was talking that that had no influence with me. I was then thinking that he had reference to worldly honor and respect, but I have since seen there are other kinds of pride, and that if I could only see those qualities in myself that I once thought constituted a good christian, then I would be willing. Now, this, as you will readily perceive, is nothing but pride and a selfish desire to be better than others. But I rejoice to know that spite of all our pride and unbelief, and all the car-

nal reasonings of our sinful nature, the Lord reigns—He rules in the heavens and among the inhabitants of the earth; and none can stay his hand, or say, what doest thou? and He has graciously said, "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them; I, the God of Israel, will not forsake them."

LETTER FIFTH.

May 23, 1850.

When I last wrote to you my mind was in a very dark and tried state, as you no doubt inferred from my letter, and I was often tempted to wish that I had never written to you on this subject, I so much feared that I had been deceived myself, and that I had deceived others. So far had my doubts and fears, and internal conflicts overborne every better feeling that I often, in spite of my utmost efforts to the contrary, found myself mentally exclaiming,

"I would not live always—I ask not to stay,
Where storm after storm rises dark o'er the way!"

During all this time, as I wrote to you my mind was exercised on the subject of baptism, but it was very painful to me. I felt impelled to believe, by some irresistible power, that it was my duty to take up my cross and follow Jesus; and surely, thought I, no one that ever felt as I do, took on them a profession of godliness. I could not then see Christ as the end of the law for righteousness to them that believe. I have no eyes to behold the Lamb of God that taketh away the sin of the world. I heard a very able and excellent sermon from these words, "Go ye into all the world and preach the gospel to every creature—he that believeth and is baptized shall be saved, and he that believeth not shall be damned." The preacher dwelt particularly upon the certain salvation of those that believe, no matter how great their fears—how distressing their doubts—how trying their temptations—or how severe their crosses and afflictions—the words are gone forth in righteousness from him who has all power in heaven and earth, that they shall be saved. It seemed to me that the sermon was a reproach to me for my unwillingness to comply with what appeared my duty; and though I heard many of my own exercises and feelings described, yet I could take no comfort to myself from what I heard. Thus I was in this dark and bewildered state, unable to go forward and with no wish to go back, till the time of the association drew near. It seemed as though I had settled down into a kind of calm despair. I was very anxious to go; and yet I cannot say that I expected the dark clouds to be dispelled; and I thought, traveling towards the place, that your wishes respecting my bad feelings were vain. The first two sermons I heard—though I knew they were the truth, and listened anxiously for some crumbs, yet they did not seem to reach my case. Elder Sharp preached the second sermon on Friday from these words—"And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence." "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 storm and from rain." But, my dear aunt, I shall not attempt to describe that sermon to you. While listening to it every doubt and fear was dispelled—all the dark clouds were in an instant gone, and sweet peace like a river flowed into my soul. I then could rejoice in the glorious plan of salvation by grace with a joy I had

never expected to realize in this wilderness. I could behold a fullness, a freeness in the redemption made by a crucified Savior just suited to my case, as a poor, lost, and helpless sinner.

I felt such a love to the people of God—such an outpouring of the affections towards them, that I could say in the language of one of old, "Thy people shall be my people, and thy God my God;" and, O! with what sweet and thrilling power these words of Scripture came to my mind, By this we shall know that we have passed from death unto life, because we love the brethren. And blessed are they that know the joyful sound. My mind was raised above the vain things of earth to contemplate the glories of the eternal world; there was no more darkness and unbelieving fears, but all was peace, and light, and joy. I thought a day in the Lord's house was better than a thousand elsewhere. I had rather be a door keeper in the house of God, than to dwell in the tents of wickedness.

It seems to me there are many things I wanted to say to you that I have left out for want of ability to express my feelings. You know we can feel what we have no language to express.

"When Gabriel sounds these blessed things,
He tunes and summons all his strings."

May the great Shepherd of Israel keep us ever within his fold, lead, guide, and direct all our goings through life, and present us faultless before his throne.

Wm. Lorenz, Baltimore, Md.
For the Signs of the Times.
Copy of a Letter to Broad Street Church, Philadelphia.

Davisville, August, 1850.

DEAR BRETHREN:—Being separated from you in person, and feeling that it is my duty to walk in the order and ordinances of the gospel; and being impressed with the importance of being found identified with those who are thus walking, I consider it to be my duty to inform you that I am about to offer myself for membership to the church of Southampton; and I propose to offer myself to that church upon my experience. And should you enquire why I did not call for a letter of dismission and commendation from you, I would offer to you the following reasons:

First, I believe that the sovereign grace of God alone, can qualify a lost and wretched sinner for membership with the saints of the Most High—and that *property qualifications* are not so much as known in the Church of the living God, which is the ground and pillar of truth. Such was my belief when I united with you, and my mind remains unchanged upon the subject.

Second. Soon after I united with you, you kindly furnished me with a *Circular*, in which I find on page 48, the following *resolution or law*:

"No member shall be entitled to a letter of dismission while in arrears to the church, unless the church, by a vote cancel the demand."

And in addition to the tax upon each and every member for pew rent, even those in the galleries being included, I discover from a letter which you sent me through your committee, bearing date Feb. 28, 1849, that you require of me an additional sum, the average proposed by you for each member being twenty cents per week, which, you say, you expect I will regularly and promptly pay. Now, brethren, I understand that unless I comply with the above, I am not according to your circular entitled to a letter from you; you cannot, therefore, wonder why I do not call

on you for one, for my conscience will not suffer me to tamely submit to the above yoke of bondage. It cannot be denied but that money instead of the grace of God, constitutes the qualification of membership in Broad Street Church, so far at least, as letters of dismission and commendation from you are concerned. This, brethren, is not only unscriptural, but is in direct opposition to the spirit and meekness of Christ and his gospel, which is, by the appointment of heaven preached to the poor. The laws enacted, and the rules laid down by you can never apply to that poor and afflicted people who constitute the subjects of Zion's King. God hath said I leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. And it is in his name that I would desire to trust, and lean upon the arm of him who hath said, "Ho, every one that thirsteth, come ye to the water, and he that hath no money, come ye, buy and eat, yea come and buy wine and milk, without money and without price." The God of this command is my God; Him would I wish to serve and obey. And as we are so widely separated in our views, you will no longer consider me a member with you, and in thus discharging my duty to you, I bid you an affectionate farewell.

Yours affectionately, &c., M. G. B.

For the Signs of the Times.

Calcasieu Parish, La., April 18, 1850.

BROTHER BEEBE:—We have two brothers who visit us at times, brethren Garlington and Gibson, which makes us glad. They preach Christ as the Savior of sinners, and that he will save his people from their sins, and that he will not lose one of his little ones, and when he comes again he will take them home to glory. This often makes us cry for joy. My brother, I often begged of you to give your views on a part of Rev. xiii. 16—18. I pray God that we may all be kept in the valley, and let us not be proud.—May the Lord bless you and poor me, and all his humble followers, is my prayer for the Redeemer's sake.

Your brother that is looking daily to be called hence,

JAMES PERKINS.

For the Signs of the Times.

Zanesville, O., July 12, 1850.

BROTHER BEEBE:—Your paper comes to me regularly, and is a welcome visitor; although I live in the midst of a large population of church going people, the preaching I hear from time to time amongst them seems to me like the show of artificial flowers in a show window, pleasing to the eye, but no fragrance, no refreshing or reviving to a soul that knows its own sinfulness and inability to do any thing to help itself. But the Scriptures must be fulfilled; all the the world shall worship the beast, except those whose names are written in the Lamb's book of life.

A. STEPHENS.

For the Signs of the Times.

Sullivan Co., N. Y., April, 1850.

DEAR BROTHER BEEBE:—I find through your valuable paper that as face answereth to face in the glass, so does the experience of one of God's dear children answer to all the others. If ever I am permitted to enter into that heavenly Jerusalem,

Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring
With shouts of sovereign grace.

Adieu, WILLIAM LINDSEY.

For the Signs of the Times.

Hunterdon Co., N. J., July, 17, 1850.

BROTHER BEEBE:—I was born, as I have it on record, in the year 1798, September 12, consequently I am almost 52 years of age.—It seems almost incredible that I have lived to see more than half a century of years pass away—That it can scarcely be, that 45 or 46 years have rolled round since the occurrence of some things, yet so fresh in my mind.—But so it is and must be. Oh how fleeting is time and how fading and transitory the things of time!

"Why should this earth delight us so?
Why should we fix our eyes
On these low grounds where sorrows grow,
And every pleasure dies?"

May we learn to look away from earth and to heaven, from all created good to the uncreated fullness dwelling in the Lord Jesus Christ.

My father, Ananias Conklin, was born on the East end of Long Island in the time of the old French War. When about 4 years old, his father having been taken to Canada as a soldier in the army, sickened and died, and his mother also died about the same time, leaving him a helpless orphan boy. He was sent up into Orange county, where he was cared for, grew up and lived, and finally died at about 68 years of age. My mother was from Lyme, New London Co., Ct., and as to religious sentiments, was traditionally a Baptist, and though she never made a public profession, she left a good evidence of her interest in Christ, and manifested a desire to follow him in the ordinance of baptism. My father was a Congregationalist by profession, though by no means rigid in his notions, or with his family, so that we, the children, were in the habit of attending Baptist meeting pretty much, and himself also a portion of the time, particularly the last few years of his life. Old Elder Benjamin Montanyea (the father of Elder Thomas Montanyea, formerly of Southampton) was our minister for about 33 years. I suppose I was sprinkled for baptism when a child, but that was of no consequence to me when I came to see and act for myself. Perhaps from the frequent admonitions of my parents, together with their example, I was somewhat inclined to respect and reverence religion, and religious persons, and from childhood I had occasionally serious reflections upon the subject of death, judgment, and eternity, hearing them spoken of frequently; but I knew nothing of what in reality constituted a christian, nor did I possess any discernment in this matter. When about 17 years of age, my mind became unusually serious, and my thoughts directed to my own case and standing before God—I saw myself in a condition that I never had before. For though I had thought sometimes, previously to this, that I did not do exactly right, and that it was necessary for me to be something different from what I was, and that in order to be happy I must be religious before I died, I also thought that I could get religion whenever I set about it, and that I would attend to it after a while. This kind of feeling and sentiment I judge is quite common to persons in nature, and leading a somewhat moral life, moreover it is about the sum and substance of a very great portion of the religious teaching of the present day, by men in the character of preachers, exhorters, &c. Therefore that persons imbibe such notions frequently, is no marvel. But I was led to see it was a delusion—an awful mistake—that I was absolutely a sinner in thought, word, and deed, and altogether helpless. And though I toiled hard and long, I effected nothing, and was constrained to cry, "Lord save or I per-

ish!" Many a time during my exercises, for several months, I thought I would give all the world (if it were mine, and would be of any use) if I could know that my sins were forgiven. But I was such a fool, and so slow of heart to believe what the scriptures declared, and I am still so, that I scarcely dare say, even at an after period, that I had any hope. Being in conversation one evening with a member of the New Vernon church, Mrs. Hannah Wheat, (first wife of Major Salmon Wheat,) whom I esteem as a christian, and expressing my doubts as to an evidence of my interest in Christ, and at the same time my earnest desire for it, she asked me if I would give up what little hope I had for any thing of a worldly nature or character, if I could. Here I was brought to a stand, and constrained to weigh the matter well—to try the subject carefully, and was enabled and compelled, I think, to acknowledge that I had a hope, and I have never dared to deny it entirely since, though I am frequently doubting and fearing in regard to it.

There were several things that would frequently rise in my mind, especially in years gone by, as objections to the reality of the work with me, two or three of which I will just mention. At the time above referred to, when my attention was first seriously turned to my situation as a sinner before God, there was a pretty general stir among the people around us, and many crying here and there, what shall I do? and a number of my young companions and associates were brought out, and baptized by Elder Montanyea. I had never then so much as heard of a protracted meeting or anxious benches, with all their appendages. But I thought, inasmuch as many around me were making a profession, possibly from this consideration and a little stirring up of natural feelings and sympathy, I might have come to the conclusion I had, and nothing real in it; whereas if the exercises of my mind had commenced and been carried on at a time when there was no revival among the people, then I might not have had so much occasion to doubt the reality of the work in me. Again, I thought if I could tell such an experience as some old professors had, who, I really believed were christians, then I would not doubt; but my experience looked so small, that I feared that the church, in case I should relate it to them, would not receive me, and if so, I could not blame them. I thought also, if I could only speak of my deliverance with such precision and assurance as some could, then I would have been satisfied. But I am on the back ground, both in regard to the commencement of the work with me, and my deliverance, if indeed I am a christian. The work with me in its commencement was not so sudden and instantaneous as with some, nor was my deliverance, but gradual, or by degrees, here a little and there a little. Upon the whole, in looking over past experience, I judge I had a hope in Christ before I was constrained to acknowledge it; this may seem somewhat singular. Again, it seems to me I have had much more experience since I have professed to have a hope, than I had before. In the fore part of my exercises, I saw and felt that I was a sinner, a poor helpless creature, and I still see and feel this, and I think more sensibly and clearly as time passes away, so that I have less and less confidence in the flesh, and an increase of strength and confidence in the Lord Jesus Christ.

Finally, brethren, my only hope of salvation, for time and eternity, is Christ and him crucified; his blood and righteousness is my

only plea, and my earnest desire is, that the few remaining days I have to live on the earth, may be spent in his service and to his glory. Why will not our brethren, and sisters too, those especially who have not already done so, write us, through the *Signs*, a brief history of their experience. Such communications will never be out of place, nor out of season. If our brethren in the ministry would give us their experience, here and there, through the *Signs*, as they may feel inclined, it would no doubt be edifying, and particularly our elder ministering brethren. We who are younger would listen with great pleasure and attention to our elder brethren on this subject. Of those whom I have seen in the flesh I might name Elders Harding, Brome, Burritt, Pettit, Hait, Pitcher, Hartwell, Beebe, Goble, Curtis, Suydam, Manser, Sharp, Barton, Trott, Meredith, Buck, Clark, Dudley, and Thompson, with a great many others whom I have never seen, and probably never shall see, but having heard from them, it is desirable to hear from them again.

May we be found endeavoring to keep the unity of the Spirit in the bonds of peace, and thus comfort and edify one another in love.

GABRIEL CONKLIN.

Litchfield, Aug. 1, 1850.

ELDER BEEBE:—I have been a reader of the *Signs* ever since the first volume, and my mind has been greatly benefited by their contents. From the communications of some I have been instructed and by others highly entertained, comforted, and encouraged.—When they have written of personal exercises I have compared mine with theirs and have in many respects truly sympathized with them for I have felt the same. But of all the trials which your correspondents have communicated (which you have given your readers) none have touched the chord as peculiarly similar to mine, like the one over the signature of A. A. Cole, Laport Co., Ia.; and as he requested of you or your correspondents if they had passed through such doubts and unbelief to be informed of it, when I read it I thought I must be the one to respond, for he says it has been six years and he has not found any who could sympathize with him in some particulars. I would say to him, it has been more than six times six years since I experienced such sore conflicts, and he is the first one I have known of having such queries suggested after having gained the truth in the love of it, except Elder Leland's conflicts. If any have had them perhaps they have felt as I have, afraid or ashamed to communicate them, feeling that none but a fool would harbor such thoughts, or that they might injuriously affect others.

I presume the Elder has found those of his brethren who are called to administer food to the sheep and lambs publicly, who can sympathize with him in that particular, having had similar suggestions, and experienced various trials and difficulties. Newton wrote that he had often prepared a dish for others which he could not partake of: but where my sympathy more particularly begins is where his evidence is questioned in regard to having passed from death unto life. He begins, "Now think how limited were all your exercises," &c. The very same scriptures were brought to bear against me—the same course taken to find something to confirm my hope—the same thoughts about being a hypocrite—and then about being sincere; and again what evidence have I? O yes! how

my spirits sunk down I well remember, although so many years since. No tongue can tell—no pen describe the misery of such a state; but as the writer says, a darker scene he passed. The reasoning described I well recollect in my own experience, and the effect. "How do I know?" and so on through his suffering and trial. I should think he was describing for me. At that time such thoughts and reasonings were entirely new to me. I had lived nearly 20 years without experiencing any such thoughts or feelings. And why not? perhaps it was because the strong man armed had kept the palace and his goods were at peace; he was willing I should retain my natural faith and hope, knowing it would be like the spider's web; and when the Stronger than he undertook the spoiling of his goods, and in their stead wrought in me a true faith, hope, and love, his malice sought to devour it; but he was bound and not permitted to do more than was overruled for my good. I think I have since learned some of the needs be for it. I was not at that time so fully sensible of the depravity of my nature, the pride, unbelief, and rebellious spirit I possessed.

When I was stripped of my pharisaical righteousness and hope derived from it I despaired of any better, and then received from the Lord, (as I then believed,) the precious gift, my joy knew no bound. I was rich and increased in goods, and knew not what more I needed. But He who works all things after the counsel of his own will, saw that I needed to know more of the hidden evils of my heart. O! the destitution of my case! poor, blind, naked, miserable, without Him and what he has to bestow! I was prepared by such experience to receive rebuke and chastening, and feel the need of the counsel to buy of him gold tried in the fire, and white raiment, and to anoint my eyes with eye-salve that I may see. I think I have been made to see by nature I am destitute of any thing spiritually good; O! if I am alive by the Spirit, I feel condemned, because I am not thankful for what I have received. I am to this day either doubting and fearing my interest in the salvation of Christ, or mourning that I love and trust him so little. Although at times I am still beset by unbelieving queries, I am not permitted to be made such a dupe as formerly; but still suffer from the effects of pride and unbelief.

If I am a child of God, I am a very little one, and cannot express the few ideas I have as others do; but if your correspondent can gather from what I have written, that he is not alone in his trials, my object in a measure will be attained, and perhaps a duty performed. The Lord alone can make it of any use to him. His will be done!

Now, Elder Beebe, if after the perusal of this, you think it worth the trouble of enclosing in an envelope, and forwarding to Elder A. A. Cole, on whose account it was written, I would request it. I do not think it would be profitable to your correspondents in general, and do not desire it printed. I am with you and your brethren in faith, I think, and would be in practice if located so that I could and might be received.

ALMEDIA PECK.

NOTE.—As Elder Cole's communication published in a recent number will doubtless reach others of the saints who are troubled with similar trials, we think it expedient that this response should be published through the same medium; and the author will please pardon the liberty we have taken.—Ed.

For the Signs of the Times.

York County, Me., Aug. 14, 1850.

BROTHER BEEBE:—I would thus address you, if I may be permitted to reckon myself as a brother. I have thought for some time past that I should like to write you a few lines, and through the *Signs*, to the poor, tried, tempted, and afflicted predestinarian Baptists scattered throughout the United States, whose experiences I have read in the *Signs*, and to all others of like precious faith, and tell a little of what I hope God by the operation of his Spirit has done for me; but viewing my incapability and ignorance I have deferred it until the present. I lived in sin and rebellion against God for about thirty years of my life, and during that time I thought I was as good as almost any body, and better than many professors that I knew of; perhaps some few might be a little better than I was, but I meant to do as many good acts and a little more than I did bad ones, and if God did not save me, he would be unjust. But when I was brought to see what a carnal, sinful, devilish nature I possessed, I saw that I had been sinning against God all my days. I then clung to the law, and went to work to keep the law. I thought I would live without committing any more sin, but the harder I tried to live without sinning, it appeared to me the greater sinner I was. I thought God was about to appoint my portion with devils and damned spirits to dwell; I could not promise myself one day nor hour to live and if I was spared any longer, I could not promise to do any better than I had done, for I had worked up all my stock and ceased from my own works. I saw that I never had performed a good act in all my life. I could see no way whereby a holy and just God could save such a hell deserving rebel as I was, for I sinned in word, thought, and deed. It appeared to me that it was as great a sin as I could commit, to ask God to have mercy on such a hell deserving wretch as I was, when I had cried in my soul for mercy, it would make me shudder. The law looked as holy and righteous as God himself. I did not want one jot nor tittle of it altered, let what would become of me. I was shut up and could not come forth. I was brought in as strait a place as the children of Israel were when they came to the Red Sea and were commanded to stand still and see the salvation of the Lord. My burden did not consist so much in the fear of punishment as it did in sinning against a holy and righteous God. I could say with the apostle that I was the chief of sinners. I thought God would be just to punish me to all eternity, but I had a little hope that God for Christ's sake had forgiven my sins. My burden was taken away when God's time had fully come, and I entertained a little hope that God had forgiven my sins. I went to a conference meeting and related a few of my feelings to the church, honestly not wishing to deceive them, but the church did not express their minds about me; and when I left the meeting-house I thought I was deceived, that I knew nothing about a change of heart, and that the church saw what a polluted mortal I was, and I felt glad that they were not deceived. My burden or rather trial was as cutting as any thing I had ever felt, but it was different from any of my former feelings; it lasted from Thursday till Sunday morning, when these words were applied to me in power, "Trust in God." Then I thought I could trust in him; if I had had a million souls I could have trusted them all in his hands. I was satisfied and as happy as I could wish. Every thing around me looked pleasant, and I thought I should always feel so; but alas! it

was not so, for the word of God must be fulfilled. Though heaven and earth shall pass away not one jot nor tittle of God's word shall fail till all be fulfilled; and inspiration tells us that it is through much tribulation that we are to enter the kingdom. I soon had doubts whether I knew any thing about regenerating grace. I do not know as I have doubted the foundation of the believer's hope for almost twenty years, "for the foundation of God standeth sure having this seal the Lord knoweth them that are his;" but my doubts are whether I have been brought on to the foundation. I see so much that is unlike God in me, I can say with the apostle, "in me, that is in my flesh, dwelleth no good thing." I have given up all hope of ever finding any thing good in the old man, for the old man is carnal, and "the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." Viewing myself thus it appears to me that if I am a child of God I am the least of all. Brethren and sisters, is it thus with you? write and let me know, for when I read of the dealings of God with his tried and tempted ones in holy writ, (and I believe the experiences that I read in the *Signs* agree therewith,) it feeds and strengthens me. When I read your experiences in the *Signs* I read my own better than I can tell it myself—it seems like talking face to face. The only way that we can talk to each other is thro' the press, therefore write, and I would say to the old soldiers who have been engaged in the debate that the subject is a deep one, and not so interesting to many as a description of the struggles of the birth of a child of God when born again, and their growth in grace; I would therefore second sister Izor's request, that you give a description of the dealings of God with you. As my sheet is full I must stop. It seems as though I have hardly begun to write, but it is more perhaps than you will want to read.

Brother Beebe, I should be glad to see you and brother Hartwell at our September meeting if it could be so ordered, which is the 6th of said month. If you think this scribble or any part of it would be of any benefit to any of the tried, tempted, and helpless of the flock, you are at liberty to publish it, if not, commit it to the flames.—Your unworthy brother, if one, in tribulation.

NEHEMIAH BUTLER.

For the Signs of the Times.

BROTHER BEEBE:—I have of late been much edified and comforted by perusing the *Signs*, and feel truly thankful for this medium of correspondence with the beloved brethren and sisters throughout this wide spread Union. It occurred to my mind while reading letters from the brethren of like precious faith, whether it might not also rejoice their hearts to hear from us, here on Long Island. We are few in number and have no preaching according to the general acceptance of the term *preach*, but I think all who know and love the gospel of Christ, preach it. Our Lord says, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light." Truly the gospel church is a heaven of rest; for those who wear the yoke and learn of Christ, know no law but the law of the spirit of life in Christ Jesus; hence they no longer labor, but find rest. Though poor and despised by the nations around us, yea, and counted by them as nought, "The glorious Lord is to us a place of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ship

pass thereby." For the Lord is our Judge—The Lord is our Law Giver—The Lord is our King; he will save us.

I cannot close without noticing brother Conklin's letter, which I think few could read with dry eyes. While I rejoiced to see the wisdom tempered with meekness which the letter of this dear brother manifested,—I thought, truly every man hath his proper gift.—Brother Beebe, on the forty fifth Psalm, was to us most excellent.—Brother Asa Mapes, known to many of the readers of the *Signs*, is out of health and quite feeble; we trust he may recover; but if it pleases the Lord to remove him hence, where no more suffering, sin, pain, or sorrows come, I trust we shall not murmur however great to us his loss may seem.

If Brother E. G. Terry, of Michigan, is in the land of the living we should be exceedingly glad to hear from him either in the *Signs*, or by private letter as best suits his convenience.

HANNAH MOORE.

Cutchogue, L. I., Aug. 1850.

For the Signs of the Times.

Rockland Co., N. Y., Aug. 16, 1850.

BROTHER BEEBE:—I was thinking the other night of writing to the *Signs*, and I thought within myself, what can I write that would be in any way profitable to the children of God? The thought occurred to me, that as a great many of your readers express a desire for experimental subjects perhaps it would not be unprofitable, or unedifying to trace the experience of some of the Lord's people recorded in the word. I think we shall find that they were all taught of God, all brought to one point, to rest on one foundation, and that they were all in possession of that faith which is the gift of God, and which is peculiar to God's elect. The ground of their confidence, hope and trust was alone in the everlasting love of God, the blood and righteousness of Jesus Christ, and not in their own works, sacrifices or offerings. But whether they were Patriarchs, Prophets, or saints from the time of Adam to Moses, or under the old dispensation, or whether they were disciples of Christ under the new, they all traveled in one path, were all wanderers in the wilderness in a solitary way, finding no resting place on earth, were all strangers and pilgrims bound to one eternal home, and though oftentimes destitute, afflicted, (Heb. 11. 37,) yet they all died in faith, and through much tribulation have entered into the enjoyment of their eternal, and blessed inheritance. May God grant us the evidence of belonging to his chosen, and redeemed family and enable us to say with the poet,

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

The Experience of Bible Saints. ADAM AND EVE.

It may be asked what evidence we have in the word of God that our first parents were made partakers of eternal life. We answer, 1st. God made use of them as an eminent figure of the Lord Jesus Christ and his Church, and I do not know of an instance recorded in the scriptures of an individual being thus honored, who was not a subject of sovereign grace. 2d. When the Lord appears to them after their fall he leaves a blessed promise behind concerning the seed of the woman, and doubtless he bestowed on them faith to receive it, or the promise would be of no avail to them nor give them any encouragement. 3d. He does not suffer them to retain their own fig-leaf dress, but clothes them himself with coats of skins showing them in a figure that not their filthy rags of self-righteousness, but a covering that

should be wrought by the Lord himself, procured by his own sacrifice, by the shedding of his own blood, must adorn their persons, in order to their acceptance with him. Therefore I think we are warranted in including them among the saints of God. But how were they brought to a knowledge of themselves as condemned sinners, and how were they begotten to a hope of salvation? Let us see if the word of God affords us any light or information on the subject. Our first parents had what none of their posterity have ever possessed, that is knowledge of a state of purity and innocence in the flesh. God made man upright. Eccles. vii. 29. In his own image. Gen. i. 26. And he was crowned with glory and honor. Psal. viii. 5. We do not however understand him to have been the possessor of spiritual life, for the Apostle plainly shows him with all his uprightness, goodness, honor and glory to have been of the earth, earthy. 1 Cor. xv. 47. What he enjoyed—what he was in possession of, we cannot know, neither have any of his descendants ever attained to what he was before he fell. For when he was driven from Eden there was a flaming sword which turned every way, placed there to keep the way of the tree of life. Gen. iii. 24. Showing it to be utterly impossible for man ever again to attain to the state from which Adam by his transgression had fallen. Nor was the crown of glory and honor ever designed for man in a state of nature, therefore man, though he was for a while in honor, yet he abode not, but became like the beasts that perish. Psal. xlix. 12. The Psalmist speaks of his being set over the works of God's hands, and all things being put in subjection under his feet. Paul commenting on this says, But now we see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. Heb. ii. 8, 9. Showing that the Psalmist referred to Jesus Christ, and that though the crown did not continue on the head of man, yet we see Jesus crowned with glory and honor, and accomplishing by the grace of God the salvation of his people, and wearing the crown upon his own exalted head. It was never the Lord's design to exalt the creature, or to suffer any flesh to glory in his presence, but to exalt the name of Jesus, and to give him a name above every name, not only in this world, but also in that which is to come. Ephes. i. 21.

"When Adam to eat of the tree was inclined
It answered the end that Jehovah designed;
No purpose of wisdom was altered thereby,
'Twas all for the lifting of Jesus on high."

But with Adam and his wife after the fall we have to do, and we wish to speak of their experience not as innocent and upright, but as lost, helpless, guilty sinners, when they became vile, unclean, and polluted, and under the condemnation and curse of God's holy and righteous law. When they had eaten of the forbidden fruit their eyes were opened, and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. Gen. iii. 7. Yet we do not think that at this time they saw their true situation as being under the curse of the holy law, and that they were perishing sinners worthy of eternal death; but their convictions were merely natural, arising from the natural conscience just the same as any natural man will acknowledge himself a sinner, and at times has some apprehensions of wrath, and some misgivings concerning a future state. Their shame was also natural and easily removed by sewing fig-leaves together &c.

No doubt they were satisfied with their covering, just as natural men are satisfied with their own works, endeavoring to weave the spider-web of their own righteousness not knowing that at the best it is nothing but filthy rags. Isa. lx. 6. This appears to have been their situation until they heard the voice of the Lord God. They were walking in the garden in the cool of the day, enjoying themselves and taking their pleasure just as sinners always are when God calls them by his grace. Delighting in vanity and ignorant of themselves, of the true God and Jesus Christ whom he hath sent. But when the voice of the Lord God is heard there is a change.—The voice of the Lord is powerful, the voice of the Lord is full of majesty. Psal. xxix. 4. When a poor sinner hears this voice it enters the innermost parts of the belly; it is quick and powerful, and sharper than any two-edged sword and it causes him to exceedingly fear and quake. Adam where art thou? was the enquiry. And now his true situation is discovered, his sin, and folly stare him in the face, and he said, I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself. This is the experience of every child of grace; when God calls them to a knowledge of their real condition as lost sinners, they are afraid. They see and feel that the all-searching eye of Jehovah is upon them, their hearts are laid bare, their iniquity is discovered, their secret sins set in the light of God's countenance, and they are afraid of Satan, afraid to die, and afraid of sinking into hell. Because they are naked, they stand exposed before God, their fig-leaf dress is torn off them, their garments are rent, their filthy rags afford them no covering, they see and feel their nakedness, and that they have been vainly endeavoring to patch up a righteousness in which to appear before God that is altogether useless, and now what can they do, or whither can they flee? Why, with Adam they attempt to hide themselves, but it is of no avail. They must come to judgment, they must bear, as Adam and his wife did, the sentence of God's holy law from his mouth, and though with them we may try to excuse ourselves, and cast the blame on some one else, all is of no avail, we must come to the light that our deeds may be reprov'd, we must feel the curse of the law, our mouth must be stopped, we must be brought to exclaim with Job, Behold I am vile! and to view ourselves justly meriting eternal banishment from the presence of God and from the glory of his power. But when the Lord comes thus, and sends home his holy law with all its killing power to the hearts of his elect, he has thoughts of mercy, and thoughts of peace toward them, to give them an expected end. Thus he gave to Adam and to his wife intimations of a Savior under the name of the woman's seed, faith springs up in their heart by the Spirit, and leads them to rely on the promise, hope arises in their breast, and they are led to look and wait for a deliverer from the curse of the law which they had transgressed. And thus it is with a poor sinner, there is no hope, no expectation of mercy, no peace, joy or enlargement of heart, no freedom from bondage, no resting and ceasing from our own works until faith views the Lord Jesus Christ, and they are led to behold themselves interested in his great salvation. But I think they were led to a farther knowledge of the way of salvation, by the Lord's clothing them. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them. Gen. iii. 21. Now what were they led to see here? In the first place they saw the necessity of an atonement, and that without the shedding of

blood could be no remission. The pardon of sin by and through a sacrifice provided by God was brought to view, inasmuch as the beasts must have been slain and their blood shed in order to procure their skins for a covering. But 2d, their need of a better righteousness than their own works was seen, even a covering wrought out and provided by another even Jesus Christ. By God's clothing them they were led to see that the Lord himself would provide, and put on his people a covering to hide their nakedness, that their shame should not appear. To conclude, they were brought in their experience where every child of God that has ever lived has been led, to cast off all confidence in the flesh, and trust alone for salvation, in the blood and righteousness of the Lord Jesus Christ.

JAMES MANSEY, JR.

CORRESPONDING CIRCULAR.

The brethren met with the Bethlehem Church, August 8, 9, & 10, 1850, to the Churches, Associations and other meetings from whom we have received communications, send christian love.

DEAR BRETHREN:—In addressing you as is our custom at our Corresponding meeting, we have thought proper to adopt as the basis of this communication the sentiments, and indeed the language of the letter of the church at Chappawamsick as follows:

"That God has a people upon earth we believe, and that he has ever had his witnesses, we rejoice to know from the word of his grace. That they are a *peculiar people* God himself declares, and their enemies also unwittingly allow; and one prominent mark or trait in this peculiarity, which distinguishes them from all others, is a reception of the truth in the love of it, and a rejection of every false way. This reception of the truth is founded upon an experimental knowledge of the truth as it is in Christ, which is imparted to them by the Holy Ghost in regeneration. They are *begotten of God—born of God*—and hence are Sons and Kings—*heirs of God and joint heirs with Christ*. Without this *washing of regeneration and renewing of the Holy Ghost*, we know neither the Father nor the Son; for no man can call Jesus Christ Lord but by the Holy Ghost.

Although the history of this people has never been written further than the revelation God has given of their character, yet in every age and in every place where God has raised up and formed them for himself to shew forth his praise, they have been and still are identified by this peculiarity.

The Psalmist has expressed the universal sentiment of this people in the following words: 'Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.' They revere the ancient *land marks*, they love the *old paths*, and desire to hold fast *the form of sound words*. The charm of novelty may dazzle the eye and attract the attention of the children of this world; but they are satisfied to receive the testimony as God has delivered it, and to let all things in relation thereto remain as he left them.

The paramount desire of the men of this world is to find out something new—their watchword is *progress*—they run to and fro and knowledge increases—and those do greatly err, who imagine that as men can improve upon every thing embraced within the circle of sciences, so they can therefore improve upon the religion of Christ.

May the Lord keep us from presumption and from pride; as he has told us that, 'Pride goeth before destruction, and a haughty spirit before a fall.'

We will enlarge a little upon the *land marks* and the *old path*, mentioned in the foregoing letter. Those land-marks constitute the most prominent points in the doctrine of God our Savior and the old paths are so plain that "wayfaring men though fools shall not err therein." The total and complete depravity of the human family, their entire inability both natural and moral, to relieve themselves, or to aid in any the least degree in relieving

themselves from the consequence of that depravity—the condemnation which rests upon them as being possessed of the carnal mind, "which is enmity against God, is not subject to the law of God, neither indeed can be"—the release of the elect of God from this condemnation by their being found in Christ Jesus—their being formed into churches through the instrumentality of the preaching of the Gospel, their conformity to the image of Christ by the predestinating purpose of God, their calling, and justification—the sovereignty of God as unfolded in the plan of salvation, and as exercised in controlling all events to the good of his people—their identity with Christ as bone of his bone and flesh of his flesh and their being kept by the power of God through faith unto salvation, are old land-marks in the doctrine of Grace, and good old paths in the spiritual journey of the people of God, which all Old School Baptists cherish with joy and gratitude to their Heavenly Father, who has made them acquainted with these great and precious truths—and while the formal professor can hug to his bosom the anxious bench system, the machinery and inventions of men, and human efforts of every kind as acts which will entitle him to the favour of Heaven, the child of grace will rejoice in Christ Jesus and have no confidence in the flesh.

But do christians differ in their views of Divine Truth? We answer not upon the land-marks of their holy Religion or upon the old paths as laid down in the word of God, and some of which we have enumerated—upon these towering eminences, they all have their eyes fixed as marking the road from earth to Heaven. Salvation by grace is their theme, the delight of their hearts and the joy of their souls. On minor subjects they ought not to differ, but if they do they should forbear with one another. Why should we fall out with a brother because he differs with us on things which do not infringe upon this glorious sentiment?

We rejoice in the privilege of associating together, and are highly gratified at the interview we have had with your messengers, and the unanimity of sentiment that has prevailed in the preaching we have had, and in our intercourse with each other. Our next meeting will be held, the Lord willing, with the church at Occoquan, Prince Wm. Co., Va., commencing on Thursday before the second Sunday in August, 1851, at 11 o'clock. A. M.

R. C. LEACHMAN, Mod.

S. LYNN, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1850.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."—Rom. xii. 2.

This verse is a part of one of those exhortations which were constantly, from time to time, delivered to the saints by the Apostles, when they were here on earth in person: nor did the exhortation lose its force and usefulness when the Apostle, who was honored with the privilege of communicating it to his brethren, had finished his course, fought the good fight, and was called home to enter into the joys of his Lord. It is just as much to be regarded now as when first written by the inspiration of God, and, unless we are vastly mistaken, there is full as much need of its application, at present to the brethren generally as there was in the Apostle's time, for its application to the church at Rome.

Two things should always be observed in reading the exhortations contained in the Scriptures of divine truth—first, who is the speaker or author of the exhortation; and second, who is addressed. The writer of this exhortation, as will be seen by a reference to the commencement of the epistle, was the Apostle Paul, who was a chosen vessel unto the Lord, that he should bear his name before the gentiles; and this address, being written

by him in accordance with the direction of the Holy Ghost, is entitled to just as implicit obedience from the children of God, as if spoken by the lips of the Lord himself. The address, it is true, is to the saints at Rome in particular, but since the children of God have one Lord, one faith, and one baptism, that inspired writing which is applicable to any portion of them, is given to profit with all; and under similar circumstances the Apostolic exhortation to the brethren at Rome, in the primitive age of the church, is equally applicable to the brethren in America now.

It does not become us as followers of the Redeemer to wander from the path marked out by him. In being conformed to this world we must lose the appearance of his disciples, so that we should become as salt which has lost its savor, and is fit only to be trodden under foot of men. We may indeed retain the name of disciples and hold a form of godliness, but deny the power thereof by conformity to the fashions and propensities of this world; but nevertheless as we cannot serve God and mammon so we cannot be Jesus' disciples if we be conformed to the world.

PRUSSIA.—The crime of perjury has increased to such a degree in Prussia, that the law courts are embarrassed by it in their proceedings, and are not only obliged to order frequent prosecutions, but have revived the old punishment—disused for many years—of exposure in the pillory. The levity with which the obligation of an oath is regarded does not say much for the moral effect of the Prussian system of education; it prevails in civil as well as criminal causes, and gives great anxiety to the jurists.—*Ex. Paper.*

Our readers will recollect that it is from Prussia that several of the States of the Union have borrowed a national system of education; and the legislatures of those States which have not yet adopted it, are continually beset by the minions of priestcraft urging it upon them under the specious pretext of interest for the cause of popular Education. The real purpose contemplated by the system has been admitted by the despot of Prussia himself, to be to teach the people their entire dependence on the government for everything; and hence, the clerical interest has ever been found in its favor wherever it has shown itself. Even at the present time the hireling missionaries of the Sunday School Union and other nominally pious and benevolent Societies of arminians, are patrolling the country to create an appearance of public feeling in favor of the same Prussian system of conscience-making which has done so much service in all ages to those who love to have a government religion. One of the favorite arguments of the advocates of the Prussian system of education has ever been that it does not confine itself to the education of the head, but also purifies the heart. Thus assuming to be possessed of power which rests alone with God. In Prussia the system has been in operation long enough to show which way its influence tends, and the extract given above shows that it has resulted there just as every scheme for helping God by the secular power has always resulted, in bringing morality into reproach and religion and sacred things into contempt.

LETTERS RECEIVED.—W. J. Winans, P. M. Wm. Hawkins, Eld. J. Furr, Eld. S. Williams, John Ridlin, S. E. Macon, Eld. T. P. Dudley, S. Seely, Hannah Moore, S. Wade, N. A. Fish, I. C. Hanson, John Norris, B. N. Page, H. D. Banta, Benj. Bailey, S. M. Potter, Eld. J. Clark, J. E. Settle, L. L. Coppedge, N. Butler, Tho. Fenner, James M. Clyatt, Ira Britt, Eld. James Manser Jr. J. Shirley P. M. Sophia Macumber, Thos. Livingston, Jos. Thorp, Eld. George Ambrose, G. Leevs, W. Lawson, S. P. Moshier, J. Lewis, L. B. Ogden, C. A. Berry, A. B. Kagy P. M., A. Jackson, James Lownds, E. Rittenhouse.

Extra.

Gospel Righteousness.

By JOHN BUNYAN.

You may ask me next, But which of those are first bestowed upon the Christian? Is it the perfect righteousness of Christ unto justification? Answer: The perfect righteousness of Christ unto justification must first be made over to him by an act of grace. This is evident.

First. Because he is justified as "ungodly," that is, whilst he is ungodly. But by this righteousness God justifieth the ungodly, by imputing it to them when and while they, as to a principle of grace, are graceless.

This is further manifest thus: The person must be accepted before his performance can be: "And the Lord had respect unto Abel and to his offering." (Gen. iv. 4.) If he had respect unto Abel's person first, yet he must have respect unto it for the sake of some righteousness; but Abel as yet had no righteousness, for that he acted after God had respect unto his person: "And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect."

The prophet Ezekiel also shows us this where, by the similitude of the wretched infant, and of the manner of God's receiving it to mercy, he shows that he received Jerusalem to favor. First, saith he, "I spread my skirt over thee, and covered thy nakedness." There is justification: "I covered thy nakedness." But what manner of nakedness was it? Yes, it was then as naked as naked could be, even as naked as the day that it was born. (Ezek. xvi. 4, 9.) And as thus naked, it was covered; and with any thing but the skirt of Christ? That is, with his robe of righteousness, with his obedience that he performed of himself for that very purpose? No; for "by the obedience of one many are made righteous."

Secondly. Righteousness unto justification must be first, because the first act that a Christian performeth to God must be accepted, not for the sake of the principle in the heart from which it flows, nor yet for the sake of the person that acts it, but for the sake of Christ, whose righteousness it is by which the sinner stands just before God. And hence it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. xi. 4.) By faith he did it, but by faith in respect to the righteousness that justifies, for we are justified by faith; not by faith as it is an acting grace, but the righteousness of faith; that is, by that righteousness that faith embraceth, layeth hold of, and helpeth the soul to rest and trust to for justification of life, which is the obedience of Christ. Besides, it is said by faith he offered; faith, then, in Christ was precedent to his offering.

Now, since faith was in act before his offering, and since before his offering he had no personal goodness of his own, faith must look out from home, I say, to another for righteousness; and finding the righteousness of Christ to be the righteousness which by God was designed to be performed for the justification of as inner, it embraceth it, and through it offereth to God a more excellent sacrifice than Cain.

Hence it follows, "By which he obtained witness that he was righteous;" "by which," not by his offering, but by his faith; for his offering, simply as an offering, could not have made him righteous, if he had not been righteous before: for "an evil tree cannot bring forth good fruit." Besides, if this be granted, why had not God respect to Cain's offering as well as Abel's? For did Abel offer? so did Cain. Did Abel offer his best? so did Cain. And if with this we shall take notice of the order of their offering, Cain seemed to offer first, and so with the frankest will and forwardest mind; but yet, saith the text, "The Lord had respect unto Abel and to his offering." But why to Abel? why, because his person was made righteous before he offered the gift: "By which he obtained witness that he was righteous, God testifying of his gifts," that they were good and acceptable, because they declared Abel's reception of the righteousness of Christ, through the riches of the grace of God.

By faith, then, Abel offered to God a more excellent sacrifice than Cain. He shrouded himself under the righteousness of Christ and so of that righteousness he offered to God. God also looking and finding him there, (where he could not have been, as to his own apprehension, otherwise than by faith,) accepted his gift; by which acceptance (for so you may understand it also) God testified that he was righteous; for God receiveth not the gifts and offerings of those that are not righteous, for their sacrifices are abominable unto him. (Prov. xxi. 27.)

Abel then was, I say, made righteous; first, as he stood ungodly in himself: "God justifieth the ungodly." (Rom. iv. 5.) Now, being justified, he was righteous; and being righteous, he offered his sacrifice of praise to God, or other offerings, which God accepted because he believed in his Son.

Thirdly. Righteousness by an imputation must be first, because we are made so, to wit, by another: "By the obedience of one shall many be made righteous." Now, to be made righteous implies a passiveness in him that is so made, and the activity of the work to lie in somebody else: except he had said they have made themselves righteous; but that it doth not, nor doth the text leave to any the least countenance so to insinuate; nay, it plainly affirms the contrary, for it saith, "By the obedience of one man, Jesus Christ, many are made righteous;" "By the righteousness of one." (Romans v.) So then, if they be made righteous by the righteousness of one, then are they that are so, as to themselves, passive, and not active, with reference to the working out of that righteousness. They have no hand in that; for that is the act of one, the righteousness of one, the obedience of one, the workmanship of one, even Christ Jesus.

Again. If they are made righteous by this righteousness, then also they are passive as to their first privilege by it; they do not make themselves righteous by it.

Imputation is also the act of God. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness." The righteousness, then, is a work of Christ, his own obedience to his Father's law; the making of it ours is the act of the Father, and of his infinite grace: "For of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness." "For God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." And both these things God showed to our first parents, when he acted in grace towards them after the fall.

There it is said the Lord God made unto Adam and unto his wife coats of skin, and clothed them. (Gen. iii. 21.)

1. That Adam and his wife were naked, both in God's eye and their own. (Verses 10, 11.)

2. That the Lord God made coats of skins.

3. That in his making of them he had respect to Adam and to his wife, that is, he made them for them.

4. That when he had made them, he also clothed them therewith.

They made not the coats, nor did God bid them make them; but God did make them himself to cover over their nakedness with. Yea, when he had made them, he did not bid them put them on, but he himself did clothe them with them; for thus runs the text: "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." Oh! it was the Lord God that made this coat with which a poor sinner is made righteous; and it is also the Lord God that putteth it upon us.

But now, if a man is not righteous before he is made so, before the Lord God has by the righteousness of another made him so, then whether this righteousness comes first or last, the man is not righteous until it cometh; and if he be not righteous until it cometh, then what works soever are done before it comes, they are not the works of a righteous man, nor the fruits of a good tree, but of a bad. And so again, this righteousness must first come before a man be righteous, and before a man does righteousness. "Make the tree good, and the fruit will be good."

Now, since a man must be made righteous before he can do righteousness, it is manifest his works of righteousness do not make him

righteous, any more than the fig makes its own tree a fig-tree, or than the grape doth make its own vine a vine. Hence those acts of righteousness that Christian men do perform are called "the fruits of righteousness, which are by Jesus Christ to the glory and praise of God." (Phil. i. 11.)

The fruits of righteousness they are by Jesus Christ, as the fruits of a tree are by the tree itself; for the truth is, that principle of righteousness of which mention has been made before, and concerning which I have said it comes in the second place, it is also originally to be found for us nowhere but in Christ.

Hence it is said to be by Jesus Christ; and again: "Of his fullness have we all received, and grace for grace." (John i. 16.) A man must then be united to Christ first, and so being united, he partaketh of this benefit, to wit, a principle that is supernatural, spiritual, and heavenly. Now, his being united to Christ is not of or from himself, but of and from the Father, who as to this work is the Husbandman; even as the twig that is grafted into the tree officiateh not, that is, grafteth not itself thereunto, but is grafted in by some other, itself being utterly passive as to that. Now, being united unto Christ, the soul is first made partaker of justification, or of justifying righteousness; for he is made righteous by the obedience of Christ; he being also united to Christ, partaketh of the root and fullness of Christ: the fullness of grace that is laid up in him being communicated unto us, even as the branch that is grafted in the olive-tree partaketh of the root and fullness of the olive-tree. Now, partaking thereof, it quickeneth, it groweth, it buddeth, and yieldeth fruit to the praise and glory of God. (Rom. xi. 17.)

In that which hath been said is something of the mystery of God's will in his way with the elect; and such a mystery it is, that it lieth hid forever from nature and natural men, for they think of nothing less than of this, nor of nothing more, when they think of their souls and of salvation, that something must be done by themselves to reconcile them to God. Yea, if through some common convictions their understandings should be swayed to a consenting to that, that justification is of grace by Christ, and not of works by man; yet conscience, reason, and the law of nature, not being as yet subdued by the power and glory of grace unto the obedience of Christ, will rise up in rebellion against this doctrine, and will overrule and bow down the soul against the law and works thereof for life.

Fourthly. Righteousness by imputation must be first, because else, faith which is a part, yea, a greater part of that which is called a principle of grace in the soul, will have nothing to fix itself upon, nor a principle to work by. Let this, therefore, be considered by those that are on the contrary side.

Faith, so soon as it has a being, is like the child that has a being in the mother's lap; it must have something to feed upon, and not something at a distance, afar off, to be purchased, (I speak now as to justification from the curse,) but something by promise made over of grace to the soul; something to feed upon, to support from the fears of perishing by the curse of sin. Nor can it rest content with all duties and performances that other graces shall put the soul upon; nor with any of its own works, until it reaches and takes hold of the righteousness of Christ. Faith is like the dove, which found no rest any where until it returned to Noah in the ark.

Thoughts on Antinomianism.

This is a word much in vogue among the greater part of the religious world, but I believe it is a term very little understood, and is used chiefly by those whose profession and practice prove that they take darkness for light, and neither know what they say nor understand whereof they affirm it. It is no uncommon thing to hear those branded with the opprobrious epithet of Antinomian who embrace the pure gospel doctrines, and manifest by their outward deportment that the law is written on their hearts; but reject the moral law as being a rule of life, and look alone to the obedience, suffering, and death of the Lord Jesus Christ for life and salvation. They do not pretend to obey the law of God, but protest their own inability to keep the

law in any part; and that the law is dead to all true believers, and has no power over any for whom Christ has satisfied justice, and paid the utmost requirements the law could make, by becoming the sinner's Substitute, and enduring the curse it denounced against transgressors. These are the characters that are called Antinomians, and are despised, belied, and persecuted by the generality of professors! But surely if ever a mistake was made in religious matters, there is a great one in this; for these are the very persons who receive the truth as it is in Jesus, and are led by the Spirit of God. For when he enlightens the mind, he causes the subject of his work to see his own impotency even to think a good thought of himself, much less to perform a good action; and that without Christ he can do nothing; and that if he does any good thing, it is only through the love of Christ influencing him to willing obedience to the holy law of God. The good he does is not by any power inherent in himself, but it is wrought in him by the same power that raised up Jesus from the dead. And as to evil, the believer cannot commit a damning sin, or if permitted to fall into, he cannot continue in sin, because his seed remaineth in him. And his body is the temple of the Holy Ghost, who purifies it throughout for God to dwell in; he new-models it for himself. And therefore the sins he is guilty of are from the corruptions lurking within, for the believer is not freed from the being of sin, until freed from the body of death which he carries about him. It is the will as much as the act which constitutes the guilt, and the possessor of true faith earnestly desires to be delivered from all iniquities, & to be thoroughly purged from all sin. He may have, no doubt has, his besetting sin, but no sin can have dominion over him, for he is not under the law but under grace; he maintains a perpetual conflict with the powers of darkness, the lusts of the flesh and spirit; and though he fall, he shall arise, and at length overcome through the blood of the Lamb, and that alone. These are the characters that are styled Antinomians! And this is the doctrine that is said to encourage licentiousness! But these are the persons who observe the apostolic injunction to be zealous in good works, which God has before ordained that they should observe; and these characters as strongly insist as James did, that faith without works is dead; for where true faith is exercised, love to God and man is manifested in striking colours. And the more we are under the influence of divine love, the stronger our faith is, the more we shall be concerned to mortify the lusts of the flesh and to perfect holiness in the fear of God; and where the outward conduct is not conformable to the gospel, there is no evidence of genuine faith. Is this encouraging licentiousness? Surely not in the least degree.

These are the real advocates for works, not as the procuring cause of the mercy of God in Christ Jesus, but as the natural effect of the new birth being begun; for it is as natural for the child of God to aim to imitate his glorious Savior, as it is for fire to ascend towards the source of light, and water to pursue its channel to the ocean. By turning from the law as a covenant of works, and embracing a crucified Savior in the arms of faith, we honour and magnify the law of God, and glorify its Author; but those who rest in any measure upon their imperfect obedience; reject the law of the Spirit of life in Christ, which makes true believers free from the law of sin and death. And if this is true, and Antinomians are rejecters of the law, our enemies are the very characters they conceive us to be; and Antinomianism is a rejection of the perfect law of liberty from the bondage of sin and death; and the opposers of this law, let them view their characters and profession in whatever light they may, are themselves the advocates of a system which, it is to be feared, will leave them at last among the most licentious of the human race.—*Gospel Standard.*

THE CHILD AND THE INFIDEL.—An infidel remarked, within the hearing of a little girl of thirteen, that all things come by chance, and the world like a mushroom, sprang up in the night. "I should like to know, sir," she asked, "where the seed came from?"

Miscellany.

DEATH BY LIGHTNING.—A correspondent of the *Journal of Commerce* examined a dwelling-house between Farmingdale and Amityville, L. I., which was struck by lightning at ten minutes past two, A. M. of Monday, 29th of July. The clock in the house was stopped by lightning, and its iron works converted into magnets. The building is of wood, one and a half stories high; in the attic is a cooking stove standing on a sheet of zinc. The lightning entered the chimney, and followed the stove pipe to the stove, and that to the zinc. There it divided and parted off in various directions, knocking off the fastenings of the ceiling underneath. On one side, on the floor, was a bed, in which two boys were sleeping. The lightning struck one of the boys, of six years of age, killing him instantly. A hole was made in his head by the lightning, of the size of a musket ball. The other boy was not at all affected. On the opposite side of the room Mr. Bedell, his wife, and an infant child slept, also in a bed on the floor. Mr. B. rose when the storm came up, and lighted a candle, which the lightning extinguished when it entered the house. Mrs. B. was struck by the lightning, and rendered insensible for some time. The lightning passed over her body, and down the whole of one of her lower limbs, drawing a bright red line the whole distance it passed over the skin, and near her ankle are several large blotches, which are very painful. The babe has several large blotches upon it which are now very much inflamed. The child was stupid for two or three hours, and then commenced crying, and continued its cries several hours. The lightning entered the lower room, and broke a looking glass to atoms. It made several round holes about the size of musket balls, in the walls and plastering. Had the persons sleeping on the floor been on a bedstead, they would have probably escaped, as the lightning would not have risen from the zinc sheet on the floor to disturb them.

TRIUMPH OF FAITH.—During an earthquake that occurred a few years since in the South, the inhabitants of a small village were generally very much alarmed, and at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said:

"Mother ———, are you not afraid?"

"No," said the mother in Israel: "I rejoice to know that I have a God that can shake the world."

NO DUTY ON CHURCH PROPERTY.—It is stated in the proceedings of the N. Y. Ecclesiological Society, that all articles of church furniture can be imported free of duty as articles of taste, not intended for sale; and that as articles contributing to the instruction of the people, they are exempted, by the decision of the Secretary of the Treasury.

OBITUARY.

Darbyville, Ohio, August, 1850.

BROTHER BEEBE.—It is my painful duty to communicate to you and the readers of the *Signs*, the melancholy intelligence of the death of our much esteemed sister Littleton, the particulars of which are in the following communication from brother John Messmore, her brother-in-law.

"One of the attentive readers of the *Signs of the Times*, is no more. Our sister ELIZA LITTLETON was disrobed of her mortal clog on Monday morning July 15. She has been confined to her room the most part of the time since last October, with a pulmonary complaint.

Her death has made a vacuum in the church and circle of society, in which she moved conspicuously that will not soon if ever be filled. But we mourn not as those who have no hope, being assured that our loss is her eternal gain. She was of a delicate and slender constitution, and had been looking for some years for her change to come; and still it came sooner than she anticipated, not any too soon for her, but she did not think her suffering in the flesh was over, until a week before her departure, towards her close, she talked much, strength failed, and she regretted she had not talked more when she had strength. She admonished me and my

wife, (her sister in the flesh,) to let go our hold of the world and to forsake worldly company which she thought engrossed our minds too much, but I know, says she, you can do nothing without the Lord; here strength failed her. She revived again after a while and said, 'John, I am going home, have no desire to stay here; that glorious and heavenly view—that being filled with the divine presence which entirely eclipses the world, which I have heard spoken of as being seen and felt on a dying bed, I have doubted its reality, now I know it is really so—Such things, such a might of heavenly glory I never saw and felt before. The room is filled with the heavenly host beckoning me to my heavenly home.' She retained her mind to the last; her last words were, 'turn me over I am dying;' drew but a breath or two, and was gone without a struggle or a groan."

Thus another of the saints has gone to rest, expiring in the arms of Jesus, conveyed by attending angels to fairer worlds on high. Peace to her ashes, eternal joy to her departed spirit. I have known her long and known her well, her feelings, her views, her train of thought, her heavenly-mindedness. It was my happiness to enjoy much of her company within the last two or three years. Going to associations and other meetings, oft she beguiled the lonely moments along the road, by singing one of the songs of Zion. There are two that seemed to be her favorites,

"Let me go my soul is weary
Of the chain that binds it here;
Let my spirit bend her pinions
To a brighter, holier sphere!"

and again she would sing,

"Sure God's condescension
Is worthy to mention."

She was cut loose from the world long since; it ceased to have any attraction for her, her conversation was in heaven. Oft I heard her pray that it might be the will of God to release her soon from a body of sin and death. She had an extensive correspondence with the preachers and other brothers and sisters in Ohio. In sickness she visited them, and wrote letters full of consolation, often citing a chapter or hymn that suited the case. Many will bear her in lively remembrance, to whom she has been indeed a ministering spirit. There are few of her sex left behind her possessed of as clear understanding of doctrine and the plan of salvation. Whenever she saw or heard any thing that was contrary to order or sound doctrine, in the most child-like simplicity she would remonstrate, correct, &c., in a spirit that would convince all she was prompted only by regard for the order and truth of God's house and honor of the cause. She was left a widow about five years since with two sons; her husband was the son of Eld. John Littleton, though he made no profession, was a kind good husband, and friend to the Baptists, they were always welcomed to his house, and there was hope in his death, she was satisfied that her loss was his gain. She was a kind and affectionate wife, a too indulgent mother, a good neighbor, an estimable sister in whom there was no guile but still she was human, possessing those good qualities in an earthen vessel. Being left in easy circumstances, the life of her widowhood was spent in going from meeting to meeting, from church to church, from association to association. Christ and his cross was all her theme; in the company of the brethren she was at home. Alas! alas! she is taken from us! no more shall we behold and enjoy her christian company, (for she talked of nothing else.) That seat in her meeting house is vacated, no more to be filled by its former occupant. That slender delicate form will no more fill with admiration the eyes of her brethren and sisters. That voice which always speaks in tones of sweetness in consultation on heavenly things, is stilled in death. I called to see her in June, found her very feeble, still she did not think her departure was at hand, she conversed freely, requested me to call again, which I promised to do, but I was not privileged to see her again alive. "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."

She was the daughter of Isaiah Pancoast; her father is dead, her mother living an aged member of the church. At the time of her death she was forty years old, had been an exemplary member of the church nearly 20 years. It may well be said, She has fought the fight; she kept the faith, and is gone to receive a crown of glory.

My engagements called me from home, I was not at her burial to pay the last sad tribute to her christ-

ian worth and virtues, therefore, I take the liberty to occupy a little space in the *Signs* with this obituary notice.

Brethren and sisters, weep not for her, but weep you may, you that knew her, in being deprived of her society, her christian counsel, the example and influence of her christian virtues—but weep not for her, she doubtless is happy resting in the bosom of her father and her God. I will say no more, I could not satisfy myself with saying less.

GEORGE AMBROSE.

OLD SCHOOL MEETING.

Delphi, June 9, 1850.

BROTHER BEEBE.—Please publish through the *Signs of the Times*, that the Old School Baptist church in Delphi, have appointed a meeting to be held with them to commence on Friday, September 20th, and continue daily until the Sunday evening following.

We earnestly and affectionately solicit the attendance of ministers and brethren and sisters of our order generally.

Done by order of the church.

JAIRUS P. SMITH.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy, \$1 00
5 copies for 2 00
12 copies for 3 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the *Signs* also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of **RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS**, we have deposited a quantity of them with brother John Axford, at his STATIONERY AND BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the *Signs of the Times*.

RECEIPTS.

VIRGINIA.—Mrs. A. H. Dye \$1; Wm. T. Somers 1; P. W. Moreland 1; R. R. Johnson 1; Wm. T. Hunt 3; Mrs. L. Butler 1; Benj. Stringfellow 1; Wm. M. Nolls 1; J. C. Browner 1; Mrs. S. Butler 1; Jas. A. Spindle 1; Wm. H. Thompson 1; Eld. B. Cornwell 2; J. S. Ross 1; J. T. Johnson 3; C. Simpson 1; H. M. Lewis 2. \$23 00

NEW YORK.—N. A. Fish 1; Amelia Stone 1; J. Shirley P. M. 1. 3 00

OHIO.—Eld. J. C. Beeman 1; Eld. S. Williams 3; T. Fenner 1. 5 00

PENNSYLVANIA.—J. Rogers 1; A. Duffell, Esq. 1; Eld. T. Barton 2. 4 00

KENTUCKY.—Wm. Hawkins 1; J. E. Settle 2. 3 00

INDIANA.—John Ridlen 1; H. D. Banta 5. 6 00

ALABAMA.—S. E. Macon 1; Ira Britt 1; W. Lawson 1. 3 00

NEW JERSEY.—Eld. G. Conklin for Mrs. Ent 1; L. Coppedge 3. 4 00

MARYLAND.—Mrs. D. Berryman 1; C. R. Simpson 1. 2 00

GEORGIA.—T. Livingston, for D. Royal 1, (former remittance was received;) George Leeves 1. 2 00

Joseph Thorp, Mo., 4; James B. Bostick for Jas. McKiel, Ten., 1. 5 00

PAMPHLETS.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., OCTOBER 1, 1850.

NO. 19.

POETRY.

Our Savior's Prayers.

HIGH PRINCE for sinners, Jesus, Lord!
Whom as a man of griefs I see,
Thy prayers on earth while I record,
If still in heaven thou pray'st for me,
My soul for thy soul's travail claim,
I seek salvation in thy name.

PART FIRST.

Baptized as for the dead he rose,
With prayer, from Jordan's hallow'd flood;
Ere long, by persecuting foes,
To be baptized in his own blood:
The Father's voice proclaim'd the Son,
The Spirit witness'd;—these are one.

Early he rose ere dawn of day,
And to a desert place withdrew,
There was he wont to watch and pray,
Until his locks were wet with dew,
And birds below, and beams above,
Had warn'd him thence to works of love.

At evening when his toils were o'er,
He sent the multitude away,
And on the mountain or the shore,
All night remain'd alone to pray,
Till o'er his head the stars grew dim:
—When was the hour of rest for him?

In field or city when he taught,
Oft went his spirit forth in sighs;
And when his mightiest deeds were wrought,
To heaven he lifted up his eyes;
He pray'd at Lazarus' grave, and shed
Tears, with the word that wak'd the dead.

When mothers brought their babes, he took
Their lambs into his arms, and pray'd;
On Tabor, his transfigured look,
While praying, turn'd the sun to shade,
And forms, too pure for human sight,
Grew visible amidst his light.

"O Father! save me from this hour,
Yet for this hour to earth I came."
He pray'd in weakness; then with power
Cried, "Father! glorify thy name."
"I have," a voice from heaven replied,
"And still it shall be glorified."

PART SECOND.

For Peter, bold in speech and brave
In act, yet in temptation frail,
(As once he proved him on the wave),
He pray'd lest his weak faith should fail;
And when by Satan's snare enthrall'd,
His eye the wanderer recall'd.

Amidst his mournful family,
Who soon must see his face no more,
With what divine discourse did he
Strength to their fainting souls restore!
Then pray'd for all his people:—where
Have words recorded such a prayer!

Next, with strong cries and bitter tears,
Thrice hallow'd he that doleful ground,
Where, trembling with mysterious fears,
His sweat like blood-drops fell around,
And being in an agony,
He prayed yet more earnestly.

Here oft in spirit let me kneel,
Share in the speechless griefs I see,
And while he felt what I should feel,
Feel all his power of love to me,
Break my hard heart, and grace supply
For him who died for me to die.

Stretch'd on the ignominious tree
For those, whose hands had nail'd him there,
Who stood and mock'd his misery,
He offer'd up his latest prayer;
Then with the voice of victory cried,
"Tis finish'd," bow'd his head and died.

Then all his prayers were answer'd;—all
The fruits of his soul's travail gain'd;
The cup of wormwood and of gall
Down to the dregs his lips had drain'd;
Accomplish'd was the eternal plan,
He tasted death for every man.

Now by the throne of God he stands,
Aloft the golden censer bears,
And offers, with high priestly hands,
Pure incense with his people's prayers:
Well pleased the Father eyes the Son,
And says to each request, "Tis done."

MONTGOMERY.

COMMUNICATED.

Kingwood, N. J., Aug. 10, 1850.

BROTHER BEEBE:—I have abundantly realized of late years the saying of the wise man, that much study is a weariness to the flesh. Yet while we are all delighted to meet with the communications of our brethren, it will not do for us all to stop writing. Many whose names we were formerly rejoiced to meet with in your columns, we hear from no more. Were I to follow their example, and others to follow my example, we soon should cease to enjoy our present privilege of extensive christian correspondence. Instead of this let every brother or sister who loves to hear occasionally from his (or her) distant brethren, endeavor in their turn to contribute something themselves. Considerations of this nature have induced me again to take up my pen, and I now propose to offer some thoughts on the subject of

Walking by Faith.

The apostle in writing to the church at Corinth says, "We walk by faith;" the term we evidently including all who were believers in Jesus upon the earth. And this walk he places in opposition to, and contradistinction from walking by sight. There are thus two walks brought to view by the apostle, as well as two distinct characters; and shall we go amiss or speak unadvisedly, if we say that these two comprise the whole human family, every son and daughter of Adam? True; the apostle may, and most probably does intend by walking by sight something other than the life and walk of the unregenerate; viz: when the walk of faith and trust shall cease with the believer, and he shall realize the end of his faith, and the substance of his hope—when he shall "see as he is seen, and know as he is known." But still there is a sense in which all those whose walk is not that of faith may be said to be walking by sight. This will appear from Eccl. xi. 9, "Rejoice, O young man, &c., walk in the ways of thine heart, and in the sight of thine eyes." A sentence or passage, more fully comprehending our subject in all its bearings, may be found Isa. i. 10, 11, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrows." The two characters are here so evidently brought to view, and set forth as one walking by faith, and the other by sight, that no further confirmation of it can be necessary. Is it so indeed, that the believer upon receiving Christ, is deprived of the light he previously enjoyed, and shut up in darkness? Is he justly comparable to one who having always enjoyed the light of nature is suddenly deprived of eye sight, and obliged to walk without? If so, it is rather

a melancholy picture. Besides, how shall we reconcile it with those scriptures in which the same characters are denominated "children of light," and said to be "called out of darkness into marvellous light, &c.?" We answer that the same term is often used in Scripture in different senses, as all must be aware who attentively read them; and unless we understand the proper sense in which a term is used we may be involved in endless errors and perplexities.

We read of some that put darkness for light, and bitter for sweet, &c., and again, "If the light that is in you be darkness how great is that darkness." The light or sight by which the sinner walks is of this character, and when the Sun of righteousness arises, is discovered to be Egyptian darkness—a fire of his own kindling, and notwithstanding his saying that, "we see" he is declared in scripture to be blind.

Before proceeding immediately to our subject "walking by faith," we will mark the manner of expression quoted above. "Who is there among you," as though the Spirit would single out of a vast multitude here and there one. Only now and then an individual, scattered throughout a large concourse of people, of this character is to be found, while on the other hand on the other side of the question, are found the mass—the multitude, signified by the emphatic expression, "Behold all ye," &c. Solemn reflection! The "walking in darkness and having no light" spoken of, as it is placed in connexion with the fear of the Lord, and obedience to the voice of his servant, is evidently the walk of faith. And to show something of the nature and character of that darkness—the sense in which it is to be understood, is our principal object at this time. Faith of itself is simply a reliance upon the word of the Lord—Receiving heartily, and fully believing every word which the mouth of the Lord hath spoken, whether providential circumstances go to corroborate and strengthen the testimony or whether they are wholly adverse. This may appear at first thought very rational and easy, in almost any circumstances. And I have no doubt it so appeared to Peter previous to the hour of trial. But Peter found it as many others have done not quite so easy a matter. When God in his providence seems to favor the fulfilment of his word, and more especially when a measure of the witness of the Spirit is enjoyed by an individual believer, it is then easy to believe, and it is easy to walk by this belief. But the believer under such circumstances could hardly be said to walk in darkness, and I doubt whether he even walks exclusively by faith. It is more particularly upon a withdrawal of a smiling providence, and of all circumstantial testimony whatever, leaving the veracity of God alone to rely upon, that this walking in darkness has reference to. The believer is not at liberty to stop in this walk although his way should appear to be hedged up, and though darkness encircles his path. And like Burnyan's pilgrim he knows that it is death

to go back. He must still go forward, hoping in the Lord's mercy and trusting in his word, although he is in darkness and has no light. And the admonition in connexion with this is encouragement for him so to do. "Let him trust in the name of the Lord;" although the Sun has withdrawn his shining, although his evidence for the time being be taken away, yea, though he be afflicted, though the dealings of the Lord with him be dark and mysterious, yet still let him trust.

Should his sins be brought again to his remembrance. Should the sea appear in front, a mountain on the right hand and on the left, while the enemies of truth were exulting in his approaching downfall: Still, let him "stay upon his God." But how hard it is! Though easy and pleasant to talk about, yet a fearful thing in the hour of trial. This will lead us to another view of our subject, and one to which the term darkness may be applicable. This walk is wholly in the strength of another. Not a single step is taken in the divine life but what we walk as it were in the arms of another. Men may or believers sometimes feel strong enough to walk alone for a time, or they may appear to others to make some progress in their own strength; Well, be it so, it is not of faith,—it is not this walking in darkness. Well, the very fact of depending upon another, and entire helplessness with regard to our future walk, it appears to me is fitly expressed by the term darkness. We realize this fully only at such times as we are made to know pretty sensibly that without Christ we can do nothing. We pass along perhaps much of the time measurably insensible of our weakness and dependence; but have we not all seen the time when we actually felt that we knew not what to-morrow might bring forth, in regard to our hope in Christ and profession of his name. If any light shines upon our future path, there is an entire dependence with regard to this also. Thus we walk by faith, and in this sense, in darkness knowing that while we can do all things through Christ strengthening us, his strength withdrawn, we sink. Let us now look at the contrast. Let us look at the unbeliever walking by sight. Far different is this walk. He walks in his own strength, and in light of his own kindling. In this respect the nonprofessing world do not differ from false religionists. That legal or "do and live" system under which they are born, they all cling to. It is a way that seems right unto them, that if they do well the Lord will bless them, and that if they do the best they can, he will save them. In this system they suppose they see their way clear, and they enjoy this kind of light proportionably to their own exertions. If their light at any time is diminished it is only necessary for them to bestir themselves, to work harder, and kindle up their fire. They profess to trust in Christ, but expect nothing at his hands except they first believe, obey, &c. There may be this distinction between this counterfeit religion, and the world; that while

the one walks by the light of what he is doing, the other's hope is in what he intends to do at a future day. We might add here that such characters do not generally suppose that they are clinging to, and walking in the light of a legal system; but rather, they suppose that Christ in his gospel enjoins and requires of them the performance of certain duties, in order to, or as conditions of salvation. Hence a christianlike walk and deportment as compared with those around serves as a light to walk by. It was once said by an eminent gospel minister that the distinguishing mark of all false religion was that it commenced with man and not with God." And the work thus begun is thus carried on. He is dependent upon his own endeavors from first to last. It is moreover worthy of remark that religionists of this class give us better account of themselves. They are placed in no better company, even themselves being judges. They say, "the sinner must take the first step," that he "must give up his heart to God," "come to a determination to serve the Lord" &c., and then that the Almighty will be under obligations to shew mercy, save, &c.

A few observations now growing out of this subject, and we will leave it. This world is not the believer's home. It is a state of trial; in which his faith and other christian graces must be proved. And while this is so, it is a most blessed promise that is left us, that "God is faithful, who will not suffer you to be tempted above that ye are able," &c. 1 Cor. x. 13. Nevertheless, the believer is oftentimes, if not always, tried to the utmost that his strength will bear. Witness the trials of Abraham, Jacob, Job, Elijah, Jeremiah, Ezekiel, the eleven disciples, when their Lord was betrayed, and many others. Their faith failed not; they maintained their integrity: yet we find some of them at times murmuring and repining, indulging in complaints against the dealings of the Lord with them. They were to them dark and mysterious, even as though he had forsaken his people, and remembered not his promise. You, brethren, who have gloomy forebodings with regard to Zion, review the trials of the saints of old, of such as we have named, in particular. Where would be your confidence, if like Elijah you knew not of another on earth. But a few comparatively are found ready to suffer reproach for the truth's sake, and how, if those few were singled out, and made victims to the rage of their enemies. But a few centuries ago such was the case. The saints were in this sense called to walk in darkness—impenetrable darkness. The advocates of error were numerous, with power on their side, which power was exercised with tiger-like ferocity in the destruction of the saints. What would you think brethren, if instead of our present comparatively happy circumstances, it were now as formerly, that those who appear to us to be pillars, or main supporters of the cause should thus become a prey to the relentless spirit of anti-christ? We presume such a state of things would present a more gloomy prospect for Zion, and for the fulfilment of the promise concerning her, than the present. Notwithstanding, these all lived and died in faith. And there is found even now among you brethren faith enough to attract the attention of gainsayers, and to cause you to suffer reproach at their hands, because you still trust in the living God, even though error for the time being triumph, and truth be fallen in the street. Let us remember, *We walk by faith, not by sight.*

E. RITTENHOUSE.

For the Signs of the Times.

Moreland, August 26, 1850.

BROTHER BEEBE:—I have been of late contrasting our situation as a church, and my own enjoyment between the present time and a few years that are past and gone. And I can truly say, that since our highly and much esteemed brother, Elder Wm Sharp has been our pastor, I have had that enjoyment, and have felt that interest in the cause of Christ, that I feel as if my life was only just begun. It would be in vain for me to attempt to describe my feelings while sitting under the ministry of the word. When Christ is brought to view in his fullness and almighty power, for he alone can speak to the dead and cause them to live, I am often led to exclaim,

"Why was I made to hear his voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come?"

I have for a long time desired to speak through the *Signs* of the wonders which God hath wrought for and in his covenant people, and of the gospel ministry, which is so nicely adapted to edify and promote the happiness of his children. I have at times felt as if I could not rest until I did. But feeling myself so incapable and unworthy, I have hitherto refrained. When I was about eighteen years of age, the Lord was pleased to look upon me and show to me that I was one of the poorest and most wretched of all creatures, and that without his pardoning mercy I was undone forever. I could take no delight in company, or in any thing else as I had formerly done. I soon began to enquire of myself, What will my young companions think of me in seeing me so sad? I thought they would surely ridicule me, and this grieved me much. I tried to be cheerful, but could not. I would often think of these words, Blessed are ye, when men shall revile you, &c. I soon lost sight of my associates, and saw no one but myself. My distress of mind was very great, and for about three weeks I was greatly distressed by day and by night; sometimes I felt as though I must pray, and then I saw myself so vile, and so unworthy, that I could not believe that God would hear me. My distress of mind became so great that I really thought I could not live for any great length of time. These words often occurred to my mind,

"I can but perish if I go,
I am resolved to try,
For if I stay away, I know
I must forever die."

But how to go I know not; in this particular, as well as in every other, I found myself helpless; I saw no way of salvation for me. I knew that Christ was the Savior of sinners, but I could claim no interest in him, until it pleased the Lord, as I humbly trust, to reveal Christ to my soul as my Savior. My burden and distress were gone, and I can say that

"Not a wave of trouble rolled
Across my peaceful breast."

I was very happy for a few days, but I soon became alarmed, thinking that I had been deceived. I told a sister how I felt, she said I must expect to be tried and tempted on every side. And how often have I been reminded of that saying since. I soon felt it my duty to follow the example and command of the Redeemer in the ordinances of the gospel; and I united with the Baptist church of Southampton. I enjoyed a very happy winter; but soon after, a difficulty arose in the church, which lasted a long time; a cold and barren season followed; many forsook the house of worship, and the hearts of all seemed to be filled with sorrow. For my

part I had a peculiar attachment to the church; it was the place where I had attended meeting from my earliest recollections.—Perhaps I was the more attached to the place, from the fact that my grandfather, Elder Thomas P. Montanyea was the pastor of it for more than twenty-eight years. Although I was young when he died, yet I can recollect him very well, and I remember that the loss was considered almost irreparable; but I trust the Lord has sent us one that will fill his place. After his death the church was called to pass through many severe trials, but I hope that they are now over. O how often have I set in our meetinghouse and have longed to see the day when I could enjoy the preaching as I would like to. And now I can say that I do enjoy it as I once so ardently wished I could; and I am not alone in this enjoyment; but while at meeting, the brethren and sisters are heard to say, one to another, how can any of us stay away when we have such preaching, and sweet peace, and so good feelings exist throughout the church. I hope that we may be remembered by the dear saints at a throne of grace, and that it may be the will of the Lord that these unspeakable mercies may be continued to us.

In passing through this life, I have had, thus far, many bitter trials and afflictions, but in them all I have found the Lord a very present help in every time of need. Yet I often think if I am a child of God at all, I am the most unworthy of them all. The bitterest cup of affliction which I have been called to partake of, was the loss of a beloved companion, whom God was pleased to take from me about four years after our marriage. I was left with two little children to mourn the loss of a kind and devoted husband, and a most affectionate father: but I trust that our loss is his gain. After his death, the joys of life seemed to be withered and dead. But this I saw was wrong—I saw that the will of the Lord must be done, and that his will was right. "The Lord giveth, and the Lord taketh away, and blessed be his holy name."

Yours, in hope of a blessed immortality,
ELIZA ANN BARCALOW.

For the Signs of the Times.

Madison Co., Ala.

BROTHER BEEBE:—I have wondered again and again if there is any thing upon earth so pleasing to human nature as idolatry; and yet, strange as it may be, these same idol-worshippers will cry out against pagan idolatry, and papal idolatry, protest against popery without mercy, &c., &c., yet sir you touch their idol, and the cry is, "You have taken away my gods, and what have I more?"

Human agency seems to me to be one of the greatest idols of the day, for it seems to embrace the whole arminian system; and strange when men have tried human agency twenty, thirty, or forty years and not one step nearer salvation, they still make it their all, and say, whenever they please they can get religion. The doctrine of falling from grace (so termed) is directly predicated on human agency; and though it charges our blessed Lord with perjury, or false swearing, a capital crime, for which he will not hold them guiltless, nevertheless it is as sweet to idol-worshippers as the honey comb. Paul says, "God willing more abundantly to shew unto the heirs of salvation, the immutability of his counsel, confirmed it by an oath." Now if God has confirmed salvation to his children by an oath, and it has proved to be otherwise, I ask, does he not perjure himself; for an oath of confirmation is the end of all strife; and he swore by himself, the highest author-

ity in time and in eternity, the devil not excepted.

"But I suppose all this makes no matter, if a man is only conscientious; for what is not of faith is sin; therefore if a man does conscientiously believe any thing to be right, that must be right to him; thus sprinkling, pouring, and immersion are all right." Now, sir, if conscience does make any thing right, it makes every thing right—if it justifies one man, it justifies every man, therefore no man is condemned. The infidel, the deist, the heathen, are all right if they are only conscientious. Farewell bible, world without end, for they cannot contend for the faith of God's elect. Having disrobed themselves of the whole armour of the gospel, they cannot fight at all, and no wonder they are peaceable, for they have nothing to fight for, and nothing to fight with. Therefore it must fall on the poor Old Baptists to fight. Thus conscientiousness proves too much, therefore it proves nothing.

Like the mission enterprise to get money, predicate the salvation of the heathen upon human agency, and make the people conscious of their responsibility to give their aid, and how beautifully the machine works! Isaiah (44th chapter) says that the carpenter takes his plane, and square, and compass, and cuts down a tree, an oak, or ash, or cedar, as it may be, and he cuts and carves it, and forms it into the image of a man, sets it up in his house, and falls down and worships it as his god. Then he takes the residue of the same tree and makes a fire and warms himself, and bakes his bread, and cooks his meat. Thus human and divine life is made equal, the great Jehovah dethroned and brought down to the level of a man. Now, sir, what is the difference between the two spirits? We give money to help the Lord to save the heathen, and take part of the same tree to buy meat and bread to sustain human life? I understand the principle to be the same.—Therefore says Peter, "Thy money perish with thee; because thou thoughtest that the gift of God might be purchased with money, thou hast neither part nor lot in the matter." I must conclude; my paper is full.

Yours in Christ, desiring that thy soul may be in good health and prosper.

WILLIAM CRUTCHER.

For the Signs of the Times.

Schoharie Co., N. Y., Aug. 28, 1850.

BROTHER BEEBE:—In compliance with the request of a number of brethren, with whom I enjoyed privileges at the time and after I met with you and the dear people of God, at the Corresponding Meeting, in Virginia, who had desires for my safe arrival at home, I now drop a few lines for insertion in your paper, (if you will be so good as to insert it,) informing them that through a kind and indulging providence I did arrive at home on Monday, August 26th, and found all as well as when I left home; having enjoyed a very agreeable interview with many of the dear people of God in different places. I having for many years entertained a belief that through grace I have an inheritance among the saints, have had a growing desire for an enlarged acquaintance with them. My greatest desire has been for a visit to the south, and at this time a favorable opportunity being presented I have embraced it, and the opportunity has been to me a pleasing one; I have to say, that now as I write and think on my visit among the brethren at different places, my state of feelings resembles one that has been thirsty and been favored with a drink of cool water.

I find many things among the churches to mourn for—one is, the want of a more fervent zeal, or activity in the cause of our Master. I would say to the saints, that we are at this time required to pray the Lord of the harvest to send more laborers into his harvest, for I find that many churches have preaching but about once in a month, and some of those churches do not at all times meet for prayer and conference in the absence of preaching, which they should do, as saith the apostle, Forsake not the assembling of yourselves together, &c. Brethren, I think that the way in which churches generally go astray is, that individuals first neglect their duty, which brings darkness, and in the dark we stumble and go in forbidden paths; but they that wait on the Lord renew their strength, &c. I have thought much of the language of the Head of Zion, when he saith, My dove, my undefiled is but one. See Songs vi. 9. They have one view of themselves, they are poor sinners. They have one view of God, he is the great eternal I AM: and grace is their only dependence.

I find that verily the people of God are now what they ever have been, a tried people, a little flock, and despised by the people. Brethren, we who profess to be Old School Baptists have separated ourselves from other religionists on account of our careful adherence to the word of God, then how shall we neglect any known precept of the gospel.—We may willingly suffer for Christ's sake; but may we not depart from his law, but may we remember the new commandment, to love each other as Christ has loved us. May we all endeavor to maintain the unity of the Spirit in the bonds of peace; and as we handle the things of this world, we should remember that all things were created for the church, (see Eph. iii. 9,) and should be improved for the advancement of the church.

A few words to those who, with me, profess to preach the gospel. Dear brethren, I wish to address a few thoughts respecting my own standing and profession. I think that the true minister of Jesus Christ has the most important station that is on the earth; I often think that Moses, David, and Solomon, were dealing with the pattern, but you and I are dealing with the heavenly things themselves; which is that character that Jesus regards as the apple of his eye. When the good Shepherd putteth forth his own sheep, he goeth before them; and Paul said, Be ye followers of me, even as I am of Christ; the Great Shepherd having led the way, all the under shepherds should follow in the same path, that they being examples, may lead the flock in the path of righteousness. If the Holy Ghost has made us overseers of that flock which Christ has purchased with his own blood, we ought to lay aside every thing that might obstruct our duty in this most important cause, or that might derange our deportment in the discharge of that duty.—I often think that that mouth which speaks for God should be a clean mouth, and God hath said he would require his flock at the hand of the Shepherd. If all Baptist ministers were united, they would soon unite the most of their people; and we see that when ministers divide they divide the people. How much, then, of the peace of Zion depends (under God) on the wise deportment of those who are leaders in Israel. And now, brethren, I wish you prosperity in the cause of truth, and that you would pray for me, that I may be preserved from doing harm among the saints, and that my little all may be improved to the peace and well being of Zion.

WM. CHOATE.

For the Signs of the Times.

Bradford Co., Pa., July 28, 1850.

BROTHER BEEBE:—In reading the last number of the *Signs of the Times*, which came to hand last evening, my mind was so drawn out in love to God and to his dear people that I could not refrain from committing a few of my thoughts to paper, and submitting them to your better judgment, to dispose of as you think most for the glory of God and the honor of his cause. My heart is often made to rejoice in reading the communications of brethren and sisters through the *Signs*. When they speak of their joys, and of their sorrows my soul seems to be drawn towards them in unity of spirit; for it is written, Ye are all one in Christ Jesus.

Dear brethren and sisters, what great and precious promises the Lord God hath left upon divine record for the comfort and consolation of his people, his chosen! "For thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Did not the three worthies who were cast into the fiery furnace because they would not worship the golden image which Nebuchadnezzar the king set up, prove the truth of these promises? and are they not applicable to the saints at this time, when they pass through the waters of affliction, and through the fire which is to try men's souls? The Lord hath declared that he will be glorified in and by his saints, for he formed them for his glory; and they shall shew forth his praise, for they shall speak of the glory of his kingdom, and talk of his power, and of his love, and of his mercy in saving them with an everlasting salvation, and in drawing them with loving kindness unto him. I hope and trust my soul has been made to rejoice in the glorious plan of salvation by grace, which God has been pleased in his infinite wisdom to reveal unto the heirs of glory; and the more I see and feel of the goodness and mercy of God—how glorious in holiness, fearful in praises, doing wonders he is, the more I see and feel my own vileness and nothingness before him; for if I am a child of God, surely I am the least of all. But I desire to be thankful for what I have received, and to trust to the Giver of every good and perfect gift for every needful grace for time to come; leaning alone on his almighty arm for my salvation, for there is no other name given under heaven, nor among men whereby we must be saved, only in and through the name of Jesus; wherefore God hath highly exalted him, and given him a name above every other name, that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

Beloved, are we not commanded to love one another? For Christ said, a new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. And how important it is that we should manifest a spirit of love and forbearance towards each other in all our intercourse with one another, and make not a brother or a sister an offender for a word; but rather manifest a spirit of forgiveness towards each other while we walk through this vale of

tears; for as we hope to be forgiven by our heavenly Father, ought we not to forgive one another in love, and bear one another's burdens and so fulfill the law of Christ? For has not Christ borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted? But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.

I think I can say, with sister Rector, that I am much pleased with brother Trott's views generally, and I also think with her, that he and brother Clark have been rather sharp with each other; but I hope the Lord will overrule it all for their good and his own glory. And I am generally pleased with your editorials, if you do use a little yankeedom once in a while as brother Conklin calls it; and I was highly delighted with brother Conklin's letter, it came so appropriately, and in such a spirit of meekness it was like throwing water on the fire to put out the blaze.

Brother Beebe, I wish you to give your views on 2 Peter ii. 1, especially on the last part of the verse, which reads, "Even denying the Lord that bought them, and bring upon themselves swift destruction." I must come to a close by subscribing myself

Yours, in hope of eternal life,

ABIGAIL DODGE.

For the Signs of the Times.

Beauville Par., La., July 10, 1850.

BROTHER BEEBE:—As I have to write to you on business, I thought I would let you know that I had received the *Signs* regularly since I wrote to you for them; and I take great pleasure in reading them, for they are truly to me a great source of edification and comfort; and I also feel like I wanted to write to you and the brethren generally concerning the destitute situation of this country with regard to Old School Baptists.

When I moved into this country last year, it was said that there had never been, since the county was settled, a sermon of the Old School order preached in it; and I expect it was so. There have been for several years, as I learn, a few scattering brethren living in the country, but no preacher; and truly I feel to be alone, and but a stripling at best; but since I have been here, I have to the utmost of my ability and opportunity, endeavored to divide the word and give to each his portion. We have not as yet been able to constitute ourselves a church, owing to the high waters preventing some ministering brethren from reaching here who live near one hundred miles north of this in Arkansas.

Furthermore I wish to invite any Old School Baptist that may chance to pass this way to call and see me. It would be a pleasure to me to entertain them, and to give them any information of this country that I might be able. I consider it a good average western country, and solicit a call from any Old School Baptists, and especially ministering brethren that may be passing through the west.

Dear brethren, if any of you with whom I have been acquainted in the eastern states or elsewhere feel to have any inclination or impression for this country, or the people in it, or the cause of God among us, I would fain add to that impression by saying, come over into Louisiana and help us! for I hope and believe that the Lord has a people here, and that there is great need of the preaching of the word, that they may obtain the salvation which is in Christ Jesus our Lord.

I thought I would like to circulate these

remarks by way of information to the brethren generally, if it would not be an intrusion upon the columns of the *Signs*; but if it would, throw it aside and you will not hurt my feelings at all.

Remember a stripling in the West,

ZECHARIAH THOMAS.

For the Signs of the Times.

To the children of grace, scattered throughout this wilderness of sin, sorrow, and all that mourn on the account of the plague of a hard heart.

The Apostle says that "scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction; that the man of God may be perfect, thoroughly furnished unto all good works." I am led to conclude there is no one man since the Apostles, understands all that is written in the book of God, yet the testimony is sealed up among his disciples, and to them collectively, the whole volume is understood; it becomes each one to communicate to his brethren what the Spirit has revealed to him. For years, my dear brethren and sisters, my mind was much perplexed on this text, "The creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope." Rom. viii. 20. I sought to gain the true meaning of this passage from the learned and the unlearned, but not being satisfied to take truth upon trust, I had concluded till of late to let it rest as one of the secret things that belong to God; for the idea of our horses and cattle, earnestly waiting for the manifestation of the sons of God, or being delivered from this bondage of corruption into the glorious liberty of the children of God, (being the answer I received on one hand,) appeared so contradictory to common sense and common observation, as well as the Scriptures, that I abandoned it immediately; the answer on the other hand, that the text had particular reference to Adam when he fell, though more reasonable, still, when closely examined will not correspond with this passage, the man was not deceived, but the woman being deceived was in the transgression, now if Adam was not deceived and yet become vain in his imagination was it not willingly? Some of you no doubt will say, you have discarded, both of the commonly received opinions, what will you do with the mysterious passage? In the first place, deny its being a mysterious passage. Affixing the word mystery to a plain text, detaching it from its connection in the subject which the Apostle was illustrating, and in a word taking the bread from the children and giving it to the beasts of the field, the fowls of the air, and fishes of the sea, serpents and creeping things; or by applying it to Adam in a state of nature, instead of using it in its proper connection, and applying it to the church of the First Born, as she travels through the low grounds of sorrow, is the grand reason why this, as well as many other passages, appear dark and mysterious. Let us my brethren briefly examine the subject by referring to Rom. vii. beginning with the 9th verse. Read to the end of the chapter. "I was alive without the law once." Here the Apostle relates the wonders of regeneration as revealed to him, then continues his christian travels and warfare. "For we know that the law is spiritual, but I am carnal, sold under sin, for that which I do, I allow not; for what I would I do not; but what I hate, that I do." "But I see another law in my members warring against the law of my mind." Here we see the compound character of christians, one and all, the old and new man in one house;

that which is born of the flesh is flesh, and that which is born of the spirit is spirit; the one, being derived from the earth, lives on, and glories in earthly objects; the other, coming from above, lives on heavenly manna, and rejoices in heavenly objects; Christ being in them the hope of glory. "If any man be in Christ Jesus he is a new creature;" "Created anew in Christ Jesus." "We are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Thus we see this new creation is called the creature, now turn to and examine Rom. viii.; the same subject is continued; 14th verse, "For as many are led by the Spirit of God they are the sons of God;" 19th verse, "The Spirit of God beareth witness with our spirit, that we are the children of God. 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." Thus we have seen that he speaks in the first person of himself, and his experience and then to his brethren of the influence of the Spirit, of the warfare and sufferings of the saints, and now proceeds to admonish and comfort them by saying: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Paul with all who enjoy like precious faith.) "For the earnest expectation of the creature (saint, not horse, or Adam in his unregenerate state) waiteth for the manifestation of the sons of God." "For the creature was made subject to vanity not willingly but by reason of him who hath subjected the same in hope. This 20th verse is not to be detached from its connection but to be used with it. Although this new man is born of God; is a child of God and joint heir with Christ, yet it is subject to vanity. Living in the house with the old man, it is made subject, to groaning, repining and many other doings that it would not; but it is a child in its minority subject to like passions as other men, by him; not the devil: but God, who has set the bounds of our habitation that we cannot pass them. Though subjected to his vanity of living in the flesh, we are not subjected in despair but in hope, for the creature itself shall be delivered from this bondage of corruption into the glorious liberty of the children of God. If in this life only we have hope in Christ we are of all men most miserable, but we believe that when we shall have accomplished our days, as a hireling, these sinful corrupt bodies shall sleep sweetly in the dust till the power that raised Jesus from the dead, shall quicken our mortal bodies, for this mortal shall put on immortality, and this corruptible shall put on incorruption, it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. Then, my brethren, seeing it is the will of God that we shall in this world have tribulation, be of good cheer—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. I now commend you to God and the word of his grace.

This scroll is at your pleasure, Br. Beebe, to correct in orthography, punctuation, and quotations, or to reject altogether, as I consider it the prerogative of the editor to hold the scissors.

Yours in hope of a blest immortality,
JULIUS C. BEEMAN.
Clinton county, Ohio, July 27, 1850.

For the Signs of the Times.

Eric Co., N. Y., July 14, 1850.

BROTHER BEEBE:—I have long thought

of writing to you, but when I read the writings of other Sisters, their abilities are so much greater, and they seem so much more free from sin and temptation than myself I feel as though I am the least in the flock if I can call myself one of them; so I have passed it by until now.

I have been thinking for some time what was the reason of so much coldness and deadness in our churches. They seem to be lingering and fainting by the way. I almost fear sometimes that it may be said of us that we have a name to live and are dead. O! that the Lord would breathe upon us and pour out his Spirit upon all his churches, that they may see and feel a time of refreshing from the Lord—that they may appear before the world like a city set on a hill—that they may appear fair as the moon, clear as the sun, and terrible as an army with banners—That they may come forth in the strength of the Lord, for he is all our strength and our salvation. If ever I mourned for any thing it is for the desolations of Zion. It appears as though there was a deathly coldness in the churches; they forsake the assembling of themselves together. Now I think this is strictly forbidden, and the Lord says, "Where two or three are gathered together in my name there will I be in the midst of them to bless them." Dear brethren and sisters, do not be discouraged though there are but two or three of you; meet together, for the Lord's promises are sure; for he is not slack concerning his promises. The blessed ordinance of the Lord's Supper is also laid aside; Is this walking in all the ordinances of the Lord's house blameless? I know but in part, and I feel as though I was the least of God's dear children, but one thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all of the days of my life, to behold the beauty of the Lord and to inquire in his temple. For a day in his courts is better than a thousand. I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness. Show us thy mercy, O Lord! and grant us thy salvation. It is a good thing to give thanks unto the Lord and to sing praises unto the name of the Most High.

I am deprived of the privilege of meeting with my brethren and sisters. I sometimes feel as if I was almost alone in the world; and the Signs is a welcome messenger to me. It is a comfort and consolation to me to read communications from brethren and sisters; and I hope the Lord will enable you to wield the sword of truth, rightly dividing the word, giving to all of the brethren and sisters their portion in due season.

Lest I weary your patience I will subscribe myself your sister in Christ, hoping the Lord will bless you and yours with all of his dear children.

Adieu, PARTHENIA RECTOR.

Brother Beebe, I wish you would give your views on the ordinance of the Lord's Supper, for instance, Luke xxiii. 12—20.

P. R.

For the Signs of the Times.

Strikersville, Aug. 29, 1850.

DEAR BROTHER:—I wish you to correct a mistake in our Minutes in relation to the yearly meeting at London Tract. It should have been the third Lord's day in October instead of the fourth. I will take this occasion, in the name of the church to invite our brethren of the Old School, both preachers and others, to visit us on the occasion.

Yours in gospel bonds,

THOMAS BARTON.

CORRESPONDING LETTER.

The Ketocton Association to the several Associations, Corresponding Meetings, Churches and Brethren, with whom she corresponds, sends Christian love.

DEARLY BELOVED BRETHREN.—Agreeably to our adjournment, we have been permitted thro' the long forbearing and tender mercies of our God and Heavenly Father again to meet in Association, and to greet each other as children of the same family, who being strangers and pilgrims upon earth, have our hope in Christ alone, whom we desire to serve, obey and submit to. And whilst we have been together, we can truly say His banner over us has been love. And nothing has transpired to mar our peace or sully our joys. Our business has been transacted with a unanimity, only known to those who are governed by the fear and love of God. Our preaching has been that of Jesus Christ and Him crucified, unmixed with vain philosophy, and the traditions of men. We have also been greatly refreshed by your Messengers and Ministers, who

"Were not ashamed to own their Lord,
Or to defend His cause,
Maintain the honor of His word,
The glory of his cross."

And we affectionately solicit a continuation of your visits of love; and as it respects the state of our churches we have nothing flattering as regards numbers being added. But their steadfastness in the faith of the Gospel of Christ indicates life and dependence upon God, who is their only hope to revive them in His own set time to favor His Zion.

Our next Association will be held (if the Lord will) with our sister Church at Goose Creek, Fauquier Co., Va., on Thursday preceding the third Lord's day, August, 1851.

And now—Dear brethren, may the peace of Jerusalem rest upon you, farewell.

THOMAS BUCK, Mod.

P. A. KLIPSTEIN, Clerk.

Miscellany.

Gospel Righteousness.

BY JOHN BUNYAN.

[Continued from page 143.]

Perhaps some may object, that from this way of reasoning it is apparent that sanctification is first; since the soul may have faith, and so a principle of grace in it, and yet, as yet it cannot find Christ to feed and refresh the soul withal.

Answer. From this way of reasoning, it is not at all apparent that sanctification, or a principle of grace, is in the soul before righteousness is imputed and the soul made perfectly righteous thereby. And for the clearing up of this, let me propose a few things.

Justifying righteousness, to wit, the obedience of that one Man, Christ, is imputed to the sinner, to justify him in God's sight: for his law calls for perfect righteousness, and before that be come to, and put upon the poor sinner, God cannot bestow other spiritual blessings upon him; because by the law he has pronounced him accursed; by which curse he is also holden, until a righteousness shall be found upon the sinner that the law and divine justice can approve of and be contented with. So then, as to the justification of the sinner, there must be a righteousness for God; I say, for the sinner, and for God: for the sinner to be clothed with, and for God to look upon, that he may, for the sake thereof, in a way of justice, bless the sinner with the forgiveness of sins. For forgiveness of sins is the next thing that followeth upon the appearance of the sinner before God in the righteousness of Christ. (Romans iv. 6, 7.)

Now, upon this forgiveness follows the second blessing: Christ has redeemed us from the curse of the law, being made a curse for us: and so, consequently, hath obtained for us the forgiveness of sins. For he that is delivered from the curse, has received forgiveness of sins, or rather, is made partaker thereof. Now, being made a partaker thereof, the second blessing immediately follows, to wit, the blessing of Abraham, that is, the promise of the Spirit through faith. (Gal. iii. 13, 14.)

But now, although it be of absolute necessity that imputed righteousness be first to the soul; that is, that perfect righteousness be found upon the sinner first by God, that he may bestow other blessings in a way of justice; then let God put the righteousness of his Son upon me, and by virtue of that, let the blessing of God come into me; and by virtue of that, let me be made to see myself a sinner, and Christ's righteousness, and my need of it, in the doctrine of it, as is revealed in the Scriptures of truth. Let me then believe this doctrine to be true, and be brought by my belief to repentance for sins, to hungering and thirsting vehemently after this righteousness. Yea, let me pray, and cry, and sigh, and groan, day and night, to the God of this righteousness, that he will of grace make me partaker. And let me thus be prostrate before God, all the time that in wisdom he shall think fit; and in his own time he shall show me that I am a justified person, a person in whom the Spirit of God has dwelt for some time, though I knew it not.

So then, justification before God is one thing, and justification in my own eyes is another; not that there are two justifications, but the same righteousness by which I stand justified before God may be seen of him when I am ignorant of it; yea, for the sake of it I may be received, pardoned, and accounted righteous of him, and yet I may not understand it. Yea, further, he may proceed in the way of blessing to bless me with additional blessings, and yet I be ignorant of it.

So that the question is not, Do I find that I am righteous? but, Am I so? Does God find me so, when he sees that the righteousness of his Son is upon me, being made over to me by an act of his grace? For "I am justified freely by his grace, through the redemption which is in Jesus Christ, whom God has 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." (Rom. iii. 24.)

I am, then, made righteous first by the righteousness of another; and because I am righteous, God accepts my person as such, and bestows upon me his grace; which, at first, for want of skill and experience in the word of righteousness, I make use of but poorly, and have need to be certified that I am made righteous, and that I have eternal life; not by faith first and immediately, but by the written word, which is called "the word of faith;" which word declares unto me (to whom grace, and so faith in the seed of it, is given) that I have eternal life, and that I should with boldness, in peace and joy, believe in the Son of God. (Heb. v. 13; Rom. xv. 13; 1 John v. 13.)

But again, I, in the first acts of my faith, when I come to Christ, do not accept him because I know I am righteous, either with imputed righteousness or with that which is inherent. Both these, as to my present privilege in them, may be hidden from my eyes, and I only put upon taking encouragement to lay hold of Christ for life and righteousness, as he is set forth to be a propitiation before mine eyes, in the word of the truth of the gospel; to which word I adhere as or because I find I want peace with God in my soul, and because I am convinced that the means of peace is not to be found anywhere but in Jesus Christ. Now, by thus adhering to him, I find stay for my soul, and peace to my conscience, because the word doth ascertain to me that he that believeth on him hath remission of sins, hath eternal life, and shall be saved from the wrath to come.

But, alas! who knows the many straits, and as I may say, the stress of weather, I mean the cold blast of hell with which the poor soul is assaulted, betwixt its receiving of grace and its sensible closing with Jesus Christ? None, I dare say, but it and its fellows: "The heart knows its own bitterness; and a stranger intermeddeth not with his joy." (Prov. xiv. 10.) No sooner doth Satan perceive what God is doing with the soul in a way of grace and mercy, than he endeavoreth what he may to make the receiving thereof bitter and wearisome work to the sinner. O what mists, what mountains, what clouds, what darkness, what objections, what false apprehensions of God, of Christ, of grace, of the word, of the soul's condition, doth he now lay

before it, and haunt it with; whereby he dejecteth, casteth down, daunteth, distresseth, and almost driveth it into despair! Now, by reason of these things, faith (and all the grace that is in the soul) is hard put to it to come at the promise of Christ; as it is said, when the tempest and great danger of shipwreck lay upon the vessel in which Paul was, they had "much work to come by the boat."—(Acts xxvii. 16.) For Satan's design is, if he cannot keep the soul from Christ, to make his coming to him and closing with him as hard, as difficult and troublesome, as he by his devices can. But faith, true justifying faith, as a grace, is not weary by all that Satan can do; but meditateth upon the word, and taketh stomach and courage, fighteth and cryeth, and by crying and fighting, by help from heaven, its way is made through all the oppositions that appear so mighty, and draweth up at last to Jesus Christ, into whose bosom it putteth the soul, where for the time it sweetly resteth, after its marvelous tossings to and fro.

And besides, what hath been said, let me yet illustrate this truth unto you by this familiar similitude.

Suppose a man, a traitor, that by the law should die for his sin, yet may not the king of his clemency pardon this man; yea, order that his pardon should be drawn up and sealed, and so in every sense be made sure; and yet, for the present, keep all this close enough from the ears or the knowledge of the person therein concerned? Yea, may not the king after all leave this person to sue for and obtain this pardon with many tears and heart-achings, with many fears and dubious cogitations?

Why, this is the case between God and the soul that he saveth. He saveth him, pardoneth him, and secureth him from the curse and death that is due unto sin, but yet doth not tell him so; but he ascends in his great suit unto God for it. Only this difference we must make between God and the potentates of this world: God cannot pardon before the sinner stands before him righteous by the righteousness of Christ; because he has in judgment, and justice, and righteousness, threatened and concluded that he that wants righteousness shall die.

And I say again, because this righteousness is God's and at God's disposal only, it is God that must make a man righteous before he can forgive him his sins, or bestow upon him his secondary blessings: to wit, his Spirit, and the graces thereof. And I say again, it must be this righteousness, for it can be no other, that justifies a sinner from sin in the sight of God, and from the sentence of the law.

Luther, On Predestination.

Erasmus (in most other respects a very excellent man) affected to think that it was of dangerous consequence to propagate the doctrine of predestination, either by preaching or writing. His words are these: "What can be more useless than to publish this paradox to the world? namely, that whatever we do is done not by virtue of our own free will, but in a way of necessity, &c. What a wide gap does the publication of this tenet open among men for the commission of all ungodliness! What wicked person will reform his life? Who will dare to believe himself a favourite of heaven? Who will fight against his own corrupt inclinations? Therefore, where is either the need or the utility of spreading these notions from whence so many evils seem to flow?"

To which Luther replies: "If, my Erasmus, you consider these paradoxes (as you term them) to be no more than the inventions of men, why are you so extravagantly heated on the occasion? In that case your arguments affect not me; for there is no person now living in the world, who is a more avowed enemy to the doctrines of men than myself. But if you believe the doctrines in debate between us to be as indeed they are, the doctrines of God, you must have bid adieu to all sense of shame and decency thus to oppose them. I will not ask, Whither the modesty of Erasmus is fled? But, which is much more important, where, alas! are your fear and reverence of the Deity, when you roundly declare, that this branch of truth, which

he has revealed from heaven, is at best useless, and unnecessary to be known? What! shall the glorious Creator be taught by you, his creature, what is fit to be preached, and what to be suppressed? Is the adorable God so very defective in wisdom and prudence as not to know, till you instruct him, what would be useful, and what pernicious? Or, could not he, whose understanding is infinite, foresee previous to his revelation of this doctrine, what would be the consequence of his revealing it, till those consequences were pointed out by you? You cannot, you dare not say this. If, then, it was the divine pleasure to make known these in his word, and to bid his messengers publish them abroad, and leave the consequences of their so doing to the wisdom and providence of him, in whose name they speak, and whose message they declare, who art thou, O Erasmus, that thou shouldst reply against God, and say to the Almighty, What doest thou? St. Paul, discoursing of God, declares peremptorily, Whom he will, he hardeneth—and again, God willing to shew his wrath, &c. And the apostle did not write this to have it stifled among few persons, and buried in a corner; but wrote it to the Christians at Rome; which was in effect bringing this doctrine upon the stage of the whole world, stamping an UNIVERSAL IMPRIMATUR upon it, and publishing it to believers at large throughout the earth. What can sound harsher in the uncircumcised ears of carnal men, than those words of Christ, Many are called, but few chosen? And elsewhere, I know whom I have chosen. Now, these and similar assertions of Christ and his Apostles, are the very positions which you, O Erasmus, brand us useless and hurtful. You object, If these things are so, who will endeavor to amend his life?" I answer, Without the Holy Ghost no man can amend his life to purpose. Reformation is but varnished hypocrisy unless it proceed from grace. The elect and truly pious are amended by the Spirit of God: and those of mankind who are not amended by him will perish. You ask moreover, Who will dare to believe himself a favorite of heaven? I answer, It is not in man's own power to believe himself such upon just grounds, till he is enabled from above. But the elect shall be so enabled; they shall believe themselves to be what indeed they are. As for the rest, who are not endued with faith, they shall perish; raging and blaspheming as you do now. But, say you, These doctrines open a door to ungodliness. I answer, Whatever door they may open to the impious and profane, yet they open a door of righteousness to the elect and holy, and shew them the way to heaven, and the path of access unto God. Yet you would have us abstain from the mention of these grand doctrines, and leave our people in the dark as to their election of God: the consequence of which would be, that every man would bolster himself up with a delusive hope of share in that salvation which is supposed to lie open to all; and thus genuine humility and the practical fear of God would be kicked out of doors. This would be a pretty way indeed of stopping up the gap Erasmus complains of! Instead of closing up the door of licentiousness, as is falsely pretended, it would be in fact opening a gulf into the nethermost hell. Still you urge, Where is either the necessity or utility, of preaching predestination? God himself teaches it, and commands us to teach it; and that is answer enough. We are not to arraign the Deity, and bring the motives of his will to the test of human scrutiny; but simply to revere both him and it. He, who alone is all-wise and all-just, can in reality (however things appear to us) do wrong to no man; neither can he do any thing unwisely or rashly. And this consideration will suffice to silence all the objections of truly religious persons. However, let us for argument's sake go a step farther. I will venture to assign over and above, two very important reasons, why these doctrines should be publicly taught: 1. For the humiliation of our pride, and the manifestation of divine grace.—God hath assuredly promised his favor to the truly humble. By truly humble, I mean those who are endued with repentance, and despair of saving themselves; for a man can never be said to be really penitent and humble, till he is made to know that his salvation is not suspended in any measure

whatever on his own strength, machination, endeavors, free-will, or works; but entirely depends on the free pleasure, purpose, determination, and efficiency of another; even of God alone. Whilst a man is persuaded that he has it in his power to contribute any thing, be it ever so little, to his own salvation, he remains in carnal confidence: he is not a self-despairer, and therefore he is not duly humbled before God; so far from it, that he hopes some favorable juncture or opportunity will offer, when he may be able to lend a helping hand to the business of his salvation.—On the contrary, whoever is truly convinced that the whole work depends singly and absolutely on the will of God, who alone is the author and finisher of salvation; such a person despairs of all self-assistance; he renounces his own will, and his own strength; he waits and prays for the operation of God; nor waits and prays in vain. For the elect's sake, therefore, these doctrines are to be preached, that the chosen of God, being humbled by the knowledge of his truths, self-emptied and sunk as it were into nothing in his presence, may be saved in Christ with eternal glory. This, then, is one inducement to the publication of the doctrine; that the penitent may be made acquainted with the promise of grace, plead it in prayer to God, and receive it as their own. 2. The nature of the Christian faith requires it. Faith has to do with things not seen.—And this is one of the highest degrees of faith, steadfastly to believe that God is infinitely merciful, though he saves (comparatively) but few, and condemns so many; and that he is strictly just, though of his own will he makes such numbers of mankind necessarily liable to damnation. Now, these are some of the unseen things whereof faith is the evidence.

Whereas, was it in my power to comprehend them, or clearly to make out, how God is both inviolably just and infinitely merciful, notwithstanding the display of wrath and seeming inequality in his dispensations respecting the reprobate; faith would have little or nothing to do. But now since these matters cannot be adequately comprehended by us in the present state of imperfection, there is room for the exercise of faith. The truths, therefore, respecting predestination in all its branches, should be taught and published; they, no less than the other mysteries of Christian doctrine, being proper objects of faith on the part of God's people."—*Toplady.*

A Letter by Mr. Huntington.

Satan is a skillful adversary; he can alter both his appearance and his influence. While I lay in the dark regions of the shadow of death, under the arrests of divine justice, and filled with fury and the rebukes of my God, he worked constantly upon the hardness of my heart, the carnal enmity of my mind, and on that soul-destroying sin of unbelief, in which I was shut up. He took occasion to multiply his accusations, by the sins which stood before my eyes, the burden of guilt which I felt, and the wrath of the law which worked in me. And I know that this was the devil and the works of him; but after my deliverance had been proclaimed, my calling made clear, and my election sure, he came to me again, so altered in appearance, in language, and in influence, that I really did not know my old acquaintance. He came not now in his sable garb, but in his shining robe; not to attend my funeral to hell, and the grave, but as a friend at my wedding; not to accuse, but to give me counsel; not to drive, but to draw; not to sink me into despair, but to lift me up to the wind, and make me ride upon it; not to reproach me, but to praise; not to tell me what an awful rebel I had been, but what a saint I then was. Satan had changed his voice.

And surely among them that are born of woman there had not appeared a greater wonder than Parson Sack. I not in the least suspecting this strange visitor to be one of the king of Babylon's ambassadors, was pleased with his coming as much as Hezekiah was, and showed him all my precious things; for he came not with heavy tidings, but with smooth things; not as a destroyer, but as a builder up. He treated of the goodness and safety of my state, of the height of divine favor in which I stood, and of my certain arri-

val at the desired heaven. From this he descended to the small number of God's elect; very small, when compared to the world at large. And as he preached, so he endeavored to apply the doctrine. He worked his bottle-screw into my natural affections, and made my bowels sound. He set before me all my little ones and my dame, as not included in the bond of the covenant; and then opened upon and influenced every tender feeling I had. My compassion, earnest desires, &c., &c., began to rise up and flow out at such a rate, just as Milton describes the lust of Adam and Eve working in them, after they had eaten the forbidden fruit, till they conceived it was new divinity springing up within them. And so I thought that my heart was filled with grace. Having worked me up to the highest pitch of natural affection for my wife and children, he then left the old hen and chickens, and led my mind abroad to my friends and relations; then to my old acquaintance; next to many tender-hearted, pitiful, and well-meaning people that I knew in the world. And still my heart enlarged, and as he presented them to view, so I took them in. Then he came to the nations at large; still my heart opened and extended as he brought them to bear upon my mind. Then the poor heathen were presented to my view, until my bowels sounded like a harp, not only for Moab, but for all these. And then the irrevocable decrees of God were set before me, just as they are set forth by the Arminians. And next the devils were presented to me as objects of my pity. And this last imagery discovered the cheat. Satan could no longer be hid, and I remembered his former fiery darts, and soon was delivered from the snare of the fowler. However, this was of use to me in the ministry; for from that time I knew most assuredly who it was that instructed, furnished, equipped, and sent out the whole herd of Arminian teachers; for sure I am that it is the devil transformed that supplies them all.

Some time after this he paid me another visit, similar to the last. At that time I was in the ministry; he came now as a parson-maker, to instruct me how to proceed in the important work. And that was, to draw no lines between saints and sinners; to make no applications; to enforce no marks, evidences, love-tokens, or sure tokens; to insist upon no criterions, characteristics, infallible proofs, signs, or touchstones; and then I should give no offence, nor should I raise any bars of prejudice against me, nor have any stigma upon my character; my usefulness would be extensive, and my reputation a sweet savor to all. I should endeavor to cast my net so as to take in all that came within the walls of my meeting, and endeavor to win all to love me; and those who love a believer are passed from death to life. This plan I intended to adopt; but when I was in the work, the fire of zeal, of love, fervor, holy fear, boldness, and fortitude, flowed in me; so that instead of crying a confederacy, I became a divider and a scatterer wherever I went. The hypocrite hissed, and the honest soul felt the energy; and soon God led me to see this stratagem of the devil; and I learnt this lesson by it, that of all the workmen of God, and of all the works of God under Heaven, except the death of Christ, a minister of the Spirit and the Holy Ghost's work on the souls of men are the greatest enemies to Satan.—He has no objection to external reformation, if there be no internal regeneration. It is the Holy Spirit that casts out the strong man armed, takes away his armour wherein he trusted, spoils his house, and takes the prey from the mighty. Having escaped this snare, through the good hand of my God upon me, he paid me one more visit in his counterfeit rags; at which time he set before me all the real and imaginary evils and dangers that would attend me in the perilous work of the ministry; the opposition from the world, from heretics and hypocrites; the hunger, cold, and nakedness, that I was exposed to; the treachery of pretended friends; the difficult work of getting to be clear in the greatest mysteries of religion, and of escaping all errors; the danger of my life by the way, and of death at the end in a hundred forms; together with the uncertainty of the Lord's presence, aid, and support, which he argued from the sad desertions which had lately befallen me. He then showed me my own safe-

ty, the goodness of my state, and the happiness which would occur if I withdrew to some lonely place, and kept all the dealings of God with me locked up in my own breast. But this not succeeding, he soon made good his predictions; for there was not a fool, falsely called a gospel minister, in town or country, but what was barking, biting, warning, or cautioning people against me. And this has continued, without intermission, for twenty-four years and upwards; and I should think it an ill omen should it cease, which I am in no fear or danger of, seeing the devil has stocked the nation with so many novices whom he puffs up with pride, till they fall under the same sentence that fell upon him.

W. HUNTINGTON.

Arminianism.

As every reader may not have a clear determinate idea of what Arminianism precisely is, it may to such be satisfactory to know, that it consists chiefly of five particulars. 1. The Arminians will not allow election to be an eternal, peculiar, unconditional and irreversible act of God. 2. They assert, that Christ died equally and indiscriminately for every individual of mankind; for them that perish, no less than for them that are saved. 3. That saving grace is tendered to the acceptance of every man; which he may, or may not receive, just as he pleases. Consequently, 4. That the regenerating power of the Holy Spirit is not invincible, but is suspended for its efficacy on the will of man. 5. That saving grace is not an abiding principle; but that those who are loved of God, ransomed by Christ, and born again of the Spirit, may (let God wish and strive ever so much to the contrary) throw all away, and perish eternally at last.

To these, many Arminians tack a variety of errors beside. But the above may be considered as a general skeleton of the leading mistakes which characterize the sect.—*Top-lady.*

The life of faith is called the fight of faith; and truly called so. For where divine faith is given, it is seldom exercised without a conflict in the heart, which loves an earthly refuge, and dreads a naked promise; dearly loves a human prop; and always seeks some wooden buttress to support God's iron pillar. Hear what the Savior says of himself: "I have trodden the wine-press alone: I looked, and there was none to help; therefore mine own arm brought salvation." (Isa. lxiii. 3—5.) Hear what a prophet says of him: "Behold! the Lord God will come with a strong hand, and his arm shall rule; he shall feed his flock like a shepherd; he shall gather the lambs with his arms, and he shall carry them in his bosom." (Isa. xl. 10, 11;) where you may observe all partners are excluded from the work. The Lord Jesus, who is called the Lord God, shall act the part of a shepherd, and lay down his life for the sheep; and by treading the wine-press alone, shall make the atonement himself. Then he will gather the flock, and feed the flock, and carry the flock home himself. Jesus Christ does not help you to help yourself; but he does the whole work himself; his own arm shall rule.—

He must guide the understanding by his Spirit into all living truth; he must bring his blessed peace to the conscience; he must tame the tempers, sanctify the affections, and work in us to will and do. "It has pleased the Father, that in Christ Jesus all fullness should dwell." (Col. i. 19.) All fullness of wisdom to direct us, of power to protect us, of grace to pardon and sanctify us; and this "all fullness" is treasured up in Christ, the Head, to be communicated to the members of his body. Whatever wisdom, strength, peace, or righteousness, is not received from his storehouse by faith, is spurious, a mere tinsel ware, which may glitter much, but has no value.—*Berridge.*

CATHOLIC CHILDREN.—The editor of the *Freeman's Journal* says:—"Out of every hundred Catholic children that are educated in the public schools of the United States, the reviewer may set down ninety-eight as a clear and certain gain—to the devil."

The Missionary Enterprise, AT HOME AND ABROAD.

Immense sums of money are annually expended in the Missionary Enterprise to but very little purpose; a great part of which is raised by means of false representations, and the most touching appeals to the human heart, from that class of the religious community who are among the poor of this world, and who in order to contribute their share, are not unfrequently under the absolute necessity of sacrificing, in a greater or less degree, their own comfort. But these immense sums which are annually raised for the purpose of sending the gospel to the heathen, are, by the men to whom the management of them is entrusted, made subservient to other ends besides the one for which they are originally designed, the appropriations for these purposes being represented by them as being unavoidable, and indispensable to the prosperity of the missionary movement. These societies, have of course, their home departments of labor, as well as their foreign departments; and secretaries and agents of various grades are employed for the transaction of business at home, as well as missionaries for the conversion of the heathen abroad. We find no fault with this arrangement, but have something to say about the operations and self-denying spirit of the men who, in the home department, devote themselves to the interests of these Missionary Societies. The men thus employed are generally ministers who are not successful in obtaining such situations as pastors of churches as they would like to have; but in whom the managers of these societies feel especially interested, and whom therefore they wish to serve. Nevertheless, these men invariably profess that they engage themselves in these situations from no other motives than purely for the sake of promoting the interests of the society, and are no ways bashful in declaring to the world, upon all suitable occasions, that they make considerable sacrifice in accepting the office they hold. But with all their disinterestedness and devotion to the cause, they are very careful, in making their engagement, to obtain for their labors as large a salary as they think they can possibly obtain. And when influenced by their ardent desire for the furtherance of the gospel among the heathen, to accept of situations in which they can be wholly devoted to the work so intensely interesting to them, and which they regard as being so momentously important, they retain these situations only until such time as they can provide themselves with a better and more lucrative one.

We have some personal knowledge of these men, and understand something of their genuine character, having for years been a witness to their proceeding. We give the following examples as a fair specimen of this disinterestedness and truthfulness in general. A clergyman of high standing in his own denomination, who having officiated for some years as pastor of a respectable church in one of our eastern cities, was made sensible that his people were growing disaffected towards him, and were evidently wishing for a change; and he saw from the indications given him that he would be under the necessity of resigning his charge, and seek for a place elsewhere. But no situation presenting itself which suited his taste, and having some influence with the managers of the Missionary Society, he was suddenly seized with great zeal for the missionary cause, and wished to devote all his energies to the promotion of its interests. He was accordingly elected into office, having the same amount of salary secured to him as he had received from the church which he had just left. One part of the duty was to attend public meetings, and plead the cause of the society; and often during the period he held his office, have we heard him talk, with apparent earnestness, of the intense interest he felt in the work in which he was engaged, of his great anxiety and sympathy for the benighted heathen, of his readiness to work in the cause day and night, of his willingness to make any sacrifice in his power to promote its interests, and the self denial he had already exercised, in resigning his pastoral charge of a church to which he was so greatly endeared, and for which he felt so strong an affection, purely for the sake of devoting himself to the glorious

work in which he had taken a part. But this gentleman had been but three or four years in office, when another situation was offered to him, the occupancy of which he thought would render him more honorable and of greater importance in the estimation of his fellow men, but which had no connection with the cause of missions. Yet, notwithstanding his boundless love for the poor heathen, no sooner was the offer made, than his zeal immediately cooled, the great importance of the missionary work was overlooked, his connection with the society ceased, and his office was vacated, to be occupied by some other favored brother who might be in need of a place.

We have singled out the above instance, not as having any thing remarkable about it, but simply as illustrative of the principle by which the friends of missions are actuated, such instances being of very common occurrence. Nay, we have known instances, when a special favorite being out of place, and no vacancy to be filled, an office has been actually created, with a handsome salary, purely for the sake of giving employment to the brother; that office being occupied until something better presented itself; when of course the office was dispensed with, as being no longer needed.

[To be continued.]

RUSSIAN LAW OF MARRIAGE.—By a late order of the Russian Government, all marriages are forbidden except where the parties first obtain the consent of the parish authorities, which must in every case be withheld, unless the persons asking it are capable at the time of supporting families, and can also furnish a strong probability that such capacity will continue to the end. The increased number of individuals falling a burden on the State during several years past, is the reason given for this edict.

CURIOUS.—It is a fact that the United States have had six Presidents in little more than nine years. Counting from the 1st. March, 1841, at which time Van Buren was President, there have been Van Buren, Harrison, Tyler, Polk, Taylor, and Fillmore. The youngest of these Presidents at the time of his inauguration was Mr. Polk, who was then 49 years and 4 months, and the next youngest Mr. Fillmore, who is at present 50 years and 6 months old.—*N. O. Com. Bulletin.*

Nothing looks worse than to defend religion by ways that show it has no credit with us.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1850.

APPOINTMENTS.

There will be an Old School meeting held at Broome, commencing on Saturday, October 12, 1850.

Please notice in the Signs, that there will be a meeting held with the church at Lexington, Green Co., N. Y., to commence on the Saturday before the last Lord's day in September.

Elder B. Pitcher will preach for the Olive church Tuesday, October 8th, Wednesday, at Elder James Mead's, on Thursday evening at the New School House, near brother Leonard's, on Friday, with the church at Broome.

To Correspondents.

Since the departure of the editor for Georgia, several requests for his views have been received from brether, who have singled out texts for his notice. These requests, of course, cannot be complied with until he returns, till which time we hope our brethren will patiently bear with us.

TYPGRAPHICAL ERROR.—In No. 16, current volume of the Signs, the communication of Elder C. J. Atkins is addressed to Elder I. I. Dickson; it should read J. J. Dickson.

"Claims of the Age upon the Church."

In the *New York Recorder* of the eleventh inst., we find an article under the above title, in the course of which our eye rested upon the following sentence credited to Dr. Campbell—

"Multitudes on every side are hourly perishing, while the means of salvation come most lamentably, most alarmingly, most culpably short of the necessity."

Here we find the undisguised spirit of anti-christian will-worship, and it is not to be mistaken. It is that mystery of iniquity which the Apostle informs even in the primitive times did already work, developing its true nature and speaking blasphemies after the manner of the old serpent, the father of lies. Did the Doctor know what he was saying and to whom he was attributing blame when he uttered this? It is true this expression, not being clothed in that pure language which God will return unto his people, is rather senseless jargon than any thing else; yet, as the foiled serpent which has no power to do harm, does not the less manifest the venom of his natural disposition, in his own dialect, so the opposition of carnal nature against God and truth is not less manifest when expressed in the malignant hissings of serpentine venom than in direct denial of Scripture expressions.

Like arminian teaching in general, this assertion involves one of two serious inconsistencies, according to the interpretation or meaning designed.

First. If by the means of salvation the Doctor would have us understand the provisions of mercy in the new covenant sealed and sanctified by the blood of our great High Priest and King, the Mediator, who not having known sin, was made sin for us, which is the only name given under heaven or among men whereby we must be saved, then he is vastly mistaken in saying that it comes short of the necessity. It was on no uncertain grounds that the Redeemer died. The whole ransomed family was present to his sight when he gave his soul a ransom for his people, as it was written, "When thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isa. liii. 10. It is all a fable of an origin below the source of divine truth, that will-worshippers and idolators are so fond of dwelling upon, to the annoyance of the weaklings of the flock, that the salvation of the children of God is made conditionally to depend on their acceptance of proffered terms of mercy. If any such terms had stood in the way—if the salvation of Christ had not been a complete and finished salvation, suited to the case of the vilest of the vile, every soul that has ever been brought by divine grace out of nature's darkness into God's marvelous light, knows full well that it would not have been sufficient for his ruined estate; consequently he would have been still under condemnation, and the blood of Christ must have been shed in vain, for if there is any deficiency in the salvation and redemption of one of those for whom Christ died, then that salvation is inefficient for all; and our great Surety himself cannot be released from the demands of divine justice while any one of the meanest of those who are covered by his name, is bound. If the atonement had been sufficient for all the transgressions of all his people but one, yet for the lack of atonement for that one transgression our Surety must have been held responsible, the whole plan of salvation have been frustrated, Christ could not have been delivered up from the dead,

and hell must have triumphed. But, thanks be to God who giveth us the victory, he hath delivered all his people from the demands of divine justice, honored the law, cancelled its claims, and made his people free from guilt by his own blood which was shed for them. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This is the conclusion at which the inspired apostle arrived, and we are therewith content.

Second. If by the means of salvation, the learned Doctor and his disciples understand the miserable penny catching societies which have been formed professedly for the purpose of extending the Redeemer's kingdom, and, (to use their own presumptuous and God-mocking expression,) giving him the heathen for an inheritance, there is more truth in his remark than he was aware of telling, as evidently appears from the remainder of the article, in which he endeavors to urge them to more earnest exertion. Truly the sum of all human efforts for the salvation of sinners, is vanity. Well did the prophet say, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. lxiv. 6. The Doctor is like the Rabbis among the Jews of old, binding burdens and laying them upon his brethren, which they are in no wise able to bear, and which he himself would find too heavy for his own shoulders.

The article for which this sentiment of the Doctor's is the text, is about in the usual tone of *do and live* religious productions. As it is an anonymous article of course its author is not tangible, but the editor of the paper must be considered responsible for the sentiments which it contains. The comments of the writer being contradictory to themselves throughout are not sufficiently peculiar to demand a special notice to each. There is evident throughout this article, however, a design to counterfeit a reliance on God to sustain his own cause, for the purpose of deceiving any of the lambs who may be wandering from the footsteps of the flock or scattered abroad through this waste howling wilderness. So the ravenous beast of prey will affect friendship for the flock, but the more prominent peculiarities of his beastly nature cannot be concealed. He cannot assume the humble confidence in the shepherd which is peculiar to the sheep of the fold. Instead of this he is continually forming some plan for his own support. Thus this writer one moment says, "It is matter of humiliation that in our schemes for the conversion of men, we have looked for results more to the machinery of our own framing than to that Spirit without whose influence not an atom of divine truth can reach the heart;" and anon speaking of the operations of these same societies, he says, "Many at home and in other lands, have been rescued from the slavery of Satan, to become the willing and obedient servants of the King of Zion; but in the hearts and affections of what a multitude might that King have been reigning if the Spirit—the secret mover—had been more highly honored, and his position more widely recognized." He seems to suppose that the only lack in this system of means is on the score of complimentary homage to the Spirit, as if the homage of will-worship were a kind of flattery by which the Spirit of God could be influenced and moulded at the will of poor worms of the dust. Very similar to this seems to have been the error into which the carnal Israelites had fallen when God rebuked

them by the mouth of the Psalmist, saying, "If I were hungry I would not tell thee; for the world is mine, and the fullness thereof." Any man of sound mind would consider himself insulted by such vain formal praise as is ascribed to the Spirit by the will-worshipping zealots who at the same time that they formally ascribe all the honor and praise for the salvation of sinners to the Spirit of God, declare that without the co operation of their societies, many precious souls which are now saved would inevitably be lost.

Siloam Baptist Association.

The minutes of this association have come to hand and with them a letter from brother John Stipp. We regret that they were received too late for the insertion of brother Stipp's letter in this number. However we will subjoin the summary of faith and practice which was adopted on their constitution as an association, in October, 1849. In our next we expect to give his letter, which will show how closely and how perseveringly the redeemed of the Lord are pursued by their mocking enemies. There they are as willing to profess any form of godliness, denying the power thereof, as here, only they want a little pity shown to their favorite doctrine of *Means*. We would solemnly warn those who love the truth among them, to beware of those wolves in sheep's clothing who are seeking to bring in privily damnable heresies. O! brethren, bear in mind that it is better to dwell alone than to join hands with the multitude in the exaltation of the creature above the Creator.

The pretence is made by those who are seeking to entangle these brethren with their *means* doctrine, that for themselves they would not at all object to sound doctrine, such as the absolute and unconditional election and predestination of the children of God to life everlasting without reference to means or instrumentalities; but, say they, while we are fully convinced of the truth of these things and believe they are sustained and taught by the Scriptures, we think it is unprofitable to publish them. Accordingly at the association in June last they prevailed on the brethren to strike off the last clause of the sixth article of their faith.

"The delegates from the several churches when met in convention at Hillsborough, Marion county, Oregon Territory, the first Saturday in October, 1849, adopted the following constitution, articles of faith and rules of decorum, viz:

We, the churches of Jesus Christ, being baptized on a profession of our faith in Christ, believing the church of Christ is but one in her visible appearance in the world, and believing ourselves to be so many particles of the visible church of Christ, and that it is our duty to cultivate fellowship and acquaintance among each other, and thus maintain the true faith and order of the gospel, together with the peace, harmony, christian union and fellowship among the members of the body of Christ to the glory of God and benefit of his children, do agree, for these purposes, unite together and open a christian correspondence through the medium of an association on the following constitution, articles of faith and rules of decorum, viz:

CONSTITUTION.

1. The several churches, when met, producing letters certifying their appointment, shall be denominated the Association.
2. The Association, when met, shall appoint a Moderator and Clerk from among themselves for their own benefit, to enable them to do the business for which they have met, and who shall hold office until the next Association is organized.
3. The Association may adopt such rules

of decorum as she may deem necessary to enable her to maintain good order while in session; provided that such rules are no way repugnant to the principles or design of the churches in the formation of the Association.

4. The churches shall be considered the highest ecclesiastical authority on earth and each member possessing equal rights agreeable to their order in the gospel, and the Association only a medium of correspondence, and that the Association shall in no wise interfere or meddle with the internal rights of the churches.

5. The Association shall have power to receive into union with us any orderly church or Association that may petition by letter or delegates, if, on examination, they be found orderly and orthodox in principle.

6. The Association shall have the right to regulate and see that good order is preserved in the administration of the word while in session, and appoint members, with his or their consent, to attend to any business belonging to the Association; to keep up a correspondence with as many of our sister Associations as she may find convenient, except forbid by the churches.

7. No charge shall be presented against a church until the regular order of the gospel has been attended to agreeable to the 18th chapter of Matthew and other scriptures relative to dealing with disorderly members; but in all cases when a charge is presented against a church, and it is made to appear that the gospel order has been attended to, the Association shall spread the charge upon the face of the minutes, referring it to the churches for decision, and it shall be the duty of the churches to give their voice thereon, and the voice of the majority shall be a decision in all such cases.

8. The Association shall have the liberty of adjourning themselves to any time or place she may think necessary, have her proceedings fairly printed (when it can be done) and distributed among the churches according to the contribution of each church, reserving for the use of corresponding associations as many copies as may be deemed necessary.

9. Each church in the union shall be entitled to a correspondence with each other in the Association, but not more than four members from each church who shall produce their letters certifying their appointment.

10. It is requested that each church give an account of their numbers with their increase or diminution since last Association.

11. We believe it to be our duty to attend to the wants of our gospel ministers, and to bestow of our temporal blessings to relieve the poor and needy, but the principle manifested by what is called the Baptist Board of Foreign Missions we disown as Baptist principles, and the practice we believe a violation of the gospel rules of discipline; therefore we deny fellowship with it, together with Sunday schools and temperance societies and all their various branches.

12. Any amendments may be made to this form of government by the voice of a majority of the churches.

ARTICLES OF FAITH.

1. We believe in one only true and living God, the Father, Son and Holy Ghost, and these three are one.

2. We believe that the scriptures of the Old and New Testaments are of divine authority and the only rule of faith and practice.

3. We believe in the fall of man, and that all the posterity of Adam are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state by the ability which they possess by nature.

4. We believe in the doctrine of election by grace, and that the elect were chosen and loved in Christ Jesus before the foundation of the world.

5. We believe that salvation, regeneration, sanctification and justification are by the life, death, resurrection, ascension and intercession of Jesus Christ, and that his

children are kept by the power of God through faith unto salvation.

6. We believe the atonement to be special for the church or body of Christ, a special application of which will be made to all the elect or chosen in time by the Spirit of God without regard to means or instrumentality.

7. We believe that good works are the fruit of the faith of God's elect and follow after they are born of the Spirit of God, and in this point of view are evidences of a gracious state.

8. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects; that baptism is by immersion only.

9. We believe that none have a right to administer baptism or the Lord's supper but those who are regularly baptized, called of God and clothed with authority by the church.

10. We believe in the resurrection of the dead, both of the just and unjust, the righteous to the resurrection of life, and the wicked to the resurrection of damnation; that God has appointed a day in which he will judge the world in righteousness by Jesus Christ, and that the joys of the righteous and punishment of the wicked will be eternal.

RULES OF DECORUM.

1. The Association, when convened, shall be opened and closed by prayer.

2. The letters from the different churches shall be called for and read.

3. Shall choose a Moderator and Clerk.

4. Call for letters of correspondence and invite Messengers to seats.

5. To invite visiting brethren to seats in council.

6. Open a door for the reception of churches.

7. Only one person shall speak at a time, who shall arise from his seat and address the Moderator.

8. The person thus speaking shall not be interrupted unless he depart from order; he shall strictly adhere to the subject in question, and shall in no wise cast any reflection on any person who may have spoken before him, and he shall not speak more than three times to the same subject without leave of the Moderator.

9. The Moderator shall have the same privilege of speech as other members, provided his seat be filled.

10. No member shall laugh or whisper in time of public speech to the interruption of the Association.

11. The members shall address each other with the appellation of brother.

12. No member shall absent himself during the transaction of business without leave of the Moderator.

13. The stand shall be filled during the meeting only by the order and consent of the Association.

14. A majority shall rule in all cases except in the reception of new churches, in which case unanimity is required.

15. The names of the members of the Association shall be enrolled and called over as often as the Association may think necessary.

16. It shall be the duty of the Clerk to keep a fair and complete record of the transactions of the Association.

17. Any member who shall knowingly break any of these rules, shall be reprovved by the Moderator according to the direction of the Association.

18. Amendments may be made at any meeting of the Association to these rules by a concurrence of a majority of the Association."

LETTERS RECEIVED.—Wm. Rankin Sen, J. J. Dickson, P. Rector, Eld. J. E. Armstrong, Eld. T. Barton, J. Brandenburg, J. Barrow, Eld. D. C. Davis, J. G. Barrow, J. McCormick, E. Smith, Elder Wm. Choate, F. H. Ely, Wm. Brewin, Elder P. Culp, Wm. Palmer, Elder J. D. Wilcox, J. Stringer, D. Bartley, F. G. Edwards, S. A. Dowell, Elder G. Marshall, Jos. West, J. H. Green, J. M. Ruston, J. Allen, Wm. A. Law, P. M. Eliza Ann Barcalow, Eliza Ann Richards, Elder Wm. Sharp, E. Livingston, Wm. Cooch, P. M., Geo. R. Hunter, P. M., Eld. Wm. Quint, Jr., F. Crouch, E. S. Dudley, G. Chester, John Stipp.

POETRY.

LINES ON THE DEATH OF SISTER TRYON.

BY MRS. ELIZA JANE FINN.

Dearest sister, art thou gone
From my sight forever flown?
Though I live and see thee not
Thou shalt never be forgot.

Oft shall memory's hand retrace
Pleasing scenes of former days,
When together we have met—
Hours I never can forget.

Thou thy body moulders now
Beneath the green sward lone and low,
Yet thy spirit lives above
All earthly joys or earthly love.

Free from every care or woe
Which mixed thy cup while here below;
While sickness, care, and wasting pain,
All for me doth yet remain—

Then how can I regret or mourn
That thy sun did set at noon,
When I feel that thou art blest
Where the weary are at rest.

For often now I seem to hear
Thy sweet spirit hovering near,
Whispering me this earth not love,
But raise my thoughts to joys above.

There thee I hope to meet again,
Far above all sin and pain;
Our sacred songs we'll ever raise
To him who saved us by his grace.

Reminiscence.

REMEMBRANCE of the dead revives
The slain of time, at will;
Those who were lovely in their lives,
In death are lovelier still.

Unburden'd with infirmity,
Unplagued like mortal men,
Oh with what pure delight we see
The heart's old friends again;

Not as they sunk into the tomb,
With sickness-wasted powers,
But in the beauty and the bloom
Of their best days and ours.

The troubles of departed years
Bring joys unknown before;
And soul-refreshing are the tears
O'er wounds that bleed no more.

Lightnings may blast, but thunder-showers
Earth's ravaged face renew;
With nectar fill the cups of flowers,
And hang the thorns with dew.

Remembrance of the dead is sweet;
Yet how imperfect this,
Unless past, present, future, meet,
—A threefold cord of bliss!

Companions of our youth, our age,
With whom through life we walk'd,
And in our house of pilgrimage,
Of home beyond it talk'd:—

Grief on their urn may fix her eyes,
—They spring not from the ground;
Love may invoke them from the skies,
—There is no voice nor sound.

Fond memory marks them as they were,
Stars in our horoscope;
But soon to see them as they are,
—That is our dearest hope.

Not through the darkness of the night,
To waking thought unseal'd,
But in the uncreated light
Of Deity reveal'd.

They cannot come to us, but we
Ere long to them may go;
—That glimpse of immortality
Is heaven begun below.

MONTGOMERY.

The Church coming from the Wilderness.

BEHOLD, from the desert of sin,
The world, and the curse of the law,
A fair one, whose garments are clean,
Does with her Beloved withdraw;
Returning from thence, she appears
Dejected, and often complains,
Surrounded with sorrows and fears,
Yet on her Beloved she leans.

Thus up from the desert she goes,
Sustain'd both in fire and in flood;
Victorious to vanquish her foes,
And all through the Lamb and his blood;
By faith, she's enabled to view
Fair Canaan's delectable plains,
And faint, yet her course shall pursue,
When on her Beloved she leans.

When darkness envelopes her mind,
By faith she shall hold on her way;
And, in the sweet promise, shall find
Her strength shall suffice for the day:
No fiery affliction shall burn,
Beyond what his wisdom ordains,
But times of refreshing return,
When on her Beloved she leans.

Her woes are permitted of God,
Her faith and her patience to prove;
The kiss, or a stroke of his rod,
Is all from immutable love:

By crosses and losses, at last
From self her affections he weans;
That on him her hopes may stand fast,
While on her Beloved she leans.

When foil'd by the tempter, she goes
And makes the atonement her plea;
There pardon eternally flows,
And love wipes her sorrows away;
And when with her pardon she's blest'd
Communion with Jesus she gains,
No longer a sinner distress'd,
For on her Beloved she leans.

Crosses at the Control of Christ.

Poor angry bosom, hush,
Nor discontented grow;
But at thy own sad folly blush,
Which breedeth all thy woe.

If sick, or lame, or poor,
Or by the world abhorred,
Whatever cross lays at thy door,
It cometh from the Lord.

The lions will not tear;
The billows cannot heave;
The furnace shall not singe thy hair,
Till Jesus give them leave.

The Lord is just and true,
And upright in his way;
He loves, but will correct us too
Whene'er we run astray.

With caution we should tread,
For as we sow we reap;
And oft bring mischief on our head,
By some unwary step.

Lord, plant a godly tear
Before my roving eyes,
Lest some hid snake, or wily snare,
My heedless feet surprise.

Or should I start aside,
And meet a scourging God,
Let not my heart grow stiff with pride,
But weep and kiss the rod.

God's Presence makes Glad.

When I can sit at Jesus' feet,
And he anoint my head,
Such peace ensues, so calm and sweet,
I think my foes all dead.

My simple heart then fondly dreams,
It will see war no more;
Too firm to shrink my mountain seems,
And every storm blows o'er.

While thus a queen in state I sit,
Self hunts about for praise;
Talks much of frames and victories great,
That you may hear and gaze.

Then Jesus sends a trying hour,
This lurking pride to quell:
My dead foes rise with dreadful power,
And drag me down to hell.

Now faints my heart within me quite,
My mountain disappears;
All grace is vanish'd from my sight,
And faith seems lost in fears.

At length, my Lord, with sweet surprise,
Returns to loose my bands,
Brings kind compassion in his eyes,
And pardon in his hands.

I drop my vile head in the dust,
And at my Lord's feet fall;
His grace is now my song and boast,
And Christ my all in all.

MARRIED.

In the town of Wells, York Co., Maine, on Thursday evening the first ult., by Eld. William Quint Jr. Mr. John L. Dillingham, Roxbury, Mass. to Miss Marian F. Perkins, daughter of Mr. Joseph Perkins.

OBITUARY.

Fleming County, Ky., August 28, 1850.

BROTHER BEEBE:—I am requested to communicate to you, for publication, the decease of our beloved brother, WILLIAM MORGAN, who departed this life the 23d day of June last, aged eighty-four years, one month, and one day. He had enjoyed a hope in Christ about sixty years. He had been a deacon in the church for many years, and was esteemed by his brethren a pillar in the house of his God.

Brother Morgan, for some time previous to his death, had been weak in body, but was but a few days entirely confined. The Lord was pleased to sustain his strength of mind, so that to his death he should be able to show his love to the doctrine of grace, and leave behind him such testimony of his christian character, that his surviving friends have cause rather to rejoice than weep, though they feel the loss of his society. He has left behind him his beloved wife, about his own age, but she cannot have long to mourn his loss. Their children and grand children are scattered in different parts, their numbers to me unknown.

Yours, in christian love,
GEORGE MARSHALL.

BROTHER BEEBE:—I am requested to ask you to publish in the Signs the following obituary notices.

DIED, in Centre, Rock Co., Wis., on the 26th day of July, LUCINDA, the only daughter of brother Valentine and sister Melinda Beck, aged one month and nine days.

In Green Co., August 13th, the only daughter of brother Joshua and sister Jane Curtis, aged five months and twelve days.

I remain, yours as ever,

J. D. WILLCOX.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY AND BOOK STORE No. 168, BOWERY, New York, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

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Pamphlets.

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Total, \$140 544

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., OCTOBER 15, 1850.

NO. 20.

POETRY.

A POEM

OF THE LAST CENTURY,

*On the Nature and Fitness of Things:
Or, the Perfections of God a Standing
Rule to try Doctrine and Experience by.*

BY THOMAS GURNEY.

When truth's attack'd by daring foes,
Duty obliges to oppose;
Since many errors now abound,
And vice is spread the nations round.

Shall Wesley sow his hurtful tares,
Or scatter round a thousand snares;
Telling how God from wrath may turn,
And love the soul he thought to burn;
And how, again, his mind may move
To hate, where he has vow'd to love:
How all mankind he fain would save,
Yet longs for what he cannot have;
Who looks for fruit from every one,
Where he no seeds of grace hath sown;
Expecting thorns and thistles might
Yield grapes and figs to his delight:
Industrious thus to sound abroad,
A disappointed, changing God.

Thus he beguiles his num'rous train,
Who fondly hug the tiresome chain;
But while those treach'rous paths they tread,
Their money's spent for husks, not bread:
Vain is their hope, their strength is spent
For what will yield them no content.
Yet of their doings fondly boast:
This sister's perfect, that almost,*
Sure their perfection must sound odd,
Who worship an imperfect God:
Can hell more strong delusions find?
Or Rome impose upon mankind?

O Bigotry! distracting thought!
What ill'st thou of mankind brought?
Thy power is seen in church and state,
Thine's foolish love, and furious hate;
These two extremes are always seen,
Nor moderation steps between:
Where will thy strange contentions end,
Thou reason's foe, sedition's friend?
Who can thy captive-slaves restore?
When wilt thou die, and rise no more?
While we attempt thy bands in vain,
There's none but God can break thy chain,
Who hast thy tens of thousands slain.
We long those peaceful days to see,
When he shall rise and scatter thee.

Now rouse from sleepy sloth my pen,
Be truth thy theme, set loose from men;
Bold in thy Maker's cause appear,
Let furies rage, or critics sneer:
Arminian faction first survey,
The growing evil of the day;
Where man's extoll'd in power and skill,
And God subservient to his will:
Such boast they've reason for their guide,
And how things fit on every side;
In their own eyes, their ways seem right;
But let us bring them to the light,
There search them out, that all may see
What name for such will best agree.
Though many different sorts we find,
'Tis two determines all mankind:
He that a sovereign God obeys,
And through a Mediator prays,
If hell oppose, or men blaspheme,
Christian shall stand his proper name;
But he who owns no God at all,
At present we will Atheist call.

What shall I say, O stupid, blind!
Who hold *Christ ransom'd* all mankind:
Yet some are lost for whom he died;
Pray how was *wisdom* here employ'd?
But some to set this matter clear,
Dispense with God's foreknowledge here;
Such say, He can't know certainly,
Who would, or who would not comply,
Because the creature here acts free,
And this might not, or that might be.

But while they boast they've power at ease,
To do, or not, just as they please;

* Alluding to the doctrine of inherent perfection, strangely preached up by the two Wesleys and as strangely imbibed by their credulous followers. *Vide*, preface to their hymn book, published 1740; and several are so deluded as to declare they have not sinned in thought, word, or deed, some for months, some for years.

Still one of these must surely hit,
If do a thing they can't omit;
And if they're free in doing one,
The other's surely let alone,
And God did certainly foreknow,
That they'd omit, and this they'd do;
He views the rise and end of things,
From sparrows up to pompous kings;
The death of Christ we plainly find,
Fell out as was before design'd.

Thy seed to *Abra'm* God declares,
Shall serve within a land not their's;
And whom they serve shall use them ill,
Whilst they four hundred years fulfill;
Then will he judge their great offence,
And, with much treasure, bring thine thence;
And thou in peace shalt quit this stage,
Be buried in a good old age.

Can any one his prescience doubt,
Who reads how every case fell out?

They may their random schemes advance,
And talk of things that fall by chance;
But after all I'd have them know,
With the Supreme it can't be so.

To solve the point let this suffice;
If things from his omniscient eyes
Lie hid, that shall to-morrow be,
All that's to-day he cannot see:
For then to-morrow he'll know more;
So can't be what he was before.

Redeem'd by blood, yet sent to hell,
Strange to conceive, and strange to tell!
Dare Satan vie with him for might,
Or can he rob him of his right?
Did he so far with man prevail,
To make his first intentions fail;
And sink his workmanship to nought,
Had he not had a second thought;
How comes it that his will is crost,
Would have all sav'd, yet some are lost?
Can disappointment thus commence
With him who is Omnipotent?
If such a case should e'er fall out,
'Tis want of power in him no doubt.

Some turn to us, and thus reply,
You often say God cannot die,
Nor yet his promise falsify:
Hence they conclude, and basely too,
There's things above his power to do.

Thus they reverse the argument,
Put weakness for Omnipotent:
'Twould prove him weak should this prevail,
No need of power to err or fail;
Errors to sinful worms belong,
Because they're weak, not 'cause they're strong.

Did Jesus bleed and suffer scorn,
For all that were and should be born?
Sure justice could not here do well,
To make him smart for those in hell;
And still in torment such detain,
To make them pay that debt again:
If so, 'tis obvious to each view,
One of these two must needs be true;
That justice is unjust become,
Or Christ has poorly paid for some.

If creatures heaven in part obtain,
Mercy for helpless souls is vain:
Mercy and merit can't unite,
For one must flee the other's sight:
For if salvation's of the Lord,
The creature can no help afford;
If they in this great work have share,
How many saviors then are there?
And if a Savior's not alone,
Surely in fact there can be none.

If men may fail and come to naught,
Where efficacious grace is wrought,
This gift must be imperfect then,
And hurtful to the souls of men.
Who can maintain that God is just,
Or in his grace put all their trust?
Or is the case determin'd by
The creatures acts of piety?
Then why to grace such trophies raise,
My well-disposed self take praise.

If God don't love till man begins
To know himself, or loath his sins,
How comes blind man himself to know,
Or whence doth his repentance flow?
Is't from himself, or from above;
The effect of fear, or that of love?
John the beloved puts it thus,
We love, because he first lov'd us.

[Continued on page 160.]

COMMUNICATED.

For the Signs of the Times.

Salem, Marion Co., Oregon Ter.,
July 12, 1850.

BROTHER BEEBE:—Remembering the refreshing seasons I have experienced in days that are past and gone, while reading your valuable paper, the *Signs of the Times* while residing in Illinois; and now having removed far to the West, dwelling entirely among strangers, shut out from all intercourse with the people of God in other portions of the earth, (there being a few regular Baptists here in Oregon,) on the West by the Pacific ocean, on the East upwards of two thousand miles by a dreary desert country, a vast field of volcanic desolation. Being thus situated I feel anxious to again have the privilege of reading the heart-cheering communications published through the *Signs of the Times*, and hearing from the brethren scattered abroad. I have been studying some plan ever since I have been here how I might send my remittance to you if you were to send the *Signs* to me, there being no bank bills in circulation in Oregon. I have not had the opportunity of seeing many of the brethren since I concluded to send for the *Signs* perhaps next year I can get several more subscribers.

Dear brother, I will try to give you a short description of the state of religion in Oregon. The few Old School Baptist churches in Oregon met last October in convention, and organized themselves into an Association. For the particulars relative to the churches I refer you to the minutes of the Association of 1850 that I send you, I also send you the constitution and articles of faith adopted at the time the Association was organized, which was Oct. 6, 1849. [Published in No. 19.]

Brother Beebe, you see by the minutes of our Association that the Lord has recently visited one church here in Oregon with his grace in showing some poor sinners their lost condition, and his power to save, and it is expected at their next meeting, which has commenced to-day, that more will relate what the Lord has done for their souls. One of those who related his hope in Christ at the last meeting was an outbreking wicked sailor. Yet there are some things that constrain me to mourn over the present condition of Zion in this far West, the particulars of which are as follows. At the convention of last October, there were five brethren appointed a committee of arrangement, of which myself was one, to draft a constitution, articles of faith, and rules of decorum for inspection on the morrow. When they were presented for inspection, they were received by a unanimous vote, without a dissenting voice; but after the minutes were printed, there were some of the brethren who found fault with the latter clause of the sixth article of the confession of faith, which reads, "*without regard to means or instrumentality.*" Some time after, there were other articles of faith

drawn up by some of the brethren, and sent to the different churches, requesting them to instruct the Association at the next session (which has just passed) to adopt them in the room of those upon which the Association was constituted. Two churches, (viz.,) Hillsborough and Molalla agreed so to do; consequently letters were sent to the Association to that effect; but the Little Bethel church agreed to hold on to the old articles in consequence of the new articles not having any thing relative to the atonement expressed in them. When the Association met and the case presented, and the vote taken, there were nine in favor, and five against adopting the new articles; but in consequence of the vote not being unanimous the new articles were not adopted. There was then a motion and second made that the latter clause of the sixth article be expunged, which carried by unanimous vote, as you can see by comparing the two articles, we who were in favor of the old articles remaining as they were, nevertheless voted for the expulsion of the latter clause of said article for sake of retaining peace with our brethren. All the brethren with but few exceptions acknowledged that they believed the sixth article as it was first written, but said it might be misconstrued, and that there were brethren who believed in the means doctrine, and for their sakes it should not have been put in the articles, for the strong ought to bear the infirmities of the weak, &c. The Association at her session of 1849, appointed brother J. T. Crooks to write a Circular Letter for the next Association. When the letter was presented and read to the Association it was referred to the committee of arrangements to be read again on Monday; but all the brethren appeared well pleased with it, and after they heard it read, appointed brother Crooks again to write the Circular for the next Association. But when the letter was read again on Monday, two of the ablest Ministers in Oregon delivered each a lengthy discourse against the letter's being printed in the minutes, stating that although they believed every word of it true yet the doctrine contained in it was too strong to be published in the minutes, for, said they, all the brethren and sisters will have the minutes, and perhaps a weak brother or sister may lay one carelessly on the table, and there come in a designing person and take it, and entangle that weak brother or sister with the doctrine contained therein, and make them deny even what they believe. They said moreover that if we had agreed to adopt the new articles of faith in the room of the old ones, they would agree to have the circular printed with the minutes, for then the articles of faith would not be so strong, which would admit of a strong circular; but as we still retained the strong articles of faith, it was not expedient to have such a strong circular printed with the minutes. There having been a motion and second made to receive the circular previous to the discourse being delivered, so after the discourse, the vote was

called for and taken; there were five voted for and nine against the circular being printed, (brother Wills being at the stand at the time the vote was taken,) so you see the circular was rejected. Brother Crooks then arose and addressed the moderator, insisting that they should rescind their Saturday's act of appointing him to write the circular for next Association, but they paid no attention to his request. The circular was written on the subject of the atonement, showing that Christ gave himself for the church, that he purchased the church with his own blood, that he died for his people, that he laid down his life for the sheep, &c., &c. Even those who opposed its being printed with the minutes, said it was an able, well written piece.

Some of the preachers here in Oregon argue that the doctrine of eternal and unconditional election should not be preached in Oregon. A certain preacher said to me a short time ago, I believe the eternal union of Christ and his church, but it would not do to preach it in Oregon. Why, said I, Paul said he had not shunned to declare all the whole counsel of God: and I do not believe that a preacher ought to preach to please the people. No, said he, not to preach any thing but the truth; but there are other subjects equally true that we can preach. Christ and his apostles preached repentance, and we can do so too; the churches are young in Oregon, and in their infancy, and should be fed with milk, and not strong meat, for they are not able to bear it. But, brother Beebe, it seems to me that childhood is the time to receive instruction. If the churches have not yet been instructed in the truths of the gospel, it is the preachers' duty to instruct them therein. But on the contrary the churches are composed of brethren from different parts of the United States, and with a few exceptions have obtained as large a growth in grace and in the knowledge of divine things as the preachers.

Brother Beebe, we are surrounded by New School Baptists here in Oregon, who profess great friendship for the Old School, but the enemy is most to be dreaded when he comes in disguise. They have tried to effect a union, but failed. For want of room I must close, by subscribing myself

Your brother, in the best of bonds,
JOHN STIPP.

For the Signs of the Times.

New Canaan, Ct., Oct. 1, 1850.

BROTHER BEEBE:—Forasmuch as many have taken in hand to set forth in order a declaration of those things which God by his Spirit has wrought in their hearts in bringing them from darkness to light, and from the power of Satan unto God, whereby they have a hope through faith unfeigned that they have received the forgiveness of sins, and an inheritance among all them that are sanctified, it seemed good to me also who am less than the least of all saints, in that I walk unworthily of so high a calling, to give a reason of the hope that is in me, with meekness and fear; and I am in some measure influenced so to do by the fellowship and rejoicing which I have felt in my own mind while perusing through the columns of the Signs, the experience and testimony of those who have declared the dealings of God with them in bringing them to the knowledge of the truth.

From my earliest recollection my mind was at times deeply impressed with the view of future and eternal things. A fear of death and a consciousness that I was unprepared to

meet God in peace often was a source of great distress, and I can well recollect that in my childhood I often felt to envy the beasts and fowls their happiness in that they were not accountable for their actions or conduct.

The kindness of God had blessed me with religious parents, who often with prayers and many tears endeavored to teach and instruct me in a knowledge of the Scriptures, and of my own exposed standing as a sinner in the sight of a pure and holy God; and I often felt in my own heart the necessity of repentance and reformation, and would endeavor at times heartily to commence the work, but as often found myself falling back into the same course of sin and folly. In this way I lived till I was about thirteen years old, when on a certain Sunday evening after returning from our Baptist meeting I was very deeply impressed by an observation on a religious subject, made by one from whom I little expected it. My mind was at once awakened to my own situation, and my former convictions seemed to be fastened upon me; my sensations were such that I found it necessary to withdraw to another room to avoid observation, and although forty-six years have since elapsed, I distinctly remember the distress and anguish of that evening. I felt that I was obnoxious and exposed to the just law of God, and that it was then breathing its curses upon me. I was unable to conceal my distress of mind; I conversed with my parents the same evening and made known my mind, they sympathized deeply in my case, and pointed me to the blood of Christ as alone able to cleanse from all sin, and in prayer committed my case to the Lord—I tried to pray in secret but found no deliverance, sleepless nights, and days of sorrow passed. In reading the Scriptures my attention was particularly drawn to a passage, Isa. lix. 1, "Behold the Lord's hand is not shortened," &c.; also the first two verses of the next chapter: they seemed as if spoken for the comfort of such as myself, and to communicate a ray of hope to my mind. I was however soon borne down by a sense of my sinful condition. I withdrew from school, and was unable to engage in any employment; in this way I continued, greatly oppressed with a consciousness of sin for about two weeks; and although I fully believed according to the Scriptures that salvation was wholly of grace through the blood of Christ, yet I found myself continually endeavoring to do something to recommend me to the mercy of God, but found my best endeavors mixed with sin; and at times was almost driven to despair. On a certain day while in this state of mind, I exclaimed, What must I do? my mother replied that my enquiry was nearly like that of the Philippian jailor, made to Paul, and continued by saying that she knew of no other but the same short reply, to wit, "Believe on the Lord Jesus Christ, and thou shalt be saved." This I could hear with the ear, but how to believe with the heart I knew not. In this condition I remained a few days, when on a certain evening feeling a calm and serene state of mind, before I was aware my fears and anxieties were gone, and I felt a willingness to trust myself on the merit of Jesus Christ for time and eternity; if he bestowed salvation on me it would be of grace to the chief of sinners, and if I perish it is by the sentence of a holy law; yet I felt to praise the Lord for his salvation. This frame of mind did not long continue, for I thought that if I was in reality born again there would have been some more sensible operation to demonstrate it to me. As yet I had not expressed to any

one that I had felt any change of mind, and I was glad I had not, for I now feared it was all a deception; still I found no return of that fear and terror which I had before, but rather a desire to trust myself in the hand of God and to pray for his pardoning mercy, and I have not got beyond that to this day. I soon made known my state of mind to my parents, and others who were professors of religion who endeavored to encourage my hope and to impress on my mind the propriety of going forward in the path of duty as a follower of Jesus, which I hope I was enabled to do, though beset with many fears and temptations.

But when I look on the devious path which I have trodden, and the trials encountered, when it was often suggested to me that "there is no hope for him in God," (Psalms iii. 2,) yet I have found help from no other source, I must say that it is not a vain thing to serve God—that he has not been a barren wilderness to me, but that I have often been led into green pastures and beside still waters; and when I look forward I am admonished that the time is short, and that great and important things are at the door, that it becomes me to watch and be sober not knowing when the Lord shall come. I feel also a confidence that the Lord is not slack concerning his promise, and that the set time to favor Zion is at hand. Israel, literally, were redeemed from bondage according to promise "on the self same day," and shall not the church so dearly bought be equally cared for?

I am living here in a broken state as to church privileges, and remote from any of our profession; many years ago a few Baptists held meetings here regularly, and not unfrequently had preaching, but it is now more than two years since a meeting has been held in the town, and almost all our little number have ceased from their labors.

I would here mention that in March last our brother, STEPHEN HOYT, well known to many as a substantial member of our profession, died in the same peaceful confidence in which he lived to the age of seventy-nine years.

If Elder Hait of Long Island can spend time to visit his friends in this region, we shall be glad to see him, or any of the Old Fashioned Baptists, not even excepting brother Beebe, but as to urge or flatter them to come and see the nakedness of the land I cannot, for we are here as a people following the fashionable religion of the puritan ancestors, where the priests teach for hire, the prophets divine for money, and the people love to have it so.

Yours, with sentiments of fellowship,
WATTS COMSTOCK.

NOTE.—We would suggest to brother Comstock the propriety of speaking, through the Signs, often to the brethren, as it is written, "They that feared the Lord spake often one to another." Frequent communication with our Father's family is a source of great consolation while wandering in a foreign land.—Ed.

For the Signs of the Times.

Niles, Berrien Co., Sept. 23, 1850.

BELOVED IN THE LORD:—In answer to sister Moore's request and the love and fellowship I bear to those few sheep in the hand and care of my beloved Shepherd in the east end of Long Island I sit down to give a reason of the hope I have in Christ Jesus my Lord and my God which hope is more precious than gold that perisheth. The land

of my nativity and scenes of my youthful days, the circle in which I ranged, and ties of relationship so endearing still entwined about my heart and in spite of all the changes of time and place, the east end of Long Island is my "Home sweet home;" 'twas there I had my education and while there after the strictest sect of our religion I lived a Pharisee. Pay as you go, contained the essence of my creed: every other principle must bend to this prime article of my faith. It grew with my growth and strengthened with my strength. The preachers and teachers of this doctrine were neither few nor far between and to my understanding the Methodists were emphatically right as embodying the whole system to perfection. "In the summer and fall of my 16th year there was a general excitement in the town of Southold; the Methodists took the lead and some 30 or 40 united with them. The floods were out, the water was flowing, every thing was floating upon the stream, why should I tarry? my powers were ample, my means abundant, an inheritance to gain, and I resolved to win the prize. I made a blazing profession, was baptized by immersion by a Methodist preacher though I never formally united with them. I made rapid advances and felt my goods increasing.

My farthings swell'd to pence, my pence to pounds,
With ample powers to make my wealth abound;
My head grew giddy with the dazzling prize,
I fell, and that estate ungathered lies.

In the 21st year of my life I left the endearments of home and took my residence in the valley of the Genesee, and while engaged in teaching school found myself in a neighbourhood of Baptist people and altho' I had lost my religious estate I had not changed the articles of my faith, but had so extended them as to win heaven without so much toil and labor, and that through the universality of the Atonement. For this doctrine I strongly contended; and considered the doctrine of the Baptists with whom I contended the most irrational and unreasonable of any in the world. Elder Thomas Gorton preached in the vicinity; his doctrine of Predestination, Election, Effectual Calling, final perseverance &c., was to me knotty, crusty, dry and unsavory; his sincerity I did not question, but I pitied his duplicity. In the Autumn of my 23d year several of my mates and associates appeared to be powerfully wrought upon, and some had united with the Baptists there, and meetings became generally attended. About this time an old Baptist lady handed me a little collection of hymns in a small book; out of compliment to her I took it, carried it to where I boarded and without perusing it laid it carelessly on the window sill. The next Sunday morning three of us went to the Genesee River, and wandered down its banks till we came in company of four more. Come, says one of them, let us have a game of cards, he dealt them off and we commenced playing, we had played the game partly through when in an instant it seemed as if the heavens were in a blaze and the foundations of the earth were broken up, the cards inadvertently dropped from our hands, we sprang to our feet and left the spot, in mute astonishment and horror. I wondered God had not smitten us.

That vivid flash of lightning filled the sky,
While instant thunder told us it was nigh;
Why was that awful bolt in mercy turned aside,
And I a rebel worm still suffered to abide.

The reverberations of that awful shock made deep impressions on my mind, nor could I well efface them. Such awful power displayed with mingled mercy, subdued somewhat my arrogance and checked my swelling pride. Two weeks from that day there were

to be eight baptized. I listened to the preaching with somewhat of composure and then retired to the water side where the ordinance of baptism was being administered. While beholding them an awful sensation of my apostasy, and the mockery I had made of that solemn ordinance came upon me. I attempted to recover myself but found it impossible and left the ground and returned to my boarding house pressed down and laden; here I found a young lady of my age, she discovered I was gloomy and attempted by levity to cheer me up. This was as arrows to my troubled bosom that was casting up mire and dirt, and I wandered again to where they had been baptizing. Darkness had cast its sable mantle o'er the landscape. Nought but the lightning's flash and the thunder's roar from Sinai's awful summit broke in upon my meditations. I struggled, I toiled, and laboured to mend a broken law, and listened for an answer of peace and pardon, but heard the sound of trumpets (a token of war) and the voice of words and blackness and darkness and tempest. The commandment came in all its sovereign power of right and claimed perfection, nor would it accept my pence or pounds or aught that I could do. Late I returned and passed a sleepless night; the morning sun arose, but it had no charms for me; deep gloom as a swaddling band had cast her mantle upon every object; and the setting sun seemed to bid an eternal farewell to hope in my behalf. Sleep departed from my eyes; the morning came, but 'twas nought to me, hope had fled forever. God could not be just and have mercy, neither can I ask him to sacrifice his honor. Despair, fell despair seized me, and bound me in fetters of death, death irretrievable and irrevocable. Another night of awful despair and morning dawn appeared.

Farewell sweet hope I bid thee long adieu,
While I in fell despair my hopeless way pursue.

I arose early from my bed to evade observation. I was weak in body, my food had become loathsome and I was fast sinking. I had to pass through the room where the family slept; as I stepped across the floor it seemed every step would be my last. I was pressed as a cart beneath the sheaves; my load was insupportable and all nature seemed to share my burthen, I groaned in agony of death and prayed for annihilation, but this door was closed against me. To be and yet be damned forever, Oh! would I had never been born! but this too is sin; well be it so, my fate is sealed. I passed on and instead of going out of the door I walked up to the window without design. I there discovered the little book the old lady handed me. I opened it and these words struck my eye "Poor sinner trust in me," these words occurred at the end of every verse in the hymn. Here language fails me, you who have passed through the like know better than I can describe, if an electric shock had passed over me the effect could not have been more sensible. 'Twas the voice of my beloved that spake unto me saying rise up my love, my dove, my fair one, and come away. There seemed to be a yielding up all into the hands of my precious Savior. He appeared the way, the truth, and the life. My burthen of sin and condemnation was gone in a moment; all nature seemed to unload herself as readily as I, and partake the heavenly joy. It almost seemed that like rarefied air I should arise, and rising crown him Lord of all; the trees in silence waved in token of adoration, the birds sang their sweet lays, the morning sun arose amid the general joy, but the Sun of righteousness had outstripped him in his morning speed and had scattered such light into my soul as that all things had be-

come new, a new Father and Savior, a new mother and kindred, a new doctrine and Kingdom, new laws and a new Leader and Commander, yes all things were new. Yes, and this people and these laws are as precious now as ever.

Yours in love,

ELMORE G. TERRY.

For the Signs of the Times.

West Turin, July 21, 1850.

BROTHER BEEBE:—I have thought for some time that I would write you a few lines, but on the second thought I dared not make the attempt. Taking up the *Signs* I found much richness and fullness of the gospel that caused a feast at home—a feast of fat things, wine on the lees well refined.

My husband harnessed his horse to go on Leyden Hill to get a crumb, for we were hungry for a sermon that had some gospel in it. There was some appearance of rain, and a small excuse will keep us at home at the present day, and we remained at home. Brother Beebe, I believe that we have received more comfort and consolation from the last number of the *Signs* to-day than we should in six months with such preaching as we have in this region. O! how sickening the most of it is! how can the sheep and lambs gain much strength with such unwholesome food? nothing to encourage them nor strengthen them. Dear brother Beebe, you do not know how poor and destitute we are—scattered like sheep without a shepherd. Some the great Shepherd of the sheep hath taken to himself; we mourn the loss of their society, but do not wish them back to earth again.

I feel homesick, cast down, disheartened, and almost comfortless; every thing looks forbidding to all human appearance. Have you a word of comfort or consolation for us in this region? if you have, speak to us through the *Signs* or by letter, for we shall be glad to hear from you. How often I hear brothers and sisters say, O! could I hear some one that would preach the gospel in its purity what a comfort it would be to my soul! I fear that we shall remain as we are. O that the Lord from heaven may send us a shepherd that will call the flock together.

You may ask if my faith is shaken; I answer No. Does your hope in Christ the Lord remain? I answer, Yes. I desire communion with my heavenly Father from day to day, that faith that works by love and purifies the soul, produces more active love to Christ and new joys within. But I complain of coldness and stupidity; the day of adversity is over against the day of prosperity. The one we so much delighted to hear (Elder Salmon) is taken from us, and a goodly number of the church have moved away from the place, and I feel as it were almost alone. There is now no running together as we have done in former days to speak of our joys or of our grief. I at times feel almost to exclaim, They have taken my Lord away, and I know not where they have laid him! But if I am an heir of God, a joint heir with Jesus Christ I have an inheritance that fadeth not away, eternal in the heavens; and when he shall appear, I shall be with him in glory.

Brother Beebe, if these lines should fall into your hands, please read and put them in the fire. May the Lord put in your heart a word of comfort and consolation for the little branch of Zion in this place, is the sincere desire of your unworthy sister in Christ,

ALMA CLARK.

P. S.—Elders Hill and Bicknell preach here once in a great while. Can you tell me any thing about sister Jewett, (so I must call her,) I have not heard from her since she was married.

A. C.

[Sister Hassell can answer the above inquiry for herself, and it would be very pleasing if she should do so through the *Signs*.—PR.]

For the Signs of the Times.

Caldwell Pa., La., Aug. 22, 1850.

DEAR BROTHER BEEBE:—The *Signs* still continue to come regularly, and have ever been a sweet and welcome messenger to me. Since my first acquaintance with them I have perused their columns diligently, and found contained therein that which makes manifest, and is well calculated to build up & strengthen the little, weak, and tempted lambs of Christ; especially those who have had to encounter so many sore trials as I have. I have thought that Christians surely never had to encounter such trials, and sore temptations as what I have had to do, which has caused me oftentimes to try to unchristianize myself, and conclude that surely I had never experienced grace. But I find from the various communications in the *Signs*, written by brethren and sisters all over this wide domain, that doubts and fears are their constant companions; nevertheless they all speak the same things, and contend for the same faith—salvation by grace through faith, and that not of ourselves, for it is the gift of God.

While laboring under doubts and fears, and many sore conflicts, and viewing the raging persecutions leveled against the church of Christ, I have wondered why its position was as firm as it is; but in reflecting upon its foundation, whose Maker and Builder is God, how can it fail? although it be disallowed indeed of men, yet it is chosen of God and precious. The gates of hell shall not prevail against it. Behold I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded; no, by no means; but all as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Now, we are no more strangers and foreigners, says the apostle, 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, the foundation standeth sure, having this seal, the Lord knoweth them that are his: not them that will be his, but them that are his, and always were his from the beginning, or ever the earth was. He was set up from everlasting, one that was brought up with the Father, always rejoicing before him—rejoicing in the habitable parts of the earth, and his delights were with the sons of men.

With these feeble remarks I leave the subject, believing the church of Christ will prosper, and remain firm, until the last child of grace shall be brought to a knowledge of his inheritance in Christ Jesus the Lord.

Your unworthy brother in gospel bonds,

THOMAS MEREDITH.

P. S.—Brother Beebe, I do hope you will not think I am taking part in that wherein I have no business, there is but a few of us poor unworthy beings here, who call ourselves the Old Fashioned Baptists, and we are surrounded on every side by the New Fashioned Baptists, and you may well know we have enough to encounter. Your valuable paper has done us more good during the short time I have been reading it, than all the new fashioned ideas I have heard preached for five years. May God bless you in your great undertaking, until your labor of love is o'er, then give you an admittance at his right hand, where the wicked cease from troubling and the weary are at rest.

T. M.

For the Signs of the Times.

"Southern Baptist Messenger."

Since issuing the prospectus of the "Southern Baptist Messenger," brother Temple of the "Primitive Baptist" has published several very unkind articles concerning me, as all his readers are aware. In starting the *Messenger* I had no design whatever of interfering with the *Primitive*; but expected of brother Temple to receive my paper in the same courteous and kind feeling with which the *Signs* welcomed the *Primitive* at its commencement. [See Editorial Remarks headed "Primitive Baptist," numbers five and six, volume fourth of *Signs*, where will be found the prospectus of the *Primitive*, with the wishes of the editor of the *Signs* for its success.]

Brother Temple must be aware that there is no such threat as he complains of, contained in any of my letters to him; on the contrary I stated to him that the offer made him was not on my own account but in order to avoid the possibility of hard feelings. My offer to him for his list lacked only ten dollars of being four times as much as he gave for it, and the tenor of my letter showed my willingness to correspond further with him in regard to that matter.

I shall not however contend with him or any other brother. It is not desired that any one should stop the *Primitive* to take the *Messenger*.—I would sooner suffer the woes denounced against me by brother Temple, than to deserve them by injuring the feeblest lamb in the flock of our Redeemer. I freely forgive him his harsh treatment of me, and request him to publish the whole correspondence between us on the subject, so that the brethren may see whether I have done any thing to warrant his course towards me; and he will greatly oblige me by marking particularly the threat which he accused me of making, as on a careful review of the correspondence, of which I have reserved an exact copy, I have failed to find any such threat.

WM. L. BEEBE.

Middletown, N. Y., Oct. 8, 1850.

For the Signs of the Times.

Windham Co., Ct., Sept. 17, 1850.

BROTHER BEEBE:—I am still of the opinion that I formerly held to, as to the ways of God in saving lost men. And notwithstanding my peculiar situation, I feel firm in the faith of the glorious gospel of the Son of God, and whether I reside among Baptists of the Old Order or Old School, or among those of a mixed sort, where separation has not yet taken place, I am fully of the opinion that the Old Fashioned Baptists are the Bible Baptists, and the Modern Missionists are wrong and cannot be sustained by the Scriptures, and there is nothing in which I so highly rejoice, as in the hope of salvation by grace—the glorious and most precious doctrine of election, I do not mean conditional election, but unconditional, personal election. Glorious Doctrine! precious truth! O! how it abases the creature and exalts the Creator! For this doctrine am I established, and I do believe at times that it is of God that I was thus established, I have nothing of self wherein to boast. Grace, Grace, free and unmerited Grace is the theme I delight to hear dwelt upon, and most truly, my brother, many of the epistles of brethren and sisters in the *Signs* of late, especially when treating upon the subject of experimental religion, advocate and testify to the truth of this most precious doctrine.

I must close as I did not intend to say a word only as to business matters, but this I must acknowledge, in the strict sense of the word, is a great business matter, and is a subject that can never be exhausted. I am still under adverse clouds, but I consider all as a blessing from my heavenly Father.

In great haste, from an unworthy friend and I hope brother in Christ,

W. C. STANTON.

For the Signs of the Times.

Bourbon Co., Ky., Sept. 3, 1850.

DEAR BROTHER BEEBE:—I have recently come across an old Circular of the Licking Association, that I am much pleased with; and thinking that the readers of the *Signs* would take some interest in perusing it, I subjoin a transcript for publication in the *Signs*. It was written by Elder Thomas P. Dudley, and adopted by the Association at her session in 1826.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN AND SISTERS: Custom has taught you to expect a Circular Letter to be attached to our minutes; and we do not feel disposed to disappoint your expectations on the present occasion. Touching the business transacted by the Association, we need only to call your attention to the minutes.

We have had for the most part a pleasing interview; simplicity and Godly sincerity, seemed to characterize our councils during our session; for which we desire to be truly thankful to the God of peace, and that no material hindrance to the flow of christian feelings has been manifested. Some of the churches complain of coldness and barrenness in the things of God and religion, whilst others communicate the pleasing intelligence of the ingathering of souls to the dear Redeemer's kingdom militant: the letters breathe mostly a spirit of peace and unanimity.

We propose addressing you on the subject of Faith, as forming a pleasing link in the great chain or scheme of salvation; we conceive it to be, not the least important point in the divine economy, yet if we are permitted to judge from the *pulpit declamations* we hear, we should say there is no point in the gracious scheme less perfectly understood by the divines of our day. We learn something of the great importance of this precious grace, when our attention is turned to the apostolic language, viz: "But without faith it is impossible to please him." Heb. xi. 6.—The same apostle has given us a definition of Faith, "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. It is a firm persuasion of the power, faithfulness and love of God in Christ, and the interest the saints have therein. A belief of the revealed truth of the christian religion. Faith is the chain which makes fast the vessel *Hope*, to the object upon which it is anchored, to wit: the Lord Jesus Christ, the christian's only reliance for a blessed immortality beyond the tomb. It is the medium through which spiritual communion is had with the Father, and with his Son Jesus Christ. Faith is an involuntary principle of the mind based upon evidence, and apprehends things present, past and future; hence we learn that the children of God "walk by faith, not by sight," 2 Cor. v. 7, and when this *grace* is in lively exercise, it tranquilizes the troubled spirit. The possession of this living principle is an evidence of everlasting life, "He that believeth on the Son hath everlasting life." John iii. 26.—From what has been said, it is obvious that it is an *effect* and not the *cause* of life; for example, suppose you were told that believing was the *cause* of life, would you not conclude that a proposition so preposterous had emanated from a disordered intellect? And yet, as great an absurdity as this proposition presents to the mind, we find it has advocates even amongst those who pretend to inculcate the doctrine of the Bible, and whose deep penetration has unfolded (to their own minds at least,) the existence of many errors in the translation of the sacred volume, which has been the standard of our faith and practice for many years. If faith and repentance are conditions of salvation, it follows necessarily that faith and repentance are the cause of life when the volume of inspiration presents these graces of the Spirit to view, as effects flowing from regeneration. We are again told, that it is absurd to represent *regeneration* as preceding faith. If by regeneration, divine life communicated to the sinner is understood, we contend, that without it there is neither faith or repentance: here again we find cause and effect transposed. If these are not heterodox opinions we acknowledge ourselves at a loss to understand what are. "If the Lord be

God follow him, but if Baal, then follow him." 1 Kings xviii. 21.

Secondly. We propose saying something in regard to the Author of this faith. We are bound to conclude from the evidence presented in the sacred volume, that God is its Author, the language of inspiration is, "as thou hast given Him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 23. Again, "Verily, verily I say unto you, the hour is coming and now is, when the *dead* shall hear the voice of the Son of God: and they that hear shall live." John v. 25, which declaration is explained by the apostle thus: "AND YOU HATH HE QUICKENED WHO WERE DEAD IN TRESPASSES AND SINS." Eph. ii. 1. Again we find divine life ascribed to each of the divine persons in the one undivided essence, "For as the Father raiseth up the *dead* and quickeneth them, even so the Son quickeneth whom he will." John v. 21. Again, "It is the Spirit that quickeneth, the flesh profiteth nothing." John vi. 63. We presume none will deny that God is the author of natural life, and that life, is necessary to believe any thing, and we are very certain that no well informed christian will deny that the same God is the author of spiritual life, and that this life is indispensably necessary to gospel faith. The language of Jesus is, "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." John iii. 13. Again, "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." John iii. 6. Hence its evident that it is an effect flowing from the new birth.

Thirdly. We proceed to say something of the subject of this faith. The word of God declares, that "All men have not faith," 2 Thes. iii. 2, because all men have not spiritual life; the Apostle thus reasons: "For what man knoweth the things of a man, save the spirit of a man which is in him, even so the things of God knoweth no man but the Spirit of God." 1 Cor. ii. 11; again, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. It follows that natural men and women are not subjects of this faith, because they are insusceptible of receiving the evidence upon which it is based. Who are they? We answer, they are living subjects, spiritual children, lively stones, regenerated sons and daughters with the image of God enstamped on the heart. Hence said Jesus to his disciples, "Unto you it is given to know the mysteries of the kingdom of God, but to them that are without all these things are done in parables." Mark iv. 2. Again, "This is the work of God, that ye believe on him whom he hath sent." John vi. 29. God communicates divine life to his elect, and hence faith is called "the faith of God's elect." Titus i. 1, as being peculiar to the spiritual seed. The Apostle declares that "we are bound to give thanks always to God, for you, brethren beloved of the Lord, because God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth." 2 Thess. ii. 13. Again, it is called "the faith of the operation of God." Col. ii. 12. God is here recognized as the operator, his children the subjects of operation, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you should show forth the praise of him, who hath called you out of darkness into his marvelous light." 1 Peter ii. 9. We conceive faith was embraced by the Apostle when he said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32. Faith is a part of the legacy bequeathed to the heirs of the heavenly kingdom, (not to make them heirs, but because they are sons and daughters) and can flow through no other channel than the mediation of the man Christ Jesus, whom the Apostle declares to be "the Author and Finisher of our faith." Heb. xii. 2. Jesus said to his disciples, "And no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt.

xii. 27. Again, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you." John xiv. 26.

Fourthly. We proceed to give some of the experimental effects produced where this faith is wrought in the heart. Although experimental religion (WHICH IS THE LIFE OF THE SOUL) seems to have been exploded by some (and is called wild enthusiasm) who really do not, or affect not to understand the phrase, yet whilst we are permitted to read that precious volume, (the Bible) which we hold to be the standard of faith and practice, and find corresponding views of the divine majesty, and of human nature with its depravity, are substantially entertained by the ancient saints, and those of modern times, and whilst we learn from the same source, that "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." Romans xv. 4. We are not disposed to deprive ourselves of the comforts drawn from this source; and embrace "another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ." Gal. i. 7. God can alone be worshipped acceptably by spiritual men, hence the language of Jesus, "God is a Spirit, and they that worship him must worship him in spirit and in truth." John iv. 24. We have said that God is the author of life, or is the Creator, and the Apostle represents REGENERATION AS A CREATION, "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; again, "If any man be in Christ he is a new creature, old things are passed away; behold all things are become new." 2 Cor. v. 17. Hence the language of the Prophet, "Then the EYES of the BLIND shall be opened, and the EARS of the DEAF shall be unstopped." Isa. xxxv. 5; again, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh." Eze. xi. 19. A heart being given susceptible of divine impression, the law of God is written therein; hear the Apostle's declaration, "Written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart," 2 Cor. iii. 3, which produces strange sensations in the bosom of the babe, whose God has hitherto been mammon, whose heaven has been the smiles of mortals as depraved as himself, who has hitherto rolled sin under his tongue as a sweet morsel, "ignorant of God and his righteousness; and going about to establish his own righteousness." Rom. x. 3. Divine light is communicated to the understanding at this juncture, agreeably to the Apostles remark, "The eyes of your understanding being enlightened." Eph. i. 18. The object of Faith is presented, an infinitely holy, just, and unchangeable God is apprehended, which causes a trembling of heart, a want of conformity to the divine image is learned to exist, which produces the cry, "God be merciful to me a sinner;" Luke xviii. 13; a breathing for holiness of heart and life is begotten in the soul, and A PERFECT HATRED TO SIN, (WHAT A CHANGE IS HERE WROUGHT!) which leads us to the experimental views entertained by Job when led to a discovery of the divine character, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." Job xlii. 5, 6. An epitome of the law is written in the heart, to which touchstone, the actions, words, and thoughts, are brought; sin appears exceeding sinful, which produces what the Prophet has said, "and then shall ye remember your ways and all your doings, wherein ye have been defiled, and ye shall loath yourselves in your own sight, for all your evils that ye have committed." Eze. xx. 43. We presume it will not be contended that God has given any revelation of himself, inconsistent with that which is contained in the scriptures of truth; suppose then, the creature were told that the nature of Jehovah did not stand opposed to sin? what would be the reply? I cannot believe it. Proof the most conclusive has been presented to the mind, and conviction is irresistibly

wrought in the heart to the contrary; for example, suppose you were told, the Association did not meet at Town Fork to transact business relative to the cause of the dear Redeemer, what would be your answer? You would laugh such an one to scorn; your language would be, we have seen with our eyes, heard with our ears, and conviction is wrought in our hearts that the Association did so meet, nor could you be induced to believe to the contrary whilst you possessed the evidence upon which conviction was wrought.

Isaiah informs us that a sight of the divine Majesty led him to a knowledge of his own undone situation; "In the year that King Uzziah died (we trust dear brethren and sisters you have not forgotten the year in which you received this revelation) I saw also the Lord sitting upon a throne high and lifted up, and his train filled the Temple," Isaiah vi. 1; which we presume, produced the after declaration, "Woe is me for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King the Lord of Hosts," Isa. vi. 5. The children of the regeneration are allured with the perfections which surround the Lord of glory, hence the language of God by the Prophet, "Therefore behold I will allure her, and bring her unto the wilderness, and speak comfortably unto her," Hosea xi. 14; the result of which is, the cry bursting from the heart, of "Lord help me," "God be merciful to me a sinner," (Luke xviii. 13,) Lord conform me into thine own image; Lord keep me from sin and make me holy; these breathings of soul are met, with the precious invitations of the Gospel, "Ho every one that thirsteth come ye to the waters, and he that hath no money come, buy and eat, yea buy wine and milk, without money and without price." Isa. lv. 1; again, "come unto me all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28. The *sick soul* responds, Lord I would but have no power to come; "the whole head is sick and the whole heart faint, from the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment," Isa. i. 5, 9. I have violated the divine law, and deserve its curse, I am incapable of repairing the breach, "the law is holy, and the commandment holy, and just, and good," Rom. xii. 12. O that my head were waters, and mine eyes a fountain of tears that I might weep over my follies, my ingratitude to God, for all his benefits; deep *repentance* possesses the soul, whilst the language of inspiration is still inviting, "come now let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool," Isa. i. 18. It is the province of the same blessed Spirit, who has led the soul thus far, to reveal the medium through which acceptance with God is obtained, "he shall glorify me, for he shall receive of mine and shall show it unto you," John xvi. 11, again, "And that no man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. xii. 3. Jesus is revealed the hope of glory, faith apprehends, and hope anchors upon him, he is the chiefest among ten thousand and altogether lovely, "whom having not seen (with the natural eyes) ye believe, in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." 1 Pet. i. 8. "Who of God is made unto us, wisdom and righteousness, and sanctification and redemption," 1 Cor. i. 30. Praise and prayer now becomes a sweet employment, and a disposition is wrought to join David, "Come and hear all ye that fear God, and I will declare unto you what he hath done for my soul," Psalms lvi. 6.

We are told that the faith of miracles is, Gospel Faith, or saving faith; if this be true, is it not passing strange, that Nicodemus (who acknowledges he saw the miracles done by Jesus whilst upon earth) should have been so entirely ignorant of the doctrine of the new birth; See John iii. 4. What shall we say of the Scribes, Pharisees, and hundreds of others who saw his miracles, and yet denied that he was the Messiah, unto whom John said, "O generation of vipers who hath warned you to flee from the wrath to come," Matt. iii. 7, again, "ye are of your father the

devil and the lusts of your father ye will do," John vi. 44. If these testimonies are not sufficient to prove that the faith of miracles is not saving faith, neither would they be persuaded though one rose from the dead.

Fifthly and lastly, we propose showing a few of the practical results of this faith. Faith points to the Church of God, as the most desirable residence for the believer, to the society of those "who have obtained like precious faith," as the most suitable companions, to Jordan as the place where Jesus found a liquid grave, and whence the believer should follow him as a dear child; Faith leads the soul to respect the Laws and ordinances of King Immanuel, and begets the desire which possessed David's bosom, "One thing have I desired of the Lord; and that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and enquire in his temple," to do justly, to love mercy, and to walk humbly with God," "Ye are my friends, if ye do whatever I command you," John xv. 14. The Apostle admonishes a young minister thus, these things I will that thou affirm constantly, that they which have believed in God be careful to maintain good works; these things are good and profitable unto men. Titus iii. 8. The Lord spake, and said "but unto you that fear my name, shall the sun of Righteousness arise, with healing in his wings, and ye shall go forth and grow up as calves of the stall," Mal. iv. 2. If we fear the name of the Lord, we will endeavour to exhibit a life of holy obedience, to bridle our tongues, to love his saints, to let brotherly love continue," to keep the unity of the spirit in the bonds of peace," in a word to discharge our duty to God, our neighbor and one another.

Faith apprehends the power of the Heavenly Bridegroom to defend his bride, his faithfulness to bless the obedient and chastise the disobedient subjects of his kingdom militant. Faith apprehends (faintly) the joys which shall be realized, when the immortal spirit shall be dislodged from these tenements of clay, when the saints shall have it no longer to say, "O wretched man that I am who shall deliver me from the body of this death." Rom. vii. 24; the resurrection of the body, re-union of soul and body and entering in through the gates into city, "where the wicked cease from troubling, and the weary are at rest."

Finally, may we all be enabled to fight the good fight of faith and lay hold on eternal life." 1 Tim. vi. 12.

"And lean our heads upon his breast,
And breathe our lives out sweetly there."
Even so, Come Lord Jesus, Come quickly.
Amen.

LEWIS CORBAN, Mod.

Attest, THOMAS P. DUDLEY, Clerk.

I have also several other scraps of ancient date that I prize highly, and which I would like to have in print, if it be not asking too much of you to give them a place in the Signs, an intimation to that effect after the publication of the subjoined "Circular" will be attended to.

I have been examining a good many old documents recently and I seem to like the old writers the best. They seem to bring a great deal more scripture to sustain them; and don't seem to draw upon philosophic speculation so much.

Yours in kind regard,

E. S. DUDLEY.

CIRCULAR LETTER.

The Elders and Messengers composing the Lexington Baptist Association, to the several Churches whom we represent, send greeting.

DEAR BRETHREN:—Through the tender mercy of God, we are spared to meet once more in an associated capacity, and the year that has passed away has buried its thousands in ruin, and according to custom you will look for a circular from us. We feel to address you on the subject of the children of God attending to the worship of God on the Lord's day, according to apostolic practice, under the gos-

pel dispensation, which has been observed more or less by the children of Zion, from that time to the present. That the public worship of Almighty God is habitually neglected by a great number of those who profess to call themselves christians, is a fact too obvious to need proof. The churches in some places are nearly deserted, while the fields, the roads, and the public houses are crowded. How awful is the fact that so many professing to be the children of the living God, and having made a public profession before God, angels and men, should be guilty of transgressing against the laws of the King of Zion, and the good order of every church of God. But surely brethren, these things ought not so to be. Is it not reasonable that we should worship God? in him we live, move, and have our being. And as a christian is a social being, and disposed to unite with his fellow men, it seems agreeable to reason and their profession, that they should meet together for the service of God, to confess their sins, to ask for his mercy, to obtain his grace, and to praise him for his blessings already received. This has been the general practice of the worshippers of the true God in all nations of the world and in every age of it. We read of Cain and Abel the sons of Adam, appearing before God with their different offerings. Abraham, Joshua, and all the ancient worthies thus worshiped the God of their fathers. A variety of regulations were ordained by God himself and for many ages observed. To the Jews the divine presence and glory of God was often manifested as a token of his approbation, and many times when those requirements were neglected some calamity would befall them as a mark of his displeasure. Our Savior himself frequented public worship in the temple and other places; he gave directions for the right performance of it in spirit and in truth—He plainly intimates in the Lord's prayer that we should pray with and for others, by teaching us to say, "Our Father," &c. The first christian converts abounded in the acts of public worship, they continued daily with one accord in the temple. In early times they certainly met together on the Lord's day, to sing praises to Christ as their God and Savior, and the history of the church shows that from that time to within a few years past, the public worship of God has always been attended by the great body of professed christians of all denominations. It is therefore a strange thing that those professing godliness and bearing that sacred name, should desert the house of God. Public worship is strongly recommended by the many great advantages derived from it. Thereby a friendly intercourse is maintained between the different members of the church of God—the rich and the poor meet together, the Lord is the Maker of them all. They unite in the same expression of humility, prayer, praise and attention—a union of spirit and interest is promoted—they learn to care for each other, to bear one another's burdens, and so fulfill the law of Christ. But the greatest advantage of public worship is, that we thereby obtain a knowledge of the glorious gospel of the blessed God. Jesus Christ the great Head of the church, has commanded that his gospel should be preached to every creature, and a command to preach it, certainly includes a command to hear it. The length of this letter will forbid an explanation of what the gospel is, or the many blessings we as christians may obtain by attending to the administration of the word; suffice it to say, What an enemy then to himself is that person who wilfully and habitually neglects the service of God, and thereby renounces them all, and for what? Is a walk or ride, or a visit to a friend, or any amusement whatever, of equal value? Certainly not; these are short lived pleasures at best. But the blessings derived from the service of God are solid, spiritual, and everlasting. These arguments seem of sufficient weight to convince any christian who believes the Scriptures that the public worship of God is a reasonable service. How is it then that thousands in this christian country, dare to live in neglect of it? While he is speaking to your hearts, improve the blessed moment of sweet communion, and you will then taste and see how gracious the Lord is, and from your own happy experience be enabled to declare that it is good for you to be there.

It may be proper here to consider some of those objections which are frequently urged by way of excuse for neglecting the public worship of God. One says I can serve God just as well at home, by reading some good book, as if I went to church. It is to be feared that many who make this objection do not employ much of their time in reading, especially in reading religious books. That some part of the Sabbath should be spent in reading, is certainly right and commendable, but one duty is not to displace another. We have already seen that Christ has appointed public worship and if you are a christian you must obey his laws; it is not for you to set up your private opinion against the authority of heaven. To despise the minister of God and ordinance of God, is to despise him and no pretence of serving him another way will be admitted. If you carefully examine your own heart, you will find that it is sinful sloth, prejudice and self conceit, that often keeps you away from the house of God. Another objector cries, I do not see that people who go to church so much are any better than their neighbors. If they are not in point of fact, their example certainly is. But who art thou that judgest another man's servant? To his own master he stands or falls. Perhaps he might be much worse if he did not pay any regard to the sabbath day, or at least meet where the children of God meet for social worship of the great Head of the church; and probably you would be much better if you did attend more strictly to the command of the great Head of the church, that we should as the children of the most high God remember the day as a day of public worship, for you will surely admit that there is room for amendment. But your neighbor's conduct is not the rule for your duty. Leave him to God while you obey the divine command. Another absents himself because he does not like the preacher; his voice, his name or his conduct offends.

Dear Brethren, you would do well to consider how far your dislike to the minister is well founded, perhaps you never prayed for him that he might be a blessing to the dear children of God, how then can you expect to profit by his ministry. But if you have sufficient reason to dislike his notion because it is unscriptural, or his life because it is immoral, you are at liberty to attend elsewhere, take heed how and what you hear, prove all things and hold fast that which is good. But indeed the want of inclination is the greatest hindrance of all, and the true objection of most of the professed children of God. But what does this discover? It shows the want of the fear and love of God. It shows the power of a carnal mind alienated from the life of God. It proves a person to be in a state of nature and a child of wrath. O! consider this, ye that forget God, remember that you are accountable creatures to him. Duty to God, your own best interest, the influence of example and the good of your country, all invite you to the house of God. May God incline your hearts to his service which is perfect freedom. May his churches be crowded with sincere worshippers, may they echo with his praises, may they resound with the glad tidings of salvation through the blood of the Lamb of God, and thus may thousands be made joyful in the house of the Lord forever.

Dear Brethren, we are assured from the New Testament that the Apostles did meet together with the children of God on the first day of the week, to commemorate the death and suffering of our great Redeemer; and the Apostle expressly says to his brethren forget not the assembling of yourselves together as the manner of some is; and the Apostle also tells his brethren to withdraw from all those that walk not after the tradition received from us.

ISAAC HEWETT, Mod.

C. HOGABOOM, Clerk.

CORRESPONDING LETTER.

The Elders and messengers composing the Lexington Baptist Association, to the Associations with whom we correspond, send greeting.

DEAR BRETHREN:—Through the tender mercy of our God we are permitted to en-

joy another opportunity of meeting together for the social worship of God. Our opportunity has been pleasing, and we hope profitable. We are pleased to meet with your messengers and ministers, and we wish to continue a friendly correspondence with all that love our Lord Jesus Christ in sincerity and truth. We have to lament that we are so unlike our divine Lord and Master. Notwithstanding our unworthiness, we still enjoy a good degree of peace and union, and a pleasing hope of meeting by and by with all the family of God in that general assembly and church of the First Born, whose names are written in heaven, where, free from sin and all pollution and the soul washed in regeneration and renewing of the Holy Ghost, and this vile body changed and fashioned like Christ's glorious body, and clothed with the white robe of Christ's righteousness, with power all immortal and divine, we shall join with all the redeemed of God to sing the triumphant song of salvation to God and the Lamb forever. Until that blest morning of salvation, we desire to run the race set before us with more patience and activity, and to walk in the path of the just so far blameless that the name of Christ be not blasphemed, and to let our light so shine that others beholding our good works may be led to glorify our Father who is in heaven.

Our next Association will be held with the church in Lexington, the first Wednesday and Thursday in September, 1851, commencing at 10 o'clock, A. M., to which our brethren are most cheerfully invited.

By order, and in behalf of the Association.

ISAAC HEWETT, Mod.

CORNELIUS HOGABOOM, Clerk.

Miscellany.

The Missionary Enterprise, AT HOME AND ABROAD.

[Continued from page 150.]

Nothing is more common with the agents of these societies than to talk in public of the sacrifice they make for the good of the cause in accepting their office; thereby to impress the minds of the public with their disinterested devotedness to the cause of missions. At the last anniversaries in our city, a secretary of one of these societies, who received a larger salary than he had ever received as pastor of a church, but who thought he still deserved more for the sacrifice he had made, and wanted to possess a certain power which the constitution of the society did not allow him to have, talked very largely and boastfully of what he had done, and was still doing for the society, of his tearing himself from the church where he was so much beloved, and of his impoverishing himself by his disinterested zeal; and threatened that, unless what he wanted was granted, he would have to resign his office. A gentleman present, who had some knowledge of the character of the man, asked him if the salary he now received was not greater than the one he had been accustomed to receive before he was engaged by the society. He replied, that nominally his salary was greater, but that his expenses also were much greater. The gentleman again asked, if his family had increased. The reply was in the negative. In short, he had to confess that the family of children which he had formerly maintained in comfort upon a less salary than he now received, had been all married, and that he had to maintain now only himself and wife; the increase of expense being necessarily created by his more expensive style of living. Having elicited this much, the gentleman then moved, That, inasmuch as the secretary had threatened to resign his office, he be allowed to send in his resignation to the society. No sooner was the motion made, than the worthy secretary, fearful of consequences, changed his tone, for he then had to deal, not indeed with the managers of the society, by whose means he had been placed in his situation, but with the people at the annual meeting, who sometimes have common sense to see things in their true light, notwithstanding their being generally most shamefully hoodwinked by their religious leaders; and having assured them that he had no thoughts of resigning, eventually, with the aid of his friends, the affair was amicably

settled; so that the secretary had continued to him the privilege of talking, upon all fit occasions, of his disinterested zeal for the missionary cause, and a comfortable salary to remunerate him for the trouble.

There are a great many of these men employed in the home department of the various missionary societies, whose interest consequently it is to give their fellow men the most favorable impressions with respect to the missionary enterprise, the absolute necessity of its being handsomely sustained by the Christian community, and the incalculable good that is effected by its means. The salary that is usually paid to Secretaries and principal agents, is from three to four times the sum that is usually paid to the missionary in the foreign field; so that necessarily, a large proportion of the amount collected for missionary purposes, is expended in paying the salaries of these men. This fact is entirely overlooked by the majority of those who are in the habit of contributing to the funds of these societies, it being supposed by them that the money they give will be devoted principally to the use of the missionaries themselves; whereas, the missionary, in fact, has but a very small proportion of it. The salaries of secretaries and agents, and traveling and other expenses, consume the major part of the immense sums that are raised for the conversion of the world. This fact, of course, the managers of these societies are in no ways anxious to bring to the notice of their fellow men; perhaps they would prefer that the thing were not noticed at all. But there are some in the Christian community, who do not regard these missionary operations in as favorable a light as they have been wont to do heretofore, and are in a great measure convinced, from what they observe, that there is some little deception practiced by the men who have the management of them. During the last anniversaries held in our city, at a public meeting for business of one of these societies, the annual report, as usual, was read, and a statement was given of the amount of cash received and expended by the society during the year. But as the report made no statement of the manner in which the money had been appropriated, otherwise than for the general purposes of the society; the secretary was requested to state what sums had been appropriated to certain purposes then mentioned, and what proportion of the amount expended had been paid in salary to the agents of the society. The secretary demurred, and asked to be excused, as it was not convenient for him to do so at that time; and he thought it altogether unnecessary, as the funds were left to the disposal of the Board of Managers, for them to appropriate as they saw fit, and where they thought they were most needed. The secretary was again asked, and repeatedly urged, though in a respectful manner, to state what proportion of the money collected for the society had been paid by the board to its agents. But the secretary could not be prevailed upon to give any satisfaction. After considerable discussion to no purpose, for the secretary stood his ground firmly, a gentleman, a member of the society, who had come from the interior of the state to attend the annual meeting, said, that prior to his leaving home, he had called upon a friend who was in the habit of contributing to the society, with the expectation of receiving his subscription for the present year. But his friend informed him that he had already contributed, having sent six cents for the use of the society, and inclosed with it fifty cents to pay the agents for taking care of it.

Now, if the members of their own churches mistrust these men, and justly too, as is abundantly manifest from this instance, it is not to be expected that the world in general can entertain a better opinion of their Christian integrity.

In another article it was shown, from printed reports, which, in consequence of a disagreement among each other, were made public by the interested parties themselves, that the men who manifest so much zeal in the promotion of the missionary cause, care but little for the spread of the Gospel among the perishing heathen, any further than they can make their pretended disinterested zeal subservient to their own ends, in the

promotion of their own bigoted denominational views. In some of our future articles, we shall give evidence, which we trust will be satisfactory to every unbiassed mind, that, notwithstanding the great boast that is made of the thousands converted from heathenism to Christianity, by the labors of missionaries, the good which is believed to be effected by the missionary enterprise among heathen nations is merely nominal and imaginary, and that in reality the state of those, generally speaking, who are said to be converted to Christianity is, by no means, more elevated than it was previous to the appearance of the first missionary among them. Let it not be supposed that, in making this statement, we wish to insinuate that the Christian religion, when preached to mankind in its original purity, is not calculated to benefit those who truly receive it; so far from this, we indeed reverence and love it, as the "glorious Gospel of the blessed God," by which life and immortality are brought to light, and which can only elevate man in his character to the likeness of the Deity, and raise him in his state to those exalted heights of heavenly and immortal beatitude, which may be reached only by those who most resemble God. But the doctrines preached by the missionaries to the heathen world, if we may judge of them from their effects upon those who are said to receive them, do not in the least tend to elevate the human character. Hence, we infer that the Christianity to which the heathen are converted, is not the Christianity which is revealed in the Bible; or, if professedly converted to that, it is in name only, without the least understanding of its holy requirements, or any experimental knowledge of its divine power. Such a conversion cannot be of the least benefit to them either in this world or in the world to come; for it has been shown, in a previous article, that the New Testament most positively and clearly teaches that the heathen who are without the Gospel, as well as Christians who have the Gospel, are accepted of God, not according to their profession, or the name they may assume, but according to their internal integrity, or their obedience to the divine law of right and wrong, written more or less legibly by the finger of God upon every human heart, whether Christian or pagan. By their obedience to this internal law, which speaks to them in the dictates of their own conscience, the apostle says, the gentiles who are without the written law are made just in the sight of God. Consequently, a mere nominal change from the profession of paganism to the external acknowledgement of something which they are taught to believe to be the Christian religion, but which produces no moral change within them, cannot, of course, be of any real advantage to them—cannot render them more acceptable in the sight of God, nor in any degree better fit them for a future state.

But Christian ministers, the professed servants of the God of mercy and love, and teachers of the oracles of eternal truth, incessantly harp upon their much loved and heart-cheering doctrine, that all mankind who are not in the possession and acknowledgement of the Christian faith, whatever may be their moral character, must, in the hour of death, sink to hell, and be forever lost, notwithstanding the plain declarations of the New Testament to the contrary; and their hearers, not in the least doubting that such is the doctrine of the Bible, without examination believe all they say upon the subject. Thus—calumniating the Deity, misrepresenting his Word, and impressing the minds of men with the awful and hellish idea that the Almighty unmercifully torments, in everlasting burnings, the whole of mankind, without exception, who have not the Gospel preached to them—they excite the sympathy of their credulous followers toward the unnumbered millions in foreign lands to whom the Gospel is not known, and easily obtain from them abundant means to spread their doctrines through the world. The great good which results to the heathen from the preaching of these doctrines will be hereafter seen. When

Christianity is represented in such a light by its professed advocates, is it to be wondered that so many reject it, turn from it in disgust, and regard it in no other light than as a ridiculous fable invented by designing men to impose upon the credulous? Enlightened reason cannot fail to see that such doctrines—so far from being in agreement with the divine attributes, and emanating from God—are abhorrent to the Deity, and to be rejected of men, as blasphemous slanders upon the divine character.

The heart being deceitful above all things, and desperately wicked, and therefore ever deceiving its unguarded possessor as to his motives of action, we doubt not that the Christian Teachers, who give such horrid and unscriptural views of the Divine character in order to procure means for the spread of their doctrines, verily believe that they are actuated by the love of God, and are doing him service in pursuing the course they do. And so, alas, doubtless, did the Scribes and Pharisees think, of whom the Savior said, that they compassed sea and land to make one proselyte. But these religious teachers and doctors of the law, notwithstanding their firm and unshakable conviction that they were actuated by heavenly motives, and were doing God service in their efforts to proselyte men to their faith, were entirely mistaken both as to their motives, and the tendency of the work to which they were so zealously and religiously devoted; for the Savior testifies of them, notwithstanding their great zeal for God, that they had not the love of God in them: John v. 42—that they did not even know God, John viii. 19, 55, and therefore did not hear his words, nor do his works, 43, 47, although they believed themselves his elect and special favorites, to whom only he had made himself known, and prided themselves in being devoted exclusively to his service—and notwithstanding they thought they were doing God service, and were honoring him in all they did; yet that all the works they did were done to be seen of men, that they loved the praise of men more than the praise of God, and that counting honor one from another, regardless of the honor which cometh from God only, they omitted the weightier matters of the law, judgment, (or justice,) mercy, and faith; and made their religion to consist principally in the performance of such duties as were calculated to bring them into public notice, and render them conspicuous in their devotion to the cause of God.—John xii. 43, 44; Matt. xxiii. 5, 22—28. They did not indeed neglect prayer; for the Savior says that they made long prayers, and were well known in community as praying men. Neither did they neglect fasting; nor did they omit to contribute of their funds towards the support of their religion: on the contrary, so distinguished were they for the performance of these duties, that they thanked God in their prayers that they were not as other men, extortioners and unjust; but that they fasted twice a week, and gave tithes of all they possessed.

Can we trace any resemblance between these ancient religious teachers and proselytes, and the religious teachers of the present age, who take such an active part in the conversion of the heathen? To us there appears the most striking similarity between the one and the other. God forbid that we should say anything of these men otherwise than from a regard to the truth, and with the sincere desire to represent their operations in their true light. While writing, we are fully conscious that we, with them must hereafter appear before the tribunal of the Judge of the whole earth, and must there render our strict account for every act we perform. Our object, therefore, is not from ill will to malign, but in the spirit of true charity to expose the error and fanaticism by which so many of our fellow men are deceived and led astray. These ministers, like the Scribes and Pharisees, in their teaching, give false views of God and his government, and represent him to be the very reverse of what he is represented in the teachings of Jesus Christ. If, therefore, they love and worship the God they

preach, how can they love and worship the God revealed in the Bible, who is the very opposite of the God whom, they say, they adore? Is it not evident then, that like the Scribes and Pharisees, they know not the true God, and consequently have not the love of God in them. But they profess to be influenced by the love of God in their efforts for the conversion of the heathen. So did the Scribes and Pharisees in their efforts to make Proselytes. Nevertheless, the Savior says that they were influenced by altogether different motives. And how can Christian ministers be influenced by the love of God to do that, for the accomplishment of which they falsify the Word of God, and most grossly misrepresent the Divine character? And how can they be influenced by this love, as was shown in our last article, to withhold the Bible from the heathen, for fear they might be saved by it, and be raised to heaven in a way which they do not in every little point approve of? The fact is, they care but little about the salvation of men, unless, in being saved, they are converted to the denominational faith peculiar to themselves, and are added to that branch of the Christian Church to which they belong. But are there not strong reasons for believing that these Christian ministers are influenced by their own self love, rather than the love of God, in their zeal for the missionary cause? and that their thirst for human applause, or the praise of men, and their love of influence, and power, have something to do with it? By their fruits, said the Savior, ye shall know them.—Universe.

AFFLICTIONS.

"He doth not afflict willingly, nor grieve the children of men."

My dear friend,—Since I sent my last letter to you, I have been passing through a severe and trying ordeal, which is the cause of my long silence.

God in his wisdom has seen fit to give me many draughts of bitters, from which I have not been able to escape. I suppose he sees a necessity for my present adversity, or he would order things differently for me. For some time past my temporal trials have been severe. And in addition to those things that are without, darkness has rested upon my soul, and I have found no comfort; for according to my apprehensions, "He that should relieve my soul was far from me." (Lam. i. 16.)

Under the combined influence of this two-fold trial, I sank deep into the pit of despondency. I cried unto the Lord, but for the time being he refused to answer me. No sweet promise came to cheer me. No cordial to revive my drooping spirits. I tried to comfort myself with the remembrance of past deliverance, but the attempt failed. The recollection of the past was like a dream, and like a dream it vanished, being insufficient to support my soul in the furnace of affliction.

Satan, beholding my forlorn condition, added grief to my sorrow by enumerating the numerous obstacles strewn in my path, and the improbability of a deliverance being granted unto me. This has caused me to weep and mourn over what I consider my misfortune, until the source of weeping seemed exhausted. I then wept for weeping, and cried for tears, that I might give vent to the grief pent up in my heart. This has been succeeded by a sullen reserve; after which, I have generally manifested the rebellion of my heart to a degree which I choose to conceal rather than attempt to describe. Such has been the influence of these things upon me, that my body has been violently agitated with the rockings to and fro of my mind. I have found no passage in the word of God so descriptive of my condition as the following pathetic moan, recorded in the book of Job: "My bowels boiled and rested not. The days of affliction prevented me. I went mourning without the sun. I stood up and I cried in the congregation, I am a brother to dragons, and a companion to owls." (Job. xxx. 27—29.)

When comfortably situated both in providence and grace, how prone we are to look

upon the trials and conflicts recorded by the pen of inspiration as a mere narration of certain wonderful events which took place in those bygone days, but with which we are totally unconnected! And such is the callousness which a state of ease produces, that we feel almost as unconcerned. When God, however, lays his chastening hand upon us, it causes us to look well to the ways of our feet; and we learn those things in the school of adversity which cannot be learned in the day of prosperity, when the Sun of Righteousness in his meridian splendor is shining upon our tabernacle. In my judgment, I admit the necessity of the furnace, and am sensible that many rampant weeds of nature stand prominent in me, requiring the pruning knife of the heavenly Husbandman to sever them close to the stem; and of late the effects of the pruning knife and furnace combined I have bitterly felt. And though I feel persuaded that God does not afflict willingly, (Lam. iii. 33.) nor lay upon me more than is needful for my spiritual good, yet I shrink from the conflict, nature trembles for the issue, and in the bitterness of my grief I cry out, "Deliver me, I beseech thee, O Lord; save me for thy name and mercies' sake, for I am brought very low."

But though I have thus sunk deep into the waters of adversity, I have not been left destitute of hope. I have had a hope abiding with me which has borne the burden and the heat of the day, and has out-ridden the storms and the tempests which have fallen upon me; but this has not comforted me. Such has been the disorder of my mind, that I have quarrelled with myself for hoping. Ah! says unbelief, it is all deception; the thing hoped for will never be realized. But that hope which is a fruit of the Eternal Spirit rests not upon outward appearances, probabilities, or improbabilities. It centres in its Divine Author, and rests upon his faithfulness; while faith believes that what God has promised he will surely perform.

Two things have tended very much to support me and strengthen me during this process. One is the Lord's faithfulness to me during my past pilgrimage in this wilderness of sin. I cannot remember one instance of his ever forsaking me; but ultimately on every occasion he has delivered me. The other circumstance alluded to is this. I cannot find one instance recorded in the whole Bible of the Lord ever forsaking his people. If there were one instance, it would lay the foundation for Satan's everlasting triumph; while a poor weak creature like myself would be overwhelmed with despair. This encourages me still to hope; and I am now raised from that state of gloom and dejection which for some time past has so severely oppressed me. I feel a crumbling down into the hands of the Lord. My eyes are looking up unto him, and the language of my soul is, "Father, may thy will be done," hoping he will give me strength to bear patiently whatever he sees fit to lay upon me, as I know and believe, when in my right mind, that he will ever consider my good in all his proceedings. But such is my weakness, that I feel afraid of being left without the comforting and supporting presence of my best Friend. I tremble at the idea of again sinking in the pit from which I have partially escaped; but the Lord's will be done. And I have no doubt that both you and I shall see the wisdom and goodness of the Lord displayed in his present dealings with us, to a degree which as yet we have not attained to, in consequence of the darkness of our minds. However, I can say, that the glory of God and the good of his people lie close to my heart.

I fear you will find this a gloomy epistle; but such as it is I send it to you. It is a feeble description of the Lord's dealings with me; and as you are not a stranger to the good old way, it will not be despised by you. I should like to hear from you. Remember me kindly to the friends whom I love in the truth; while I remain

Your affectionate fellow-traveller,
W. S.

R——, 1850.

Paupers' Fare.

DEAR FRIEND.—Yours came safely to hand, and I was glad to find you still holding on your way, leaning on the Beloved, who has never failed to be our Helper, our Supplier, and our Deliverer to the present day. Yes, and my soul is very strong and very confident at times that he will keep and guide me even unto death, and afterwards receive me to glory.

O what a blessing to have communion with the dear Jesus, telling him of our helplessness and worthlessness, and entreating him to be with us, stand by us, defend us, supply us, and never to leave us a moment to ourselves! And how sweet to hear his gracious words whispered in our hearts: "I will be with thee in six troubles, and in the seventh will not leave thee;" "I will go before thee, and bring up the rearward;" and, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

We can then enter a little into what David said: "The law of thy mouth is better to me than thousands of gold and silver;" "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness, for his name's sake;" "The Lord is the portion of my inheritance; and of my cup thou maintainest my lot;" "The lines are fallen to me in pleasant places; yea, I have a goodly heritage."

We can say with the prophet Isaiah, "Lord, thou wilt ordain peace for us; for thou hast also wrought all our works in us. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name;" "The work of righteousness shall be peace, and the effects of righteousness quietness and assurance forever. My people shall dwell in a peaceable habitation, and in sure dwellings and quiet resting-places, when it shall hail, coming down in the forest, and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree; and it shall be unto the Lord a name, for an everlasting sign that shall never be cut off."

Your soul and mine, though we are so unworthy, have found his words precious hundreds of times. And we have not only found them, but have eaten them, and proved them to be the joy and rejoicing of our hearts. O the blessedness and sweetness of his lips when he whispers in our hearts, "Peace I leave with you; my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Bless the Lord, we have proved again and again that the kingdom of God is not meat or drink, but righteousness, and peace, and joy in the Holy Ghost. And we are living witnesses by felt experience in our hearts, that "the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." O that your soul and mine may have more of the fruits of the blessed Spirit in lively exercise in our hearts. God Almighty grant it! What is all the talk and contention about religion without this? Nothing at all. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

What a mercy it is that we are poor paupers upon charity! We have to come

from week to week, from month to month, and from year to year, wretched, and miserable, and poor, and blind, and naked, and knock at charity's door, having no other place where we can obtain relief or a supply for our need. And bless the Lord's dear name, all blessing is stored up in charity, free, "without money and without price." This just suits such poor beggars as you and I, who know and feel ourselves totally destitute of anything that can help us. And we are obliged to come again with the old tale, "Lord have mercy upon me;" "Let thy salvation lift me up on high;" "Keep me as the apple of thine eye;" "Hide me under the shadow of thy wing, from the wicked that oppress me, from the deadly enemies who compass me about;" "Hear my cry, O God; attend unto my prayer; from the ends of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the Rock that is higher than I; for thou hast been a shelter to me, and a strong tower from my enemy;" "Thou hast been mine help, leave me not, O God of my salvation;" "Be thou my strong habitation, whereunto I may continually resort;" "O Lord, show me one more token for good, that they which hate me may see it, and be ashamed because thou, Lord, hast helped me and comforted me."

And here my soul is obliged to wait, and to watch charity's own time to communicate; and sometimes it is so long before charity appears to take any notice, or give any answer to my request, that I begin to sink with fear that I have quite wearied him out, and shall never again be relieved. But having no where else to go for help, I am obliged to keep crying and knocking on, till by and by the door is opened, and a hearty welcome given me: "Come in, thou blessed of the Lord!" "Wisdom hath builded her house; she hath hewed out her seven pillars; she hath killed her beasts, she hath mingled her wine, she hath also furnished her table; she hath sent forth her maidens, she crieth upon the highest places of the city, Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled; forsake the foolish and live, and go in the way of understanding."

O what a delicious feast, for poor, famishing beggars to feast upon electing love, imputed righteousness, and atoning blood! We have proved, my friend, that "his flesh is meat indeed, and his blood drink indeed." We know it, for we have experienced the sweetness of it. It has cheered our heavy hearts; it has made us forget our poverty, and swept away our misery. God says, "They shall be abundantly satisfied with the fatness of thy name; and thou shalt make them drink of the river of thy pleasures." And sweet drinking it is. We can then sing, and say—not because it is in the written word, but because it is in our hearts—"There is a river, the streams whereof make glad the city of God." * * *

Yours in love,
Trowbridge, Sept. 16, 1847. J. W.

The prophets of old had the Spirit in a limited manner, only with respect to some particular revelations, and sometimes spoke of themselves; but Christ had the Spirit always residing in him, without stated measure or limitation; and therefore spoke always the words of God. The more of the Spirit of God that any person hath, the more will he speak the words of God. Now, the Spirit was never in any mere creature but as in a vessel; but the Spirit was, and is, in Christ as a fountain, and as in a bottomless ocean; therefore his words may well be depended upon and rested in as the words of God.—*Ralph Erskine.*

LETTERS RECEIVED.—Eld J. Furr, T. Meredith, C. Buck, Eld J. W. Dudley, Eld S. Williams, Eld P. Culp, J. Wadden, L. Friend, M. P. Lee, Eld T. P. Dudley, D. A. Sanford, Eld A. Moore, J. Shether, J. Smith, T. Meredith, J. McGee, Gen. Wm. C. Stanton, Eld J. L. Purington, D. S. Woody, T. H. Williams, M. C. Blue, S. Pearce, H. H. King, B. N. Page, R. Turner, J. R. Burner, T. T. Johnson, Esq., A. Pollard, Eld J. Clark, Eld G. Ambrose, E. G. Pyatt, H. Somerville, A. S. Tober, Wm. Lewis, J. Brown, D. Allen, D. Wood, J. Davis, Eld E. G. Terry.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1850.

THE LORD'S TEACHING.

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children."—ISA. LIV. 13.

The sweetness of this promise can only be fully realized by God's children, who have been made to feel their need of that wisdom which none but the omnipotent Lord of life and glory can bestow. When perplexities, doubts and fears have distracted the mind and troubled the heart of the child of grace—when the enemy torments him with the suggestion which his own conscious unworthiness renders plausible, that although the power and goodness of God are equal to the work of saving the vilest of sinners, yet his daily walk and conversation give evidence that the application of that salvation has never been made to his case, then with what strong consolation does the Spirit—the promised Comforter—apply the support contained in this passage to strengthen and support his tried and troubled soul.

Those whose religion is something of their own manufacture and whose dependence is on pleasing a fickle and ever changing god of their own imagination, may well heap to themselves teachers to whom to look for information of the various changes in his mind in regard to what will please and what displease him. Is it strange that while they worship such a god as they describe, "altogether such a one as themselves," they resort to every manner of means to endeavor to please him? Hence, the only salvation they know anything about is such as they describe. Perform certain acts and grow in favor in the sight of God. This comprises the substance of all false systems of religion from avowed paganism to the doctrine of salvation by the use of means as held by those professing to be moderate predestinarian Baptists, or, in other words general atonement Baptists. There are but the two principles abroad on the earth.—Truth and Error. "He that is not for us is against us."

While carnal nature in all its depravity is a fair illustration of the teaching of men and its consequent results, the very reverse of these effects is experienced by every heaven-born soul. They all have great peace, not indeed peace with the world and their own corrupt natures, but the peace of God which passeth understanding. Though the children of Zion in this world meet with trials in the form of disagreement on certain points among themselves this peace is not interrupted, for these differences are occasioned by the corruptions of their old natures, the lusts of which remain for the trial of their faith.

The children of Zion being all taught of the Lord, know very well that it is vain to trust in man whose breath is in his nostrils; consequently they are obliged to bear testimony to the futility and utter inefficiency of all institutions of man's invention for the salvation of any of the human family. The necessary and unavoidable consequence of the popular system of manufacturing teachers in the schools of men, is that there will be as many different doctrines as there are different teachers in the schools, and the confusion will be such as prevailed at the dispersion of the Babel builders of old. But not so with the church of the Redeemer; to her is this promise sure, notwithstanding all the efforts of men and devils to the contrary; and as her children have no need of any teachers other than God, therefore they are all taught alike and great is the peace of her children.

POETRY.

A POEM

OF THE LAST CENTURY.

[Continued from page 153.]

But some proud boaster here will say,
If love, 'tis in a different way,
'Twill much increase as I obey:
And when I from my duty fall,
He loves me less, or not at all.

Such love as this must needs discover
Great imperfection in the lover;
Mov'd by the creature's wavering,
Like and dislike the self same thing:
Such thoughts as these are far below
The God my soul desires to know.
Were not my future crimes foreseen,
When mighty grace stept in between?
I was but dust he knew full well,
And could do nothing but rebel;
That should not hinder his design,
Whose love's the same, and can't decline:
'Twas love begun, and shall proceed;
He will not break the bruised reed.

If once belov'd, and ever shall,
A changing God's no God at all.
In Nineveh of old we find
He chang'd affairs, not chang'd his mind;
To will a change, and change his will,
Differs as much as good and ill.
If in his love he should decline,
Where does his power and goodness shine?
If he from good to better grow,
He can't eternally be so;
Should infinite be laid aside,
Or one perfection be denied,
Who could the christian's cause maintain?
Or who could right from wrong explain?
If mutable, unwise, and weak,
Such worship's false, and all's to seek.

Should I their changing God address,
What ground have I to hope success?
How can I pray to suit his mind,
Who turns and wavers as the wind?
For what to-day he may approve,
Perhaps to-morrow's lost his love,
Should he be talking, how can I
Expect he'll hearken to my cry;
Or, if pursuing, then I doubt
I ne'er shall find his winding out;
If on a journey, I should fear
He cannot at a distance hear;
And if I call aloud, I may
Give great offence another way:
Perhaps in sleep he's clos'd his eyes,
And will be touchy if he rise:
How can my soul direct her pray'r,
Who knows not how, nor when, nor where?
This and the heathens' God's the same,
They differ nothing but in name.

A log of wood may serve as well,
And of the two he must excel:
Where'er I set him, there he stands,
Nor need I fear his eyes or hands:
He ne'er exerts his power in vain,
Nor loves and hates, and loves again;
Whate'er he knew he ne'er forgot;
Admits no error, changes not:
When'er he speaks he is obey'd,
Nor can his counsels be betray'd:
Nor disappointments vex his head,
Performs whate'er he promised;
None of his right e'er him bereav'd,
Cannot deceive, nor be deceiv'd.

Are these the men who boast their scheme,
Shall put good works in high esteem,
Then man's free-agency extol,
How wise, how great, and good withal?
He's free to choose, or good or ill,
Nor dreams a bias on his will.
The doctrines thus of grace abuse,
And such reproachful language use;
Was I an object of this choice,
I'd give a loose to ev'ry vice;
For those who hold it often say,
He can't refuse or put away.
Why need I read, or pray, or fast,
If 'twont secure me heaven at last:
Hence all religion from my sight,
If I can't be a gainer by't;
A lasting argument to prove
Such, strangers to constraining love.

Ask them the way to rest and bliss,
Good works, they tell you, cannot miss;
This is the all they have to bring,
They know the name, but not the thing.

How mercenary is their end,
While they to holiness pretend!
They think they're good, if they refrain
From sin because of future pain:
As though th'Eternal does approve
Works better done from fear than love;
If all they do's through fear of hell,
If they're good works, they're not done well.
Is this the end of all their toil?
Where's their obedience all the while?

Their system's right they'd have us know;
'Tis reason, reason tells them so:
Reason shall guide them on their way,
And all their actions rightly sway.
They tell us they've a right to choose,
This their familiar, that refuse,
This they'll exalt, while that lies low;
But God's unjust if he does so.

Sure these from reason's path must stray,
Or who is sovereign, God or they?
All creatures here they will destroy,
For foolish sport and luxury;
But God his promise must out-do,
Or he's unwise and cruel too:
For no such promise I can find,
As special grace to all mankind.

They tell us, all engross his care,
Alike his love and mercy share;
And all alike shall have fair play,
To save or cast their souls away.

Is this the case? I fain would know,
How they account for things below?
Why one shall to a sceptre rise,
That on a dunghill lives and dies;
Why this shall fill a chair of State,
While that shall suffer scorn and hate;
Why one in health and vigor plays,
Another groans out all his days;
Why one shall live an ancient sire,
And that in tender years expire;
Another penetrating, wise,
While there a grov'ling idiot lies.
Then, next, why tempers disagree,
Why some reserv'd and some more free;
Some heat of passion seldom know,
And some are almost always so;
Why some enjoy their native Isle,
And others languish in exile;
Why gospel light is Britain's lot,
And the wild Indians hear it not.

Does man's salvation then depend
On what's his own to recommend?
Is't in th'endowments of the mind?
Then why are all to vice inclin'd?
Why all who would this blessing gain,
Are sure to will and run in vain?
Old Isaac's will to Esau's bent,
And Esau's will's as much intent;
Rebecca's will to Jacob turns,
And Jacob's will as eager burns;
Esau must hunt the fields with care,
And hopes to meet the blessing there;
Jacob those measures would forbid,
And runs to gain it with a kid:
They will at home, those run abroad,
But yet the blessing's all of God,
Who as power to save alive or kill,
And will have mercy where he will;
Some he'll give up to their heart's lust,
And in so doing still be just.

This awful truth they cannot see,
But call't a horrible decree;
And this conclusion farther draw,
God's sovereign act's the devil's law.

Blush, Wesley, blush, be fill'd with shame,
Doom thy vile poem* to the flame:
What tongue thy horrid crime can tell?
Put saints to sing the song of hell!
Haste hence to Rome, thy proper place;
Why should we share in thy disgrace?
We need no greater proof to see
Thy blasphemies with theirs agree.

* I could the devil's law receive,
Unless restrain'd by thee,
I could (good God) I could believe
The HORRIBLE DECREE.

Hymn the 6th, page 20, entitled on God's everlasting love, London, printed by W. STRAHAN, and sold at the Foundry, near Upper Moorfields. It appears there are two books of hymns bearing this title, the other printed at Bristol, in the year 1741, with that presumptuous master-piece of iniquity in it, called the Horrible Decree. Both books allowed, by the followers of the WESLEYS, to be wrote by one or both of them.

[Continued in our Next.]

MARRIED.

By Elder P. Hartwell, on Wednesday, September 11, PHILIP C. BROOME, JR., to Miss PHEBE JANE BENEDICT, both of Thompsonstown, Sullivan county N. Y.

OBITUARY.

Wallkill, N. Y., Sept. 30, 1850.

The militant church of the Redeemer in this vicinity has been called to suffer the loss of the companionship of one of her oldest and most useful members. One who has stood as a firm, penetrating, and unflinching advocate of the truth as it is in Jesus for more than three score years, has been called home.—Dea. SILAS D. HORTON departed this life on Saturday morning, September 21, after a protracted illness, aged 73 years and about two months. He enjoyed to the last a full confidence in his hope of the everlasting joys which his whole life, from a profession at a very early age onward, had so satisfactorily shown that he was called to the inheritance of.

Often had his voice rebuked the wild wanderings of professed Baptists in embracing and teaching for doctrine the commandments of men. When the enemy had come in amongst us like a flood and

Spirit of the Lord lifted up a standard against him, the love of the old paths kept our departed brother firm in the truth. He steadily strove to obey the injunction to "touch not the unclean thing." Often have the saints received from his cheering voice encouragement in times of darkness, and warning in times of danger.

Though we bitterly mourn the loss of his society yet we cannot but rejoice that he was so sustained by divine grace as to render very applicable to his case the words of the Apostle, "I have fought a good fight, I have finished my course, I HAVE KEPT THE FAITH."

My pen is unworthy and unable to indite the obituary of such a valuable brother. A more full account of his life and gospel course will be published in a future number of the Signs.

"Precious in the sight of the Lord is the death of his saints." WM. L. BEEBE.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Full er's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

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20 copies for \$1 00
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Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY and BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., NOVEMBER 1, 1850.

NO. 21.

POETRY.

A POEM

OF THE LAST CENTURY.

[Continued from page 160.]

What soul to hell for nought is sent?
Is preterition punishment?
Sure sin's the cause, not passing by,
Why any shall in torment lie:
If such as children weren't foreknown,
He'll not deny them what's their own,
Does he incline their hearts to vice,
Or do they freely sin by choice?
Is he unjust in letting thee
Abuse, defame his wise decree?
No, rather say'ts their happiness,
Who are restrain'd from this excess:
Shew me where he his promise fails,
Before thy blasphemy prevails."

If these can't with thy judgment square,
God's ways are equal, leave it there:
Reason is lost in showing why,
Tis only solv'd in *sovereignty*.
So he will grace on some bestow,
And this is reason good to know,
It is his will it should be so.

Now their destructive poison flee,
Pity their infidelity;
Adore that hand whose power can raise,
Dead thoughtless worms to speak his praise.

What mortal's tongue can sound abroad,
This great *I AM*, the Mighty God,
Whose works and words aloud proclaim,
The great perfections of his name:
In essence *One*, in person *Three*,
The glorious, great Immensity,
Ten thousand thousand thoughts may rise,
In faith transporting extacies.
Anon I'm to this period brought,
He is what mortals never thought:
Then why should I attempt to shew
What finite dust shall never know.

Can bands of angels tell us how
He dwells in his eternal now?
Time can't that glorious state compare,
Past and *to come*, are present there;
All things at once appear in view,
To him there's nothing old or new.

This is the christian's God and guide,
Whence all his wants are well supplied;
When faith leads on to things unseen,
Nor clouds nor billows roll between,
His foot with gospel truths being shod,
Moves swiftly on to worship God;
To him alone he pays his vow,
He's no reserves for *Rimmon* now:
He with the Psalmist makes his boasts,
And triumphs in the Lord of Hosts.
O! how I love thy law, he cries,
And runs the race with sweet surprise.
Fear cannot drive, as love can draw,
To do obedience to the law:
Were future torments done away,
The soul would equally obey.

If in the furnace he is tried,
Wisdom itself for him's employ'd;
Nothing can scape the piercing eye,
Of his Refiner sitting by,
Whose tender love shall then appear,
Nor will he search him too severe;
What's for his good he here shall find,
And leave his dross and tin behind.

If he for bread or water cry,
His God shall bring a quick supply;
The barren wilderness shall yield
Provision, as a fruitful field:
At his command the rocks obey,
And send their gliding streams away.
Why need he doubt his daily bread
Who oft by ravens has been fed?
For God his promise will fulfil,
"The earth shall help the woman still,"
Thus, if by want or pain oppress,
He'll praise his God and say 'tis best;
Calm in his soul, he's led to see,
'Twas not without an *If need be*.

If persecuted, still supplied;
Or if cast down, he's not destroy'd;
He hopes through fear, joys in distress,
Depending then on *faithfulness*.
Whate'er he meets with in the way,
Strength is proportion'd to his day;
If he perceives corruptions rise,
The tempter rage, and hell surprise,
Or when to good he is inclin'd,

And to perform he cannot find,
Yet *ancient love* the same abides,
Although his countenance he hides;
He shall not fail his course to run,
Grace shall complete the work begun.
If dismal horror spread him round,
'Tis *grace* not sin shall superabound;
To God his case he recommends,
And on his mighty power depends:
Purge me, he cries, from secret sin,
Subdue those *Canaanites* within:
Sway me with reverential awe,
Cause me to love and keep thy law.
If weeping for a night endure,
The morning light shall joy procure;
His countenance he'll soon display,
And chase these gloomy fogs away:
His soul shall then be led to trace
The wonders of redeeming grace;
Love fills his heart, and tunes his lays,
His sighs are turn'd to songs of praise.
In humble rapture how he's led,
To talk of *Christ* his living Bread.

Though long my foot has gone astray,
And wander'd in a doubtful way,
Beneath a load of guilt and sin,
Oppress'd without, distress'd within;
How have I dragg'd the captive chain!
Look'd to the hills, and look'd again,
Built on the sands, and built in vain.
He comes, he comes, and sets me free;
I that was blind am made to see;
By nature lost, by grace I'm found:
And *Christ* receives me safe and sound:
He is my glorious Head of grace,
My *Hope*, my *Trust*, my *Dwelling-place*:
He is my Helper in distress,
My sure *Foundation*, *Righteousness*.
If the sharp beam of trouble spread,
In scorching rays about my head,
He is my *Rock*, whose shade supplies
With cooling breaths, and soothes my cries:
His *Strength* in weakness does appear,
His *Light* through darkness shines most clear:
His *Wisdom* o'er my folly reigns,
What I know not, he well explains:
My naked soul thus he supplies,
And I am comely in his eyes:
He is my Bread that shall endure,
Where everlasting *streams* are sure;
He'll not his handy-work disown,
I'm his belov'd, and he is mine;
Flesh of his flesh, bone of his bone;
As head and member we are one;
Inseparable, ne'er to part,
I have his love and he my heart;
His name I'll praise, and ever shall,
My great, my everlasting all.
What richer gifts can worms possess?
I need no more, nor can have less.
My *Prophet* here to make me wise,
My *Priest*, to offer sacrifice,
My *King*, to whom I'll homage pay,
Who does a righteous sceptre sway.

My *Shepherd*, who my soul maintains,
And leads to peaceful fertile plains;
His watchful eye, and tender care,
Shall guard me round, and feed me there.

My *Bridegroom*, who pronounces me
Comely and fair to th' last degree;
Brought to the *church*, my Mother's house,
He calls me his beloved spouse;
Puts his left hand beneath my head,
While round about his right is laid.
Securely bless'd in him I dwell,
Can triumph over death and hell.
If for a time he should forbear
To let me read his love and care,
Then I grow faint and drowsy too,
And spot my garment through and through;
To my complaint I hear him say,
My soul still hates to put away:
Then, then I know, what 'tis to find
Submission and a willing mind.

He in my stead my *Surety* stands,
Confirm'd by everlasting bands;
This he engag'd e'er time begun,
To pay the debts that I should run;
Most fitly qualified to do
The work he was assign'd unto.
Pass'd through the world in mean degree,
Through hunger, grief, and poverty;
Firm as a flint his face was set,
When with the armed band he met;
Whom seek ye, said he, is it *me*?
If so, then *these* must all go free;
O! to behold his bending head,
And hear him say, 'Tis *finished*;
How this excites my soul to praise,
To love and serve him all my days.

[Continued in our Next.]

COMMUNICATED.

For the Signs of the Times.

Charlestown, Sept. 30, 1850.

DEAR BROTHER BEEBE:—As I have been reading some of the Signs of the Times which have accidentally come into my hands, and have taken great satisfaction therein, in hearing from brethren and sisters from afar, which has stirred up my mind in a measure, I had thoughts of writing some of the dealings of God with my poor soul. More than eighteen years have past away since I have professed to love that Being who is the Savior of sinners, and how little I have grown in grace and in the knowledge of the truth since that time. I am such a dull scholar in the school of Christ it seems that I cannot learn any thing but by trial and affliction. The Lord has seen fit to afflict me in a very tender manner in taking from me a sister and a beloved little daughter which has been very painful for me to bear. None can know the feelings of a mother only those that have had the same trial; but God has been very merciful to me; he has given me strength to bear my affliction and led me to bless the hand that has afflicted me, the Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.

Now perhaps you would enquire why it is that I should love this Being who hath afflicted me in such a manner. I think I can say it is because he first loved me and gave himself for me, as I humbly trust, when I was dead in trespasses and in sins. He was pleased to shew me that I was going down the broad road to destruction, and said unto me, Turn ye, turn ye, why will you die? I was led from time to time to see that I was without hope and without God in the world, and one of the worst of sinners, therefore I was led to conclude that there was no mercy for such a wretched sinner as I was. I felt condemned, and that justly by the word of God, for it says the soul that sinneth it shall die. It seemed to me that I could see a dark chasm, and there was a fearful looking for of judgment which would devour the adversaries, and I was led to cry out Lord save or I perish. Presently after this I felt a calm feeling in my mind, I felt some desire to speak my feelings to Brother Gitchel who was present at the time, but had not strength; the next night after this I could not sleep for hymns of praise ran through my mind and it seemed as if I had a desire to praise God, but I knew not for why; for I did not believe he had forgiven my sins; but I did not feel as I did before: I looked for my sins and tried to feel as I did before, but could not, my burthen was gone. Soon after this these words were repeated to me, By this you may know you have past from death unto life because you love the brethren, these words came with great weight to my mind, for I felt that I could truly say that I loved the brethren, those that I esteemed to be the people of God; therefore hope sprang up in my soul and I had faith given me to believe

that Christ died for my sins, therefore I was enabled to have hope through his name. I went to a covenant meeting on Saturday and expressed my feelings and was received by the church, and on the sabbath following was buried with Christ in baptism as I humbly trust. I felt very happy in following my Savior's commands, and I thought I should never have any more trials to pass through. I was led to feel the language of the poet,

How happy are they who their Savior obey,
And have laid up their treasure above;
Tongue cannot express the sweet comfort and peace,
Of a soul in its earliest love.

But Oh! how little did I know the trials and temptations that awaited me! I found within myself a warfare—the flesh lusting against the spirit, and bringing me into captivity to the law of sin. I have been led to mourn many times on account of my sins and estrangement from my Savior. I feel to say in the language of Paul, O, wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, so then with the mind I myself serve the law of God but with the flesh the law of sin. When I look back upon my past life, I am filled with shame and confusion to think I have lived no more to the honor and glory of that God who hath been so merciful to me and hath kept me through all my trials and afflictions to the present time.

Concerning those afflictions which I have spoken of in the fore part of this letter I felt very unreconciled at first, but the Lord has been pleased to show me that he worketh all things after the counsel of his own will; and I have felt to say like one of old, Though he slay me yet will I trust in him. I think I can truly say I have taken great satisfaction in reading and meditating upon the word of God; my mind has been so filled with love to God and the brethren, that my tongue, and even my pen is unable to express my feelings. O my brethren and sisters, if I may be permitted to call you such; sometimes I am filled with that love which casteth out all fear, other times I am cast down and of all the most miserable, and Satan as a roaring lion goeth about seeking whom he may devour and has attempted to destroy my faith in Christ, but Christ has said, I have prayed for thee that thy faith fail not. O! then what comfort and consolation hath the soul that has fled for refuge to lay hold on the hope set before us which is as an anchor to the soul both sure and steadfast. O then, if Christ be for us, who can be against us? There are a few of the scattered flock of Christ as I trust in this place, who believe the Old School Baptist doctrine when we meet together, although we are but few in number, we feel to claim the promise, Where two or three are met together in my name there am I in the midst, and that to bless. We have Brother Mozier to preach for us here, and it seems to me that it is the power of God speaking through him to our poor and afflicted souls.

Brother Beebe, when reviewing this scribble it comes so far short of expressing my feelings to the notice of any one, and seems so unworthy of your perusal, that I hesitate in sending it to you; but as I have been reading of the poor widow and her two mites, I will venture to cast it in, although it is less than one mite; hoping it may be some comfort to the little ones of the flock; if it should be, I shall be doubly paid for my trouble.—When you peruse this throw it under your table, or do with it as you think best. Br. Beebe, I feel as if I had been deprived of a great privilege in not having your paper to read, I think I should hail it as a sweet messenger of good tidings of good things.

Yours in hope of eternal bliss,

HARRIET ELY.

For the Signs of the Times.

Kingwood, N. J., Oct. 15, 1850.

BROTHER BEEBE:—Having to write to you on business I will fill up my sheet with some little matters for your columns. In my last communication published October 1st, I am made to say that "Religionists of this class give us better account of themselves," instead of *no better* account, &c. Lest the reader should mistake the meaning of the sentence, I deem it proper to make this correction.

In the communication of brother James Manser sen., (No. 18,) containing a relation of his experience occurs a remark to which I wish to call the attention of brethren, and particularly of the author. After relating some circumstances attending his deliverance, and among others, that, "every thing seemed to be praising the Creator," he says, "*Such I believe is the case of every soul when they first find peace.*" I wish brother Manser to consider whether he may not be mistaken in this belief. True, many have testified to similar exercises, but there are many also highly esteemed brethren among us who have been taught the same truth in a different way. If the peculiar marks referred to in the above quotation are essential to a work of grace then I myself am a stranger thereto. I was exercised much about this very particular; I much desired to bear this very mark, but I am yet destitute of it, and always expect to be. If taught by the Spirit at all, he taught me in his own way and not mine; and enabled me to be satisfied and to rest upon such evidences as he was pleased to give me. Having been therefore (as I trust) taught that the Spirit is not confined to time, manner, form, nor method in his teachings, and that therefore none need be discouraged because they are deficient in some particulars which another relates, I deem it my privilege to testify thereunto, for the consolation of those who may be lingering about the walls of Zion in doubt and despondency, as I have once been myself. Witness the experience of Elder Conklin, published in the same number; also that contained in a series of extracts published by Elder Barton. Both of these vary in the particulars referred to, from brother Manser's, and yet none of the brethren will question their genuineness, unless it be the individuals themselves. Many others we might mention who have related their exercises, and given satisfactory evidence of a work of grace, and yet never could speak positively of such a great change as brother Manser relates. I have but one more remark to add, and that is, that brethren should be cautious how they set up a standard, or insist upon certain marks in christian experience. There are many brethren among us who can tell but little experience comparatively, and to such,

(who have more need to be encouraged and comforted,) the course we have been speaking of would tend much to discourage, if not to proscribe them.—I remain as ever,

E. RITTENHOUSE.

For the Signs of the Times.

Massanutten, Va., Sept. 23, 1850.

BROTHER BEEBE:—I was born Aug. 30th 1788; my parents were not members of any church, but had been brought up Lutherans, and I must believe that my dear mother had experienced a saving change. When I was growing up, I was so vile that my mother talked to me a great deal and admonished me of the consequence of my wickedness; she told me that I occasioned her more trouble than all the rest of her children; which were seven in all. Her repeated admonitions made such impressions on my mind that I was convinced that it was necessary that I should have religion before I died, or I must sink down to everlasting torment. Whenever I heard of the death of any one I would think, if I had been the victim, I must have perished forever. Under these impressions I would make promises that I would reform and get religion; and I fully believed that if I ever got religion I would be better than any of the professors of my acquaintance. I thought that religion was nothing more than to live a strictly moral life. I was not however quite ready to become religious, for I feared that I should be laughed at by my companions; so I concluded to put it off until I should become married and settled, and then I would really get religion. During all this time I was greatly alarmed whenever I heard of any one dying. I was married on the 19th day of Sept. 1810; and after that time my promises frequently came into my mind; but still I felt disposed to put it off, until some time in 1813; when I concluded that I would put it off no longer. Then, for the first time in my life, I saw that I was a poor, lost, helpless and condemned sinner, without hope, without strength, and without any thing that I needed, and here I was brought to the "stand still" place. What to do now I knew not. I looked every way for relief or help, but none came. I felt myself sinking into everlasting destruction under a grievous load of sin and guilt. But—Blessed be God, while I was sinking, the blessed Savior, was presented to me, for the first time, and I was enabled to believe on him as my Savior and my Redeemer. I could truly say with the poet. "Tis only look and live!" * I then felt as happy for a season, as I think a poor mortal can feel while here in the flesh. I felt at that time that I was ready and willing to leave this world of sin and sorrow, and go to Jesus. I could then sing with the Spirit and with the understanding also,

"Jesus I love thy charming name,
Tis music to my ear;
Fain would I sound it out so loud,
That earth and heaven might hear."

But it was not long before my old corrupt nature gave evidence of its existence still within me; and then I began to fear that perhaps I was altogether mistaken. Doubts and fears increased until I began to wish that I had my burden back again; hoping that then my assurance might be more bright and clear. In this state, hoping and fearing, I continued until Aug. 17, 1823; when I was baptized by Eld. A. C. Booton, and became a member of Mt. Carmel church, of which I am still an unworthy member. I now feel myself as dependent on Jesus Christ for life and salvation as ever; and I know that it is

* Would not a transposition improve the sentiment by making it read, "live and look?"

not of works of righteousness that I have, or can do, but of his mercy and grace I am saved, if indeed saved at all. When I read the communications of the dear brethren and sisters which are published in the "Signs," I feel so much refreshed that I wish to talk with them about the dealings of the Lord with me; and when I can witness what they say, it strengthens me, and I think, surely I have experienced some of the things that they speak of, or I could not witness what they say. This truly encourages me and enables me to go on my way rejoicing. This kind of talking together reminds me of the word which says, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written," &c.

My dear brethren and sisters, I do rejoice that we have a medium through which the dear children of God can communicate to each other the dealings of the Lord with them. Through this medium I am made acquainted with, and constrained to love brethren and sisters, as such, whom I have never seen, nor ever expect to see in the flesh. I love them because they all have "One Lord, one faith, and one baptism," and because they are all taught by one Spirit. It is no marvel therefore that they all have the same experience, the same doubts and fears. Cheer up then, ye dear lambs of Jesus, and let us all press on towards the mark of the prize of our high calling in Christ Jesus; we shall soon meet each other in that world where the wicked cease from troubling, and where the weary shall enjoy unremitting rest. Then all tears shall be wiped from our eyes, and we shall see Jesus as he is.

May the Lord grant us all a happy admittance into his presence, is the prayer of one of the least of the saints, if a saint at all.

[This communication comes without a signature, whether by design or inadvertance we know not; but we greatly prefer that all communications for the Signs should be signed by their authors.—Ed.]

For the Signs of the Times.

[Extract of a letter from brother J. Mifford.]

Maysville, May 16, 1850.

DEAR BRETHREN IN THE LORD TO WHOM THIS MAY COME, GREETING:—

Believing it to be the duty of all the members of Christ's body to perform their several offices, and that Christ has given to every member his work, and has commanded the porter to watch, and no member of the body can do the work of another; for if the hands could be made to walk, there would be no need of the feet; and if the ear could see, there would be no need of the eye. All the members are set in the body according to the wisdom of him who has placed them, and all are needful, and all are useful in proportion as each part is faithfully performed. The eye to see clearly, the ear to hear distinctly, the feet to walk without stumbling, &c. All are necessary in the body, as members one of another, to watch over each other for good, to the edifying of each other in love, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." As yet we are children tossed to and fro, by winds of doctrine; and we are in the use of milk, that we may grow thereby. Let the love of God dwell in your hearts richly, by faith, and love one another fervently; for if you love not him whom you have seen, how can you love him whom you have not seen. Be careful, brethren, to main-

tain good works, and be not slothful in business, but fervent in spirit serving the Lord; for ye are created in Christ Jesus unto good works, which God hath before ordained that ye should walk therein. Handle not the word deceitfully, but by manifestation of the truth, commend yourselves to every man's conscience in the sight of the Lord. And as the servants of Christ, having the eyes of your understanding illuminated, and having the beam taken from your eyes, that ye may see clearly to take the mote from your brother's eye. Some, in attempting to remove motes from the eyes of their brethren, while a beam was in their own, have caused greater pain and darkness. * * * *

Brethren, be strong in the Lord, and in the power of his might, and when the Chief Shepherd shall appear, ye shall appear with him in glory.

Now, to all of God's dear children, scattered throughout the whole world, who in every nation, call upon the name of the Lord, both theirs and ours, may grace, mercy, peace, and knowledge of God our heavenly Father, be multiplied, until we all shall know even as we are known, and see even as we are seen, is the prayer of

Yours in hope of eternal life,

JOHN MIFFORD.

For the Signs of the Times.

Indian Missions.

MR. EDITOR:—Through the kindness of a friend, I have been favored with a copy of your paper issued August 15, 1850, in which I find an article written by C. J. Atkins, containing severe and grave charges against the Board of Managers of the American Indian Mission Association, and myself, as its Corresponding Secretary; the whole of which, allow me to say, is without the slightest foundation in truth!

I might enter into a full refutation of these unmitigated slanders, but I deem it enough for the present to say, that no such financial transaction, as described by Mr. Atkins, ever took place between myself and the late Rev. Joseph Islands. While here no collection was taken by any persons for his especial benefit, and consequently, no money was ever placed in my hands intended for him; and further, I never paid him a dollar at any time. When Mr. Islands was in Louisville, at his own solicitation, the Board, in view of his services and sacrifices, voted to allow him three hundred dollars, which was paid to him by the Treasurer of the Board, C. Van-Buskirk, Esq.

As regards the other statements of Mr. C. J. Atkins, I deem unnecessary to say any thing, as they will harm no one.

I trust, sir, that, as you have given publicity to the charges of Mr. Atkins, you will do me the justice to insert this communication, for the information of your readers.

Respectfully yours,

SIDNEY DYER,

COR. SEC. A. I. M. ASS.

We cheerfully insert the above letter of Mr. Dyer, in which it will be seen that he denies the correctness of the statement made in the letter formerly published in this paper over the signature of "C. J. Atkins." Justice demands of us, when any person or party is implicated in the communications published in our columns to allow them the privilege of being heard through the same medium; and we shall expect the brother who made the charges to establish them by clear testimony or to retract them. In no case can the cause of truth be promoted by any misrepresentation or exaggeration of the errors of its opposers.

EDITOR.

For the Signs of the Times.

Extract of a letter from brother J. Davis.

Butler Co., Ohio, Aug. 28. 1850.

BROTHER BEEBE:—Through much tribulation, trouble and conflict, the children of God have to pass through this world; and the older we grow the more fully we realize this to be the case. The souls that have tasted that the Lord is gracious surely know that this world is not their home. I sometimes think that if our ministers would preach more to the comfort and building up of the saints of the Most High, it would be more to the advantage of themselves and more edifying to the churches. * * *

Preach Christ unto the people; Preach a crucified Savior to lost sinners, and let the fashions of the world pass away. "Comfort ye my people." If there be any burdened on account of sin, who have lost all their strength, point such to the Lamb of God. Are any of the saints wandering in the dark? Jesus is the same that he ever was; he can dispel these gloomy doubts from their eyes. He will never leave nor forsake his children. If they pass through deep waters, or through the fire he will be with them.

O, how my poor soul felt under the weight of my burden when reined up before the holy law; I could see no way that I could be justified; I labored hard to obey its precepts, but it continued to curse and condemn me. At length I saw that my heart was the sink of sin, and I was made to mourn and groan over a hard and stubborn heart. Sometimes I tried to shake off those cruel impressions from my mind; but all in vain. Some nights I would even wet my pillow with tears, but could find no relief. I began to doubt that it was possible even for God to save a wretch so vile as I felt myself to be. I could not bear the thought of going to hell—I tried my best to believe, but could not. I tried every refuge, but all failed me. At length I saw such purity and justice in God that I desired, even if I must go to hell, that I might be allowed to praise him there.

At length, one evening it pleased the Lord to reveal himself to me as a precious, near and dear Savior. The glorious plan of salvation as laid in heaven, was adapted to my state and condition, and Christ was presented as the chiefest among ten thousand, and altogether lovely. With the poet I could sing,

"Jesus is worthy to receive,
Honor and power divine;
And blessings, more than we can give,
Be Lord, forever thine."

And thus I went on my way rejoicing for a long time; but it is not so with me now. Sometimes I doubt whether I am indeed a subject of saving grace; I question that point a great deal of my time.

The Lord is at hand! If we suffer we shall also reign with him; if we deny him, he will also deny us. Dearly beloved, if ye are sent out to be a mouth for God, preach wholesome doctrine, such as will not tend to subvert the hearers. Study to shew yourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. Make straight paths for your feet, lest that which is lame be turned out of the way. But, as for poor unworthy me, I can hardly see how to get along; always cast down, and none to help me bear my load.

"Sometimes I read my bible,
It seems a sealed book,"

And then again I find a blessing when I look into it. I fear that I shall weary you, and I will stop.—Farewell.

JACKSON DAVIS.

For the Signs of the Times.

BROTHER BEEBE:—Having my mind somewhat exercised upon the difference between the true worship of God and the things offered in sacrifice to idols, I attended the Allegany Regular Baptist association for the first time since I have been made to see the difference between the two. I cannot describe my feelings. I there saw no committee of arrangements, no financial, or executive, no auditing or prudential committees, or committee for the appraisal of goods, and all this kind of stuff. I heard no begging for money—I saw no agents there for what is called the general benevolent operations of the day. I found no such thing. But I will tell you what I did find. I found the gospel preached in its primitive state—Salvation by grace and in no other way. Dear brother, my soul was fed, and I have feasted upon it ever since. I have enjoyed of late the smiles of my Master's countenance to some degree, and O! how my soul has been comforted while reading the *Signs*. All the communications tell my past and every day's experience, for there is such a unity of sentiment; and that sentiment is mine. My very soul responds to every sentence.

I had expected to have seen something from some abler pen in regard to the meeting at Dansville. There we had eight sermons, and such a complete chain as it was—not a broken link in it.

* * * * *

I gave you some idea of our little band here in the last letter I wrote you, if you received it. But we are surrounded with those who sit in the idol's temple; and we are in jeopardy as much as the Jews were when Haman conspired against them, but I am glad we have some Mordecais and Esthers yet among us. Dear sisters, enter the court, and if the King holds out the sceptre touch it; prepare your banquet; entertain the King, although a Haman may be there. Deliverance shall come, for the Lord our God hath spoken good concerning Israel. Dear brethren, shall we not continue at the King's gate until the set time to favor Zion shall come, and that people whom the King delighteth to honor shall be clothed in his own robe, and Haman hung upon his own gallows.

Brother Beebe, Don't you think that Mr. Ball who is so free to devise some plan for the Georgian brethren, is some kin to that gentleman who was so free to offer the Savior all the kingdoms of the world if he would fall down and worship him? I think he is a servant if nothing more. I am much pleased with your reply to Mr. Ball.

May God give you, and all the dear brethren and sisters in Christ, sustaining grace.

SOLOMON P. MOSHIER.

Naples, August 15, 1850.

For the Signs of the Times.

To the Churches and brethren residing in Pennsylvania, Delaware, Maryland and Virginia.

DEAR BRETHREN:—I would address you in the following manner, although many of you are strangers to me in the flesh, yet I hope in the covenant of grace we are united. I purpose taking a journey into Virginia in the month of November, if I am spared, and shall pass through the following places on my journey. I thought I would give notice of the same when I would be at each place, so that if the brethren thought proper, or had a desire for me to preach, I would try and do so at the time herein mentioned, if they make appointments for me so to do.

First Lord's day in November at South-

ampton in the morning, in the evening at Philadelphia, Monday evening at Wilmington, Tuesday at brother McCrone's at 11 o'clock, Tuesday night at brother Barton's, Wednesday night at Rock Springs, Thursday night at Harford, Friday night at Baltimore, Second Saturday night and Sunday morning at Washington City, Sunday night at Fairfax Court House, at Bethlehem or brother Trott's Monday afternoon or night, Tuesday at Upper Broad Run at 11 o'clock, on Wednesday at Upper Goose Creek at 2 o'clock, Thursday I shall try and reach brother Buck's.

Brother Beebe will please publish the above in the *Signs of the Times*, and much oblige yours in the bonds of the gospel,

WILSON HOUSEL.

New Brunswick, October 8, 1850.

For the Signs of the Times.

Why should those who have the hope of an inheritance beyond the grave, give way to despondency on account of crosses and disappointments? We know that whatever affliction comes upon us, is directed by that Hand which alone is able to sustain the children of God. He tempers the wind to the shorn lamb, and will he not provide for the comfort and support of his chosen and redeemed children? Aye, we read in his word that it is because he is God and changes not, that the sons of Jacob are not consumed. What though the furnace be heated one seven times hotter than it is wont to be heated, shall that make the children of the Most High God afraid? One of their number has triumphantly given the challenge to all the enemies of Zion, saying "Who shall separate us from the love of Christ?" And immediately, lest some poor trembling saint should infer that there was a possibility of the challenge being successfully met at some future day, he proceeds to state the persuasion of his own mind in relation to the matter, and enumerating all things, he declares that they shall not, any or all of them, "be able to separate us from the love of God, which is in Christ Jesus our Lord." Then what matters it that we are poor and afflicted in this world, since we have the assurance of the Holy Spirit, that we have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven?" These very afflictions are evidences to us of our adoption. God's children, being chosen in a furnace of affliction, are peculiarly taught their dependence on his grace to sustain them. Hence, an apostle declares, "If in this life only we have hope in Christ, we are of all men most miserable.—Our hope is not in ourselves, nor our neighbors, nor yet in all the societies which men, with the wisdom of the Serpent to direct them, have formed. Herein is the difference between the hope of the christian and the hope of the hypocrite, While the hypocrite's hope, like the spider's web, is spun out of materials in his own corrupt nature, the christian's hope is in Christ.

May we all be enabled to "keep the unity of the Spirit in the bond of peace," is the prayer of an unworthy brother,

WM. L. BEEBE.

For the Signs of the Times.

Ross Co., Ohio, Oct. 7, 1850.

DEAR BROTHER BEEBE:—Your valuable paper has come to me regularly, and to me it has been as a messenger bringing good tidings of good things; for let me be what I may, or whether I know any thing about the truth or not, it is the delight of my soul to both read and hear it proclaimed abroad. I only intended to write a few lines. Had I

the ability I have many things to write, but as I am one of those little ones I must write but very few. If I know myself aright, or if the Lord has taught me any thing about myself, he has taught me that I am a poor sinner, and have a heart in me deceitful and miserably wicked; and if he has done any thing at all for me, that is of a spiritual nature, he has not only showed me the villainess of my nature, but has (as I trust) shed his love abroad in my heart and thereby given me that hope which is as an anchor to the soul, both sure and steadfast. But I am admonished to stop. Nevertheless, suffer me to say a word more. When I come to contemplate the glorious theme of salvation by grace, so far as my limited capacity goes, it is with difficulty that I can stop.

I am but a youth in nature, and but a youth in grace, (if I am in it at all,) and in the language of another, the thoughts of iniquity often lead me astray.

I am yours I humbly hope in the best of bonds,

JOHN ADDY.

For the Signs of the Times.

MISSIONARY MINUTES.

Randolph Co., Ala., July 18, 1850.

DEAR BROTHER BEEBE:—Inclosed you will find the minutes of the Tuskegee Baptist Association, held with the Good Hope church, Russel County, Ala., greatly wishing, my brother, to publish in your columns, the *Signs*, the Circular Letter of said Association, to let the people see what they have acknowledged, and yet act as modern missionaries elsewhere. I want you to put the names of the Moderator, Clerk, and the writer of the Circular to the Circular, also where and when it held its session. I think it will be of considerable benefit to the brethren throughout the Union, at least it will show how they have acted, and acknowledged it, like the rest of their associates. I shall add no more, but remain yours in the bonds of love, I. C. HANSON.

[For the Circular see page 165.]

For the Signs of the Times.

Mount Gilead, Ky., Sept. 27, 1850.

BROTHER BEEBE:—I have visited four Associations and a number of churches within the last six weeks, and rejoice that I can say, that with but few exceptions the brethren are at peace, and united in the "one Lord, one faith, and one baptism."

The first association which I attended was the Tate's Creek, which met with the Flat Woods church, Madison Co., Ky., on the third Saturday and two succeeding days in August. This is a small association, and if I mistake not has but two ministers within its bounds; but their session was marked with harmony and brotherly love; and as far as I could hear all her churches are at peace, and in fellowship one with another. The stand was occupied on Saturday by Elders James W. Dudley, Anderson and Renalds, on Sunday by Elders M. Gossett, G. M. Thompson, and Thomas P. Dudley, and on Monday by Elders Wm. Rash, and James Edmonson, and to the great comfort of all the lovers of Zion's King, there was not a jar in sentiment uttered on the stand, but all testified the same things. O! how good it is when brethren can meet in love, "preach the Word," and lay aside all strife, and questions that gender strife rather than godly edifying.

I next attended the North District association, which met at Lulby Grud church, Montgomery Co., Ky., on the fourth Saturday and two succeeding days in August. This little body is in peace and love one with another, and their session was truly an interesting one.

The stand was filled on Saturday by Elder Renalds, S. Jones, and G. M. Thompson, and on Sunday by Elders A. Embry, S. Jones, and G. M. Thompson, and on Monday by Elders Jas. W. Dudley, S. Jones, and G. M. Thompson. During the session of this association I was frequently made to exclaim within my soul, How good and how pleasant it is for brethren to dwell together in unity!

I next attended the Miami association, which held its session with the Bethlehem church, in Franklin Co., Ia., on Friday before the second Sunday in September. This is a large association, and I there met with ministering brethren from various parts of Ohio and Indiana, and brother H. Louthan, of Missouri. The business of the association all passed off in harmony, and the preaching on the stand, was, if I am a judge, of the old sort. The stand was filled on Friday by Elders Thomas Childers and McAbey, on Saturday by Elders G. Ambrose, G. M. Thompson, and McQuary, and on Sunday by Elders Wilson Thompson and H. Louthan; and I must say that on Sunday my soul was delighted, and I felt a secret desire that all the brethren who are hunting up *new things*, and sowing the seed of discord in Zion, could have been there, to have heard the two old soldiers point out the old landmarks, esteeming the cross of Christ far above the honors of the world. This was truly an interesting association to me, with but one exception, and that grew out of the fact that some of the brethren were in doubt of one of their ministers, fearing that he was about to lead off a party, and amalgamate with the Lo heres and Lo theres of the day. It is truly distressing to the child of God, and discouraging to the friends of Zion, when they see one in whom they have had great confidence lay aside the weapons of his warfare, and sue for peace with the enemy. May the Lord save us from the delusive spirit, and enable us to take the whole armor of God, and fight valiantly for the truth.

The next association which I attended was the Clover; it was held with the Stone Lick church, in Clermont Co., Ohio, on Friday before the third Sunday in September. The stand was filled on Friday by Elders J. C. Beeman and G. M. Thompson, and on Saturday by Elders J. C. More, G. Ambrose, and G. M. Thompson; and on Sunday by Elders G. Ambrose and G. M. Thompson.—This is a little band of brethren that have passed through many severe trials, and have been persecuted almost beyond measure by the missionaries and money-loving priests of the day, with which they are surrounded; but I can truly say that this was to me the happiest association I have attended this year; and as I witnessed the peace and love of this little band, I could but feel the force of the language of inspiration, "All things work together for good to them that love God, to them who are the called according to his purpose."

I have now given a short sketch of my travels this season among the brethren, and if you think that any of Zion's pilgrims would feel an interest in hearing of their brethren scattered abroad—you can publish this; and permit me in conclusion to say to my brethren, Love one another; be kind and affectionate one to another; suffer no evil surmises one of another; be not engaged in biting and devouring one another, but in meekness and brotherly love, exhort, reprove and admonish with long suffering and doctrine, and ever remember that your Lord and Master hath said, "Fear not, little flock, for it is

your Father's good pleasure to give you the kingdom."—Your brother in tribulation,
G. M. THOMPSON.

For the Signs of the Times.

Walker Co., Ga., Oct. 5, 1850.

BROTHER BEEBE:—As I have but little time to write, I enclose you a letter from a dear sister living in Franklin Co., Ala., which if you think advisable, I would like to see find a place in the *Signs of the Times*.

Respectfully yours, &c.,

CAREY W. JACKSON.

Franklin Co., Ala., April 24, 1850.

DEAR BROTHER JACKSON:—I now embrace the opportunity of writing you a few lines, which is a privilege I never expected to enjoy again in this life, I wish to make a few remarks to you on the all important subject of religion, and also to insist on you visiting us again, if in your power. It would give us great satisfaction for you to come and spend a month or two with us, as we are almost destitute of preaching. Dear brother, I think it would move you to pity to see the languishing state of religion in this part of the world; we are divided and sub-divided until we have three kinds of Baptists. The missionaries have all the preachers, and seem to be trying to get all the hearers. The Baptists of our Order are but few, and seem to be as sheep having no shepherd. My dear brother, I sometimes fear the Lord has no people in this place; he has told us in his word, to ask of him and he would give us pastors after his own heart, that would feed us with knowledge and understanding; we have tried to do so, and trusted the Lord had answered our prayers by sending us a pastor, who volunteered himself, and rode the distance of seventy miles, and preached for us once a month at Mount Nebo, and also at Russel Valley. We were highly pleased with him, but our transitory joys were blasted before they were fully blown; for there was also another missionary, who preached at Mount Nebo at the same time, and when the spirit became so high on the missionary subject, brother Wines suddenly left us in confusion, when we most needed help. I dislike to see a soldier act cowardly in the midst of an engagement. Paul said he was set for a defence of the gospel, and I think the gospel needs defending now more than it did in Paul's day, as I think more error prevails.—The brethren were to meet yesterday at Mount Nebo, and closing the doors against a missionary preacher who has an appointment there, has been spoken of, which I think, if the brethren are correct with regard to his motives, would be well enough; for he has come and constituted another church within two miles of Mount Nebo. His motives were thought to be to draw off members; and having failed in doing this, they say he now wishes to destroy the church. He is a full blooded missionary. I have heard this man preach the most monied discourse I ever heard. He spent much time in proving the grace of liberality, but said very little about the grace of God. These hirelings cannot say with good old Paul, "By the grace of God I am what I am;" but they might, to be consistent with their conduct, say, *by the grace of liberality I am what I am*.

I must close my remarks for the want of room. Please write to us when you receive our letter; and should we never be permitted to see you again in the flesh, I trust we shall meet in that bright world above, where parting will be no more. I add no more; but remain your unworthy sister,

NANCY H. MOSS.

CIRCULAR LETTERS.

The Mount Pleasant Association of Regular Baptists, to the several Churches of which she is composed, wishes Grace, Mercy, and Peace to abound from God the Father, and from our Lord Jesus Christ, to whom be Glory for ever and ever.

BRETHREN AND SISTERS, BELOVED OF THE LORD:—In following up the precedent long since established among us, we know of no subject which possesses matter of more interest to the household of faith than the Inheritance of the Saints: to which we would invite your attention.

We understand the term inheritance to convey the idea of that which is derived by virtue of a will; and hence suggests to the mind four things, to-wit: A Testator, a Testament, or Will, Heirs to the Will, and the Inheritance. In the investigation of this subject it behooves us to take into consideration the character of Him from whom the Inheritance of the Saints descends. Relative to Him it is written, "I am that I am. I am God, and besides me there is no Savior. Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, and Prince of Peace." In the above quotation the Great Testator is presented as God and Man. Why? We answer: It was necessary that the Mediator should be man, that he might be related to those for whom he was Mediator and Redeemer, that reconciliation might be made in the same nature of that which had sinned. Hence the language of the Apostle: "For as much, 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 that through fear of death were all their life time subject to bondage." Again: "A prophet shall the Lord your God raise up unto you of your brethren like unto me (that is Moses) him shall ye hear in all things." Thus the Great Testator is presented as the Mighty God, Everlasting Father, &c., and having taken upon him flesh and blood, and hence a prophet is raised up of their brethren; that is, National Israel, which is in accordance with the promise previously made to Abraham: "In thy seed shall all the kindreds of the earth be blessed." Then we would suggest, that he being the eternal, immutable, and infinite Jehovah, it is not strange that those who had obtained the victory over the beast, and over his mark, and over his image, and over the number of his name should sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvelous are thy works Lord God Almighty, just and true are Thy ways Thou King of Saints. Nor is it strange that those who were in the full fruition of heavenly bliss, should ascribe to him in their seraphic song the glory, power, and dominion of a King; for the inspired writer says, "Thy Kingdom, Oh! God is forever and ever, and a sceptre of righteousness is the sceptre of Thy Kingdom." Taking this view of the character of the Testator, as presented in the divine volume, none can doubt his power to make a will. And relative to his wisdom it is written; "Counsel is mine, and sound wisdom; I am understanding. I have strength; by me Kings reign, and Princes decree justice." Then, being perfect in power and wisdom, the result is his will is perfect; it is like its divine Author, eternal and immutable; and hence unconditional—for if there was a single condition in it, it would be mutable and perhaps all might fail to obtain the inheritance. If so, it would be positive proof that the Testator was incompetent to make a will.

But do the hopes of the Christian rest on such a slender contingency? We answer, no. The Blessed Redeemer says, "And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day." In the preceding verse it is written; "And this is the Father's will, That of all which he hath given me, I should lose nothing, but should raise it up again at the last day." Here the Father's will is clearly expressed. Again it

is written, "I and my Father are one." Then that which is the will of the Father is also the will of the Son; at whose visible advent into the world it was proclaimed by divine authority, "His name shall be called Jesus, for he shall save his people from their sins." It is also written: "All the Father giveth me shall come unto me." Instead of the hopes of the Christian resting upon a contingency, they rest upon the eternal shalls and wills of Omnipotence. He says, "My counsel shall stand, and I will do all my pleasure." We understand that the Father gave all the minor heirs to the Son, to be heirs with him. For it is written; "Ye are heirs of God, and joint heirs with the Lord Jesus Christ." But as they stand related to Adam the first, they are involved in bondage, and they could not enjoy the inheritance unless they were made free; and He, Jesus Christ, being the owner, it was legally his province to burst the bands with which they were bound, and set the captive daughter of Zion free. Hence it is written: "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 the prison doors to them that are bound." Hence the Apostle says to those who had been brought to the knowledge of the truth as it is in Jesus, "Ye were children of wrath, even as others." Mark the expression, (ye were,) that is, in times passed. But now ye who were sometimes afar off, are made nigh by the blood of Christ.—Hence, He says by the mouth of the prophet, I trod the wine press of my Father's wrath alone, and of the people there were none to help. Why? Because he was the surety of his people; and they were not able to help themselves.—Therefore, help was laid on him who was able and mighty to save. The prophet Zechariah having a prophetic view of redemption having been accomplished by the blessed Jesus, 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."

The Apostle taking the same view of the work of redemption, when addressing the Church says: "Who (referring to Jesus) hath saved us and called us with an holy calling, not according to our works, but according to his own purpose (or will) and grace, which was given us in Christ Jesus before the world began." Then it is clear that the will was anterior to creation and centered in the Lord Jesus as the head, life, and surety of his people; and by his obedience to the demands of the law, they were redeemed from all iniquity. Then they were his by gift and his by purchase, and are heirs with him to that inheritance which is incorruptible, undefiled, and fadeth not away. But we would here remark that we do not understand or believe that those heirs were born into this material world as saints, and thus in the absence of spiritual preparation and intuition prepared to enjoy the inheritance of the Saints, to which they are ultimately destined. For of them it is written: "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." They, by their relationship with the first Adam, have gone astray from the paths of holiness, and from the paths of peace. Can unholy beings love holiness? Nay, it is the righteous only that can give thanks at the mention of his infinite holiness. God is light: and every one that doeth evil hateth the light,—"men love darkness rather than light because their deeds are evil." The Apostle says: "The carnal mind is enmity against God, not subject to the law of God, neither indeed can be." Hence, we conclude, that there is something else necessary to qualify these heirs to enjoy their inheritance save their relationship with the first Adam, who was a natural man. But the second Adam was a quickening Spirit. The children of the first are natural because he was natural, and the children of the second are made spiritual because he is spiritual; we repeat, they are made spiritual: made so by the quickening power of him who is a quickening spirit. Hence the propriety of the language of the Master to Nicodemus: "Ye must be born again." From what high authority, and how emphatic the language, Ye must be born again. Oh! that we could all feel fully sensible of our entire dependence

upon the Lord Almighty for the quickening power of his spirit, by which we alone can be prepared for the enjoyment of the fellowship of the saints here below, and the society of the just made perfect in heaven. But to return. The Apostle in discoursing upon this subject says: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren: See that ye love one another with a pure heart fervently, being born again, not of corruptible seed but of incorruptible by the word of God which liveth and abideth for ever." We learn from divine authority that, "That which is born of the flesh is flesh, (hence corruptible,) and that which is born of the Spirit is spirit," (hence incorruptible.) Therefore it is written, Flesh and blood cannot inherit the Kingdom of God. Then it is true beyond a doubt that all the heirs must be born again to qualify them to enjoy their eternal inheritance. What effect does this new birth have on the individual regenerated? We answer: That sin will not be imputed to him. It is written: "Blessed is the man to whom the Lord will not impute sin." But, notwithstanding sin will not be imputed to him, prayer and supplication becomes as prominent a part of his employment as bitterness and cursing were while he was in the gall of bitterness and the bonds of iniquity. Relative to a Saul of Tarsus it is written: Behold he prayeth. Why? He says in the sequel: "For we know the law is spiritual, but I am carnal: sold under sin. Oh! wretched man that I am; who shall deliver me from the body of this death. With the mind I serve the law of God, but with the flesh the law of sin." Hence when he attempts to measure himself by the law he finds that he is weighed in the balances and found wanting; and hence he mourns over the corruption of his nature. The language of his soul is, LORD HAVE OR I PERISH; or in the words of the poet—

Oh! for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood
So freely shed for me.

Nay, more, he exercises that faith which is the substance of things hoped for, the evidence of things not seen. And his conclusions are, that it is not of him that willeth, nor of him that runneth but of God that sheweth mercy: and it is of faith that it might be by grace, to the end that the promise might be sure to all the seed; all of which are evidences that he hath Christ formed in him, the hope of glory. Therefore he has a right to say with the Apostle: "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." And now having these ardent desires; that repentance which needeth not to be repented of, that faith, that knowledge, that spiritual and heavenly light, and consequently a bright and glorious hope anchored to King Emanuel, he is surely a new creature. "Old things have passed away; behold all things have become new." The old covenant, under which he has hitherto been laboring and trying to live has passed away: it is rolled up as a vesture; for he by faith beholds Jesus Christ, the end of the law for righteousness to every one that believeth. Hence he can now say, The Lord our righteousness. Therefore he has the righteousness of the blessed Jesus imputed to him: then he has the righteousness of his great High Priest, who by one offering hath forever perfected them that are sanctified; which, to him, while traveling through this vale of tears, is as the shadow of a great rock in a weary land.

He is now clad with the whole armor of God. Therefore he goes forth in his new warfare, under the Captain of his salvation. What a contrast between his character now and when he was in the gall of bitterness and the bonds of iniquity. Then he was wandering far from God, and loved the distance well—then his heart was enmity against God, then his righteousness was his own, wrought out by his own sin-polluted hands. Now he is trying to walk closely in the footsteps of his heavenly Master—now his heart is formed anew in Christ Jesus. Therefore he has the love of God shed abroad in his heart by the Holy Ghost, and having a view of the

wickedness of human nature his constant desire is for more holiness of heart. The language of his soul is,

Oh! for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.

But for his comfort while clothed with frail mortality it is written: "He that overcometh shall inherit all things." Those things to which we have thus briefly called your attention constitute a part of the inheritance of the Saints. They have the promise of the life which now is, and that which is to come. There is no condition in human life in which the promises of the Gospel, the glorious inheritance of the Saints, is "not sufficient to buoy them up. Are they poor? It is written: "Blessed are the poor in spirit for theirs is the kingdom of heaven." Do they mourn over the wickedness of poor frail human nature, and fear that they are yet in bondage to sin? It is written: "If the Son, therefore, make you free ye shall be free indeed." Do they dread to grapple with the monster death? They should recollect that their Heavenly King hath despoiled death of its sting and the grave of its victory. Do they dread the gloomy confines of the grave? The Master says: "The hour is coming in the which all they that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life." Then their inheritance is eternal life. It is written, "I give unto them eternal life, and they shall never perish," and eternal joy, glory, and peace in the celestial city whose builder and maker is God, where sorrow and sighing are no more feared or felt, and where the wicked cease from troubling and the weary are at rest, and where they will be in the immediate presence of God their Father, and in the society of saints and angels.

Finally, Brethren and Sisters, Farewell. We beseech you, in Christ's stead, be ye reconciled to God, reconciled to his Providence, to all his dealings, in prosperity or adversity; press towards the mark of the prize of the high calling of God in Christ Jesus: To whom, with the Father and Spirit of all grace, be honor and glory, and power, and might, and majesty, and dominion, forever and ever. Amen.

R. W. RICKETTS, Mod.
H. Cox, Clerk.

The Maine Predestinarian Baptist Association convened with the Bowdoinham Church, in September, 1850, to the several Churches whom we represent, sendeth christian salutation.

DEAR BRETHREN IN THE LORD:—We have been permitted to assemble in our annual meeting, according to appointment, and of course you expect a letter from us agreeable to former custom; but such is our weakness and imperfection in an experimental knowledge and understanding of divine things, and a lack of ability to communicate them, that we hope you will simply bear with us in some general observations as the Lord may direct.

It is not necessary to leave the State of Maine to obtain a knowledge of the darkness and delusion that prevails in the religious community, for within the circle of our own limits there is every indication that we have fallen upon perilous times. Surrounding circumstances, therefore, admonish us that we are in the wilderness, that Zion is still left as a besieged city, a cottage in a vineyard, and as a lodge in a garden of cucumbers. We have no hope, nor expectation of again beholding the prosperity of Zion, only as the Lord is pleased to pour out his Spirit, and revive his work. Though we are in a reduced state at present, and what the design of Infinite Wisdom is concerning us we know not, but it is needless to resort to any earthly subterfuge for aid or assistance, but to trust in the Lord alone. We still desire to dwell in Zion, for her battlements are invincible though closely besieged on every side. It is also desirable to dwell in Zion as a cottage in a vineyard, as a lodge in a garden of cucumbers, for there is perfect rest in Christ, and peace in believing, and joy in the Holy Ghost, and safety and protection under the shadow of his wing though surrounded by enemies of all kinds. It is a consoling reflection to know

that our God has ample power and wisdom to protect Zion from the malice of her enemies, so that her sons and daughters shall not be destroyed. But this comforting reflection is not calculated to produce carnal security in our minds, nor in the minds of his people, but it leads to obedience and faithfulness in the cause of truth, and also close examination before God. Self-love, and self-justification, prompted by pride and vain ambition, are calculated to lead astray many from the footsteps of the flock, imperceptibly to themselves; and a jealous, envious and suspicious spirit, when it is indulged, removes the only vestige of Christian love and fellowship that remains, and prejudice and ill-will are manifested in its place. This some of us have painfully experienced, and have beheld its baneful consequences. How important, therefore, it is for us all to keep under our bodies, and bring them into subjection, and to mortify our members upon the earth, that we may be blameless and harmless, the sons of God in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Hence the conclusion is, that every one that nameth the name of Christ should be careful to depart from iniquity.—And as we profess to be instructed in the old school of Christ, and have his name upon us, let us be careful to depart from all amalgamation with the workers of iniquity, either religious or irreligious, and to continue steadfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayers. And when reviled not to revile again, and when smitten on one cheek turn the other also, and to rejoice and be exceeding glad when we are reproached for the truth's sake. And remember that we are strangers and pilgrims on the earth, and have been redeemed by the precious blood of Christ, and are saved in him with an everlasting salvation.

Finally, dear brethren, in conclusion, it becomes us who have renounced the world, the flesh and the devil, to enter into the Rock—turn to our strong hold; and at the same time to fight the good fight of faith, trusting alone for victory in the name of the Lord our God.

JOSEPH L. PURINGTON, Mod.
WM. QUINT, JR., Clerk.

MISSIONARY CIRCULAR. WRITTEN BY ELDER J. M. WATT.

DEAR BRETHREN:—In sending you our first epistle, we would desire to call your attention to some things which appear to us to be of vital importance, in preserving unity among yourselves, and promoting the best interests of Zion.

It is a self-evident fact, that there is not that devotion to the cause of truth, and that efficiency in our churches, which are to be desired; and which might be attained, were the principles of the gospel faithfully practised by them. But an unjustifiable conformity to the spirit and fashions of the world is too apparent amongst us all. Partaking too much of the spirit of the age, which is of an inventive and speculative character, we are hurried on too much to the adoption of new things, and the practising of new ways, greatly to the dishonor of true piety. Arts and sciences are in their onward march. Knowledge is extending far and wide over the world.—The press groans with burdens, and multiplies publications of every conceivable character, both sacred and profane. Facilities for traveling and transportation are multiplying.—Improvements in agriculture, commerce and science are continually making; and the swift winged messengers of news are flying through the earth with eagle's speed, and extending knowledge and science, religion and irreligion, folly and fashion, sin and death, over all the world. New things are coming into use, and old things are passing away, before the influence of modern inventions.

In the midst of these mighty changes, it becomes us calmly to pause, and consider whether these things are not leading us away from the simplicity of God's worship, to the adoption of new forms, which present a glittering exterior, to the great injury of true devotion; and whether they are not leading us away from the good old doctrine of grace, to the imbibing of notions of men, which are more congenial to human taste.

Believing, as we do, that much evil

abounds amongst us, in consequence of these things, we would earnestly call your attention to a few things, which, in our opinion, if properly considered, would tend in a great measure to remove the evils which abound, and promote the health of the churches.

1. *Great care should be taken in the selection of pastors.* It is a truth which cannot be denied, that, although there are many who exercise the pastoral office, but few are really competent to be fathers in the gospel. "For though ye have ten thousand instructors in Christ, yet ye have not many fathers," 1 Cor. iv. 15, was spoken by Paul, and deserves to be inscribed upon the tables of our hearts. Not every one that expounds the scriptures, or charms the ears of men by his eloquence, will do for the pastor of a christian church; but he to whom God has imparted suitable gifts. Too many, indeed, make gain their end, or who labor for applause, but who seek not the edification of the churches, nor the salvation of souls. But having the advantages of education, and having learned from books the theory of religion, go forth with scientific knowledge, and are capable of fascinating the minds of men, and charming them with their eloquence; but, at the same time, lacking that knowledge which is derived from above, and which is imparted by the influence of God's holy word and Spirit; are totally incapable of properly unfolding the mysteries of religion, teaching transgressors the ways of God, and gently guiding the flock in the paths of righteousness. Learning and talents are useful gifts, and when used as handmaids to piety, are hosts in God's service, and should be cultivated for this end by every minister of the gospel; but when these gifts are exercised without a deep toned piety, and a self sacrificing zeal for God, they are but the means of darkening divine counsel, and leading men away from God's holy truth into the mazes of error, which drown men in destruction. Piety, ardent, devoted, and enduring, is the first and greatest qualification to be looked for in the pastor of a church. Nothing can supply its place; and he who does not possess it in an eminent degree, though he possess learning and talents of the best order, is totally unfit to be the pastor of a christian church. It is a lamentable truth also, that in this age of refinement, too many of our aged fathers in the gospel, whose heads have grown grey in the service, and whose labors in by gone days have been abundantly blessed, are laid aside, because their learning is limited, and their manners not conformed to the fashions of the day; and their places supplied by younger men of better advantages in human acquirements, but who are inferior to them in spiritual understanding. Churches too, are looking for men of flaming talents and cultivated minds to minister to them, and too often overlooking the most important qualifications in a pastor of a church. The evil consequences of these things have been seen and felt in our country, and thereby the cause of truth has been hindered, in a measure, in its progressive march.

Again. The prosperity of churches, depending upon the devotion of the ministry to their calling; every care should be taken to enable them to cultivate their minds with holy truth, and devote their whole time to the ministry of the word, that they may be a truly efficient ministry. The pastoral office should not rest upon the same ground with yearly hirelings; nor the pastor be deprived of the milk of the flock, when his care and labor have been bestowed; but being settled among his people, his earnest care should ever be to promote their welfare; and while he labors for their spiritual interests, they should likewise labor together for him. We are persuaded that so long as the present system continues in the country, so long will the ministry be unsettled, inefficient, and worldly minded; and the churches be continually changing from one to another, as ministers for the sake of gaining a support for their families will be removing from place to place, and devoting their time and talents to worldly avocations.

2. *Great care should be taken in the reception of members into the churches.* There are too many persons in the present day, who find admission into our churches, of whom it may well be said, "they are enemies

of the Savior." And it is a subject worthy of serious consideration, whether the great influx of members into our churches, in times of revivals, is not, in too many cases, injurious to the churches, and prejudicial to the cause of piety; and whether the manner in which these revivals are conducted, is not, in too many cases, opposite to the gospel. For how often do we see the most appalling results follow them; churches are rent—families at enmity with families—brethren backbiting each other—exclusions, &c., &c. And the churches instead of being advanced in piety and holy zeal, seem rather to have retrograded in their course. In these times of religious excitements the most enthusiastic labors are performed—the door of the churches are thrown wide open—scarcely any discrimination is used—and many both good and bad are received; but scarcely have the excitements ceased before immorality makes its appearance among them; and after involving the churches in difficulties, they are thrown back upon the world, where their lives are a manifest evidence that they are utter strangers to God. Others continue for years, having a name to live and are dead; and but few, in comparison, become useful members.

We are by no means opposed to revivals when they are properly conducted; but when an untimely zeal is exercised, and no discrimination is used, and when once a year excitements are gotten up in this way, we cannot believe that they are productive of good, but of much evil. The practice which has prevailed for some years past of looking only at periodical times for God's blessings, and seeking them at no other times, is evidently wrong; for the Lord's ear is always open to his children's cries, and his arm is always ready to deliver; the changes of times and seasons make no change in God Almighty's grace.

More care should be taken in nurturing the new converts with the milk of the word, that they may become wise and efficient in the service of God; for it is a lamentable truth that many, very many, who join us, are left to grope their way along as well as they can, and for want of properly indoctrinating in the truths of the gospel, never fully put on the gospel harness; and never become as devoted and efficient as they would were they to be properly taught, but too often are mere blanks in the church.

3. *A more strict discipline and brotherly faithfulness should be exercised.* Surrounded as we are by heterodox notions and conflicting opinions, we are liable, at all times, to be harassed and misled by them, unless we adhere very closely to the simplicity of God's word. A strict discipline with all immoral and heretical members, will tend greatly to fortify us against the injury which false doctrines are calculated to produce. It is a truth which cannot be denied that too much laxity in discipline abounds in our churches. Men are tolerated and borne with in things requiring promptness, not unfrequently to the serious injury of the character of the churches; while upon the other hand, the most trivial circumstances are sometimes arrayed as just causes of church censure; and members are excluded where no sufficient reason exists. Between these two extremes, the scriptures guide us; and only by following them can we expect to prosper. Brotherly faithfulness, with the cultivation of all the christian graces, will effectually guard us against schisms and disorders; and will promote peace and unanimity among us; and thereby a light will be emitted which shall enlighten those around us, and lead them to desire our company, and to wish an interest in our hopes and joys. But alas! how little is brotherly faithfulness practised; every day the rules are violated, and a brother's heart aches at the want of a brother's love. And too often the christian profession is brought to the blush by men's adherence to each other in worldly objects, where the object is of far less importance, and the obligation less binding than among christians.

We earnestly entreat you, brethren, to ponder these things well. And may God grant you the spirit of wisdom and obedience, that you may avoid every error and every evil, and abound in every good word and work of the Lord. Amen.

REUBEN THORNTON, *Mod.*
CLARK ALDRIDGE, *Clerk.*

CORRESPONDING LETTER.

The Maine Old School Baptist Association, to all of like precious faith, with whom we correspond, grace and peace be multiplied.

BELOVED BRETHREN.—The revelation of the eternal purposes of God, through the gospel of his Son, we believe to be one of the greatest blessings which the Great Head of the church ever conferred upon his people. The gospel brings to view the existence of the heavenly inheritance which God has in reserve for his Bride; it is made known through faith which is the substance. It is a treasure that is incorruptible, undefiled, and that fadeth not away, which God has made sure to all whose names are written in the Lamb's book of life.

Through the abounding mercy of our covenant-keeping God, we have had one more privilege of meeting in an associated capacity, where we have set together as in heavenly places in Christ. We have been somewhat disappointed, dear brethren, in not seeing and hearing from some of your messengers, but we trust God will be glorified, and believe that all things will work together for good to them that love him; to them who are called according to his purpose.

Our next annual meeting will be held with the church in Jay, on the Friday, Saturday and Sunday after the second Monday in September, 1851, when and where we hope once more to meet your messengers in love in the Lord.

JOSEPH L. PURINGTON, *Mod.*
WILLIAM QUINT, JR., *Clerk.*

Miscellany.

"Be thou their arm every morning."—ISAIAH xxxiii. 2.

God's arm implies power. God's people stand in need of his power every morning, yea, all the day. "Who is this that cometh up out of the wilderness, leaning on her beloved?" Who is it? Not the world; for they are going down the wilderness; they want not the arm of another; they know not their own weakness. Nothing is more common than to see and hear men who are in the flesh boasting of their capacity to will and to do that which is acceptable to God. How different is the language of those who are taught of God! Such tremble at their own weakness, and are often afraid of themselves: they know they are not sufficient of themselves either to do or think any thing that is good; consequently, they want an arm to lean upon; and such an arm has Christ. "He gathers the lambs with his arm;" and when gathered, holds them fast in his hand. "My sheep shall never perish, neither shall any pluck them out of my hand." The whole of the saints' security depends on the arm of the eternal God; if he were to remove his arm, fall we must. From the first beam of divine light to the last, we are borne up by the arm of God; and every child of God may say, "I was cast upon thee from the womb." It is said of Israel, "He took them by their arms; but they knew not that he healed them. I drew them with the cords of a man, with bands of love; and I was unto them as they that take off the yoke on their jaws, and I laid meat unto them." Even so it is now with God's spiritual Israel; his arm first brought them salvation. He brings them out of "darkness and the shadow of death, and breaks their bands in sunder."

In the regeneration of a sinner, God's arm is remarkably seen. No man can quicken his own soul; this is exclusively the work of omnipotent power, and is accomplished by the life giving word of his gospel. "Of his own will begat he us by the word of truth." Men may turn from one form of religion to another, and back again to the first, and then give all religion up and turn deists, because God was not the author of their religion; but the water that Christ gives unto his elect shall be "in them a well of water, springing up into everlasting life." The anointing which they receive of him shall be in them and abide. The unclean spirit may go out of a man, and the man's house may be

swept and garnished; he may live for a time a sober, moral life, till the unclean spirit returns again and enters into him; for if the unclean spirit go out without being driven out by the arm of God, he may return again; and the last state of that man will be worse than the first, because he has more work to stifle conscience, and his religious knowledge is generally attended with greater enmity against the truth: "For it had been better for him not to have known the way of righteousness, than after he has known it to turn from that holy commandment which was delivered unto him."

But the saints receive their religion from God; it is not of flesh and blood, but by the revelation of the Father, who always in the end leads them to Christ, as the only centre of rest. For this purpose were they quickened: "You hath he quickened, who were dead in trespasses and in sins;" and are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." In them is fulfilled God's gracious promise: "The Lord hath made bare his holy arm in the eyes of the nations; and all the ends of the earth shall see the salvation of our God." (Isaiah lii. 10.)

The glorious work of God's power must go on according to the good pleasure of his will, till every elect vessel of mercy is effectually called. Jehovah will never be defeated in his designs; every period shall unfold his hidden wisdom and prove his firm decrees. Every doctrine that represents God as liable to disappointment in the accomplishment of his eternal purpose, is a solemn mockery of his majesty. Or, to talk of God's power as waiting for the sinner's compliance before it can be effectual to his salvation, is an arrant falsehood, and a burlesque on the Almighty and his word: "Thy people shall be willing in the day of thy power." "All that the Father hath given me shall come unto me, and him that cometh I will in no wise cast out." Every regenerated soul is taught to lean on God's arm, which is Christ. (See Isaiah liii. 1.) His arm brings salvation, being all-powerful, to his elect children. "The gospel is the power of God for salvation unto every one that believeth." My soul, it was God's arm, and not thine, that brought thee salvation. He took thee and drew thee out of many deep waters of soul-trouble, and made thee depend entirely on himself for righteousness and strength. As thou hast received him, so walk in him; and, above all things, reject an arm of flesh: "Cursed is the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the living God."

The arm of God is conspicuously seen in the maintenance of divine life in the hearts of his children. Every child of God has to carry about with him a body of sin and death, which makes him deeply groan, being burdened: "O wretched man that I am! Who shall deliver me from the body of this death?" But groaning implies life; where there is no life there can be no groans. This proves the power of God's arm amidst all the powerful corruptions of the human heart, which was Paul's body of sin; and every putting forth of God's arm gains us a victory over the old man: "This is the victory that overcometh the world, even our faith." Every act of faith is produced by the power of God. The faith of God's elect stands, "not in the wisdom of men, but in the power of God." The catalogue of the faithful ones and their feats, recorded in Hebrews xi., is a striking account of God's powerful operations, written more to set forth his glory than his people's excellency. And this every sent servant of God should well observe, and not rob the Master of his honor by attributing this and that to the effect instead of the cause: "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." (Psalm cxlv. 11, 12.)

Jehovah tells Zion that her Maker is her husband, the Lord of Hosts is his name.—Paul says that the head of the woman is the man; therefore, for the woman to usurp authority over the man, is to invert the order which God has established. We are taught by this our subjection to, and our entire dependence on Christ, our heavenly Husband. Wouldst thou, ransomed sinner, walk safely

and comfortably to heaven, and enjoy comfort by the way? Then thou must lay hold of the arm of thy Husband, Christ. If thou faintest, he fainteth not, neither is he weary. We read of Samson, that such were his zeal and strength, that he slew thousands with the jaw-bone of an ass. But this was typical of Christ, who with his strong arm "spoiled principalities and powers, and made a show of them openly, triumphing over them in it." Samson also slew a host and died in the struggle; so did Jesus, but after three days revived us by raising up himself: "Destroy this temple, and in three days I will raise it up again; he spake of the temple of his body." Now the children of God were raised up together with him, virtually, and are made to "sit together with him in heavenly places in Christ." Jesus, as king in Zion, bears the sword and sways the sceptre, and will reign till all enemies be put beneath his feet. Believing the arm of Christ is as powerful as ever it was; he is able to save us out of the hands of our enemies, that we may serve him without fear, in holiness and righteousness all the days of our life. "Bekold! the Lord's hand is not shortened that he cannot save, neither is his ear heavy that he cannot hear." My soul, he is both able and willing to defend thee from all the dire assaults of thy grand adversary, Satan, and to preserve thee safe to his heavenly kingdom: "Gird thy sword upon thy thigh, O most mighty! with thy glory and majesty; and in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things." (Psalm xlv. 3, 4.)

My God, thy gracious arm, thy matchless power, Shall gird my soul in every trying hour, Thy mercies new each morning I shall want; Without thine arm and mercy, Lord, I faint. Thou knowest that in myself I nothing am But sin and death, and what I dare not name. Permit a worm to lean upon thine arm, And let thy speech, my cold affections warm. Thus gird me, keep me, all my journey through, And prove thy word of promise firm and true. And when on me thou dost bestow the crown, I'll sound aloud thy glory and renown.

H. FOWLER.

Without me ye can do Nothing.

My dear friend:—Your kind letter, dated 29th August, I duly received, and was very glad to hear from you. An interchange of thoughts between friends, under the blessing of the Lord, is beneficial and encouraging. Such I have found to be the effect produced on my mind by your letters; and I tell you this that you may be encouraged to write whenever your inclination and opportunity serve. I wish I could spur myself on to be more fond of handling my pen, but I find even this to be beyond my reach: I cannot attain to it. Feelings of barrenness, self-indulgence, ease, and pride lest I should write what is not worthy reading, are oftentimes great hindrances to me in this respect.

In our correspondence we never can be destitute of a subject while we taste the goodness of God, and feel and groan under the desperate wickedness of our hearts. These two realities must be known and felt, or there is no life in our letter-writing, our conversation, our meditation, our prayers, or our reading of God's word.

Your high Calvinist friend says, "It is wrong to mistrust the Lord after being called by grace." I say so too, for herein lies much of my burden and grief. O how bravely I would live if I could! Think you I should be always floundering in nature's slough, or living so much in "Lumber lane" if I could help it? No, no; I should be faithful as Abraham, dependent as Joseph, meek as Moses, valiant as Joshua, patient as Job, suppliant as David, bold as Peter, zealous as Paul, and loving as John; in short, I should be always walking in the fear of the Lord, fulfilling every one of his precepts, complying with every exhortation, rejoicing and triumphing in Christ, and glorifying God with all the powers of my body, soul, and spirit. But I do not, and I cannot. I have a certain principle in my flesh that is a foe to God and goodness, and hates and abominates all spiritual things. This principle will never be altered, nor can it rise above its level; and my misery is that I am so much in bondage to it. It is a hard master, and so dire and deadly are its fruits, that I daily hang down my

head like a bulrush, and wonder that I am not cut off as a cumberer of the ground. Such is my state, and I count it a mercy of mercies (I would I were more thankful) that I at times am favored with a little hope, faith, patience, love, &c., &c., and have been taught that these can be produced in the soul by the blessed Spirit alone. I know the Lord can indulge me with more if he see fit; but I dare not entertain the least thought of finding fault with the measure he has imparted. I want to feel as Hart sings,

"Be thankful for present, and then ask for more."

I earnestly, at this moment, cry in my soul, "Lord, keep me from sin, that it may not grieve me, and lift thou up the light of thy countenance upon me." The poor, unexercised, all-faith men are right in some of their remarks, but whether they live and act as they say is quite another thing. I believe, as you do, that if they had learnt experimentally that "without him they can do nothing," they would not entertain their high-towering notions.—*Gospel Standard.*

DUTIES OF POSTMASTERS.—A case of gross carelessness and injustice on the part of a distant Postmaster, who suffered a copy of our paper to come for years to his office, after its discontinuance by a subscriber, induced us to inquire of the Postmaster General whether there was any right or wrong on this subject, as recognized by the Department. A prompt answer informed us that an imperative law required every Postmaster to give immediate notice to a publisher when his paper is not taken out of his office, and also to frank his letter giving such notice. We may state, as an indication of the feeling in the Department on this subject, that the Postmaster in the case referred to was promptly required to show cause why he should not be removed.—*N. Y. Evangelist.*

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1850.

OUR TOUR TO THE SOUTH.

Through the abounding goodness of our Heavenly Father, we have been permitted to make a journey to the South, as far as the State of Georgia, and after an absence of about eleven weeks, are now returned to our post, in health and safety; for which we feel bound to give thanks to God.

On the first Monday in August last, we set out from home, by Rail Road and passing through the cities of New York, Philadelphia, Baltimore, Washington and Alexandria, we reached the Bethlehem church, Prince Wm. Co., Va., in time to attend the meeting of the Corresponding Meeting; at the close of which we proceeded onward to the Ketocton Association which was held with the Waterlick church near the Fort Mountain in Va., on our way to which we spent the second Sunday in August with the church at Upper Broad Run. These two Associations were well attended, and we enjoyed the privilege of greeting many dear friends and brethren of our faith and order. After the close of the Ketocton Association, we visited the Ebenezer church in Loudon Co., Va., and preached at their Meeting house on the Third Sunday, and then returned to Alexandria, where we resumed our seat, in the Mail Line, for the "Sunny South," on Thursday the 25th of August; and passing through Fredericksburgh, Richmond, Petersburg and Weldon we arrived at Wilmington, N. C., in time for the Mail Steamer, for Charleston, S. C., on Friday the 26th, and proceeded down Cape Fear River, and out to Sea, on the afternoon of that day, when after having proceeded some 15 or 20 miles, the boiler of our boat gave out, and let the steam escape, filling the passengers and crew, with great consternation and alarm.

Through the good providence of God we were enabled to return with our crippled boat

to Wilmington, and on the next day we again set out for Charleston in a better boat, but with a brisk wind, which continued to increase, veering about to different points of the compass until we had got out as far into the Atlantic as we had reached the day previous. At this period the wind had increased to a perfect gale, and it was found unsafe to proceed any farther. The passengers were frightened beyond description. The sea rolled very high, and the furious cross seas threatened to stave in the sides of our strongly built boat and send us to a liquid grave. In this hour of eminent peril all was agitation and alarm; some of the passengers began to attach to their persons their life-preservers and to prepare for the merciless billows of the mighty deep. Our only Life-preserver being the God who had hitherto preserved our life, we were led to look to him as the Supreme Ruler of the tempest, who possessing all power in heaven and in earth, was able to say to the headlong billows and the roaring tempest, "Peace! Be still!" Never was the writer of this article more sensible of the impotency of mortal power to save than at that exciting moment. The heavens were darkened by the storm, and we were far from the sight of land, and on a dangerous coast where we were liable to be thrown by the mountain waves upon some dangerous bar or treacherous rock. An effort was made to put the boat about, in which with great difficulty and hazard we at length succeeded; and after laboring for a few hours, during which the wind continued to increase in violence, we succeeded in getting inside the bar, and came up to the wharf at Smithville. By this time the tempest exceeded anything that had been witnessed on that coast for many years.—Thousands of the tallest and stoutest trees were uprooted and thrown down for many hundred miles distance so that many roads and thoroughfares were rendered impassible. On the next day the wind had greatly abated and although the ocean was still very rough, we proceeded again to sea and reached Charleston on Sunday night, August 25th, and on the next day pursued our way by Rail Road to Augusta, Ga., and thence to Maxey's Depot, where we procured a private conveyance to the house brother George Lumpkins, in Oglethorpe Co., where we arrived at sun rise on Monday the 26th. We were very kindly received by Eld. G. Lumpkin and his family and remained with him until the Wednesday following and then set out for the Towaliga Association, at which we arrived on Friday and were cordially received and invited to a seat by the association. This association embraces about thirty churches, and about half that number of ordained preachers. The meeting was well attended, and much good feeling was manifest during the session. There were many corresponding and visiting ministers and brethren present, and some of them from Alabama and other states. We were delighted to have the privilege of a personal interview with many of our old correspondents and agents, whose faces we had never before seen.

After the close of the Towaliga Association we were favored with a conveyance to Forsyth, by our esteemed brother, Elder W. C. Cleveland, and from thence we went by Rail-Road to the city of Macon and spent two or three days with Elder John M. Field. There is no Old School Baptist church in Macon; but by invitation we preached in the New School meeting house of that city, and on Thursday, September 5th, we returned to Forsyth and preached at night in the New School meeting house of that village, and on

Friday at the Smyrna Old School church one mile from Forsyth, and on Saturday, the 7th, we were conveyed to the Ocmulgee Association by brother Garden, of Barnesville. On our arrival we were invited into the stand, by Elder James Henderson, the venerable moderator of the association, and most affectionately received by all the brethren. The Ocmulgee Association contains about twenty-two churches, and a goodly number of ministers. The churches were well represented, and the attendance of correspondents and visiting brethren was good. The meeting was harmonious, and the preaching was all of the old stamp. After the close of the Ocmulgee Association we were favored with conveyance with brethren, Elders James Montgomery and D. W. Patman, to the vicinity of the Rail-Road, and in company with brethren Patman and Norris, proceeded to Floyd county, in the extreme western boundary of the state, and within short distance of states of Alabama and Tennessee. In this county we attended the Uharlee Association. This is a small association, embracing only about twelve churches. The meeting was not so large as the others, but it was nevertheless a very interesting season. We were cordially received, and kindly entertained by the ministers, brethren and friends generally. On the 18th day of September we returned by Rail Road to Walton Co., and on the following day filled our appointment at the Indian Spring church, where we were met by our old correspondent Elder Joel Colley, pastor of that church; with whom we were kindly entertained, and in whose company we proceeded on to the Yellow River Association, of which he has long held the office of Moderator. This is the largest Old School Baptist Association that we ever attended. It contains forty churches. We did not learn the number of ministers in this association, but the number present at this session, including correspondents and visitors was estimated about forty three. The preaching during the meeting was harmonious, and the business at this, as at all the other associations, was conducted with great unanimity. This meeting closed on Tuesday 24th Sept., and we were conducted by the brethren through a series of appointments in various parts of the State until we reached the time and place of the Oconee Association, at the Union church, in Madison Co., which commenced on Saturday the 12th of October. On our way we preached on Wednesday 25th Sept., at the Court House in Monroe; on the 26th, at the Mt. Paran church, on the 27th and 28th, at the Jack's Creek church, on Sunday 29th at Mar's Hill church. The meeting house at this place is owned jointly by the Old & the New School Baptists, and occupied alternately by them. Here the New Order, had a revival in progress which we were accused of arresting; but we conclude that if it had been of the Lord, a plain exhibition of the truth would not have stopped it. On the 30th we preached at the Big Creek church, Clark Co., on Tuesday, Oct. 1, at Skull Shoals, Wednesday the 2d we rested at the house of Eld. George Lumpkins. On the 3d we preached at Lexington; on the 4th 5th and 6th at the Bethlehem church in Oglethorpe Co. On Monday the 7th, at Beaver Dam, on the 8th at the church called Moriah in Madison Co., on the 9th at Lystria, on the 10th at Black's Creek, on the 11th at Middle River in Franklin Co., and on Saturday the 12th we reached the Union church, at the commencement of the Oconee Association. This Association contains only 10 churches. The meeting was well attended. We left this meeting on Mon-

day evening, in order to take passage in the cars on the next day for home; and by traveling night and day, we were enabled to reach our family in this place, on Saturday evening, the 26th of October, having been absent seventy-five days, and through the abounding goodness of God, found our family in much better health than when we left them.

We might fill a volume in narrating all the particulars of our journey, and in detailing all the incidents which were presented to our observation; but so extended an account would not be profitable to our readers. There are in the State of Georgia, as near as we could learn, from twelve to twenty thousand Old School Baptists. This latter number would include all the Baptists which refuse to patronize or fellowship the new institutions, falsely called "Benevolent;" and they are called by their opponents "Anties," "Hard Shells," &c. Those of them among whom it was our privilege to sojourn, are generally very warm hearted, affectionate and loving brethren. On all the fundamental principles of our faith they as a general thing were sound. We had a delightful visit, and have every reason to believe that our visit was ordered by the Lord. As one evidence of the generous feeling of the brethren towards us, we feel in gratitude bound to say, that although our expenses were very heavy, the spontaneous contributions of the brethren and friends, more than met them all.

"Southern Baptist Messenger."

PROSPECT FAVORABLE TO THE ESTABLISHMENT OF AN OLD SCHOOL BAPTIST PAPER, TO BE PUBLISHED IN THE STATE OF GEORGIA.

During our visit in the State of Georgia, we had opportunity of personal intercourse with a great number of Baptists of our order, and found them all of one mind on the subject of the contemplated publication. The Towaliga, Ocmulgee, Yellow River, and Oconee Associations presented the subject at their several meetings and the vote of Messengers, correspondents, brethren and friends was in each case unanimously in favor of the undertaking, and many valuable friends have pledged themselves to aid in procuring the requisite amount of subscribers. It is confidently believed by our brethren in Georgia that, at least 2000 subscribers will be procured and forwarded, by the 15th of November. If that number shall be forward to this office Wm. L. Beebe will, immediately on the receipt of them, embark for Georgia, with a printing press, and commence the issue of the paper, the size of the Signs of the Times, and devoted to the interest of the Old School Baptist cause. To be issued twice in each month at one dollar per year, payable in advance, on the receipt of the first number.

Those who are engaged in procuring subscribers and all others favorable to the undertaking are requested to forward what names they obtain as soon as possible, as the publisher is desirous to commence the publication by the first of January next; in order to do so, the amount necessary to warrant the enterprise, should be forwarded to this office by the first, or at farthest, by the fifteenth of November inst.

LETTERS RECEIVED.—S. Dyer, Jas. Calfee, P. M. W. Comstock, G. W. Marlow, Elder L. Southard, A. Mathews, P. M. G. Little, P. M., Elder G. M. Thompson, D. R. Moore, R. P. Forsyth, Elder R. Burritt, J. Purdy, J. Holmes, J. Mickle, H. Ely, J. B. Brown, A. Miller, Elder W. Housel, Elder S. Williams, Elder J. J. Dickson, Elder E. Ashbrook, Elder J. Clark, P. A. Klipstein, R. Daniel, Wm. Rowe, J. R. Smith, P. M., Job Smith, Elder B. Pitcher, Ira Sutton, John Addy, G. Gist, Sen., D. Harwood, Elder S. Williams, Elder Seaborn Jones, C. Guthrie.

POETRY.

Psalms cxxxix.

BY JAMES MONTGOMERY.

Searcher of hearts! to Thee are known
The inmost secrets of my breast;
At home, abroad, in crowds, alone,
Thou mark'st my rising and my rest,
My thoughts far off, through every maze,
Source, stream, and issue,—all my ways.

No word that from my mouth proceeds,
Evil or good, escapes thine ear;
Witness Thou art to all my deeds,
Before, behind, for ever near:
Such knowledge is for me too high;
I live but in my Maker's eye.

How from thy presence should I go,
Or whither from thy Spirit flee
Since all above, around, below,
Exist in thine immensity?
—If up to heaven I take my way,
I meet Thee in eternal day.

If in the grave I make my bed
With worms and dust, lo! Thou art there;
If, on the wings of morning sped,
Beyond the ocean I repair,
I feel thine all-controlling will,
And thy right hand upholds me still.

"Let darkness hide me," if I say,
Darkness can no concealment be;
Night, on thy rising, shines like day,
Darkness and light are one with Thee;
For thou mine embryo-form didst view
Ere her own babe my mother knew.

In me thy workmanship display'd,
A miracle of power I stand:
Fearfully, wonderfully made,
And framed in secret by thy hand;
I lived, ere into being brought,
Through thine eternity of thought.

Hew precious are thy thoughts of peace,
O God, to me! how great the sum!
New every morn, they never cease:
They were, they are, and yet shall come,
In number and in compass more
Than Ocean's sand, or ocean's shore.

Search me, O God! and know my heart;
Try me, my secret soul survey;
And warn thy servant to depart
From every false and evil way;
So shall thy truth my guidance be
To life and immortality.

OBITUARY.

From the Jacksonian.

Departed this life, on Thursday, the 19th inst., at Black Rock, in this county, in the 25th year of her age, Miss FRANCES M., daughter of Samuel and Urith Shawl.

Amidst the numerous bereavements which have occasioned such poignant grief, of late, in this immediate vicinity, this is one peculiarly calculated to impress the human mind with solemn sadness. The subject of the above announcement was, only two weeks since, in her usual health, and surrounded by her family and friends, an especial object of love and hope. While death around us was doing his fearful work none paused for the contemplation, that upon her, the truly amiable and idolized fair one, he should next lay his icy hand. But so it was. In the morning of life, when the future presented to her but a pure bright page—she, the beloved idol of a joyous circle of youthful companions, was suddenly torn from amongst us.

The circumstances of her sickness and death, partook of the same traits of interest which rendered her life and society so desirable. From the first moment of her attack, she revealed to those around her, the presentiments of her mind, that her hour was at hand. While agonizing pains and disease were racking her physical nature, her mind was calm and tranquil, and her brow wore the same placid smile of former days. In the midst of all her agonies, she communicated to her friends the glorious consolations which enabled her to look death in the face and smile with hope. She exhibited the devotions of her mind through a long past, inspired alone by the great unseen, omniscient God, who had in her private meditations, long before clothed her in heavenly robes, and prepared her for his own bright realms.

Her mind, till the last moment, retained its brightness without a cloud—and her confidence in the hope of a glorious immortality never wavered.—She had but one desire ungratified, and that was, that she had not, while living, joined the church with her parents, in the worship of which, her youthful mind, uninspired by aught save Jesus himself, had been taught the consolations of religion. Her life was one of spotless purity—her heart

beamed with virtue and amiability.—She lived beloved by all—and died a Christian. Her friends cannot suppress bitter grief at their loss, but they grieve with a glorious hope.

"We see her now in fancy's dreams—her modest beaming eye;
Her sweet smiles of benevolence, her meek simplicity;
A mind untouched by aught impure—which this vain world can give;
A snowy rose-bud bursting forth—too innocent to live!

But pale did grow her crimson lip, and cold her forehead fair;
The healthful bloom soon fled her cheek, the hectic spot was there;
For grim disease had laid his hand on her devoted head;
And angels whispered, "Sister, come dwell with the happy dead!"
How patiently she lingered through the sad and silent hours,
When autumn winds were blasting all the fair and fragrant flowers,
She sighed to think that they should bud, should bloom for her no more;
And thought "like them the beauty of my days will soon be o'er."

'Twas strange that one so young, so fair, should sink into the tomb,
While all around the impress wore of fresh and lasting bloom:
But now she wears a verdure that can never know decay,
And dwells in a perpetual spring in realms far, far away.

Then let us mourn no more for one who dwells among the blest;
Where "the wicked cease from troubling and the weary are at rest"—
But strive in virtue so to live, that it may yet be given:
To us to die as she has died—to meet at last in Heaven."

DIED, in Otisville, September 20, ARMINDA, daughter of Wm. Ray, aged 18 years, 8 months, and 15 days. The following lines are selected by her mother, as expressive of her feelings under this dispensation of divine providence.

Let me, thou sov'reign Lord of all,
Low at thy footstool humbly fall,
And whilst I feel thy chast'ning rod,
Be still, and know that thou art God.

When or wherever thou shalt smite,
I'll own thee kind and always right;
And underneath the heaviest load
Be still, and know that thou art God.

Dost thou my earthly comforts lay
And take beloved ones away?
Yet will my soul revere the rod,
Be still, and know that thou art God.

Yes, be my trials great or small,
There's sure a needs-be for them all;
And all thy dealings I'll applaud,
Be still, and know that thou art God.

Let me not murmur nor repine
Under these trying strokes of thine;
But while I walk the mournful road,
Be still, and know that thou art God.

Still let this truth support my mind,
Thou can'st not err, nor be unkind;
And thus may I improve the rod,
Be still, and know that thou art God.

Thy love thou'lt make in heaven appear,
In all I've borne or suffered here;
Let me, till brought to that abode
Be still, and know that thou art God.

There when my happy soul shall rise,
To be with Jesus in the skies,
I shall, as ransom'd by his blood,
Forever sing, 'Thou art my God.'

Hamilton Co., Ohio, Aug. 30, 1850.

BROTHER BEEBE:—I am requested to write for publication through the *Signs*, the obituary of sister ELIZABETH MOORE, (daughter of A. Stout) and consort of Isaac V. Moore, who died at her residence in Greenville, Darke Co., Ohio, on the 26th of August, 1850. She was united with the second Hopewell Baptist church in the state of N. Jersey, removed to Ohio and united by letter to the Fairfield church, Butler county Ohio. Removed to Greenville last Spring, but still retained her membership with the Fairfield church until she closed her earthly pilgrimage. It may not be saying too much of her to say she was a firm, unshaken Old School Baptist, one who believed, and rejoiced in the doctrine of discriminating grace and rejoiced in that preaching which exalted Jesus as the only Savior of sinners, to the exclusion of all human powers, and so far as my acquaintance has been, she was one that truly shewed forth the praise of her Redeemer, by a godly walk and conversation, and I feel safe in saying that our loss is her eternal gain. Her loss will be felt as a neighbor, a wife, a mother, a sister, a daughter

and a beloved sister in the Lord. But we have no reason to mourn as others which have no hope.

May the good Lord enable all the circle of acquaintance to calmly submit to the unchangeable will of Jehovah. A few hours before her death, she exhorted all present to trust in the Lord. Although the first of her illness she said she was in a dark state of mind; but now, said she, my Jesus has come; and while in this frame of mind she made choice of a text of scripture, Psalms lxxiii. 25, that she wished to be preached from at her funeral. She also requested to be brought and buried at Fairfield where her membership was, a distance of fifty miles. Her funeral was attended by her husband and three children, and most all her relatives in this country, together with her aged mother, sister Stout, and quite a concourse of neighbors and friends, brethren, and sisters.

By a poor sister, L. SOUTHARD.

Ogle Co., Ill., Sept. 2, 1850.

BROTHER BEEBE:—Please publish the death of our little daughter, FANNY C. SANFORD, who died December 7, 1849, aged five years, two months and two days.

Instead of her person and sweet happy looks,
We see but her clothing, her playthings, and books.
WM. W. & D. A. SANFORD.

Departed this life, in Wallkill, N. Y., August 31, ANN ELIZA, daughter of John M. McEwen, in the seventeenth year of her age.

OLD SCHOOL MEETING.

The Old School Baptist church at Waterloo, have appointed an Old School Meeting, to be held at the Waterloo Meeting House, in this County, if the Lord will, on the 20th and 21st of November. Ministers and other brethren and sisters of churches in fellowship, and Old School Baptists generally, are affectionately invited to attend.
Oct. 11, 1850. B. PITCHER.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy,
5 copies for \$1 00
12 copies for 2 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6
20 copies for \$1 00
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the *Signs* also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY AND BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the *Signs of the Times*.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., NOVEMBER 15, 1850.

NO. 22.

POETRY.

A POEM

OF THE LAST CENTURY.

[Continued from page 161.]

If troubles rise and grieve me sore,
My Elder Brother's gone before;
Who's not regardless of my cries,
And well knows how to sympathize:
Besides he is my chiefest Friend;
For whom he loves, he loves to th' end;
If sin is prevalent in me,
No spot, no wrinkle he can see;
For when it draws me to comply,
He bids me say, 'Tis no more I,
Who in this mix'd imperfect state
Oft do the very things I hate.
Sin in his own he can't approve,
That has his hate, and I his love:
Behind his back they all are hurl'd,
He'll save my soul, or sink a world.

If all my foes in one combine,
My Captain will not me decline;
My sword and shield can never fail,
And in his strength I shall prevail;
While he exalts his banner high,
All my opposers yield or fly.

He's the Physician of my soul,
Rebukes my sickness, makes me whole;
My faith can never doubt his skill,
But rests submissive to his will.

Who can my happy state declare?
Beneath a tender Father's care,
Who'll not neglect when I complain,
And does my soul in health maintain:
Yea, ere I speak, my case he knows,
And what's most needful he bestows:
If I backslide, or go astray,
He calls, and sets me on my way;
Return to me, thy Dwelling place,
Return, return, I'll thee embrace.
When in his light I'm led to eye,
His matchless love on Calvary;
Then in the paths which he restores,
My soul obeys, admires, adores,
And then disdains all earthly toys,
And feeds on more substantial joys,
My willing soul, then touch'd with love,
Swift as the chariot wheels doth move.

He is my pilot on the deep,
And does my soul in safety keep:
If on the brink of ruin tost,
I may be wreck'd, but can't be lost;
My quick deliverance shall come,
He stills the seas, or wafts me home.

If my last minutes dull should move,
And he withdraw that quickening love;
Or gloomy scenes should overspread,
And in the dark I'm put to bed,
I've had the earnest heretofore,
And heard him tell of joys in store,
Where pleasures dwell for evermore:
My Savior will attend me here,
If Faith and sense do not appear;
Eternal arms shall raise me high,
Where I shall dwell for ever nigh;
Drop all my sorrows and complaints,
And join the thousands of his saints.

Till wisdom err, or grace shall fail,
Or fallacy for truth prevail;
Justice unjust, or wrong prove right,
Or weakness stand for power and might;
Till then the saint his God shall bless,
And joy in Christ his Righteousness.
Let Zion's sons their King proclaim,
And sing how glorious is his name!
Be this their theme; O! boundless grace,
How well it fits my sinful case!

Arminians now their scheme may prize,
And boast of new discoveries;
Things in their natures this and that,
And strain at what they can't come at:
What better fitness can they find,
Than life and light, for dead and blind,
That all for whom a Savior died,
Shall from his fulness be supplied.

I might enlarge, but am confin'd,
The press forbids what I design'd:
This must suffice instead of more,
To shew, as was observ'd before,
Who doth the living God obey,
Or who to helpless idols pray.

Now to conclude, they're blest who know
This living God rules all below,
Who by each providence displays

Some deep design in wisdom's ways;
But for the grace he does bestow,
They praise the more, the more they know;
Whilst others, wandering astray,
Far short of God their homage pay;
Can those on mighty pow'r rely,
Or providential goodness eye?
How can they pay that debt they owe,
Who know not whence their mercies flow;
No wonder such to errors run,
Who know not God, abuse his Son.

My soul, from all their secrets flee;
Far from their bands mine honor be;
Their murdering hands my Lord would slay;
As those for whom He'd never pray:
God's great salvation is made known,
For walls and bulwarks round his own;
But through self-will, they'd fain erase
The glorious scheme of sovereign grace.

COMMUNICATED.

For the Signs of the Times.

Thoughts on Arminianism, Parkerism or the Two Seeds Doctrine, and God's Sovereignty.

BY JONATHAN MICKLE.

I judge that the world was never in a more unsettled state with regard to doctrinal subjects than it is at present. We seem to live in an age of extremes with regard to religious sentiments. While our Arminian friends profess to be aiming to clear God of being the Author of sin, and are trying to make out a system of doctrines that the unsubdued heart of sinners can take no exceptions to, and with this view, limit God's power more than the volume of inspiration will by an means warrant; by holding forth the doctrine that God has done all that he could, and is doing all that he can, to save all the human family; there are others who seem to have the same object in view, (viz., that of clearing God of being the Author of sin,) who hold, that though God is omnipotent he cannot control the devil,—that while men slept*(?) this arch-enemy came and sowed tares in the world among the wheat that God had sown in creating our first parents and saying to them in their state of innocen-

* I heard a brother preach on the Two Seed doctrine, and the only explanation he gave of the clause, "While men slept," was to say, "While men slept in Egyptian darkness." But if he used these words in a metaphorical sense, and meant to convey the idea of moral darkness, or that ignorance and unbelief to which our Savior referred when he said, "Men loved darkness rather than light, because their deeds were evil," the expression was a faulty one. For if by the sowing of the tares among the wheat, he meant, the introduction of evil into our world, this took place before or at the very time of the fall of our first parents, when it could not be said that men were sleeping in ignorance and unbelief. If he used the words, "While men slept in Egyptian darkness," in a literal sense, he referred of course to that darkness in the land of Egypt mentioned in Genesis x. 21—23, and of course there could be no more propriety in the expression than if it had been used in the metaphorical sense. For this darkness in the land of Egypt was not till about the 2513th year after the fall. So that to say, The enemy came and sowed tares among the wheat while men slept in Egyptian darkness, is to give no explanation of the passage. It will not do to apply it to the Two Seed doctrine even by way of accommodation.

cy, Be-fruitful and multiply and replenish the earth; and that God cannot now root up and destroy the tares or children of the wicked one, lest he root up also the wheat with them. Thus religious teachers seem to take opposite courses, with the view of compassing the same object, viz., that of clearing God of being the author of sin. They are like travelers that set out opposite courses with the view of terminating their journey at the same point.

For brethren to make out satan so powerful a being that God cannot control him is to introduce a principle in theology, from which my soul feels a shrinking. An enquiry closely connected with this principle very naturally presents itself to our mind; and that is, whence did satan originate? He could not have originated himself. No self-created being ever yet existed. To hold that any being created itself, is to hold that it acted or wrought before it existed; which involves the greatest absurdity. Then, did satan exist from eternity? Is he an uncreated, eternal, self-existent being? Then when will the mischief that he is doing terminate? I mean, when will he cease doing mischief to God and man? Perhaps not through eternity, if he be an independent and self-existent being.

Now it is held that a finite and dependent being is at the disposal of the cause of its existence; that the power that is the cause of the existence of any being is infinite and independent, and that there is one supreme and intelligent cause, ETERNAL, INDEPENDENT and UNDERIVED; and finally that two independent causes cannot exist. We may perhaps just as well admit two eternities as two independent underived omnipotents.—Yet this latter principle the pseudo-Calvinists of our age say, we must admit in order to silence the cavils of God's enemies, and clear God of being the cause of moral evil. At the shrine of his holiness they sacrifice all the other attributes of that almighty Being from whom, we are taught in the volume of inspiration, all other beings derived their existence. The Holiness, the Holiness of God is the Shibboleth of both Arminians and Two Seeders, an almighty Amulet against the enchantments of reason, and a refuge from the persecutions of common sense.

But, my brethren, to the law and to the testimony. What says the volume of inspiration? He that built all things is God.—Heb. iii. 4. By him (Christ) were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him; and he is before all things, and by him all things consist. Col. i. 16.

Though I am a supralapsarian in principal, and hold that God, by way of anticipation, provided a remedy for our guilt and ruin before the fall of Adam, yea, before the creation, yet I hold with the apostle Paul, that we (even those who have an interest in the salvation which is through Jesus Christ,) were by

nature the children of wrath even as others, and that "All mankind by their fall," viz., the fall of our first parents, "lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever." For thus does divine revelation represent the whole human family. Eph. ii. 3. We are by nature under the law, and of course, under the curse; for the language of the law is, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." And this is exactly according to the doctrine set forth in some of our most orthodox periodicals: "Divine testimony assures us," says a writer in the Primitive Baptist, Vol. v. No. 2, page 29, "Divine testimony assures us that by one man sin entered into the world, and death by sin, and so death hath passed upon all men for that all have sinned." This testimony was as true when Paul wrote to the Romans, as it is now; yea, it was as true 4000 years before that, as it was then. The numberless millions descending from Adam," (by ordinary generation,) "have all been born not only UNDER THE SENTENCE OF DEATH, but under its power; though born alive as animals, yet they were dead as to any principle of divine or spiritual life. Behold I was shapen in iniquity, and in sin did my mother conceive me." All Adam's posterity stood in him while he stood, and fell with him when he fell. Hence as they were in his loins, by him, as by one man, many (they all) were made sinners." Again in Vol. vi. No. 6, page 93, another writer says, "It was said, In the day thou eatest thereof thou shalt surely die. And as Adam did not die temporally in that day, he must undoubtedly have died spiritually, and become subject to death temporal and death eternal. This situation of man was deplorable, yet they, (our first parents,) had no one to blame but themselves, although they tried to lay the blame on the serpent: for God had given them a law and they could not deny it.

"We will now notice the deplorable situation of man, and the holiness of that law of God which says, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.—Paul said that the law was holy, just and good; but that he was carnal, sold under sin. Now though the law is holy, it demands a perfect obedience. . . . The Father cannot behold sin with the least allowance, and we are carnal, sold under sin. What a situation! what a doleful pit man has plunged himself into."

The doctrine of the Two Seeders (as it is called by way of reproach,) may be correct, but to my untutored mind some difficulties present themselves on either hand, i. e., on the Arminian or Semipelagian scheme, on the one hand, and on this hyper-Calvinistic scheme on the other. It seems to me that I would have to go to a theological seminary to enable me to silence all the cavils and murmurs

of the enemies of religion, with regard to God's permitting moral evil to enter into this world; and to make either system so plain that unregenerate rebels against the Most High will not take exceptions to the divine procedure in permitting the fall, or permitting the devil to sow tares among the wheat. For according to the Two Seed doctrine, God from eternity knew Satan would lay hold of the opportunity afforded by the creation of our first parents to sow a seed among his children, that would greatly exceed them in number; so that the good resulting from the creation would be far exceeded by the evil, at least so far as regards the human family. "For according to scripture," (we often hear it said,) "the devil gets the biggest half of mankind. And God knew that that would be the result of his creating our first parents; yet he created them, and thus afforded the devil the opportunity of sowing the wicked seed among his seed, and thus multiplying the subjects of both temporal and everlasting misery." A caviler would say, Why did he create the first parents of all mankind when he knew and had known even from eternity that the devil's seed that would be sown consequent thereon would far outnumber his seed, and that the evil resulting from the creation would be far greater than the good. Men are doomed, says the caviler, to everlasting misery that would never even had an existence had not God first sown the good seed in the garden of Eden? Why did he afford the devil an opportunity of doing this mischief, seeing he foreknew from eternity what would be the result of his creating man, viz., that Satan would sow an innumerable seed among his children that had no chance of being saved either from the miseries of this life or from the bitter pains of eternal death?

I have thus stated this infidel-caviling and murmuring at the procedure of God in creating our first parents, in all its force, and as I may say, in all its enormity, because I know it is in the mouths of a great many adversaries of the truth, and because I know that it is not in Arminianism; nor in the system of the Two Seeders to stop the mouths of such gain-sayers, if the Arminian and Two Seeder will admit the doctrine of God's prescience; and there is no doubt that the latter admit this doctrine without hesitation or the least doubt or scruple.

I acknowledge that the Two Seed scheme, as well as the old supralapsarian doctrine, is averse to persecution; that it is a scheme calculated to nurture a feeling of forbearance and toleration toward those who differ from us in opinion, and toward those who do not embrace religion (which the free-will scheme is not at all calculated nor of a genius to nurture or produce.) I will not dispute (what I have heard preached viz.,) that Cain was an Arminian: and that had he not been an Arminian it is likely he would never have killed his brother Abel on a religious account. God addressed him, it is probable in reference to his own Arminian scheme, "If thou doest well shalt thou not be accepted? As he afterwards addressed the young man in the gospel who had enquired of him what good thing he should do that he might inherit eternal life, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go thy way, sell whatsoever thou

hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

The young man, no doubt, like Cain, had great confidence in his ability and willingness to do, if he only knew what particular good act to perform, and then set down, as the saying is, and strive no more to enter in at the strait gate. But the Savior treated his case (as he had before done Cain's,) in a way to frustrate him in his scheme. And as Cain had gone out from the presence of the Lord to following worldly occupations, so the young man went away sorrowful at the saying of Jesus that he must sell all that he had and distribute to the poor, and come, take up the cross, and follow him; notwithstanding the Savior had said he should have treasure in heaven. Mat. xix. 16-22. Mark x. 17-22.

As the gospel enjoins toleration and forbearance, so both the Supralapsarian and Two-seed doctrine engenders and nurtures the spirit of toleration and forbearance. In this it is dissimilar from the freewill doctrine that you can believe aright if you will, and you can will aright if you will; and that it is owing to your wilful obstinacy that you do not believe and will aright: For that men can, by an exercise of their innate freewill abilities, change their will to a right state if they were willing or wanted to do so. On the very Freewill scheme is built the system of persecution for conscience sake; that system which induced Cain perhaps to kill his brother, and that has caused all the righteous blood to be shed that has been shed upon the earth, from the blood of righteous Abel to the last that has been shed for conscience sake.

So far as this we can speak in commendation of the Two-seed scheme: It, as well as the Supralapsarian scheme repudiates persecution.* But neither by it nor the Arminian scheme can we satisfy and answer all the cavils and murmurs of the ungodly against the works and ways of the Almighty, if the Arminian and Two-seeder will admit the doctrine of God's foreknowledge; which is no less than that there never has been any augmentation of God's knowledge, that he foreknew the end of all created things before the beginning of all created things.

Notwithstanding, you advance to them the Arminian doctrine or the Two-seed doctrine, those whose every thought is not brought into captivity to the obedience of Christ, will still say, Why did God at first create the race of mankind, knowing that Satan would come and sow a more numerous race among them who would be subject to all the miseries of this life, to death itself and to the pains of hell forever (without any possibility of escape, which they say is the case if either the Two-seed or Supralapsarian doctrine be true.) A God of infinite benevolence, say they, would never have afforded the devil the opportunity of doing all this mischief. He being omniscient he would not have been the Author, even indirectly, of all this mischief if he had been a God of supreme benevolence and goodness (as he is held forth to be.) Far be it from us, (say even the Arminians themselves) to charge God with such recklessness and folly as thus to have prepared an inlet to so much misery without providing a remedy co-extensive with the evil produced by the first act of sin of the parents of all mankind. For Arminians as well as the most infidel and querulous cavilers do not go behind the stump, as we say, to express their abhorrence

* The Two-seeders hold that it is through their misfortune and not their fault that the greatest part of mankind are in a ruinous and remediless condition.

of such folly as they think the Supralapsarian and Two-seed scheme of doctrine represents the omniscient God to have betrayed in the first formation of man and the permission of evil to enter into our world. And hence they build their system of universal atonement, and of a plaster as broad as the sore if man would apply it. The avowed object of the advocates of the universal atonement scheme, as is that of the advocates of the Two-seeds scheme is to acquit the Judge of all the earth of the charge of folly and cruelty, and to make it appear even to the jaundiced eyes of his enemies that he has done all things well, yea, in the best manner he was able;—and though Satan circumvented him, he has managed all things in the best way he could, and in a way worthy of a God of supreme benevolence.

But, says the caviler, would not a wise and benevolent God have foreborne to have prepared the field and have sown the wheat, knowing at the same time that the enemy would come and sow more tares than he had sown good seed? Foreknowing what would happen to man in the garden of Eden, he should not have placed him in a state of probation there unless it was his purpose to prepare, or unless he had previously prepared a remedy for all the mischief that would ensue.

But if men would admit the doctrine of God's sovereignty, as well as of his infinite wisdom and goodness, they need not be either Arminians or Two-seeders. Infinite goodness will not err, and infinite wisdom cannot err in the plans of his proceeding. God's sovereignty rules all things: but yet, in its exercise, it is under the government of infinite wisdom and infinite goodness. So that God's plans and God's governmental dispensations are the very best that could have been devised. And although this cannot be seen by those who continue in a state of rebellion against him, it will be seen to be so in the day of judgment. It will then be seen that he hath done all things well; yea, in the very best manner that could possibly have been thought of; that while men were murmuring at the dispensations of his providence; infinite wisdom and infinite goodness were governing all things: and that he permitted sin to enter into our world because he meant to bring glory to himself by manifesting his wisdom and goodness in planning the scheme of salvation by the gift of his Son, and by manifesting his power in executing that scheme.

Though the doctrine that "The Lord hath made all things for himself, yea, even the wicked for the day of evil," causes a spirit of revolt to rise up in the rebellious hearts of unrenewed sinners, yet if we loved and adored the great Sovereign of the universe as we ought, and as the real christian does, the contemplation of God's sovereignty would afford us renewed occasions of adoration and praise. We should adore him for this attribute no less than for all his other glorious attributes. Unrenewed sinners, to be sure, may feel a complacency in considering about the Creator and Preserver of men, when they think about him only in reference to his goodness and mercy. When they consider about his kind and merciful providential dispensations, their affections may be somewhat carried aloof, and they may speak in very kind words of their "blessed Maker," and "merciful Redeemer:" but you very seldom hear them speak of the "adorable Sovereign who rules in heaven and in earth, a disposer of every part of the universe as his sovereign wisdom sees fit, and of whom not even Gabriel has any right (nor any disposition perhaps) to en-

quire, What doest thou?" Rom. xi. 34, 36. But this is a delightful subject for the christian to contemplate. And he is willing to commit his destinies to such a being; yea, he would rather have them in his hands than in his own. That unchangeable Sovereign who always does right, he wishes to have the entire disposal of him. But he most ardently desires that in his providential dispensations he would so order matters that he might never sin against him again. And even if he apprehends that this is a privilege that christians do not enjoy in this life, he ardently desires that it may be his. He loves so much goodness and so much mercy, as he sees and feels that God possesses: but he also adores so much sovereignty and so much majesty as he also apprehends him to possess. And he wishes that all his life might be spent in adoration and praise of so glorious and exalted a being. He is not like those who are willing to have just as little religion or holiness as will answer the purpose of bringing them to heaven. He wants to be holy in heart and practice: and he would want to be holy if there were no state of happiness or misery after this mortal life is ended. He wants to be holy for the sake of holiness itself, and not for the sake of the advantages of holiness after death. He wants to be pure because God is pure; and because to be pure is agreeable to the will of God. He no longer feels anger (nor indeed servile fear) at the mention of God's anger, of God's power, of God's strict justice and truth, or of God's sovereignty.—But he loves him because he possesses those very attributes which make rebellious sinners tremble. The Lord reigneth, says the Psalmist; let the earth rejoice; let the multitude of the isles be glad thereof.

Perhaps some one may be ready to exclaim, How few are there who have their feelings enraptured in the consideration of God's majesty, and greatness, and sovereign power! Another exclamation ought to follow close in the rear of this, How few christians are there among the great numbers that make a profession of religion. Real religion is very scarce, among those especially who murmur and repine at God's work of creation, and at God's works of providence. Such are bearing very bad fruit; and we are taught that a good tree cannot bring forth evil fruit, and that neither can a corrupt tree bring forth good fruit. This our Savior said in reference to the false prophets, after having said of them, "Ye shall know them by their fruits."

Ridgewood, September 28, 1850.

For the Signs of the Times.

Harrison Co., Ia., Aug. 18, 1850.

BROTHER BEEBE:—I send, for you to dispose of as you think proper, the following on the subject of

Christian Religion.

"And Moses said unto the people, Fear not! Stand still and see the salvation of the Lord, which he will shew to you to-day!" Exodus xiv. 13. Israel had long been in Egypt under bondage, in darkness, and knew not their awful condition, and seemed to be content, at least measureably with their situation, serving under the Egyptian yoke, until the time when the Lord was pleased to deliver them out of the house of bondage. And he chose Moses and sent him for their deliverance, that they might go and possess the land and inheritance which he had given them. Delivered with the high hand and an outstretched arm of the Lord, they were brought on their way; sometimes glad and praising God, and at other times sad and murmuring; sometimes up, and sometimes

down until they came to the Red Sea, to which they were warmly pursued by their enemies. Here they seemed to be completely shut in on every side; the sea before, the Egyptians behind, and mountains on either side. Have we not here an illustration of the christian's experience? Thus hemmed in on all sides, there seemed to be no way of escape. Dismay and horror seizes them.—If they advance into the sea they must be drowned; if they retreat, they fall into the hands of their enemies, and to scale the mountains is impossible. But hark! Methinks a voice is heard—Moses cries, "Fear not; stand still and see the salvation of the Lord!" When they had given up all for lost, Jehovah made known his divine and almighty power, and the Lord said unto Moses, "Wherefore criest thou unto me, speak unto the children of Israel, that they go forward, but lift up thy rod and stretch out thine hand over the sea, and divide it." This was done, and a way was made, and they went over dry shod to the other side of the sea.

Now I think that this teaches the saints, in all their travels they should trust in the Lord. Under the christian dispensation the Lord finds his children scattered over the barren mountains of sin and iniquity, pursuing the downward road to death, and hell; and in the service of the old enemy, the devil. He makes manifest his sovereign power and retakes the captives, and leads them through the wilderness, and in his dealings with them teaches them to trust alone in him. Under his mighty hand the sinner is brought to see and feel what a great sinner he has been against the Lord. Like the Israelites before the Red Sea, he finds himself hemmed in on all sides. The divine law utters its condemning sentence, and cries "The soul that sinneth it shall die." He cannot approach the law for relief; for the law knows no mercy. The towering mountains are on either side, and a mighty load of sin pressing him down, a load which he can by no means throw off. The sword of Justice, like the Egyptians, brings up the rear, and is ready to hew him down, if he should attempt to turn back.—Shut in on all sides, the law hurls its dreadful anathemas on his guilty soul. Dark clouds are gathering over his devoted head. Deep and loud are the thunders which utter his condemnation and hopeless despair. Yielding up to die, unless God shall reveal some way of deliverance, he cries, Lord save, I perish! Having thus given up all for lost, at this very critical moment, the Lord Jesus Christ appears to him and says,

"Come hither soul, I am the Way!"

At this cheering manifestation the mountains of sin are removed; the sword of justice is withdrawn. The sea is divided, and a pathway is provided. The law makes no farther claim upon him. The Lord appears to him as the fairest among ten thousand and altogether lovely, and he can now plainly see how God can be just, and the justifier of so vile a wretch. He sees that Jesus has borne his sins in his own body on the tree; has died that his people might live. He sees with delight that Jesus has magnified and honored the law, and paid the debt that the Bride owed; and by his one offering perfected forever all that are sanctified, and by his blood purged his church from all iniquity, and purified unto himself a peculiar people, zealous of good works. And he will ultimately bring her home with power and everlasting glory.

Now, Elder Beebe, I am not worthy to call you brother, if you think this is worth an insertion in the Signs of the Times, you are

at liberty to publish it; if not throw it away. I could write more; but I have already written more than I intended—so, no more now, but I pray the Lord to bless and prosper you in your labors.

Your unworthy friend,

JOSEPH BRANDENBURG.

For the Signs of the Times.

Middletown, N. Y., Oct. 27, 1850.

With sensations of heart felt gratitude and thankfulness to our covenant God, I place before the readers of the Signs, a brief description of the sufferings and relief of my little son, who will be seven years old next March. For five years and a half he has been suffering the most excruciating misery, from a urinary obstruction, and also an obstruction of the bowels. Myself being ignorant of the fact, that children of so tender an age, were subject to the horrible disease, stone, I tortured him continually with medical prescriptions to no effect. At length being advised by our family physician, Doctor Winfield, I had him examined, when I could hear distinctly, the surgical instrument strike the stone that caused so much distress. Then there was evidently no alternative for my child but to linger out a few miserable months or perhaps years, and die by his nature becoming exhausted through extreme pain, or submit him to the knife of the surgeon. My feelings on this heart-sinking occasion, I shall not attempt to describe; but suffice it to say that I gave preference to the latter course. The surgeon who officiated in dislodging the stone was Doctor William S. Halsey, of West Town, Orange Co., N. Y., whose skill and kind attention, I am confident could not have been surpassed.

On the 9th day after the operation my child walked about the room, and on the 12th day he rode 20 miles sitting on the seat of the carriage, without fatigue or injury; to-day is three weeks since, and the loved one for whom I was so anxious, is quite well.

Impelled by feelings of humanity, I have written the above, that any who are suffering in a similar manner, may be advised to have the cause removed, which is easily done; by the patient being put under the influence of chloroform, he becomes insensible to the incision. The case of my boy was one of the most critical kind, for the stone adhered, therefore it required great perseverance and original skill in detaching it with safety. The space of time occupied in performing the operation, was from three to five minutes.

Respectfully, Mrs. GILBERT BEEBE.

For the Signs of the Times.

Strickersville, Chester Co., Pa.

BROTHER BEEBE:—I am much pleased with the remarks of brother Rattenhouse in the last No., I think with him that no particular circumstance connected with our experience, should be made a test of christian experience in general. It brought to my mind an early impression of my own. When first brought into gospel liberty, (if ever,) I supposed that if my experience was genuine, then every one must agree with it in every particular circumstance. But I soon met with brethren of whose christian experience I had much less doubts than of my own, whose experience differed from mine in many circumstances, from which I was soon led to the conclusion, that though all agree in substance, there is frequently a material difference in the peculiar circumstances attending their experience.

I think with him that to make any particular circumstance a test, would be to throw

obstacles in the way of many of the weaklings of the flock, who are ever ready to catch at every thing that would give rise to a doubt; not that I suppose them desirous of doubting, but having such a bad opinion of themselves, and having one at hand who is ever ready to help them to doubts; a very little block will hedge up their way. Thus for instance, a preacher (in whose christian experience these poor weaklings have no doubt,) makes some particular circumstance in his own experience a test; but this circumstance is wanting in them: the conclusion with them is that they are deceived, because they can't stand the test.

I think there was a difference of the kind in the experience of Saul of Tarsus, and Lydia of Thyatira. The former was brought to the ground by one sudden stroke of the arm of God; his sins seem to have rolled in upon him with rapid succession, so that for three days and nights he took no refreshments. Of the latter it is said that the Lord opened her heart, that she attended to the things spoken by Paul. Now from the accounts of the two it appears to me that there was a circumstantial difference; but in substance they were the same. Saul was convinced of his sinfulness, so was Lydia. Saul was led to embrace the truth in the love of it, so was Lydia. Saul manifested a spirit of obedience in submitting to the ordinance of Baptism; so did Lydia. Saul exhibited a spirit of humility, "To me" he says, "who am less than the least of saints," &c.; so did Lydia. "If you count me worthy, come in to my house." But whether my conjecture is correct or not in reference to these two, I am fully satisfied that there does exist a circumstantial difference in the experiences of God's children; for if not I must relinquish my own hope, or withdraw my fellowship from many of whom I have had no doubt whatever; for I find but few comparatively whose convictions were as pungent and rapid as my own, or whose deliverance was as sudden and manifest; and yet I can sincerely say with one, "Or if a saint, sure I am the least of all." The question with me is not by what particular circumstances they were brought to a certain point, but whether they have been brought there at all; for I am certain that all are brought to a certain point, or in other words, put in possession of certain essential characteristics, by which they are enabled to pronounce the gospel shibboleth.

All thy children shall be taught of the Lord, and let him employ what circumstances he may, he teaches them all the same essential principles. He does not teach one to rest his hope on works, and another on grace; or one on grace and works, and another on grace entirely. No, he does not teach such conflicting principles.

All are brought to stand still and see the salvation of the Lord—to rest their hope of acceptance upon the blood and righteousness of Christ—to receive the truth in the love of it—to acknowledge the justice of God in all his ways, even should he visit them with the just demerit of their guilt—to hate sin and to love holiness—to lament the existence of the former in themselves, and the want of more of the latter—to love the word of God and to reverence it as the word of the Father, so much so that they dare not to pervert it to answer a purpose. They may not understand it all; but they dare not willfully pervert it. They are led to love the brethren, and that because they believe them to be the people of God; and to grieve at heart when they see those whom they have regarded as christians, departing from the ways of

Zion, and that because the honor of Christ is involved, than which nothing is more dear to them. In a word, they are constrained to resist all creature dependence, and to trust alone to the sovereign grace of God, and to cast themselves on his almighty arm, and to come to the conclusion that, "If I perish I must perish, trusting alone to the salvation that is in Christ Jesus, for I have no other hope."

In the course of my interviews with christians I have found some who were very circumstantial, in relating their experience—could state distinctly the time when the Lord began the work in them, and when they were brought into gospel liberty; while some others could not be precise in regard to either. All they could tell might be summed up in this, "One thing I know, whereas I was blind now I see."

In reading this to a few christian friends one observed that the case of Ruth had often come to her mind, for some time past, with peculiar force, "Entreat me not to leave thee nor to return from following after thee," &c., (Ruth i, 16,) in which we have a very prominent characteristic of a child of grace.—Their desire is to follow the footsteps of the flock and, like Moses, to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. It is remarkable that nothing but the afflictions of the people of God and the pleasures of sin are mentioned; and the idea seems to be that if nothing but affliction attended the people of God, and nothing but pleasure attended a course of sin, yet, he preferred the former to the latter. But such is not the case, for although the people of God have to eat their bitter herbs yet these have the Lamb on which they have many sweet repasts. And although sin may have its sweets, it also has its bitterness; its sweets are deceptive, but its bitters are real.—But I must stop.—I hope brother Manser will not understand me as designing any reflection; for such, I can assure him, is not intended.

THOMAS BARTON.

P. S. I have been asked frequently why I did not give the name of the authoress of the extracts which I forwarded to you for publication, sometime ago. I would just say that although I obtained liberty to have the extracts published; I did not ask for liberty to publish the name; but as it will be no disparagement to her, I will now say that it was our sister E. Jane Patterson, of Baltimore county, Md., and I will add, that since her Baptism, her husband has also united with the same church. In their case we have a very pleasing exemplification of the sovereignty of grace, in the conversion of sinners to God.

T. BARTON.

For the Signs of the Times.

Flat Rock, Ohio, Oct. 31, 1850.

BROTHER BEEBE:—Will you notify Elder Wilson Thompson, through the Signs of the Times, that we have written him within the last five months, four or five letters, requesting him to send us some copies of his Hymn Book, and we have received no answer. One of the letters contained three dollars and twenty five cents. We fear the letters have been purloined from the mail, and the remittance abstracted. We have a strong suspicion of a certain person, and we wish brother Thompson to inform us whether any or all of the letters have been received by him. His early attention to this will very much oblige,

Yours, &c.,

ELKANAH SMITH, P. M.

For the Signs of the Times.

Chambers Co., Ala., Oct. 5, 1850.

BROTHER BEEBE:—I now look back with regret at the loss I sustained by rejecting the many solicitations of brethren to become a subscriber for the *Signs of the Times*; the only reason I can give is my ignorance of their true worth. I now say to you, my dear brother, that I am so well pleased with them that you may consider me a subscriber for life. I consider them such a rich source of communication among brethren, that they should be in the hands of every child of grace, who has been taught by the Spirit of God; "Thy children shall all be taught of the Lord, and great shall be the peace of thy children," and again, "they that feared the Lord spake often one to another." This is so beautifully verified in reading the Signs, that I am constrained to acknowledge the great goodness of God in thus blessing us with such a medium of communication, through which we can freely converse with each other; and feel, while thus in converse that oneness of sentiment, brotherly love, and christian fellowship that is peculiar to the children of the same heavenly Parent. How good and how pleasant it is for brethren to dwell together in unity! Taking this view of the *Sign of the Times*, and being much delighted in the perusal thereof, I have thought it may not be amiss to add a few thoughts on the

Christian Course.

At a certain time my mind became much concerned relative to the latter clause of the 26th verse of the 8th chapter of Romans; "The Spirit itself maketh intercession for us with groanings which cannot be uttered." The question that I could not reconcile was, from whence did those groanings arise? The common view that I heard advanced, that they arose from the Spirit of God in the soul, I could not receive; for "Where the Spirit of the Lord is, there is liberty." My mind was now much perplexed to know what was meant by the new man, or creature, which must be the source of those groanings. In this difficulty and perplexity of mind I labored hard, and in vain applied to others for help; I could find none that could render me any assistance. I tried to lay it aside as an unlawful pursuit, that was irreconcilable; but in vain. At length the invisible creation of God seemed to open up to my view in such a way that I could see a beautiful consistency in the whole connection. This view I fear I shall never be able to explain to the understanding of others: yet I offer a few thoughts by way of explanation, and leave the event with the Lord. By commencing with the preceding chapter, and tracing the connection it will be seen that Paul was illustrating the christian warfare, the two contending parties in this warfare, the influence the one has over the other, how they came together for a season, and how separated; these two he terms the old man, and new man, or creature. In this connection is found that deep and sublime passage, which I never could reconcile before, nor could find any that could to my satisfaction. "The creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope." This creature that was made subject to vanity, being the product of the new birth, begotten in the soul, by the Spirit of God, for ("ye must be born again,") and emanating immutably from Jesus Christ, in my view, is the result of that invisible creation, when it is said that "God created all things, both visible and invisible," Paul, while addressing the children of God, says, "Created in Christ

Jesus unto good works," &c. Again, he says, "If any man be in Christ Jesus he is a new creature," &c.; and again in Eph., "Put on the new man, which after God is created in righteousness and true holiness," which I understand to be Jesus Christ. This "invisible creature" being thus created in Christ Jesus kept and preserved in him, was made subject to vanity, about in the same way that Jesus, Christ was made to be sin for his people, and that in a covenant relation, of which I have not room to speak at this time, and in the same covenant relation, that though this heavenly subject should be thus subjected to imprisonment for a season, that it should be done in hope of a release, and that by reason of him, Jesus Christ, in carrying out the stipulations of that covenant. Read the next verse, "Because the creature itself shall be delivered from this bondage of corruption into the glorious liberty of the children of God." Paul further illustrates this view in the last verse of the preceding chapter. While illustrating this warfare he cries out, "Oh wretched man that I am! Who shall deliver me from the body of this death?" "I thank God through Jesus Christ our Lord"—that is, through our Lord Jesus Christ he could be delivered. This heavenly subject, while thus tied down to this clay of mortality is "waiting with earnest expectation for the manifestation of the sons of God," which are the promises of the gospel, which belong to the sons, or children of God; "For all things are yours, and ye are Christ's, and Christ is God's." What an inseparable connection! Here is the creature that is termed the new born babe that desires the sincere milk of the word, that hath eyes to see, and that hath ears to hear what the Spirit saith unto the churches; that feasts on heavenly food, and that drinks of that living water that is in them a well of water springing up unto eternal life." "Being kept by the power of God, through faith," &c. Here is a beautiful illustration of the expression of the apostle, where he says, "He that is born of God cannot sin, because his seed remains in him." This being a "fit temple for the Holy Ghost to dwell in" where Jesus dwells, and is "as a wall of fire round about and the glory in the midst." So, then I understand the new creature, not to be the Spirit of God in the soul, neither do I understand it to be the soul made new; but to be as before expressed, this heavenly subject, an invisible created existence, emanating from Jesus Christ, and begotten in the soul by the Holy Spirit, from whence arises all the groanings and repinings that the child of grace is laboring under in this life. "If in this life only we have hope in Christ of all men we should be most miserable." But "we ourselves groan within ourselves, waiting for the adoption, viz, the redemption of our body; "For this corruptible must put on incorruption, and this mortal must put on immortality." So then we understand that these bodies of sin and vanity fall to the dust, from whence they came; that they are yet to arise incorruptible; "For as in Adam all die, even so in Christ shall all be made alive; but every one in his own order," &c. What a glorious union! When all sin, sorrow, and repining are to be left behind, and we enter into the full fruition of the glory of God—where we shall see Jesus as he is, and be like him; this will be enough. "Now we see through a glass darkly, but then face to face;" "Now we know in part; but then shall we know even as we are known."

I add no more at present; but present this to you, my dear brother, with a desire that you use your own discretion in the disposal

you make of it. I think I desire the promotion of the cause of Christ, and the perpetuation of that unity of sentiment and christian affection that seems to abound through the Signs.

Yours, in christian love,

JEPHTHA WILKERSON.

For the Signs of the Times.

Buffalo Grove, Ill., Sept. 2, 1850.

BROTHER BEEBE:—If I may call you brother, in reading the many very interesting communications which are published in the Signs, from brethren and sisters of our faith, I have resolved also to make an effort to communicate a few lines. I was highly pleased with the letter of brother James Manser, in the second number, wherein he speaks of comforting the saints of the Lord. I would, if I were able, cheerfully write something to comfort the people of God; but I feel myself a poor unworthy worm of the dust.

I was born in the year 1814, and I trust I was born again in the year 1830, and I will try to tell you and the readers of the Signs the reason of my hope. The first that I remember of feeling sensible of my lost estate was when I was sixteen years of age. I then had a view of myself as a sinner, and it troubled me so much that I told the woman I lived with that I was in great trouble on account of my sinful state. Indeed I sometimes could hardly work. One day I opened the bible, and it appeared to me to be more beautiful than usual, I never saw so much beauty in it before; and I felt a deep interest in reading it. I sometimes felt my trouble to be very great, and at other times my depression was not so great. Soon after this I moved into a place where I was situated among the Methodists, and I went to their prayer-meetings; and at one time I attended their class-meeting, and the class-leader told his mind, and what he said seemed to go to my heart, and I thought he was a christian, and I wished greatly that I could feel as he did; but O, such a burden of sin as I felt! Well, I continued to attend their meetings, and when they called on the mourners to go up to be prayed for, I would go, for I truly felt that I was a mourner. They would tell me to give my heart up to the Lord, and to have faith, but how to perform either I did not know. In this way I traveled about two years. I went one day to another meeting, and my burden was very great, and I heard a young woman tell her experience, and I thought she talked like a christian, and it seemed that my heart would break. O, I thought if I could feel as she did I would give the world; but I never expected to. My burden of sin seemed greater than it had ever before; and after meeting I set out for home; but how to get there I did not know, for it seemed that I should sink; but just before I reached the door my burden left me, and it seemed as if some one said to me, "Your sins are forgiven!" I went into the house, and I felt as though I wished to tell some one, but the people of the house were Presbyterians, and I dared not tell them. I now thought I should always feel as happy as I then felt. But, alas! it was not long before I began to doubt and fear that I was not a christian. I felt afraid that the Savior had not died for me. One night I dreamed that I saw the Savior, and that he was the loveliest being that I ever saw; and I thought he looked at me, and bowed his head, and died, and when I awoke, it seemed to me that he had truly died for me, and my distress was gone. And now I can say for one, If the Lord has had mercy on me, he has

bestowed it on me of his own free and sovereign favor; for it could not have been for any thing I have ever done. And now, my brother, when I think of what a sinner I am, and how little I live like a christian, it seems hardly possible that I am one; and if it were not for that little spot in my experience where he said, My sins were forgiven, I should have to give up all hope. I often get to thinking about the safety and security of the christian, and if I could only say, as some have said, I know that I am a christian, I would feel as safe as if I were in heaven. I should not fear falling from grace. Christ is not such a Savior as to own us as children of grace to-day, and cast us off as the children of the devil to-morrow. He is not changeable like us. He says, his purpose shall stand, and he will do all his pleasure: yet how many there are who dispute his immutability.

I will now try to tell you how I became acquainted with the Baptists. When I was first delivered of my burden, I felt that it was my duty to join a church, and be baptized. I knew not much about the Baptists, and my friends were all Methodists, and I joined the Methodists and was sprinkled, and I was a very bad one; for I never could say many things that they could, for they could tell of their determinations, &c., and I had none to tell of.

After a few years I came to Illinois to live, and soon got into trouble about myself. I was sometimes afraid that I did not know any thing about the Savior experimentally. The professors here got to quarrelling, and I was led to query whether they were right. I was driven to my bible, and I found that they were wrong; but still I thought that I never would be a Baptist—their doctrine was so hard. I had formed strange notions about election, and I thought I never could believe such doctrine. Still I was in great trouble about myself, and one day I opened the bible, and read the eighth chapter of the Acts, and it seemed indescribably beautiful; and when I had read it, I felt satisfied that it was my duty to be baptized, and I went to the church and told my poor story and was received and baptized, and have lived with the Old Baptists ever since. I have to confess that I have made many crooked paths; but there is one thing that gives me comfort, that is, when the children of God tell their exercises, their experience agrees with my own.

Brother Beebe, I have been thinking of writing to you for a long time; but when I thought of my writing being published, my heart has failed me. And then again I have felt that it would not daunt me if the whole world should see it. My object is not to make the world think that I have aimed to do something smart; but to show that I am, not ashamed to own my Lord and Master.

Your sister in tribulation,

DOLLY ANN SANFORD.

CIRCULAR LETTERS.

Of the Licking Association of Particular Baptists, held with the Church at Bryan's, Fayette county, Ky., Sept. 14—16, 1850.

DEARLY BELOVED BRETHREN:—The Apostle admonished his Hebrew brethren, to "let brotherly love continue." If the circumstances of the children of God were such then, as to render the admonition, appropriate, we are not aware of a more highly favored state of the Church at present, which would render the same admonition inappropriate; especially when we learn from the same source, that "Whatsoever was written aforetime was written for our learning, that we, through patience and comfort of the Scriptures, might have hope." And that "all Scripture is given by inspiration of God, and

is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works."

It is evident, that the Apostle recognized those to whom he addressed himself as brethren—and as such, that brotherly love existed among them. It is quite evident, that he recognized the continuance or perpetuation of that love, as intimately associated with, and inseparable from their pious walk and godly conversation. The term "let brotherly love continue," we consider synonymous with doing nothing to hinder the continuance of brotherly love.

It may not be amiss to inquire, in what sense the Apostle considered those to whom he was writing, brethren? When our attention is turned to the divine testimony, the mind is irresistibly impressed with the truth, that those to whom the apostle was writing, were brethren in a spiritual sense. Hence it is said, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." 1st Ep. John iv. 7, 8. From the foregoing argument of the Apostle, we discover, that love to God, is associated with, and inseparable from, the knowledge of God. Nor is it less true, that love to God, will incite us to love one another. "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love, and he that dwelleth in love, dwelleth in God, and God in him." "If any man say I love God, and hateth his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also." The testimony borne in the sacred Scriptures in relation to the people of God in unregeneracy, is as follows: "For we ourselves were also sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another." Nor does the Apostle leave us to guess at the source whence our condition is changed. "But after that the kindness and love of God our Savior towards man appeared, 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; which he shed on us abundantly, through Jesus Christ our Savior." Titus iii. 4, 5, 6. The same Apostle tells us, "And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. v. 5. Hence it is said, "we love him, because he first loved us." 1st Ep. John iv. 16. "He that loveth not his brother abideth in death." Who so hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. 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." 1st Ep. John iii. 14, 15, 16.

The conclusion, then, is irresistible, that the brethren who are addressed by the Apostle, were considered by him, to be "born not of blood, nor of the will of the flesh, nor of the will of man; but of God." John i. 13. "Born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." 1st Peter i. 23.—The fact of hating his brethren, no more conclusively proves that the seed of which he is born, is not only corruptible, but absolutely corrupt; then the loving his brethren, proves the seed of which he is born to be incorruptible and undefiled. "Except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit." John iii. 3, 6, 7, 8.—"God is a Spirit, and they that worship him, must worship him in spirit and in truth." "But without faith it is impossible to please him." "All men have not faith." "The fruit of the spirit is love, joy, peace, long suffering, gentleness, faith, meekness, temperance." "By grace are ye saved through faith, and that not of yourselves it is the gift

of God." "Unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." Let it be remembered that not only is the believer declared to be born of God, but his faith also springs from the same source. For "whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith." 1st John v. 5. "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." 1st John v. 1. Why so? Because, "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1st John iii. 9. Certainly to hate his brother, is sin!!

Having shown conclusively, (as we think) the source of all holy obedience, we see the propriety of the exhortation of the Apostle to the heaven-born, "let brotherly love continue." If we love the Savior in that obedience he rendered to law and justice—in his fulfilling all righteousness. The love of our brethren, will be continued to us, and ours to them, so long as we follow in the footsteps of our glorious Leader—"who did no sin, neither was guile found in his mouth." "Though he were a Son, yet learned he obedience by the things which he suffered." O, brethren, let us remember it is said of him, "who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross." "For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich." "For I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "I delight to do thy will O my God, yea thy law is within my heart." "He is brought as a lamb to the slaughter, and as a sheep dumb before her shearer, so opened he not his mouth. He is taken from prison and from judgment, and who shall declare his generation, for his life is taken from the earth." "I have finished the work which thou gavest me to do, and now, Holy Father, glorify thou me with the glory which I had with thee before the world was."

"And who but the Redeemer, say,
Was able to endure
The weight of guilt which on him lay,
And make salvation sure?
Yet this redeeming Angel came,
So vile a worm to bless;
He took with gladness all thy blame,
And gave his righteousness."

Hear him say, "It is finished," when he gave up the Ghost. He yet speaks, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." "Blessed are they which do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." "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." "If ye keep my commandments ye shall abide in my love." "If ye follow after that which is good who shall harm you." If we have fellowship for the holy life of the Savior—his meekness and submission to his Father, will we not strive to imitate him? If we imitate him, will we not "let brotherly love continue?" Let us remember "when he was reviled, he reviled not again; when he suffered, he threatened not but committed himself to him that judgeth righteously." Hear an Apostle, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Let the lessons he taught—the example he left, and the spirit he imparts, influence us to be, indeed, "followers of God as dear children, and walk in love." Let us constrain those around us to say, "See how these Christians love one another." Let us "study the things that make for peace, and things wherewith one may ed-

ify another." Listen—"Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, 'Vengeance is mine, I will repay,' saith the Lord: Therefore, if thine enemy hunger, feed him, if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire on his head."

DEAR BRETHREN:—Every consideration of interest and duty impresses the mind with the necessity of a faithful adherence to the language of inspiration, and a faithful discharge of every duty enjoined upon us. Then, indeed, will we rejoice to meet the assembly of the saints. Then, indeed, will we "show forth" the praises of him who hath called you out of darkness into his marvelous light." Then will we abide in his love. The more we are conformed to the image of the Savior, the stronger will be the affection of the brethren for us, and the more shall we experience of that peace which passeth knowledge—otherwise we shall be still left to cry My leanness—my leanness!

Could we hear the cry raised throughout the Zion of God, "O that I knew where I might find him; then would I come even unto his seat and order my cause before him!" we should hope for better times. "They shall come with weeping, and with supplication will I lead them." O, brethren, when we consider the distressed state of Zion—the abounding of iniquity, whilst the love of many seems to wax cold, may we not adopt the language of the Prophet, "O, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." May the united cry of the distressed in Israel, reach the ears of the Lord of Sabaoth, saying, "Spare thy people, O Lord, give not thine heritage to reproach."

O, that the Lord would search us as with a candle—that he would "convince us of our sin; then lead to Jesus' blood"—that he would cause his face once more to shine upon us, that we may be healed—that we may come with weeping and with supplication, humbly beseeching him to guide us in the paths of righteousness, and uphold us by his free spirit—that he would restore unto us the joys of his salvation, and cause our hearts to burn with love to him and to one another.

Brethren, we cannot depart from the path of duty without procuring the chastisements of our Heavenly Father. May we take the admonition, "Let him return unto the Lord, for he will have mercy upon him, and to our God, for he will abundantly pardon."

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all, now and ever.—Amen.

Done by order of the Association—and signed in her behalf.

THOS. P. DUDLEY, Moderator.

Attest, J. S. PEAK, Clerk.

CORRESPONDING CIRCULAR.

The Maine Old School Predestinarian Conference, assembled with the Baptist Church at North Berwick, Maine, to the several Associations, Corresponding Meetings, Churches, and brethren with whom we correspond, send love in the Lord.

DEAR BRETHREN IN THE LORD:—Through the goodness of God, we have been permitted to meet again in our yearly conference, and according to our former custom, we will lay before you this our annual epistle of love and fellowship; in which, permit us to call your attention to the subject of the

Gospel Ministry and its Success.

The apostle Paul has informed us that he had fully preached the gospel of Christ, and as God, had called him to, and qualified him for the work, he also was graciously pleased to attend his labors with signs and wonders, by which his apostolic calling and authority were demonstrated. This apostle has also informed us that the gospel which he preached, he received it not of man, neither was he taught it but by revelation of Jesus Christ. Hence he preached nothing but the word of God, as he said, "Having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than Moses and the prophets did say should

come." Nor did he preach with excellency of speech of man's wisdom, declaring the testimony of God; for he determined not to know any thing among his brethren, save Jesus Christ, and him crucified. He preached the gospel in meekness, and in fear, and in much trembling. His speech was not with enticing words of man's wisdom; but in demonstration of the Spirit and of power, that their faith should not stand in the wisdom of men, but in the power of God. He was not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. He preached the hidden wisdom of God, in a mystery which none of the princes of this world knoweth; for if they had known him, they would not have crucified the Lord of Life and Glory. He preached Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. From all this, it is evident that the preaching of the gospel is not to regenerate dead sinners, not to be the means of it; but it is to feed the flock, or church of God, which he has purchased with his own blood, and to stir up the pure minds of the children of God. Many seem to mistake an external reformation for regeneration. And some appear to think that all men, when they come to years of understanding have the Spirit striving with them, and that the preaching of the gospel is designed to persuade them to consent to be regenerated, and that they must be induced to so consent before the Spirit can or will regenerate them; hence it is inferred by such that the minister who uses the most means, and thereby persuades the greatest number to be quickened, will shine the brightest in heaven. These often assert that the law of God requires no more than sinners are able to perform. This is a gross error; for the law of God did require more than fallen men could render, or there could have been no necessity for the sufferings and death of Christ for the redemption and salvation of his people. And even if they were able to satisfy the law, this would not regenerate nor fit them for spiritual enjoyments. We are informed, John i. 13, that God's people were born not of blood, nor of the will of the flesh, nor of the will of man; but of God. It has been urged, that the preaching of Peter, on the day of Pentecost, was the means of many being pricked in the heart. But if the preaching pricked them in the heart, why were not all who heard that preaching so pricked in their hearts? It was not the preaching that pricked them in their hearts but their being pricked in their hearts, or quickened by the Spirit, was that which enabled them so to understand the preaching, and so to feel its application to them as to make them cry out, "What shall we do?" The same gospel was preached when Stephen was stoned, but the people were not pricked in their hearts, neither did they understand the preaching. Regeneration is altogether the work of God, and is instantaneously performed on the subject of it, before he knows anything about it; but the evidences of it to him are progressively made known. "This is the work of God, that ye believe on him whom he hath sent." But all this display of sovereign power would be unnecessary if the creature could get to heaven by the performance of certain duties which he is supposed to be able to perform.

A few words in relation to the effect of regeneration and we will close this letter. First, the quickened sinner is by it convinced that the law of God is holy, just, and good, and that he is carnal sold under sin, and that if God should deal with him according to his works, he must sink and perish forever. He becomes convinced of the justice of his own condemnation, and in the bitterness of his soul cries out like the publican, "God, be merciful to me a sinner." Not as the cause but as the legitimate effect of regeneration; he is cut off from his own righteousness, his own willings, and runnings, and from all expectation of receiving any help from any earthly source, and he despairs of being saved by any thing that he can do. After having been thus convinced, as another effect of regeneration he is enabled to see that Christ is the end of the law for righteousness, to every one that believeth, and his heart is opened, as

the Lord opened the heart of Lydia, to attend to the preaching of his word. Again, being quickened, the gospel becomes to him good news, proclaiming to him, that God hath saved him, and called him with a holy calling; not according to his work, but according to his own purpose and grace, which was given him in Christ Jesus, before the world began. As an effect of regeneration, he is brought to love God, God's people, and God's truth, which he before hated, and also to love the service of Christ, his laws, ordinances, and the order of his spiritual kingdom, and he loves to walk in all the ordinances of the house of God blameless.

Our meeting has been harmonious, and the theme of the preaching has been salvation alone by grace. The crown has been placed on Jesus, and not on vile worms; and we have had occasion to say, "How beautiful upon the mountains are the feet of them that publish salvation, and say unto Zion, Thy God reigneth. We desire a continuance of christian correspondence. God is still good to us, in sparing us, and in adding to us, such as we believe are everlastingly saved. There have been added to the North Berwick church twenty-eight, twenty-one of that number by baptism; and three have been removed by death; the present number in this church is 148. The Woburn church has failed this year to meet with us by letter or messengers; but we rejoice to hear that the Lord is with them, and has added three to their visible number by baptism.

Our next meeting will be held with the church at North Berwick, York Co., Maine, commencing at 10 o'clock, A. M., on Friday before the 2d Monday in September, 1851. When and where we hope to greet again our dear brethren in the Lord.

JOHN A. BADGER, *Mod.*

WM. QUINT, JR., *Clerk.*

CORRESPONDING LETTER.

The Licking Association of Particular Baptists, now in session with our sister church at Bryan's, Fayette county, Kentucky, to the Associations with which she corresponds, greeting.

DEARLY BELOVED BRETHREN—Through the tender mercy of a covenant-keeping God, we have been permitted again to meet in an associate capacity; and we are happy to inform you that since our last annual meeting, we have had no cause to desire or attempt an amendment of the glorious plan of salvation as revealed in the holy Scriptures, and as set forth in the abstract of our principles attached to the Minutes of our present session, that we are perfectly joined together in the same mind, and in the same judgment. Although the letters from the churches composing our body do not bear the pleasing intelligence of additions to the visible church of Christ, yet peace and harmony seems, so far, to have prevailed.

But, dear brethren, this seems to be an eventful period; clouds seem to be gathering over the Zion of our God; and we are forcibly reminded of our absolute dependence in times of trial, and sharp rebuke, on the omnipotent arm of Jehovah; feeling assured, that while we are found maintaining truth by a pious walk and godly conversation, vain will be the efforts of the enemies of Zion to prevail against her, for the Lord has said, "I will never leave thee nor forsake thee."

It gave us pleasure, brethren, to receive your messengers, together with your letters of correspondence. O, brethren, may we be enabled by divine grace, ever to maintain those heavenly truths which have so long formed the basis of our correspondence. For while it is a fact that their maintenance, is sure to subject us to persecution, we have the assurance that "no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn; this is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." And now may grace, mercy and peace, from God the Father, and our Lord Jesus Christ, be with you all.—Amen.

Our next Association will be held (by Divine permission) with our sister church, at Bald Eagle, Bath Co., Ky., on the second

Saturday in September, 1851, where we hope again to meet you by letter and messengers. Done by order of the Association,
THO. P. DUDLEY, *Moderator.*
Attest, J. S. PEAR, *Clerk.*

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1850

Friederickstown, Jan. 1, 1850.

Will the editor of the *Signs of the Times*, please give an explanation of John xi. 26, 27; and oblige,

Yours in christian love,

JOHN PHILIPS.

REPLY.—We are willing to submit to the consideration of our readers such views as we have on any portion of divine revelation, but we wish not to be considered as an oracle for others. The clearest views we have on any passage of the scriptures require to be carefully compared with the sacred text, and only relied on so far as they are sustained by the written word, and the teachings of the Holy Spirit. In giving our views, though we use the plural pronoun *we*, as used by editors generally, it should be distinctly understood that none are responsible for any view we advance but the writer; still, according to our best understanding of the views of others, we believe that our views are generally in harmony with those of the Old School Baptists. But as the Old School Baptists have not authorized us to act as the exponent of their views, it is their privilege and duty to dissent from us, so far as we fail in their honest judgment to exhibit a fair statement of their sentiments.

The text proposed for consideration, reads thus:

"And whosoever liveth and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." John xi. 26, 27.

These words are a part of a conversation which took place between our Lord Jesus Christ and Martha, the sister of Lazarus and Mary, immediately preceding the miraculous display of his divine power in the resurrection of Lazarus from the dead. In the foregoing verse Christ had told Martha that, "I am the resurrection and the life." A clear understanding of the import of these words, will undoubtedly serve as a key to the passages which follow. There is some sense in which Jesus Christ is the Resurrection and the life of all who do, or ultimately shall live and believe in him. That he is the life of his people, is elsewhere in the scriptures abundantly established. Yet he is not their natural life; for until they were born again, they were living without spiritual life and without God in the world. Their natural life is derived from Adam, by ordinary generation; and shall cease at the appointed time according to the sentence, "Thou shalt surely die." Hence the possession of natural life, cannot secure the possessors of it from that mortality which is common to all men; nor can it secure to them the immortality contemplated in our text. Lazarus, in our text, is evidently used by our Lord, to exemplify the doctrine of our subject. Lazarus had, and should again soon possess a life that is subject to mortality, a member of the human family; but he also possessed spiritual life, as a member of the body of our Lord Jesus Christ, which is not only free from mortality, but is absolutely ETERNAL. "I gave to them eternal life," &c. John x. 28. And the only reliable evidence

that any of us can have that we are in possession of this eternal life is from its legiti-

mate and unvarying effects, namely: if it be in us, *we live and believe in Christ*; and if it be not in us, we are dead, and destitute of faith in Christ. This life being eternal, and spiritual, cannot be mere Adamic life; for Adam was mortal, and natural; besides, if it were derived from Adam, all the children of Adam, would be in possession of eternal life; which, of course is not the case. This life, which Christ claims to be, is not claimed as a mere emanation from him, but as identical with him. "I am, the way, and the truth, and the life." "When Christ who is your life shall appear." "For me to live is Christ;" and in our text, "I am the Resurrection and the Life." "Christ liveth in me," &c. Christ then being the life of his people, brings his people, when this life is communicated to them, not only into experimental union, but vital identity with himself, and they are one with him, even as he is one with the Father. The Father is in Christ, and Christ is in the church, and the church is in him, and upon this principle we can see how the Father hath loved the church, even as he hath loved Christ; and he loved him before the foundation of the world. See John xvii. 23, 24. To our mind the testimony of Christ himself is conclusive, that he did exist before the world was made, not only in his independent, self-existent, and eternal Godhead, but also as the Head and life of his church; otherwise we cannot perceive how the Father's love to the church could be identical and co-eternal with his love for Christ. We can conceive of no sense in which the saints existed as objects of the eternal Father's love, before the foundation of the world, only as their life was then and there treasured up in Christ. And this view is sustained, if we mistake not, by the express declarations, "And this is the record," (borne by the Three in heaven, and the three on earth.) "that God hath given to us eternal life; and this life is in his Son.—He that hath the Son, hath life; he that hath not the Son of God, hath not life. 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." 1 John v. 11—13. "In him was life, and the life was the light of men." John i. 4. Well may we sing,

"O, glorious union, firm and strong!
How great the grace, how sweet the song!
That worms of earth should ever be,
One with incarnate deity.
One in the tomb, one when he rose,
One when he triumphed o'er his foes;
One when in heaven he took his seat,
While seraphs sung all hell's defeat!"

Having stated clearly as we could, the sense in which we understand that Christ is the life of his church, which is his body, and the fulness of him that filleth all in all; we will next consider him as the Resurrection of his church.

In identity of that life which we have been contemplating, Christ stood nearest of kin, to the members of his body or church, when they became partakers of flesh and blood, and when they had fallen under wrath and condemnation in their Adamic natures, as transgressors of the divine law, under which Adam and all his posterity were created, Christ himself by an assumption of the same flesh and blood, (see Hebrews ii. 14,) "was made flesh." John i. 14. "For verily, he took not on him the nature of angels; but he took on him the seed of Abraham, Heb. ii. 16, (see also Gal. iii. 16; and 29.) "Wherefore, in all things it behooved him to be made like unto his brethren." Heb. ii. 17. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under

the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. Christ having thus come in the flesh, and so, under the law, as the legal representative and proprietor of his people, and as the Head and embodiment of his members, possessed in himself the right, and the exclusive right to meet, cancel, fulfill, and suffer all that the law could demand of him in that relationship to them, so that by his obedience, they were made legally righteous, and by his suffering and death the penalty of the divine law under which they were held, was borne. When he died for them all, they were all dead, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.—Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ he is a new creature," &c. 2 Cor. v. 14—17. From the scriptures we infer that Christ having been recognized by the law as the legal representative and embodiment of all his members, in his death they all died, and in his resurrection they were all raised up from under the law, and made to sit together in heavenly places in Christ Jesus. Buried with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so we all should walk in newness of life: for if we have been planted together in the likeness of his death, we shall be also of his resurrection, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised, dieth no more; death hath no dominion over him: for in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Rom. vi. 4—10; "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." Eph. ii. 4, 5. If then ye be risen with Christ, "For ye are dead, and your life is hid with Christ in God, when Christ our life shall appear, then shall ye also appear with him in glory." Col. iii. 1—3; and 4. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 19, 20. "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 Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Peter i. 3, 4.

Brother Phillips will perceive that we understand the 26th verse proposed by him for our consideration, to be a glorious assurance of life and immortality to all the saints of God, predicated upon the glorious basis established in the 25th verse. Christ being himself the Resurrection and the life of all his people, it follows, that he that believeth in Christ, which shall be the case with all for whom he died; and arose from the dead, though he were dead, as was the case of all the redeemed family, yet shall he live.—Death can no longer be a barrier in the way of him who is the Resurrection, who has de-

Miscellany.

The History of the Raising of a Church Rate at Corinth by the Apostle Paul.

Supposed to be a continuation of the eighteenth chapter of the Acts of the Apostles, recently discovered in an ancient manuscript of the New Testament, in the library of Herford Cathedral; and translated out of the original Greek by one of the canons, for the edification of conscientious members of the Church of England, and the conviction of schismatical Dissenters.

[NOTE BY THE TRANSLATOR.—Members of the Church of England will undoubtedly receive with due thankfulness and joy the above long lost and unexpected proof of the lawfulness and apostolic character of all parts of the established religion. The sixth Article of our Church justly declares that "Whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith; and therefore the preceding fragment will certainly be welcomed by all lovers of the Church," as an additional argument for enforcing payment of church-rates on sectaries and dissenters. We may venture to express the hope, that henceforth no false delicacy will prevent the pious clergymen of this city and diocese from convincing non-conformists that it is the intention of the hierarchy, as descendants of the apostles, to maintain the pure and matchless Church by law established, in its just and right supremacy.]

This curious fragment has been put forth in this city, much to the indignation of high churchmen, who assert, notwithstanding the declaration of the title, "that it is a profane parody of scripture made by a Dissenter." I would only remark that it is somewhat strange that these persons should so earnestly contend for the lawfulness of doing what they think it wicked to express in the style of the apostolic historian.]

Verse 29. Now it came to pass, while Paul tarried at Corinth, that he made a rate of two-pence in the pound upon the Jews, and upon the Gentiles, and upon the Church of God: And the rate was upon this wise:

30. When the brethren came together on the first day of the week, Stephanus, which was the first fruits of Achaia, being churchwarden that same year, moved that a rate should be made of twopence in the pound for the mitre of Paul, and for his apron, and for the wine, and for the bell-ringers, and for the organist, and for the painted window, and for the beadle, and for the grave digger, and for the clerk.

31. So a brother, whose name was Aristarchus, seconded the motion.

32. And Paul, the Lord Bishop of Achaia, sat in the chair, in his rocket, and the very reverend Gaius, Dean of Corinth, sat at his right hand.

33. And a man, whose name was Albinus, rose up straightway in the midst, and said that he was ashamed that the saints should not pay for their own religion, but that they should lay a burden on the Jews and on the Gentiles that believed not, making the truth to become utterly an abomination unto them.

34. But the brethren lifted up their voices in the vestry, with one accord, and cried mightily for about the space of half an hour, Turn him out! and they threw dust in the air, and made no small stir, stamping with their feet, and hissing; inasmuch that Albinus was put to shame, and held his peace.

35. And Paul the Apostle took the vote, and the brethren lifted up their hands, and they made a rate and a decree that the saints, and the heathen, and the Jews, should offer willingly of their substance two-pence in the pound, and that whosoever would not pay, should be delivered unto the keeper of the prison, and that his goods should be sold until he had paid all that was due.

36. And the churchwardens departed, and they gathered up the money of them that believed, and put it into a bag; and afterwards they went to the Gentiles, and to the Jews which believed not.

37. And they came to the house of one Silvanus, and he was a Hebrew of the Hebrews, and a ruler of the synagogue,

and gave alms unto the people: but he knew not the gospel, neither consorted he with the church which was at Corinth.

38. And when the churchwardens demanded of him his rate, behold he refused to pay, for he said in his heart, Lo! are not all these Nazarenes? and I believe not their words.

39. So the brethren departed from the habitation of the chief ruler of the synagogue, and hasted unto the assembly of the saints, and they rehearsed, before the apostles and the elders, both the stubbornness of Silvanus, and of the idolatrous Greeks.

40. Then Paul rose up, and they which were with him, and rent his garments, and cried with an exceeding loud voice, "Anathema;" and a young priest, whose name was Tertullianus, did in like manner, and his countenance fell.

41. And Paul spake, and said unto the church wardens and unto the beadle, Go quickly unto the street which is called Straight, unto the house of the ruler of the Jews, nigh unto the gate of the city, with staves in your hands, and carry away suddenly his table, and his bed, and his silver jug, and his spoon, and the spoon of his wife, and whatsoever he hath, and bring them into the market-place, and sell them unto all that pass by, until the rate shall be paid.

42. And if he will shut up the door of his house, behold, ye shall break into it; and if he hold fast to his table, or his bed, or his jug, or his spoon, or anything which is his, ye shall smite him with your truceon very grievously, and carry him away to the dungeon, and give him the bread of affliction, and the water of affliction, for six months, until he repent.

43. So the churchwardens went their way, and they took with them a brother whose name was Phlegon, which was the beadle of the church; and he was arrayed in scarlet apparel for glory and for beauty, and he had a cocked hat upon his head, and a staff like unto a weaver's beam in his hand.

44. And they came unto the house of the ruler of the synagogue, and he looked forth from his window, and commanded the damsel to make fast the door against the Nazarenes.

45. Now the brother whose name was Phlegon was a very fat man; and he ran unto the door in the greatness of his strength, and smote it with his side till it opened, and they entered in.

46. And the churchwardens said unto Silvanus that they were sorry exceedingly, but that such was the law; and the Apostolic Church must needs be supported by the goods of them that believed not, and moreover that the Jews and the idolaters might come unto the church if they chose.

47. So Phlegon looked up to heaven, and seized upon the table, and upon the jug of the ruler, as Paul had commanded, upon his silver spoon also, and upon the spoon of his wife, which he had given her.

48. And Silvanus held fast with his hand upon the table. Then Phlegon sighed, and took him by the beard, and smote him upon the head, so that he fell upon the earth. And his wife and his little daughter lifted up their voices and wept.

49. Then the churchwardens and the beadle took the bed, and the table, and the jug, and the spoon of Silvanus, and they departed unto the market-place, mourning over his unbelief, and sold them unto them which passed by, and payment was made.

50. Then they returned, and told Paul, and Gaius the dean, and Perer, and Nicholas, and Martin, and Sanctus; and Tertullianus, the priests; and they rejoiced greatly, and all the saints which were with them, at that which was done.

51. And great fear came upon the slaves, and upon the heathen, and upon the Jews, and they paid the rate of twopence in the pound, and all men glorified the power of the Church and of the Apostles.

52. And Paul gave a parish with light duty, and a living in Macedonia, unto the

sons of the churchwardens; and they gave unto Phlegon, the beadle, soup for the comfort of his body, and blankets, and an allotment at Christmas, for the zeal which he showed.

We understand the above fictitious allegory to be based upon one of the many actual occurrences in England, of the property of dissenters to pay the Church-rates by law established. By changing the date of the occurrence, as also the names of the parties, &c., we should have a correct narration of events which are continually occurring under the laws upholding a national Church establishment. In the United States the affair is more cunningly managed, the Church tax not being kept separate, but being embraced in the other taxes, the proceeds of which, when collected, are distributed profusely among the favorite clergy of the fashionable orders—the Episcopal or English Church always getting the lion's share, however.—ED. BANNER.

Hope of the Christian.

Our daily observation and experience prove to us that hope springs continually in the breast of man. If he undertakes a scheme and fails of accomplishing it to his mind hope will nerve him up to the undertaking of another, and so on to the end of life. It is right that it should be so. Were it not for this, life would be insupportable. But there are times, when the delusive hopes of the world cannot give peace to the soul; when sorrows, trouble and affliction overtake us—when health, fortune and friends are gone, how dreary, how inconsolable, how sad our lot, did not the hope of the gospel incite us to look forward to fairer prospects, and did not one bright spot appear through sorrow's clouds which tells us all is not darkness; that light may yet shine upon us, and while we view this bright spot, our drooping spirits are revived, and a hope of better, brighter prospect cheers our hearts and gives us light within. Misfortune's storms may rage and sorrow's waves dash; trials and troubles with a foaming fury rush in on every side, and even death's dark waters be in full view, yet if we ride in the bark of Christian hope we need not fear, 'twill bear us safe through life's tempestuous seas—outride the dark waters of death, and conduct us to the haven of eternal rest, where peace like a river will ever flow to the soul.—Religious Intelligence.

MARRIED.

In the town of Mount Hope, in this county, on Thursday evening, the 7th inst., by Elder Gilbert Beebe, Mr. NORMAN C. MAPES, of Wallkill, to Miss MARY ANN, daughter of Melancthon Smith of the former place.

On Thursday morning, September 5th, by Elder Deams, Mr. JOSEPH H. TOWLES, to Miss ELIZABETH FRANCES FINES, daughter of Mr. Lewis Fines, at Solomon's Home, both of Madison Co., Va.

At North Berwick, (Maine) on Sunday morning, October 20th, by Elder Wm. Quint, Jr., Mr. MARK W. CHASE, to Miss LUCY ANN DILLINGHAM, both of North Berwick.

July 31st, by Elder C. Suydam, Dea. REUBEN GOLDEN, to Miss ELIZABETH EGE, both of Hopewell, Mercer Co., N. J.

By the same, October 6th, Mr. CHARLES MILLER, to Miss MARY MARSHALL, of the same place.

At Arlington, N. J., on the 9th ult., Mr. ELY S. BRITTON, of Kingwood, to Miss SUSAN ELIZABETH, daughter of Elder Gabriel Conklin, of the former place; formerly of Orange County N. Y.

OBITUARY.

Shelby Co., Mo., Sept. 5, 1850.

BROTHER BEEBE.—Please publish the following obituary. Departed this life, July 29th 1850, MR. THOMAS G. TURNER, aged 34 years, 8 months, and 16 days. Brother Turner was baptized in March 1834, and became a member of the "Old School Baptist church at Bear Creek, Marion County Mo. In the year 1838, he moved to Shelby County and joined the Looney's Creek church where he continued a worthy member until his death. He stood firmly established in the great doctrine of salvation by grace alone, and clearly evinced the reign of grace in his life and deportment. Both his heart and his hands were cheerfully engaged in the performance of every known duty. He was an affectionate husband, and a kind father, and an exemplary Christian. He has left a wife and three small children, with numerous other relatives, together with the church of which he was a member.

destroyed him that had the power of death, and who holds the keys of hell and death. Yet shall he live. His living does not depend on the will or ability of the subject of His quickening power, but on God who giveth us the victory, through our Lord Jesus Christ.—

"And whosoever liveth and believeth in me shall never die." This life implanted, and this faith by which this life is made manifest, are the evidences of immortality to all who possess them. As this life is Christ, so this faith is the faith of the Son of God. Gal. ii.

20. And as Christ is the only and blessed potentate, who only hath immortality dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting, Amen, (1 Tim. vi. 15, 16,) none can have this life or its consequences, unless they have Christ.—Hence all who have this life and faith have the full assurance that they shall never die. It is true these poor frail bodies of flesh and blood—these earthly houses, our mortal tabernacles, shall be dissolved and fall, and be laid away in their graves, until the time appointed for their resurrection; but even these shall rest in hope, for they shall be eventually raised up in incorruption and immortality at the last day.

"Believest thou this?" This searching interrogatory may be applicable to us as it was to Martha. It is not demanded, Believest thou that, or something, but believest thou this? Do we possess the faith of God's elect? Have we that faith of which he is the Author and Finisher? Do we live by the faith of the Son of God, who hath loved us and given himself for us? Do we believe that he is the Resurrection and the Life? Is it the firm conviction of our souls, that he alone can give life to the dead—that he alone without any intermediate agency or instrumentality whatever, quickeneth whomsoever he will? Do we believe that he is himself that power and vitality that raises up poor helpless sinners from death, from the curse, and from dominion of the law, and makes them set together in heavenly places? If so, we may with Martha respond, "Yea, Lord I believe that thou art the Christ." The Anointed Savior, and "the Son of God, which should come into the world." The same Messiah which was promised, of whom Moses and all the prophets wrote, whom Moses said the Lord God should raise up unto his people, and whom they should hear in all things.

In conclusion, we say to brother Phillips, and to all our readers, "May we know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death," is our desire and prayer for his name's sake.

Brother Wm. J. Fellingham desires us to give notice to his correspondents, that he has removed from Oswego, Ill., and his post office address is now Mazou, Grundy Co., Ill. He invites all Old School Baptists who may pass through his part of the country to call on him; and any who may wish for information concerning the country, by writing to him will receive a prompt reply.

To QUEERISTS:—Many of our friends have desired an expression of our views on a variety of subjects, and during our long absence from home, these requests have been accumulating. So far as we are able, we will, in due time, endeavor to comply with their requests, and such light as we have, shall be at their service.

LETTERS RECEIVED.—J. S. Woodens, P. M., Elder C. W. Jackson, P. D. Demarest, Jas. M. Teague, Geo. Hammond, Jas. Hollister, E. Rittenhouse, T. Gray, P. M., Elder John Clark, Elder George Ambrose, Eld. Wm. Quint, D. Chandler, Eld. T. Barton, E. Smith.

to mourn their loss; but we sorrow not as those who have no hope; for we believe he is now reposing in the blessed Jesus, who shall change our vile body; and fashion it like unto his glorious body.

Our beloved brother suffered much, and sometimes expressed a desire to be absent from the body and present with his blessed Savior, in whom he enjoyed unshaken confidence. He retained his reason until the last, and declared that he felt no fear. It pleased the Lord to take him away suddenly, without a struggle or a groan.

May the Lord enable us to observe his admonitions and to follow him as he followed Christ. And may we, through the abounding grace of God be permitted to join him, in that haven of immortal glory, into which we trust he has now entered, is the prayer of a poor sinner.

R. P. FORSYTHE.

Licking County, Ohio, Aug. 5, 1850.

BROTHER BEEBE:—Allow me to call the attention of your readers to the extraordinary providence by which no less than four of our preachers have been called to feel and mourn the loss of their dear companions, within a very short space of time.

The wife of my son, Eld. Tunis P. Ashbrook, died on the 16th day of June. She was a very amiable woman, though she had never made a public profession of religion; the reason why she had not, as she said, was because the evidences of her adoption were not so clear and bright as she desired; but on the night before her death, they were bright and satisfactory; and she died in a joyful frame of mind. She was the eldest child of Eld. Christian Kauffman, and mother of seven children; her age was 44 years.

The second was the wife of Eld. Wm. Carr. She died on the 22d day of June; she had been a worthy member of the Union church for more than 30 years.

The third was the wife of Eld. George Debolt. She died on the 2d day of August. In her case, truly a mother in Israel has fallen. The Elder has sustained a great loss. Sister Carr also had been a member of the Union Church for nearly forty years.

The fourth case to which I allude is that of the wife of Eld. Samuel Trott of Virginia, who died on the 30th day of June, whose obituary has been published in the Signs.

Our bereaved brethren, are all of them well advanced in life, and must feel deeply their affliction. May God support them under their trials and cause their tribulations to work patience, and serve to make them still more devoted to the good cause of our Lord and Master.

Dear Brethren, I am still confined at home; whether I shall ever get out again, the Lord knows. I am now nearly seventy years old; my race is nearly run. I think of the dear family of God, and would be glad to see them; and even to receive a line from any of them that may think me worthy of their notice. I am a poor creature indeed; but thy people is my people, let me be what I may. And, dear brethren, if I never see you again in the flesh. Farewell. May God bless you all.

ELI ASHBROOK.

BROTHER BEEBE:—Please notice in the Signs the death of sister DEBORAH SCOTT. She died at her residence, Black Rock, Baltimore Co., Md., August 27, in the 52d year of her age, of the dysentery, a disease which has prevailed to a great extent in that neighborhood this fall. There were four deaths in her family within a short time. Sister Scott, a young girl living in the family, the child of a lady from Baltimore staying there, and Jonathan Scott, the husband of sister Scott, a few weeks after, his death though was occasioned by a paralysis. His mind had been apparently somewhat injured some months before his death, he was raised a Quaker, but I think not a member in their society. Thus there remains but one son, a lad of seventeen, out of that family to mourn his great loss. May God manifest himself as a Father to him. Sister Scott was a worthy and highly esteemed member of the Black Rock church, one who will be much missed in the church and in her neighborhood on account of her usefulness. She was very comfortable in mind during her illness, and in view of death, resting with confidence on Jesus.

BROTHER BEEBE:—I have also to request you to notice the death of sister ELIZABETH JONES, of Loudoun Co., Va. She died October 4, 1850, aged 83 years. Sister Jones has been an orderly member of the Fryingpan Old School Baptist church between forty and fifty years, was firm to the last in

her adherence to the doctrine of salvation by grace. Her last words were "Jesus has done all things well."

Fairfax Co., Va., Oct. 15, 1850.

Hopkins Co., Ky., Sept. 5, 1850.

DEAR BROTHER BEEBE:—Being at brother James M. Teague's, on my way to the Highland Association, I am requested by brother Abraham F. Hilton, one of your subscribers, to inform you of the death of his dear companion, SARAH HILTON, who departed this life Saturday, August 31, 1850, aged 40 years, 3 months, and 15 days.

Brother Hilton informs me that sister Hilton was raised a Methodist, and for 15 years belonged to that society of people. About 4 years ago they removed to this country, where the Lord was graciously pleased to bring her to the knowledge of the truth, and show her that salvation is alone of him; aside from the traditions of men among whom she had been raised. She professed her hope in Christ and was baptized 8 years ago, and from that time until her departure, she adorned the doctrine of God her Savior, enjoying the confidence of her brethren and sisters. Her disease was an affection of the liver; but she bore her sufferings with christian fortitude. Her desire as expressed, was to depart and to be with Christ, which to her was far better than to stay in this sinful world. Brother Hilton has lost a kind and affectionate wife, and her five little children will feel their loss severely.

May the dear Lord in mercy smile upon the bereaved family, and may our brother be enabled to say, "Thy will be done," is the prayer of your very unworthy brother and companion in the afflictions of the gospel,

JOHN H. GAMMON.

North Berwick, Me., October 19, 1850.

BROTHER BEEBE:—You are requested to notice the death of Mr. THOMAS WEYMOUTH, who departed this life on Monday morning, the 7th inst., aged 69 years, 2 months, and 7 days. Mr. Weymouth dropped down dead, in his door-yard, at about 9 o'clock, A. M. His wife died a number of years ago, he has left a large family of children, and numerous other relatives and friends to mourn their loss; but they mourn not without hope; for, although Mr. W. had never united with the church, he has been for many years, in sentiment, decidedly with the Old School Baptists, and a constant attendant of the meetings of our order. He gave good evidence that he was a child of God. By request of his daughter, I preached at his funeral, to a large assembly, from Isa. xl. 1, 2.

WM. QUINT, Jr.

Liberty Hill, Dallas Co., Ala., Sept. 9, 1850.

It becomes my melancholy duty to inform you of the death of my beloved father, ENOCH BELL.

He was born in Chatham county, N. C., March 2, 1789. He removed from North Carolina in the winter of 1815, and remained in Twiggs county, Ga., until February, 1818; he then removed to this county, where he remained, except a short residence in Wilcox for about 18 months, until his death.

The deceased became a member of the Baptist church more than twenty years ago. He was in the constitution of Concord church, which was organized about 1831, and elected her Clerk and one of her deacons,—both of which offices he filled with faithfulness, and greatly to the satisfaction of the church till his death.

In the unhappy division of the Baptist denomination, he took a decided stand in opposition to all organizations which were not authorized by the word of God. He was willing to make any sacrifice for the truth—following the Savior through evil and good report.

I noticed, that during the last moments of his life, his mind seemed almost engrossed upon the subject of religion; and he often talked about the happy state of the righteous. His health had been delicate for a year or two; and about three months ago he had an attack of affection of the head, from which we thought he had recovered; but about the 10th of August he was taken down again, from which he never recovered. He bore his affliction, though very great, without a murmuring word.—He often said he thought he was near his end, and expressed himself perfectly resigned to the will of God.

On the 28th of August he fell asleep in the arms of Jesus. They that sleep in Jesus, God will doubtless bring with him.

His loss in the family can never be filled, and we greatly fear his loss is irreparable in the church.

We are greatly afflicted under the heavy dispensation of Providence,—though we grieve not as those who have no hope. Like Peter, we can go to him who alone has eternal life. Perhaps no one ought to feel this loss more sensibly than myself; for it was not my lot to be with him in his last affliction; if I had, I think I should have been much better satisfied. When I returned and heard of the death of my beloved father, I hardly could realize that I should never see him more on earth.

I feel to hope that we shall all meet in the general assembly and church of the first born in Heaven.

I remain your brother and fellow-laborer in the vineyard of God,

ELIJAH BELL.

DIED, Aug. 24, 1850, at the house of Elder C. B. Hassell, in Williamston, N. C., after a short illness, Elder JAMES OSBORN, of Baltimore, Md., in the seventh year of his age.

OLD SCHOOL MEETING.

The Old School Baptist church at Waterloo, have appointed an Old School Meeting, to be held at the Waterloo Meeting House, in this County, if the Lord will, on the 20th and 21st of November. Ministers and other brethren and sisters of churches in fellowship, and Old School Baptists generally, are affectionately invited to attend.

Oct. 11, 1850.

B. PITCHER.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for
25 cents per single copy, \$1 00
5 copies for 2 00
12 copies for 4 00
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, \$1 00
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In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed. Orders for changing directions, and for new subscribers to the Signs, also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY and BOOK STORE No. 168, BOWERY, New York, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

RECEIPTS.

GEORGIA.—G. H. Hopkins \$1; A. J. Whitten 1; E. Watts 1; J. Donahoo 1; J. Wooten 2; E. Jones 1; W. E. Smith 1; Chs. Rainey 1; J. Harlin 1; D. C. Hamby 1; Elder Geo. Malcom 1; V. H. Armstrong 1; \$13 00

N. J.—E. Rittenhouse, for B. Bodine and Jas. Rittenhouse 2; John Gilmore, for Jas. Minton 1; D. M. Chandler 1.50; Peter D. Demerest 8. 7 50

NEW YORK.—Also Vail 1; Hiram Horton 1; Elder P. C. Brome, for Mrs. Selina Hammy, 1; and Robert Kilpatrick 1; H. Tibbets, for C. Case 1; Mrs. M. Thompson, 1. 6 00

MAINE.—Eld. Wm. Quint, 5; Wm. J. Purinton, 1. 6 00
David Bartley, Ill., 2; Jos. Hollister, Mich., 1. 3 00

Pamphlets.

GA.—W. E. Smith, 25; G. P. Bradley, 25; Elder W. W. Worley, 12; Jos. Hollister, Mich., 12; Wm. H. Beck, Ia., 25; David Bartley, Ill., 12. 49

Total, \$36 61

NEW AGENTS.—Jonathan Mickle, S. C., Elder David L. Hitchcock, Ga.

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To whom all communications must be addressed.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XVIII.

MIDDLETOWN, N. Y., DECEMBER 1, 1850.

NO. 23.

POETRY.

The Land which no Mortal may know.

Though earth has many a beautiful spot,
As a poet or painter may show,
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart and the spirit's glad sight,
Is the land which no mortal may know.

There the crystalline stream, bursting forth from the throne,
Flows on, and forever will flow;
Its waves, as they roll, are with memory rife.
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there, on its margin, with leaves ever green,
With its fruits healing sickness and woe,
The fair tree of Life in its glory and pride,
Is fed by that deep, inexhaustible tide
Of the land which no mortal can know.

There, too, are the lost! whom we loved on this earth,
With whose memories our bosoms yet glow;
Their relics we give to the place of the dead,
But their glorified spirits before us have fled
To the land which no mortal can know.

There the pale orb of night, and the fountain of day,
No beauty nor splendor bestow;
But the presence of him, the unchanging I AM!
And the holy, the pure, the immaculate Lamb!
Light the land which no mortal can know.

Oh! who but must pine in this dark vale of tears,
From its clouds and its shadows to go?
To walk in the light of the glory above,
And to share in the peace, and the joy, and the love
Of that land which no mortal can know.

God every where.

Above—below—where'er I gaze,
Thy guiding finger, Lord, I view,
Traced in the midnight planets' blaze,
Or glistening in the morning dew;
Whate'er is beautiful or fair,
Is but Thine own reflection there.

I hear thee in the stormy wind,
That turns the ocean-wave to foam;
Nor less Thy wondrous power I find,
When summer airs around me roam;
The tempest and the calm declare
Thyself—for Thou art every where.

I find Thee in the noon of night,
And read thy name in every star,
That drinks its splendor from the light
That flows from mercy's beaming car:
Thy footstool, Lord, each starry gem
Composes—not Thy diadem.

And when the radiant orb of light
Hath tipped the mountain-tops with gold,
Smote with the blaze my weary sight
Shrinks from the wonders I behold:
That ray of glory, bright and fair,
Is but Thy living shadows there.

Thine is the silent noon of night,
The twilight eve—the dewy morn;
Whate'er is beautiful and bright,
Thine hands have fashioned to adorn:
Thy glory walks in every sphere,
And all things whisper, "God is here!"

AUTUMN.

How swiftly pass our years!
How soon their nights come on!
A train of hopes and fears,
And human life is gone!

Fair summer now is pass'd!
The foliage late that clad the trees,
Stripp'd by the autumn blast,
Falls with the chilling breeze.

Cold winter hastens on!
Fair Nature feels his grasp,
Weeps o'er her beauties gone,
And sighs their glorious past!

Life's summer soon will end,
Thine autumn, too, decay,
And winter come, when thou shalt bend
Entomb'd to mould away.

COMMUNICATED.

For the Signs of the Times
Chambers Co., Ala., Nov. 1, 1850.

BROTHER BEEBE:—I have been informed by some brethren of my acquaintance, who saw you at the Towaliga Association in Georgia, that you expressed some anxiety and desire to see me, and I can assure you I would have been glad to have seen you before you left Georgia, but circumstances forbid. I have, however, attended two Associations in Georgia during the past month, the Harmony and Primitive Western, and being now returned home, and in somewhat of a feeble and afflicted state of body, I avail myself of the opportunity through the medium of the *Signs*, of letting the household of faith once more hear from me. I say, through the medium of the *Signs*, but upon second thought, I know not whether that medium is open to such poor scribbling as mine, since three communications which I have written and directed to the *Signs*, during this year, have failed to appear in its columns, one of which contained a notice of my mother's death, who died on the 26th day of last April in the 58th year of her age. Those letters may have failed to reach you.*

I feel disposed at present to offer some of my thoughts on the subject of Redemption. From the way that I understand some to speak of redemption, it seems to me that they place all its efficacy in believing; and represent faith as a cause, rather than an effect of redemption. That redemption which is in Christ secures the forgiveness of sins, to the redeemed according to the riches of God's grace. Eph. i. 7. Christ as the surety of his people, bore their sins in his body and was wounded for their transgressions, and by virtue of his suretyship was involved with his people under the curse of the law, and is in every particular so identified with his people as to make their sorrows his sorrows, their afflictions his afflictions, and their sins his sins. As surety, the sins of his people were imputed to, or laid upon Christ, that when he died, he died unto sin, and his people are represented as dying with him. The law holds its just and rigid demands upon all the people of God, but they, in their fallen and sinful state are poor and helpless; being "without strength," they have nothing to pay, and hence in this particular, the law could obtain no satisfaction to its just demands, and is therefore said to be "weak through the flesh;" (Rom. viii. 3.) that is, through the insolvency of the debtor; it could not collect something where there was nothing, nor could it give ability to the criminal to satisfy its demands, but thanks be to God, "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Christ was made in the likeness of men, made of a woman, made under the law to redeem them that were under the law, that they might re-

* We have no knowledge of their reception.—Ed.

ceive the adoption of sons. Atonement and redemption in, through and by Jesus Christ, delivers from the curse of the law and from the dominion of sin, all whose sins he bore and no more, and secures without the possibility of a failure, their adoption into the heavenly family, and in the mind, will, and purpose of God they are ever fully recognized as sons and heirs, and hence, says Paul, "Because you are sons, God hath sent the Spirit of his Son into your hearts, crying Abba, Father." This Spirit of God's Son sent into the heart, is called receiving the "spirit of adoption." Rom. viii. 15. Jesus as Savior and surety laid down his life for his people. For his sheep, he saw his seed and with the travail of his soul, he was fully satisfied.—The term *travail* is here used to signify that pain, labor, sorrow and anguish of soul which Jesus endured carrying his children and delivering them from the curse of the law. The same identity is elsewhere observed. "Hearken unto me, O house of Jacob which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you; I have made and I will bear even I will carry and will deliver you." Isa. xli. 8, 9. These children are all embodied in the loins of the Lord Jesus Christ, his quiver is full of them, and the fruit of the womb is his reward. Ps. cxxvii. Some are ready to say if Christ suffered the penalty of the law on the part of his people, why are they also made to suffer under the law, and feel its condemning power in their convictions before they are brought to a knowledge of the truth as it is in Jesus. This suffering under the curse of the law and the evidence of deliverance therefrom, as so fully realized in the experience of the saints, is still further evidence of the oneness existing between Christ, as Head and the Church as his body; if one member suffers, all the members must suffer with it, and if the Head and surety suffer and die, so must the body and principal debtor. When the righteous law of God is sent home with its condemning power to the heart, we then begin to be experimentally acquainted with ourselves, and also to partake of Christ's sufferings, that as he suffered and died, they must also suffer and die under the same law and participate in the sufferings of their Head until they, like their Head die unto sin, but blessed be God, Christ being raised from the dead by the mighty power of God, 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 (that is, under the same sentence and in the same manner,) reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Rom. vi. 9—11. Hence says Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Gal. ii. 20. In his resurrection Christ rose above every law demand and brought life and immortality to light through the gospel, and

being exalted at the right hand of the Majesty on high, as a Prince and Savior, he gives repentance and forgiveness of sins to his beloved Israel. Satisfaction to the law could not be rendered by repenting, it demanded the life and nothing short of that will satisfy; Christ, as Mediator, gave his life a ransom for all his seed, both among the Jews and Gentiles, to be testified in due time; and being exalted at the right hand of God and having all the treasures of grace, wisdom, knowledge and righteousness hid in him, he gives freely unto his people of his fulness, whereby they come acceptably unto God the Father.—"No man, says Jesus, cometh unto the Father but by me." John xiv. 6.

Truly yours,

W. M. MITCHELL.

For the Signs of the Times.

A Popish Epitaph.

The following epitaph is inscribed upon a monument in one of their Chapels, in the city of Cork, Ireland.

"I. H. S.—Sacred to the memory of the benevolent Edward Molloy, the friend of humanity, and the father of the poor. He employed the wealth of this world only to secure the riches of the next, and leaving a balance of merit on the book of life, he made heaven debtor to mercy. He died 17th October, 1818, aged 90.—R. I. P."

DEAR BROTHER:—I send you the above for insertion, and it plainly proves that the adherents of the popish church, conform to their standards in the unscriptural and abominable doctrine of making God debtor to the merit of the creature. But alas! the old lady is not alone in propagating this absurd doctrine. No, her Protestant daughters, (with very few exceptions) all chime in with her on this point; it is true that some of her daughters can polish and smooth over the doctrine of merit, better than even the mother;* but when you hear even those who are held high in the esteem of many for their evangelical views, you can discern that there is death in the pot. Again, talk to their adherents, and you will discover a striking resemblance to their mother, and that her favorite doctrine of human merit, has a strong hold in their affections. Let but the weakest child of our heavenly father, unfurl the glorious and victorious banner of *Salvation by Grace alone* in their presence, and that babe will discern the mother's enmity at once. It is true they should give up the name protestant, (so far as applies to their protesting against the doctrine of merit, and many of the commandments of men,) but yet it may still suit them in *protesting against the doctrine of God's free, sovereign and unmerited grace.*

Yours as ever,

JOSEPH HUGHES.

Chester Co., Pa., Nov. 5, 1850.

* The Free Presbyterian, published at Mercer, Pa., Vol. 1, page 62, under the Editorial head claims the relationship.—"All the various sects among them (i. e., Protestants,) are secessions more or less remote from the visible organization of the Catholic Church."

For the Signs of the Times.

Kingwood, N. J., Nov. 8, 1850.

BROTHER BEEBE:—I have thought for a long time of writing for publication through the Signs, some of the dealings of the Lord with me; but being a poor scholar, a poor sinner, and poor and ignorant in every sense of the word, I have hesitated until now. I do not know that I should even now attempt were I not encouraged by a beloved sister; and I have also had my mind stirred, by way of remembrance, in reading the experiences of so many of the children of God. O, how often I have thought if I could only tell my experience as well as others can tell it for me I would not be ashamed to write.

I was born, in sin, in the year 1806, and in the year 1832, on June 21st, I trust I was born of God. When I was quite young, I often had serious impressions for short seasons, but like all other little Arminians, I thought I would lay them by, and resume them again when I should have more time to attend to them. I thought that religion could be obtained or lost at any time. In this way I lived along until I was about twenty years old, when I began to reflect that time was passing rapidly with me, and something would whisper me occasionally that all was not right with me. Still I did not think I was near so bad as some; I thought that Christians did many things that I would not do; and if I ever made profession of religion, I would be one of the very best kind of Christians. But O, how disappointed. Well, I continued in about this way until I was twenty six years of age when the Lord made known to me my awful mistake, and showed me that instead of my being, as I had supposed, pretty good, behold, I was dead in trespasses and sins! The commandment came, sin revived, and I died. Oh, thought I,

"What shall I do, or whether flee,
To 'scape the vengeance due to me?"

In the midst of this my distress, my old friend, Arminius told me that I ought to have attended to these things many years ago, and that it was now too late—that I had now sinned away the day of grace; and I felt as sure as I was that I lived, that he told me the truth. While in this condition I went to meeting, and the minister took these words for his text; "Turn ye to the strong hold, ye prisoners of hope." When the meeting was out, I could remember nothing that had been said, only the word "prisoner." I felt indeed that I was a prisoner, chained fast in hopeless despair. It seemed as though the minister was pointing to me, and that every body was looking at me. I was glad when I got out of the meetinghouse. I was living with my brother-in-law; and there was a funeral to be preached about three miles from his house; I had promised to work for my brother-in-law, who was a man of the world, and cared for none of these things: here I was in a dilemma. If I stayed at home I could not work, and he would want to know what was the matter with me, and I determined I could not, and would not tell him for the world. And if I should tell him that I was going to the funeral, he would ask me if I were getting good? I however got started to go to the burying: but in such distress of mind that I hardly knew how I got off. I recollect that when I had got about one mile on my way, I found myself weeping, and I thought it would not do to go—or I would surely expose myself, and it would do no good. I turned, and went back a few yards, and then concluded to go on to the funeral. I turned back also the second time—but after a severe struggle I pursued on. In my way there lived an old comrad of mine, who had been baptized

only a few days before. It seemed as though I felt a love for him, and I thought if I could only get him to go with me I would be glad; but how to accomplish this I did not know. But when I came to him, he asked all the questions that seemed necessary. He wondered that I would go so far to hear preaching, and I also wondered at it myself; and it has been a wonder ever since; and it always will be a wonder of mercy. Well I thought I could not go any farther unless he would go along; and with but little persuading he consented to go; and as we proceeded onward he began to talk to me about the *carnal mind* being enmity against God, and not subject to his law, neither indeed can be: and also he said the natural man receiveth not the things of the Spirit, &c.; I thought he was describing my case. He talked on, and the more he said the more mute I became. My head became like a beehive, thoughts going in and out as rapidly as they could, possibly pass. At length we reached the place. Elder David Bateman, who was then our minister, stepped up to my companion who had been so recently baptized, which was brother James Rittenhouse, and asked him the state of his mind. Brother Rittenhouse replied, that he felt very comfortable. His reply sounded good, but alas! I thought it would never be my privilege to apply his words to my own case. When Eld. Bateman had done talking with brother R. brother R. pointed him to me, and remarked that he had been talking with me. O, I felt as though I would like to get away. O, thought I, you don't know how much you will be disappointed when you come to find me out fairly. I did not seem to hear any of the preaching; I felt that I was deaf, dumb, and blind; and the unbidden tears streamed down my face. We came back to brother Rittenhouse's, and I had told him that I would help him in his corn when we came back; and so I tried to do. But I could not work; I told him if I could see my mother, I thought I could talk with her. He said he would not hinder me, he told me he could do me no good, but directed me to read a good deal in the psalms, and to pray. O, thought I, you do not know how wicked I am, or you would not tell me to pray and read that holy book which I have always neglected. However these things remained on my mind. I set out to go to my mother's, and I thought of a thicket of bushes, where I thought I would stop and try to pray; but the nearer I advanced towards it the more I felt afraid to attempt it. I found no place on my way to my mother's, where I dared to attempt to pray. When I came there I was so bewildered, that, it has seemed to me ever since, that I found the door in the east end of the house. But with a good deal of difficulty I opened my mind to my mother. On bearing my statement she seemed greatly to rejoice; but I wondered what for? I was in such a despairing condition that I could neither eat nor sleep. This was on Tuesday evening; my mother after talking with me a long time gave me a candle, and advised me to retire and try to get some sleep, and perhaps I would feel better. I followed her direction—went into my room, put out the candle, and sat down on the side of the bed; I was afraid to undress and lay down. How I got through that night is more than I can tell. In the morning I thought I felt a little better, but it was but for a short time; when I went out of doors, my darkness increased. I had some business that I had promised to attend to, which required that I should go about four miles to a store. This was a hard trial for me. I did not want to see any body that

was any wise engaged in worldly business. However I set out for the store, and the farther I went, the worse I felt. Like the troubled sea my mind seemed to cast up mire and dirt. I thought I must die—and looked for death and destruction at every step. But, all at once, my load of guilt and sin was gone! O, thought I, can it be possible; Yes! it is possible. In a very few minutes the thought came to me, that the devil is exceedingly artful, and this may be some of his work. But soon another thought occurred which overbalanced the first, which was, that I had never heard of the devil's making any one love the blessed Savior. Such love as I then felt, no tongue can express. I went on to the store, and felt as light as a bird that had escaped the snare of the fowler. I accomplished some of my business, and some of it I forgot; but a happier creature could not live. Every thing seemed to be praising the Lord. I did not care about staying in the world. Death had lost its sting. The bible was new, and the gospel most glorious; and when I went forward to be baptized, I was alone; yet it seemed to me to be the greatest revival that had ever been. This blessedness, this love, and this happiness, with which I was so completely filled, and this assurance that the blessed Savior had taken me out of the horrible pit and miry clay, and that he had sat my feet on a rock, and established my goings, I thought I should always be in the possession and enjoyment of; but it only lasted about two weeks. I was telling my happiness to an old mother in Israel, as I supposed her to be, when she replied. O, Cornelius, if you always continue so happy, you will be the first one: this alarmed me a little at first; but I soon found that her words were true.

When I was first cut down, I was quite a large tree, but I have been hewed down to a very small stick; and what is left of me seems to be hallow and rotten, no soundness in me; if I am a saint at all, I am a great deal less than the least of all saints. I seem to be altogether on the back ground. My meeting with the brethren at our prayer meetings do not seem as delightful as they once did. All my duties seem so formal, lifeless and rotten, that I am ashamed of myself. But the word of the Lord has always been precious, ever since Jesus made himself known to me, and assured me that he was Joseph my brother. He has fed me, even when I was his enemy; how then shall I ever be afraid to trust in him.

I must come to a close. If brother Beebe publishes this, then no brother or sister need be afraid to write. My love to all the sheep and lambs of the flock of our Good Shepherd.
Your unworthy brother in a blessed Jesus.
CORNELIUS MIRE.

For the Signs of the Times.

Albany Co., N. Y., Nov. 16, 1850.

BROTHER BEEBE:—While meditating on the things of eternity, or on the things that are not seen, as the apostle says, and also while thinking on the many *Lo here's!* and *Lo there's!* and the many inventions of the human heart to get to heaven and happiness. I am often led to think, how thankful we ought to be that the Lord has left us his written word to direct us in all our ways; in which he has told us what to do, and what we ought not to do. He has told us that it is not of him that willet, nor of him that runneth, but of God that sheweth mercy; and that, except we be converted and become as little children, we cannot enter into the kingdom of heaven. And that we are poor helpless creatures entirely dependant on our

Creator for all the blessings and comforts we enjoy, whether spiritual or temporal, and from whom we expect to receive a crown of life in the world to come. Although we are poor, and needy, sinful worms of the dust, yet if we have been born again of that incorruptible seed, the Lord has given us very many great and precious promises in his word for the comfort, consolation and encouragement of us, (his children,) while traveling through this vale of tears. Yea, he has taken us into his family. Eph. iii. 15. Of whom the whole family in heaven and earth is named. We are admitted to sit at his table. Luke xxiii. 28. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table. This is the privilege of believers,—of God's children. Oh, what a dignity is this, to sit, and eat, and drink with Christ at his table. This in part is given us here, and shall be perfected on us hereafter. Also we are partakers of the divine nature. 2 Peter i. 4. This surely is a great privilege, that we should be in the image of God. Let the world deride and scorn, but let us glory in this, that we are made partakers of the divine nature. And while thinking on these things, and sometimes feeling my own sinfulness and nothingness, (in his sight) I am made frequently to say with the apostle in Romans, O the depths of the riches, both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed to him again.

The Lord is very good to me, for his mercies have been over me. O, what would ever become of me if it had not been for the mercies of God? His mercies are new every morning. Great is thy faithfulness. Lam. iii. Surely it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to shew forth thy loving kindness in the morning, and thy faithfulness every night. The privileges of the children of the Most High are very great.—They are his chosen people, the people of his choice, while others are but the refuse. He saith to Israel, by Moses, Deut. vii. 6. "For thou art a holy people unto the Lord thy God, the Lord thy God hath chosen thee to be a special people to himself, above all people of the earth." And how thankful we had ought to be, if we have got an evidence that we are of this number who are 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. Oh, how we should bless the Lord for his goodness, his eternal purpose which he has purposed towards us while we were yet sinners. O! let free and sovereign grace be exalted. God hath made us to be the choice of his heart, while others are left; and shall we hear it with low affections, as if it did but little concern us? Christ rejoiced in spirit and said, "Father, I thank thee, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And he calls upon his disciples to rejoice, not in this, that the devils are made subject to them; but rather rejoice in that your names are written in heaven. Then what abundant reason we have to praise the Lord for his goodness, and to say with the Psalmist, "I will extol thee, my God, O King, and I will bless thy name forever and ever. Every day will I bless

thee; and I will praise thy name forever and ever. Great is the Lord, and greatly to be feared, and his greatness is unsearchable."—And I think that with a realizing sense of what God is; his eternity, power and holiness, and the relation we bear to him, and the condition we were in as fallen creatures, who can be trifling? Then if we have been born again, what manner of persons ought we to be in all holy conversation and godliness. I think I have often received satisfaction in reading the communications from the brethren in the Signs, and I have often thought of writing something for publication myself, yet I have thought perhaps I could not write any thing that would be for the edification of any one. Notwithstanding I will send this, and I hope you will do with it as you think best; revise and print, or throw it away.

The Lord in his goodness has seen fit to afflict me by pain and sickness, I have not been able to sit up but a few moments at a time for almost three years. Yet I think I feel at times that the Lord is very good, and that he is a strong hold in the day of trouble, and as the shadow of a great rock in a weary land.

May the Lord give you, and all the brethren in Christ sustaining grace.

Yours, &c.,

SAMUEL MABEY.

For the Signs of the Times.

Lebanon, Warren Co., Ohio.
Nov. 11, 1850.

BROTHER BEEBE:—Through the abounding mercy of the Lord, I am still alive, and in the enjoyment of common health of body and mind. I am still trying, in my weak and imperfect manner, to preach the "Gospel of the grace of God." And sometimes I esteem it a great grace, that I am permitted to preach among the gentiles, the unsearchable riches of Christ: but at other times, it appears to me, to be the greatest task that I have to perform.

Perils beset my path; fresh troubles arise, enemies increase on every hand, "Till I am tempted in despair, to give up all for lost." But, amidst all my sorrows, and the great opposition that I have had to encounter, I have had the pleasure of seeing the cause of Zion somewhat prospered among the churches of my care. Within the last six months, I have had the privilege of baptizing twenty-four persons, and our prospects for more additions, are more promising now than when I baptized the first one of that number. The Baptists of the Miami Association appear to be getting along very harmoniously. It is true, however, (as you have been informed in a late number of the Signs) that there is one preacher belonging to the association, that there are many doubts expressed concerning his soundness in the faith. It is reported far and wide, that he is an arminian; and the report is made by those who ought to know. I have a slight acquaintance with the man; and I must acknowledge that I have entertained serious fears about him myself, for the last seventeen years: and although he has traveled a great deal, and been treated very kindly by the Baptists generally—yet I must say, (knowing what I do of the man) that I have no fellowship for the man whatever.—And I am persuaded, that except the Lord does some GREAT thing for him, he will not be able to maintain a standing long, among the Old Baptists. However, if it is the Lord's will to make use of him as a preacher while he lives on earth, and finally take him to heaven, I ought not to object. But as the wretch is, I sometimes feel like asking God to have mercy upon him. For I know that

his case is so desperate, that nothing short of the mercy of God, and the blood and righteousness of Jesus can save him. As for the doctrine that the man preaches—I have no objection against it. It has been reported, that he does not believe that God ever had any people until they repent and believe; but I never heard him preach that way since he professed to be a Baptist. I have heard him preach recently, "that God did love a portion of Adam's race before they were created; and although they sinned in Adam, and sold themselves for nought—He still loved them, and in the fullness of time, He sent His Son to die for their sins"—and he preaches that when Jesus cried out on the cross—"It is finished," that the sins of all the elect were then atoned for. And he says also, that all those for whom the Savior died shall be born again, and eventually reign with Him in glory.

May the Lord bless all of his ministers, and make them better men and better preachers than the one here alluded to, is my prayer for Jesus' sake.

SAMUEL WILLIAMS.

For the Signs of the Times.

Vienna, August 28, 1850.

BROTHER BEEBE:—I have had a desire for a long time to write you, and to fulfill the promise I made when I saw you at Turin, to send you a pamphlet containing some poems of the last century; but my old trembling hand, and my inability to write any thing for the edification of God's dear children has hitherto prevented. This is the first time I have ever attempted to write on the subject of religion, and it is probable it will be the last, as I am almost seventy-two years of age. But as I have had the privilege of reading the account of the dealings of the Lord with so many of the saints, through the Signs, I have felt that I ought to let you and them know whereabouts I stand.

I was born in Old England, and lived nearly thirty years wallowing in sin, after which the Lord was pleased to awaken me to a sense of my condition as a rebel against him. In this wretched state I remained between three and four years, sometimes hoping, and then despairing, until I thought that I must give up all for lost. I was sorry that I had ever opened my mouth on the subject of religion; and I thought that if I could get away to some place where no one knew me, I would never again mention the subject. But this could not be, for the dear Lord had said, "If these should hold their peace, the stones would cry out." I was kept in doubtful disputations, crying, sighing, and groaning. All the preachers that I heard seemed to have agreed to make an anvil of me, and to smite me at every blow, until I came to the determination to give up all preachers and all preaching. But after all these temptations, the Lord directed my way in such a mysterious manner, that I was brought to hear one of his servants speak of the first work of the Spirit with him. I had been long wishing for some one to speak from this text, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Although I do not now enjoy what I then felt; yet it was a day never to be forgotten. In addition to this he gave me this sweet portion of his word, Micah vii. 18. This I enjoyed for some months, and felt as though my mountain stood fast, and I should never be moved; but alas! many ups and downs have taken place with me since that time. O, how often have I been brought to exclaim with the poet,

"If sometimes I strive as I mourn,
My hold of thy promise to keep,
The billows more fiercely return,
And plunge me again in the deep."

Although I love controversy, when it is conducted in a right spirit, I have been fearful, that in the late discussions, the enemy would get his cloven foot in so as to divide very friends. I am glad that some who have been engaged in the late controversy are manifesting humility.

May God enable you to go on with the publication, and lead your mind into all truth, so that you may be enabled to instruct others; and I desire that those who write for the Signs, may also be led by the Spirit of the Lord. I think I know something of what the Lord said by his prophet. "I will lead the blind in a way that they know not, and in paths that they have not known: I will make darkness light before them, and crooked things straight: these things will I do for them, and not forsake them." These are precious promises indeed, when the children of God can lay hold of them.

Brother Beebe, I should be glad if you would give your views on Heb. xii. 28, especially on the word *fear*; for some seem to think this word has no other meaning than a slavish fear. But the Lord has said, "Perfect love casteth out fear."

May the Lord so direct you, that in blowing the gospel trumpet, you may give it the *certain sound*, so that his children may prepare for the battle.

If you think proper to send this communication abroad, do so; but if not, all will be well.

Yours in love,

JAMES SHETHER.

For the Signs of the Times.

Richmond, Me., Oct. 31, 1850.

BROTHER BEEBE:—I have just received the November first, Number 21st of the Signs, and was glad to hear of your safe arrival at home from your Southern tour. The Lord holds life and death in his own hand and it is a satisfaction to reflect that it is so. Our steps are ordered by the Lord, and the number of our days and months are with him.

I submit the following lines, which I have copied from an eastern paper.

"My God, I would not doubt
Thy wisdom or thy grace,
Although the clouds may sometimes veil
The brightness of thy face.

I would not dread the hand,
That doth my life control,
Even if the instruments are sharp,
That try and search my soul.

I would not shrink to yield
The treasure or the friend,
That in thy plenitude of love
Thou didst vouchsafe to send.

I would not dare resist
Thy counsels or thy way,
Beggar and borrower on earth,
And soon to pass away.

I would not e'er forsake
The strength that cannot fail,
A poor blind wanderer of the dust,
An atom on the gale.

I would not plant my hope
Where all things change and die,
But anchored on the word of truth
Look upward to the sky."

JOSEPH L. PURINGTON.

For the Signs of the Times.

Davisville Nov. 23, 1850.

BROTHER BEEBE:—As a church we at Southampton are, unless we are altogether deceived enjoying something of a refreshing from the presence of the Lord. I baptized one candidate in August, an other in Oct. and four more on the Second Sunday in this month. There are others who have expressed a strong desire to unite with us at our next

communion season, which will be in December, and we believe that there are several others, who are under deep exercise of mind. But we desire to leave the matter with the Master, who will in his own time make manifest his own work, purpose and grace. And although it seems to be quite a solemn and interesting time with us. We have no desire to stretch forth an arm of flesh to attempt to do what no created arm can do, nor all the powers of Anti-Christ, frustrate nor hinder. We have no extra meetings, and trust that we do not, and pray that we may not depart from the doctrine and order of God our Savior.—Our love to yourself and family, and to the brethren.

Yours, in the best of bonds, and in the rejoicings that Christ will keep the feet of his saints, and gather his lambs with his arm, and that there is none to let or hinder him.

WM. SHARP.

For the Signs of the Times.

Mt. Pleasant, La., Nov. 10, 1850.

BROTHER BEEBE:—Through the tender mercies of a kind and indulgent God, I am yet alive; and though at times much cast down, I am not quite destroyed. Sometimes I feel as though I were dead; but behold I am this morning alive and writing to you.—If I had language to express my satisfaction in reading the Signs, which come to me regularly, I would do so; but as language fails, just let it suffice to say, they are good enough. Rushton's Letters are good, and also the Arminian's Task, and it is truly a task which eternity will not suffice to answer satisfactorily and arminianism remain upon its throne.

* * *

I will add no more at present. Praying the blessings of heaven upon you and your family, with all the household of faith.

Yours in gospel bonds,

THOMAS MEREDITH.

For the Signs of the Times.

Near Unionville, N. Y.,
Nov. 10, 1850.

BROTHER BEEBE:—In the Circular of the Mount Pleasant Association, in your 21st number, written on the subject of the inheritance of the saints, I find the following language used, viz: "We understand the term *inheritance* to convey the idea of that which is derived by virtue of a will; and hence suggests to the mind four things, to wit; a testator, a testament or will, heirs to the will, and the inheritance."

QUERY. Is inheritance derived by virtue of a will; or is it not rather by virtue of relationship, even in the absence of a will?—What a man derives by virtue of a will, cannot be by virtue of heirship; and on the other hand what he possesses by heirship, is not by virtue of a will. Is not an inheritance patrimonial? Is it not an estate possessed by inheritance, a hereditary possession, or possession by hereditary right?

I submit these enquiries to the writer of the Circular, without any desire for controversy, and without desiring to wound the feelings of any one; but simply desiring to be right.

Unworthy of the least of God's mercies,
B. PITCHER.

[Brother Pitcher is undoubtedly right in his conclusion that an *inheritance* does not necessarily imply or suppose the existence of a will, for whatever we possess as patrimony, is properly called inheritance, and thus distinguished from a purchased possession. The apostles base the right of inheritance on relationship. Rom. viii. 17, 1 Pet. i. 3, 4.] Ed.

For the Signs of the Times.

To those saints who are destitute of gospel preaching.

MY BRETHREN :—I have, for some months past, thought perhaps you would be gratified with now and then reading a written discourse, and have concluded (as well as many others) to send one to the *Signs*, which, if published, you can examine if desirable. The scripture chosen for my purpose is in 2 Cor. v. 17.

"Therefore if any man be in Christ he is a new creature; old things are passed away, behold all things are become new."

The phrase, "in Christ," as well as many other words used in the bible, has more than one meaning. In Eph. i. 4 we have, "According as he hath chosen us in him before the foundation of the world;" but this cannot be the import in our subject, for it supposes a state of existence before we are in Christ, which is understood as old; it must therefore have reference to some *time* circumstance. In Rom. xvi. 7, we read, "who also were in Christ before me." This I conclude has the same meaning with the "being in Christ" in the text. From these and other scriptures, and universal christian experience I am led to the conclusion that allusion is here made to that change which a person experiences in passing from death to life, which is represented in the word by different expressions, such as, "hath begotten us again unto a lively hope," 1 Pet. i. 3; "And you hath he quickened, who were dead in trespasses and sins," Eph. ii. 1; "born again," John iii. 3; "born of water and of the Spirit," verse 5; "born of God," 1 John iv. 7. These passages, and others go to show that if any man be in Christ he is a new creature; he is a new creature, because he receives new 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." John v. 25. Where there is life it is understood that there is activity and perception, and that these are in accordance with the life possessed. The inquiry then is, What is the nature of the life that is received at regeneration? To ascertain this we should search the scriptures; they inform us that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John iii. 6; and in Rom. viii. 9, "Now if any man have not the Spirit of Christ he is none of his;" therefore the Apostle says, "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you." And for this reason he exhorts, If we live in the Spirit, let us also walk in the Spirit. It is easy to conclude, then, that they who have been brought out of darkness into God's marvellous light have spiritual sensations, and are capable of performing spiritual acts, and thereby show forth the praises of God. Now to such, old things are passed away, and all things are become new.

First. Having spiritual life they can discern the things of the Spirit of God. To show the contrast it is said, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But he that is spiritual judges all things; that is, spiritual as well as temporal, for God reveals them unto him by his Spirit. Again, by having spiritual discernment, the understanding is enlightened and he obtains new knowledge. Whatever may have been his religious theory in his old state, his real sentiments were arminian; he expected to find favor with God by the deeds of the law; or to use language more in accor-

dance with his view of the subject, by works which his own hands should perform. But now he learns that they that are in the flesh cannot please God—That salvation is by grace—That righteousness is imputed without works—That eternal life is a gift and not a purchase, and that heaven is obtained by heirship and not by services done, and that christians serve God of choice, and not from the fear of going to hell. They that are in the Spirit enjoy and exercise the fruits of the Spirit. One of these is love—love in a general sense; they not only love their friends, but have an anxious regard for the comfort and well-being of their enemies. The negative effect of this grace is, the individual that possesses it, lives as much as in him lies, in peace with all men.—Is no persecutor of those who differ with him—Will wrong no man, and will speak evil of no man, and will not inflict unnecessary pain on any man or beast, not even the most vicious. But love has an active effect; it delights in that which is lovely. Hence the saints love God because God is love, they love his word, because it is like him, they love the people of God, because they shew forth some of the image of God; and if more of his image were seen, they would love them more. Things are become new again, because they have new objects. Before, their design was to enjoy just as much of sin and its fancied pleasures as they could and escape its punishment; now sin is hateful to them, and if there were no punishment attached to it, there would be no enjoyment in it to them. Their object is to live free from sin, because they have no relish for it, and to live a holy life, because they delight in holiness. They have new desires: In accordance with which their object is to glorify God in their bodies and in their spirits which are God's. To enjoy his presence, to do his will, to walk in his ways, and to admire his works. Old things are passed away and all things are become new, in their deportment. That mouth which before was filled with cursing and bitterness, is now singing the praises of God and the Lamb. The tongue that once dared to say, Lord, I knew thee, that thou wast a hard man, reaping where thou hadst not sown, is now exclaiming with wonder and delight, God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Those hands that were once grasping after the treasures, honors, and pleasures of the world, are now stretching towards God, and feeding the poor and needy, administering to the necessities of the saints, binding up the broken hearted, searching the scriptures, receiving the good word of life and the ordinances of the gospel, and handling the weapons of our warfare. The feet which he once used in going with the multitude to do evil, and walking in the broad way that leads to destruction, are now employed in visiting the fatherless and the widow in their affliction, in going unto the house of the Lord among those who worship in his sanctuary, and in walking in that narrow way that leadeth unto life. Finally the whole course of the man is changed; he has new thoughts, new language, and new actions: so much so, that not only he can discover that his deportment is new, but all that know him can take knowledge of him that he has been with Jesus. Things are become new to one that is born of God in an important sense by the relation that is contracted. Natural men are related to God as his creatures, saints as his sons. Creatures are under law to God,

and are bound by it to perpetuate obedience, and for violating its precepts are under its curse; sons are not under the law, but under grace; not under the curse, for Christ was made a curse for them; not under condemnation, for there is therefore now no condemnation to them who are in Christ Jesus. Therefore they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; sons are also heirs, heirs of God and joint heirs with our Lord Jesus Christ; therefore all things are theirs. Sons not only sustain this relation in fact, but act upon its principles. They love God with all that filial affection that is becoming dear children—feel as dependant upon him as little children, and approach him with all the ardour and confidence of loving children, expecting his watch care over them, and looking to him for grace to support them in every time of need. Nor are their expectations disappointed; for their God keeps them in the hollow of his hand, is a wall of fire round about them, saying to their enemies, If ye touch them, ye touch the apple of mine eye. He feeds them with that bread that comes down from heaven, so that they go forth and grow up as calves of the stall. He gives them to drink of the streams that make glad the city of God, which is in them a well of water springing up into everlasting life. He clothes them with raiment white and clean, decks them with ornaments, puts bracelets upon their hands, chains of gold upon their necks, and crowns upon their heads. By him their feet also are shod with the preparation of the gospel, so that they run and are not weary, walk and do not faint while they press forward towards the mark, for the prize of the high calling of God is Christ Jesus. Their Lord and their God teaches them out of his law, he teaches them as never man taught; he teaches them by his Spirit, he teaches them their entire dependance upon his grace for all things, the opposition of their natural propensities to his will, his faithfulness towards them, the promises in his word, the safety of their souls, and the certainty of their ultimate salvation. He teaches their hands to war, and their fingers to fight, so that a bow of steel is broken by their arm, so that they run through a troop, or leap over a wall; one chases a thousand, and two puts ten thousand to flight. He teaches them the propriety of living as pilgrims and strangers in the world, looking for, and hastening to that inheritance which is incorruptible, undefiled, and that fadeth not away; reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last day.

Our subject furnishes us some very important evidences whereby to determine whether we are in the faith, yea or no. The change wrought at the new birth is so plain, so general, and so active, it would seem that there is no necessity of being deceived. If a person feels himself a great sinner it is an evidence that he has eyes to see. If his sins disturb him, and he desires to live without sin, it is an evidence that he has a principle of holiness within him. If he is sensible of darkness, and is pained with it, it shows that he knows what light is and rejoices in it. If he doubts and fears that he is not a christian, it proves that he has a desire to be one; and if he grieves on account of the absence of the Savior, it argues that he longs for his presence and delights in it. But in consequence of the law in their members, which wars against the law of their minds, the people of God have much perplexity about their standing, yet if properly viewed, the most part of these things

which they consider as against them, are so many witnesses that go to show that they are new creatures; for they know that these are new things to them; until they were changed they were altogether ignorant of them. Again, the subject is calculated to inspire confidence. He that is in Christ is made nigh to God as the Savior says, as thou, Father, art in me and I in thee, that they also may be one in us. Therefore we are encouraged to draw near with a true heart, in full assurance of faith, holding the beginning of our confidence steadfast unto the end; and that in due time we shall reap if we faint not.

A. CALVERT.

Steuben Co., N. Y., Nov. 10, 1850.

For the Signs of the Times.

Jay, August 15, 1850.

DEAR BRETHREN :—If it be the Lord's pleasure to enable me, I will give you an account of what I hope he has done for my soul. I was born in the year 1802, in the town of North Bridgewater, Mass. My parents made no public profession of religion, yet they trained me to observe many things which belong to the Old Covenant, and to say prayers, and I was also taught that there was a heaven and hell, and a day of judgment, and of what would take place at that great day. My mind became so much excited, that I dreamed when asleep of the day of judgment. Thus I continued until I was seven or eight years old, when there was a great revival in the place, and I felt inclined to attend the meetings, to observe what was said. I found some of them singing praises, and others were crying, "What shall I do to be saved." I was very much affected and thought that I had as great need to cry for mercy as any poor sinner. After the excitement of this revival had passed, I do not recollect any particular incident of importance, until 1814, at which time I attended school where the teacher was in the habit of conversing with the pupils on the subject of religion once in each week. While he was thus conversing one day, the Lord was pleased to show me that I was a sinner, and I became very much troubled about my state and condition. Under my distress I would some times take the Testament and go away by myself and read, and cry to the Lord for mercy. After a while my burden left me and I felt such peace in my mind as I never felt before.—All my fears of being forever miserable left me and I felt willing to die or live. I did not know the cause of my feeling as I did; but I informed no person of how I was exercised. In the fall of the same year my mother died very suddenly of a lung fever; I felt my loss deeply, but believed that my loss was her gain; for she left this world praising and glorifying God. On the next Sunday after I was thus bereaved of my dear parent, I attended meeting, and it seemed to me that I could have sat from sun-rise to sun-set, to hear the word, but still I mourned my loss. I continued in this state three or four months. One day my grand parent came in and said there were two individuals had experienced religion; at the announcement of this, I again felt as though I was a poor lost sinner—a child of wrath, and could see no way in which God could be just in saving one so vile as I was. My mind was much distressed about myself, and I would take my bible, and go away in secret; for I was unwilling that any should know the state of my mind. I read the word, but I could find nothing there for one so vile and sinful. All I read seemed to condemn me, and when I attended meeting all I heard was against me.

and my burden and distress became very great, I cannot say how long I remained in this state of mind; but it was in the spring or summer of 1815, that my burden left me, and I felt like a new person, and every thing appeared to be new. The Bible and Hymn Book, seemed as though I had never seen them before. I felt as though I desired to praise the Lord for what he had done for me. It truly seemed as though the whole creation of God, were speaking forth his praise. It seemed to me that if I had ten thousand tongues, I could not praise him enough.—Christians now looked new and lovely, and I felt such love for them as I could not express. I felt a love to all my fellow mortals, and desired that they might all be brought to the knowledge of the truth. Christ appeared very precious to me—the chiefest among ten thousand, and altogether lovely. I felt inclined to go on my way rejoicing and praising God for some time; but after a while, doubts and fears began to arise, whether I had not been deceived, and I was constrained to cry to the Lord, to keep me from sinning against him. I was asked by some of the church members, why I did not unite with the church? And told them I was afraid that I was deceived, and that I was not a proper subject for the sacred ordinance of baptism and church membership; for I had read, “He that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not discerning the Lord’s body. For this cause, I did not join the church until 1822. On the evening before New Year’s day, I had an impression that the Lord would show me what he was, in and of himself, and what I was by nature, and what I was by grace; and it was truly my desire that the great God of heaven and earth would give me wisdom, knowledge, and understanding in his word. If I was not deceived, my prayer was answered. I saw that God was a holy and just being, and that he had a right to do whatever he pleased. He appeared to me, so holy, just and good, that I did not desire to live any longer to sin against him. Every thing was made so clear and plain, that I was a sinner saved by grace, and that not of myself, it was the gift of God, I could no longer doubt his mercy. So I took up my cross and have desired to follow the meek and lowly Lamb of God, through evil as well as good report. The great and all-wise Jehovah has also shown me that all my works are but as filthy rags, and that nothing but the righteousness of Christ can present us pure and spotless before God, and without holiness no man shall see the Lord. I think I can say, my desire is to have a holy and contrite heart, and ever be enabled to put my trust in him. I desire to look unto Jesus as the author and finisher of my faith. When I look within myself, I see nothing encouraging; deep waters of affliction, trials and tribulations are there, but my hope is not there; it is in the great Captain of my salvation. He is my Benefactor and my support. I have found him to be my deliverer in six troubles, and in seven he will not forsake me. He leadeth me in green pastures, by the still waters, where my peace flows unto me like a river.

“Christ is my Father and my Friend,
My brother, and my Love;
My Head, my Hope, my Counsellor,
And Advocate above.”

When I look back and see how good the Lord has been to me, and how I have been led along by his power and grace, it melts my heart, and causes tears of gratitude to flow. I rejoice that he has all power in his own hands, and will do his sovereign pleasure. I

think I can say I feel a sympathy for those who have been bereaved of dear friends and relatives, and I hope they will be enabled to put their trust in the Lord.

Dear brother, I think if I am not deceived, that it is from a feeling of love to those of the household of faith, and to the cause of Christ that I have been induced to write these imperfect lines; and if you discover anything in what I have written that will have a tendency to wound, I beg you to suppress its publication. I pray that this may find you enjoying health and prosperity, in things both temporal and spiritual, and that you may not be discouraged. May the Lord give you wisdom, and knowledge, and understanding, of what are the “signs of the times.” May he make you, and all his children, wise as serpents, and harmless as doves; and enable you ever to contend faithfully for the truth as it is in Christ Jesus, is the desire and prayer of your sister in Christ,

S. MACOMBER.

For the Signs of the Times.

[Copy of a letter from sister Lawson, addressed to the North Berwick church, and by the church forwarded, to be published in the “Signs of the Times.”]

To the Old School Predestinarian Baptist Church of North Berwick, Maine.

DEAR BRETHREN AND SISTERS:—As I am, and always have been deprived of the privilege of meeting with you since I became a member of your church: I now improve this opportunity of opening a correspondence with you by letter, which I hope will in part compensate for the privileges of which I am deprived. Perhaps you are all aware that my religious privileges, as it respects those connected with christian society and friends, are very limited; there not being to my knowledge, more than two Old School Baptists in the town where I reside. I am surrounded with churches of various orders, and with much that is styled religion, and yet, I feel like a stranger in a strange land. I find that the popular religion of the day is not calculated to feed the hungry, and satisfy the longing mind; and that nothing short of the religion of Jesus Christ is able to afford peace and consolation, to the child of God, to strengthen him in his christian warfare, and enable him to stand fast in the liberty of the gospel.

How necessary it is at this time, when sin and iniquity abound, and the love of many waxes cold, that the disciples of Christ should be fully established in the truths of the gospel, and come out from all the errors and traditions of men, that are concealed under the false garb of religion, and take a decided stand on the Lord’s side, and “contend earnestly for the faith once delivered to the saints.” If we are enabled by the grace of God so to do, although we may be reviled and persecuted; and have all manner of evil said against us, we shall have nothing to fear. We shall find that the Lord is able to save us from the hand of them that hate us, and redeem us from the hand of the enemy.”

I find that the Old School Baptists are a poor and despised people, a people lightly esteemed among men, a sect every where spoken against. But shall we be cast down in view of this? Ought we not rather to rejoice in contemplation of the promises of God to his children, who are called to suffer persecution for his sake, and trust in him “who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. The Lord has promised to be with his people, and

carry them safely through all the trials and afflictions which they may be called to experience, and bring them off conquerors at last, through him who died to redeem them.

Dear brethren and sisters, I am glad to hear that the Lord has been with you, and blessed you with the outpouring of his Spirit, in the conversion of sinners, and by adding to your number such as you trust will be saved. May the Lord continue to be with you and grant you fresh manifestations of his goodness and power, by revealing his glory in your midst. As it regards myself, I consider it a privilege to have a standing with the people of God. Not that I consider myself worthy to be numbered among them, for I find that I come far short of living as becomes a disciple of Christ to live; yet I indulge a hope that through the rich and abundant grace of God, I shall be made a partaker of the blessings which he has in reserve for his people. I desire to be more conformable to the will of God than I have hitherto been, and to be more devoted to his cause. I hope, if I am in the place the Lord would have me to be, I shall be enabled to stand fast having a firm and unshaken confidence in the promises of God, and relying upon him alone for salvation. I have no works of righteousness to recommend me to his favor. It is through the grace of God alone that I have any reason to hope for mercy.

I hope you will pray for me, that I may be kept from the snares and temptations of this world, and be well established in the truth of the gospel. I should consider it a favor to receive communications from some of the members of the church.

Yours in christian regard,

M. H. LAWSON.

For the Signs of the Times.

Junius, Nov. 7, 1850.

BROTHER BEEBE:—As I have to write you on business, I wish to address a few words to our common friends through the *Signs of the Times*.

BELOVED BRETHREN:—I think we have much cause for gratitude and thanksgiving to God, for his great goodness and abundant mercy whereby the day-spring from on high has visited us.

I appreciate very highly the privilege of correspondence with which we are favored through the medium of the *Signs of the Times*. I have been truly interested in reading the many experimental communications of brethren and sisters, and it has been refreshing to mark the oneness of their exercises, although they are strangers in person to each other, and far distant apart in their locations. Surely, “as many as are led by the Spirit of God, they are the sons of God.” It is delightful to witness the harmony of their evangelical and doctrinal communications, as they come from brethren and sisters from different and distant States. The general character of the *Signs* is such as we desire it should be, especially since the contention has been laid aside. I am not however, opposed to doctrinal discussions; but I am to cracking nuts, when one holds the nut and another the hammer; because that the one who holds the nut so frequently gets his fingers hurt by him who holds the hammer. It is apt to create so much excitement, that the object is lost sight of, and personal retorts are too often exchanged to admit of much edification. The great object of the paper is to extend the acquaintance of the members of that sect which is every where spoken against; and so to promote fellowship and harmony one with another; and by their reciprocal communications, assist each other’s joys.

Dear brethren, let us not fall out by the way; but let us remember that “righteous union is real strength.” Let us strive for the things that make for peace, and things whereby one may edify another. And let us endeavor to walk in love, until our God shall call us home, where we shall see as we are seen, and know even as we are known. Adieu.

WM. W. BROWN.

CIRCULAR LETTERS.

The White Water Regular Baptist Association, in session with the Pleasant Run Church, Rush Co., Ia., on the 9th, 10th, and 11th days of August, A. D., 1850, to the several churches of which this Associate body is composed, send this as a token of love and christian salutation.

DEAR BRETHREN AND SISTERS IN THE FAITH OF GOD’S ELECT:—Through the abounding goodness and mercy of an overruling Providence, we have been permitted to meet according to our own appointment, for a social interview, and to endeavor to keep the unity of the Spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all, Eph. iv. 3, 4, 5, 6; and we are all traveling through this world of trials and afflictions, and all have the same formidable enemies to encounter, the world, the flesh, and the devil. Of course our trials and conflicts, our joys and prospects, must be in some good degree, in accordance with each other; and the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; Eph. i. 18. Then be encouraged to withstand the cunning craftiness of those that lie in wait to deceive. For the Lord’s portion is his people, and Jacob is the lot of his inheritance. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, 2 Cor. v. 17; and again it is said, Fear not little flock, for it is your Father’s good pleasure to give you the kingdom, Luke xii. 32. Then there is encouragement for the poor and afflicted sick soul. For he is their High Priest to atone for them. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. Heb. ix. 13, 14. And he is their Shepherd to feed and protect them.—Then there is a strong consolation for the most feeble of all the flock. For he shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, Isa. xl. 11. And as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. I will feed my flock, and I will cause them to lie down, saith the Lord God. Ezek. xxxiv. 12—15. Then there is no ground for the most timid of all the flock to fear, under the protection of such an High Priest and Shepherd. And again it is said of this same flock, or people, By this ye shall know that you have passed from death unto life, because you love the brethren. Then having the evidence in yourselves, stand fast in the liberty wherewith Christ has made you free; contend for the faith of God’s elect, and beware of those that gender strife and confusion in the household of faith, and draw away disciples after them; from such turn away, and hold no fellowship with those that have the appearance of Antichrist. 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. Be ye therefore followers of God as dear children, and walk in love. Bear ye one another’s burthens, and so fulfill the law of Christ.

WILSON THOMPSON, Moderator.
ELIAS POSTON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1850.

Are the Ministers of the Gospel Required to Preach to Sinners?

We answer without hesitation, They are. If they were not to preach to sinners, we know not where on the face of the earth they could find a people to preach to. All the sons of Adam have sinned, and by the law of God every mouth is stopped, and the whole world becomes guilty before God. If therefore Christ has commissioned his ministers to preach to the whole, or to any portion of the human family, they are commissioned to preach to sinners.

We understand from the scriptures, that Christ has redeemed a portion of the human family from the demands of divine justice, the curse and dominion of the law, and the guilt and consequences of sin; and that these are in due time called with a holy calling—quickened by the Holy Spirit, and that they are gathered with the glorious arm of their great Shepherd, and brought into the liberty of the sons of God, and into the order, and made partakers of the privileges of his church: that they are and shall be translated out of the kingdom of satan, and into the kingdom of God's dear Son. And these being thus redeemed, regenerated and brought into the kingdom of Christ, are denominated *Christians, Believers, Saints, &c.* And that those who are not so called and born again, are denominated unbelievers, &c. But it is nevertheless true that even God's people, while here in the flesh, feel, know, and confess that they are still sinners. It is true they hate sin, but they feel its working in their flesh, and often cry out in bitterness of spirit, "Who shall deliver me from the body of this death." "The sting of death is sin: and the strength of sin is the law."

So far as the proclamation of the gospel is concerned, it is to be preached to both and to all classes of men, wherever God in his providence opens a door to his ministers to proclaim it.

The preaching of the gospel does not mean the telling men to do this, or that. It signifies the work of proclaiming among the Jews and Gentiles the unsearchable riches of Christ. Not calling on dead sinners to quicken or save themselves; but the proclamation is that "Salvation is of the Lord." It is not to tell or command sinners to repent, but to proclaim that Christ is exalted to be a Prince and a Savior, to give repentance to Israel and the remission of sins.

To hold forth the idea that the gospel is a system of duties which unregenerate men are required to do, as a condition of salvation, or that the ministers, or the preaching, are means of saving dead sinners, is, in our estimation, a perversion of the gospel. But the ministry is to bear testimony before the whole world, that there is no other name given under heaven among men whereby we must be saved; neither is there salvation in any other.

But it is frequently charged, that Old School Baptists refuse to preach the gospel to sinners. This charge has probably been met and refuted a thousand times; but, the reason why it is still reiterated is because they refuse to give the children's bread to dogs. Or, in other words, to address the promises and consolations of the New Covenant to those who are not manifestly in that covenant. Such, for instance, as "Seek and ye shall find, knock, and it shall be opened unto you." The gospel is in its nature discriminating, it

has charms only for the heaven born souls.—It being spiritual, cannot be received by unregenerate men. "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." It is not the province of the preachers to supply the destitute with ears, nor are they in any sense the means of supplying them; for none but God can give ears to hear and hearts to understand; yet when and where God has given ears, the preaching of Christ crucified, is Christ the power of God, and the wisdom of God; but where God has not given ears to hear, the preaching is to the Jews a stumbling block, and to the Greeks foolishness. The preacher may make the proclamation, authorised by the example of Christ and his apostles, "He that hath an ear, let him hear what the Spirit saith unto the churches."

It should also be observed, that Christ's ministers are to preach the gospel. They are not ministers of the Old Covenant, but of the new. Not of the letter, but of the Spirit; for Moses has in every city them that preach him. Neither are they to preach the doctrines of men, nor traditions of men, nor a gospel, but the gospel of Christ.

When the gospel is preached in truth and soberness, it will find out those who have ears to hear—it will commend itself to those within its sound who are born of God, and although its preaching will not give life to the dead, it will feed, comfort, edify and instruct the living, and it will, as a general, if not universal thing, make all others angry.

No argument can penetrate the deep recesses of the unregenerated heart, to carry thither one spark of spiritual light or truth; for this sufficient reason, "God hath hidden these things from them, and revealed them to babes, even so, because so it seemed good in his sight."

The impenitent sinner is under the law; and what the law saith, (not what the gospel saith) it saith to them that are under the law. The law curses all that are under it. "For as many as are of the works of the law are under the curse." The law curses, but cannot bless; for if a law had been given that could give life, verily righteousness should have been by the law. But, on the other hand, the gospel blesses, but cannot curse; yet all its blessings are upon those who are redeemed from under the law, and are brought under grace. Instead therefore of preaching the law, or obedience to the law as a way of life and salvation, the ministers of Jesus, like Paul, should preach, that by the deeds of the law, no flesh shall be justified before God. And, instead of preaching the gospel as the power of man, or men, through instrumentality, unto salvation, which is not true; he should preach that the gospel is the power of God through faith, unto salvation; which is true, and which the bible affirms.

"Let us break their bands asunder, and cast their cords from us."—PSALMS II. 3.

This Psalm evidently has a predictive allusion to the time when our Lord Jesus Christ was condemned by the mob to be crucified. "The kings of the earth," (Pilate and Herod,) "set themselves; and the rulers," (the high priest and rabbies of Israel,) take counsel together against the Lord, and against his anointed, saying, "Let us break their bands asunder," &c.

That the object of the Jewish hierarchy, and the regal powers of the Romans had in view the disbanding of the little flock of the Messiah, and the casting from themselves

those restraints which they apprehended would result from the establishment of the kingdom and government of our Lord Jesus Christ, we think there can be no doubt; yet the very method they adopted to disband his kingdom, and cast their cords away from them, was overruled by him that sitteth in the heavens, for the accomplishment of the very things which they designed to prevent.

These things were done in the green tree, and are we not admonished to look for a repetition of them in the dry? The kings of the earth, who, to say the least, have no right to intermeddle officially with the things of the kingdom of Christ; do still set themselves. God has not authorized them to set, neither as monarchs or as legislative bodies or in any other form, to enforce religious laws.—God has set his King upon his holy hill of Zion; but the kings of the earth have set themselves. What arrogance and presumption for human dignitaries to usurp dominion over the consciences of men in matters of religion. "And the rulers take counsel together." They do not ask counsel of God, for his wisdom is foolishness in their estimation, therefore they take counsel together, in order to combine the wisdom of this world, which is foolishness with God, and the grand design is to bring it all to bear against the Lord, and that government which he has indicated by the holy anointing. None can resist the government of the Lord's anointed without resisting the government of God himself; hence every effort made by men or devils, under whatever pretence they may be made, to set themselves as dictators in divine things, or in managing the affairs of the kingdom of Christ, is regarded by him that sitteth in the heavens, as against the Lord, and against his Anointed, whom he hath set as his king on his holy hill. Whatever may be the ostensible object of such usurpers, the tendency of their unhallowed interference is against the Lord and against his Christ; and all such usurped governments are calculated to break the bands of the saints asunder, and to scatter the saints of God. Thus did the heathen rage when Christ was crucified, and thus do they still rage in their madly directed efforts to exterminate the church of Christ, and to oppose the doctrine and order of his kingdom.

If it be the design of raging heathen, wicked kings, and corrupt judges of the earth to break the bands of Zion, and cast their cords away, may we not conclude that an opposite course will be pursued by the subjects of his spiritual kingdom? Certainly, so far as we are led by the Spirit of God, we shall be inclined to honor and obey him; we shall love and rejoice in

"The tie that binds
Our hearts in christian love."

The bands which bind the saints to Christ and to one another, and the cords which bind them to observe all things whatsoever he hath commanded them, can never be offensive to the saints; they love the Lord, they love the government of Christ, and they love his people. Still there are admonitions in the New Testament, to the saints, to "keep the unity of the spirit in the bonds of peace." From which may we not infer, that when christians are led by the depraved emotions of the flesh, they join, so far, with the wicked in breaking the bands, and casting away the cords of Christ's government from them.

TO OUR SUBSCRIBERS.

The next number will complete the present volume of the *Signs of the Times*. Those who feel disposed to encourage its farther pub-

lication will do well to bestir themselves soon to procure subscribers for the next year. For the improvement of the present volume in size, typography, quality of paper, &c., we have incurred great expense; and instead of receiving a corresponding enlargement of circulation, we have but a few hundred more names on our list than we had one year ago. It is true many things during the last year, have operated very prejudicially to the interests of the paper: the protracted, and, in some cases unprofitable discussions which have appeared, have had a tendency to deter many from subscribing, while they have led others to withdraw their subscriptions.—These discussions, in the manner in which they have been conducted, have been as painful to us as to any of our readers; but how to arrest them when they have been once commenced, has involved a question not easily answered. We are aware that the great majority of our readers desire that the *Signs* should be chiefly devoted to a general correspondence of Old School Baptist brethren and sisters, on experimental subjects, and a defence of those cardinal points of the doctrine in which all Old School Baptists agree, against the assaults of the various religious orders, who stand in opposition to the ground we occupy. This has also, and still is our own view of the subject. Profiting by our past and painful experience, we feel determined, in future, so far as in us lies, to avoid being drawn again into such controversies.

We have now on hand many communications of a polemical character; which we feel compelled to suppress, because we have reason to fear their publication would draw out replies of an acrimonious character, and so involve us in difficulties which we desire to avoid. As the suppressed communications to which we refer; comprise some on all sides of the various subjects which have been recently debated, we are persuaded that none of our brethren can charge us with partiality in refusing to insert them.

The brethren who have taken part in the late controversies, have all been heard; and an opportunity has been given for any of them to make any explanations which they deemed necessary to make themselves understood,—but we now say, that unless the brethren who have been engaged on those vexed questions, have some retractions, or modifications of what they have written, to make, which they can make without making any personal reflections on others who have also written, the *Signs*; are henceforth closed against a farther agitation of those subjects. The perpetuity of our publication renders this decision imperious. It is very doubtful whether the *Signs* could survive another controversy such as we have just passed through. And even if the existence of the *Signs* were not jeopardized, all must be convinced that their usefulness would be greatly retarded.

For ourself, we have no new doctrine to contend for. The sentiments avowed by us when in 1832, we issued our first number of the *Signs*, are still our sentiments. And that our readers may know what we then avowed as our sentiments we here subjoin the original pledge, viz.

"The '*Signs of the Times*,' Devoted to the Old School Baptist cause. Maintaining inviolably the following scriptural sentiments, viz.

1st. The existence, sovereignty, immutability, omnipotence, and eternal perfections of the Great Jehovah—the revelation which God has given of himself as Father, Son, and Holy Ghost. "These three are One." 1 John iv. 8.

- 2d. The absolute predestination of all things.
- 3d. Eternal, and unconditional election.
- 4th. The total depravity, and just condemnation of fallen man.
- 5th. That the atonement and redemption of Jesus Christ, are for the elect only.
- 6th. The sovereign, irresistible, and (in all cases) effectual work of the Holy Ghost in quickening, and regenerating the elect of God.
- 7th. The final preservation, and eternal happiness of all the sons of God by grace.
- 8th. The resurrection of the dead and eternal judgment.
- 9th. That the Church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New Testament—that the scriptures are the only rule of faith and practice to the saints of God.

THE SIGNS OF THE TIMES
will be decidedly opposed to Bible, Tract, and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the mother Arminianism, and her entire brood of institutions.

Southern Baptist Messenger.

Brother Wm. L. Beebe and family sailed from New York city in the Steam Ship Southerner, on the 23d ult., and has sent on a printing press, type, &c., for a complete printing office. He will locate his press, for the present, at Lexington, Oglethorpe county, Georgia, where all communications for or relative to the forth coming paper must hereafter be addressed. He expects to issue the first number of the *Southern Baptist Messenger*, on or about the first of January next. Agents who hold lists of subscribers, and all others wishing to subscribe, should forward their orders to him, at Lexington, Ga., immediately.

The terms of the *Southern Baptist Messenger* will be the same as the terms of the *Signs of the Times*, and the object and general character of the paper will be the same, viz: to promote the Old School Baptist cause, and afford a medium of correspondence for the use of the scattered saints.

BANNER OF LIBERTY.

The first number of the third volume of the *Banner of Liberty* is now being issued, in this village, by G. J. Beebe. The first number contains a beautiful engraving of the sprinkling of one of queen Victoria's babies, to which a very appropriate Starvation Anthem is annexed. The publisher intends to supply an engraving for each succeeding number of the volume, and, as he has informed us, his arrangements are now made to secure the regular issues of the numbers as they shall become due. Notwithstanding the expensive improvements made to his paper, the terms are as formerly, viz:

For one copy, \$1 per year, payable in advance.—\$3 for four copies: \$5 for seven copies: \$10 for fifteen copies.

"Primitive Baptist."

Our attention has frequently been called by our correspondents to the prejudice the editor of the "Primitive" is endeavoring to raise against the *Signs*, by insinuating that we are an abolitionist, or in some way unfriendly to the rights and interests of the South. Hitherto we have made no reply, directly or indirectly to any of his attacks on us, as we have not thought the game worth the ammunition. We have waited, thinking that some intelligent friend of Mr. Temple, would inform him that his efforts were rebounding on his own head, and doing him more injury than he is capable of doing

us. We are too well known at the South, at least by those who have read our paper, to be suspected of holding abolition principles; and we are happy to assure such of our readers as are unacquainted with their brethren of the Northern States, that, extensive as our knowledge is of the Old School Baptists, we do not know an Old School Baptist on earth that is an abolitionist, or who favors the cause, or has any sympathy with the disorganizing party of fanatics called abolitionists.

As to what Mr. Temple has said of our negotiations with him to publish proposals for our paper, or for those of our sons, it will be sufficient for us to assure our readers that we have never written one word to him on the subject, and his charges are gratuitous and untrue.

Our son, William L. Beebe, previously to his permanent arrangement to locate a press in Georgia, did, at the instance of several highly respectable brethren at the South, offer to purchase Mr. Temple's interest in the Primitive Baptist; but that he threatened to "perish him out," or any thing of the kind is not true. We have never, to our knowledge expressed an unkind word in reference to Elder Temple, or the "Primitive Baptist," nor do we now wish him or it the least harm in the world. And we wish it distinctly understood that our sole object in writing this article is to repel the malignant aspersions which he has attempted to cast on us, and to satisfy our brethren who have called our attention to the subject, that we appreciate their kindness.

"Star in the East."

We have received the third annual number of this luminary. The apology of the editor for having devoted only about four and a half pages to us, is satisfactory. The two words, "princely luxury," in our article, which has so deeply wounded the feelings of the extremely sensitive editor, were not designed to express any charge or complaint against him, nor to imply that he lived in an extravagant manner. We were simply speaking of the contrast in the circumstances of Elder Gay, as a retired Physician, with a small family well provided for, and many gospel preachers who are poor, and whose large families have to depend for support on their daily labor, or the voluntary contributions of those to whom they preach; and comparing his circumstances with theirs we used the words *princely luxury*, not dreaming of giving offence, or that we were dissatisfied with his manner of living.

In his inventory of our wardrobe the editor of the *Star* has committed a very important inaccuracy in regard to our \$60 cloak, as we have never worn one that cost half that amount of money.

We have no disposition to contend with the editor of the *Star*. The sentiments to which we have objected, are such as have never been held by Baptists of any school, New or Old, to our knowledge. Doct. Gay may make a comet of his *Star*, by placing himself at the head of a new order of Baptists.

Miscellany.

HOW LORD JOHN RUSSELL TALKS OF THE PREVALENCE OF POPEY IN ENGLAND.

The Papal Aggression.

LORD JOHN RUSSELL TO THE BISHOP OF DURHAM.

The following letter has been addressed to the Right Rev. the Bishop of Durham:—
My dear Lord:—I agree with you in considering "the late aggression of the Pope upon our Protestantism," as "insolent and insidious," and I therefore feel as indignant as you can do upon the subject.

I not only promoted, to the utmost of my

power the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who, without such help, would have been left in heathen ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the divisions of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—a pretension of supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our bishops and clergy, and with the spiritual independence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined; and the propriety of adopting any proceedings with reference to the recent assumption of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign power.

Clergymen of our own church, who have subscribed the 39 articles, and acknowledged, in explicit terms, the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." The honor paid to saints, the claim of infallibility for the church, the superstitious use of the sign of the cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese.

What then is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England, and I will not bate a jot of heart or hope, so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and which scorn at the laborious endeavors which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.,

J. RUSSELL.

Downing Street, Nov. 4.

They shall in no wise lose their reward.

It is sometimes a melancholy thought that the Sandwich Islanders, who have been so greatly blessed as the recipients of missionary instruction are dwindling away in numbers—the sad consequence of diseases brought upon them in their heathen state by ships from civilized nations,—and doomed to total extinction. The good seed sown among them, instead of reproducing itself in broader fields through succeeding generations, will in the lapse of a few ages have produced its last

harvest.—So to the earth-dimmed eye seem the prospects of the case, and the untrusting heart half mourns that the labors on that soil had not been expended elsewhere. But there is another view which relieves the case. Those Islands had been blasted by the worst vices of Christian nations,—how it illustrates the gracious compensation of God's providence that the highest blessings of Christian nations go there as spiritual antidotes! There too it is seen that even when heathenism is rendered more brutal and besotted by super-induced vices, Christianity can win trophies which become the admiration of men and angels. There too was such an illustration furnished in the early missionary labors of the American churches, of the power and promise of such labors, as the weak faith of the churches needed, and as might silence the cavils of all but the most unreasonable men. True, that nation must soon die out,—but on other islands, on distant continents and among people whose races shall endure, there shall be abounding and ever widening fruits of missionary zeal which received its lessons and caught its inspirations from the success of the Gospel on the Sandwich Islands. Thus, though the Sandwich Islanders may be dead, their history shall yet speak, nor will their influence on missions cease till the last heathen nation owns the sway of Messiah. The missionary labors there bestowed shall in no wise lose their reward.—*Am. Mess.*

Beauties of State-Churchism.

WITHIN the last three years, the head of the English Church, the Archbishop of Canterbury, has died, and left behind him a fortune of 100,000*l.* which he has bequeathed to his rich relatives, and not a penny to the poor! Is it possible that the head of this English Church believed in the doctrines which he taught? The 25 State Bishops of England divide among them annually, as shown by a late Parliamentary return, the sum of One Hundred and Eighty Thousand Pounds sterling! The sums which they leave behind them at their deaths are enormous. From another Parliamentary return, it is proved, as stated in the House of Commons, that 11 Irish State Bishops left behind them the amassed wealth to the amount of 1,876,000*l.* accumulated within a period of from 40 to 50 years. The following is the list extracted from the Parliamentary return:—Probates of wills of Irish Bishops.—Stopford, Bishop of York, 25,000*l.*; Percy, Bishop of Dro-more, 40,000*l.*; Cleaver, Bishop of Ferns, 60,000*l.*; Bernard, Bishop of Limerick, 60,000*l.*; Knox, Bishop of Killaloe, 100,000*l.*; Beresford, Bishop of Dublin, 150,000*l.*; Beresford, Bishop of Tuam, 250,000*l.*; Hawkins, Bishop of Raphoe, 250,000*l.*; Porter, Bishop of Clogher, 250,000*l.*; Agas, Bishop of Cashel, 400,000*l.*; making a total of 1,875,000*l.* How great, indeed, must have been the privations of the Apostolic Bishop of Cashel, through which he could save 400,000*l.* in a single life, from the tribute levied on the poorest, worst fed, and worst clad of all nations on the face of the earth. How much charity and Christian virtue must the prelates of Dublin, Tuam, Annagh, and Clogher have exercised, to enable them to hoard up fortunes of from 250,000*l.* to 300,000*l.* a piece. And these are the Bishops of the Church of Ireland, for which we are now keeping up an army in that country of 34,000 soldiers, besides an army of police to mount guard over its safety.—*London Patriot.*

Bishop Hughes delivered a Lecture on Sunday Evening last, on "The Decline of Protestantism." He sketched the history of Protestantism from the year 1517—when he stated "it had but one solitary representative." After giving its progress, he proceeded to show its decline, and the causes for that decline, and stated his belief that "the future condition of Protestantism in every land is that of decline."

On the same evening, Rev. Dr. Dowling delivered a Lecture on the "Rise and downfall of Popery," in which he urged that that system of religion was declining and would soon become extinct. What a happy world this will be when Protestantism and Popery are both extinct—when "one law—the law of the Bible—shall bind all kindred and tongues of the earth."—*Newburg Tel.*

POETRY.

The Supper at Emmaus.

LUKE XXIV.

The sorrowing orb of day was sinking fast,
And his dim rays a parting glimmer cast
Upon that lone and sterile mountain side,
Where Christ, the gentle friend of sinners died.
A solemn stillness brooded in the air,
As if the earthquake still presided there;
And all the rest of nature held its breath,
When nature's God had doomed himself to death.
The voice of brutal mockery was o'er,
And shouts of "crucify him," rung no more;
But in the depths of many a gloomy breast,
By conscience doom'd to know no future rest,
Remorse had made himself a little Hell,
And "crucify him," echoed like a knell.
The waving multitude retreated slow,
With hearts presaging some unearthly woe—
But many a fearful look was backward cast,
As if each trembled lest he might be last.
And now uprose that solitary star,
Which erst to David's city from afar,
Lighted the Eastern Magi with its ray,
To where the Savior in a manger lay.
Sweet star! that hover'd o'er the infant Lord,
Behold the sad fulfilment of his word;
But still, for mercy, hold thy place in heaven,
The bright assurance of our sins' forgiv'n.
On such a day did two, whose earthly love
Was knit by sympathy in things above,
Turn from the city of the Savior's tomb,
And walk together to their distant home,
With steps uncertain, and with hearts subdued,
Scarce conscious of the path that they pursued.
They wandered on, communing as they went
Of him on whom their thoughts were so intent—
And while they reasoned thus, a step drew nigh,
And a soft murmur like an angel's sigh,
Said, in a tone that made their bosoms glad—
"Why talk ye so? and wherefore are ye sad?"
And then, Cleopas, answering, said for them,
Art thou a stranger in Jerusalem?
And dost not know how Christ the Lord has died
By cruel priests and rulers crucified?
Indeed, we trusted that it had been he,
Who should redeem our land's captivity;
Yea, to his sepulchre when we had come,
The angels, watching by an empty tomb,
Said, as we bowed ourselves and were afraid,
"Why seek ye thus the living 'mid the dead?"
Then, in a voice of pensive melody,
The radiant stranger made them this reply—
"Oh! slow of faith in what the prophets taught,
Know ye not Christ has suffered as he ought—
To enter into glory?—for 'tis said,
That he should die and raise him from the dead."
Then, with an eloquence which made them stir
With a mysterious thrill of love and fear,
He showed them all redemption's wondrous plan,
And told them of the love of God to man.
Now, as the shades of evening gathered fast,
They came to Emmaus, and he would have passed,
But they constrained him, saying, "pray thee stay,
For night is coming, and far spent's the day."
Then went he in with them and sat at meat,
And as he brake the bread for them to eat,
Their eyes were opened at the blessed word,
And now they knew that they had seen the Lord.

From the London Evangelical Magazine.

To an aged Christian in Affliction.

Pilgrim! faint, and worn, and weary,
Soon life's journey will be past;
Though thy path be rough and dreary,
Peace shall crown thy soul at last.
Pilgrim! raise thine eye, though sorrow
Dims it oft with bitter tears;
There's a bright and glorious morrow:
See! e'en now its dawn appears!
Look!—for hope is sweetly blending
With each cloud its beauteous rays,
And thy trials are but tending
To convert thy grief to praise.
Yes, and He who now afflicts thee,
Though he chastens, still he loves;
Full of tenderness and pity,
Ev'ry stroke his mercy proves.
Pilgrim! faint, and worn, and weary,
Lean upon thy Savior's breast;
He will comfort and sustain thee,
Till thou gain the promised rest.
And, when passing death's dark river,
Banish ev'ry trembling fear,—
One is mighty to deliver,
Thy Redeemer will be near!

M. A. S.

MARRIED.

In Wallkill, on Wednesday evening, the 20th ult., by Elder Gilbert Beebe, Mr. VIRGIL DURYEA, of Goshen, to Miss ELLEN J., daughter of Mr. George McNish, of Wallkill.

At Lodi Centre, on Wednesday evening, October 16th, Mr. ERASTUS VAN VLEET, to Miss CATHARINE P. MILLER, all of Lodi Centre, Seneca county, N. Y.

At Minisink, October 16th, by Elder P. Hartwell, Mr. MARTIN COX, JR., of Newton, Sussex county, N. J., to Miss EMELINE SMITH, of the former place.

At Warwick, October 23d, by the same, Mr. CHARLES S. TUTTILL of Chester, to Miss MARY E. WOOD of the former place.

OBITUARY.

Wallkill, Orange Co., N. Y., Nov. 15, 1850.

ELDER BEEBE.—In the mysterious providence of God, our family has been called to drink deep of the cup of affliction. My heart dies within me as I attempt to give a relation of our distressing bereavement.

But a few short weeks ago (August 31st) my dear sister, ANN ELIZA, departed this life, aged 16 years, 8 months, and 2 days; and later still, (September 21st,) Dea. S. D. HORTON, my maternal grandfather was called away. His age was 72 years, 2 months, and 8 days.

The measure of our sorrows seemed to be full, but, alas, our wounded hearts were doomed to bleed afresh.

On the 15th inst., we received the melancholy news of the death of my brother GEORGE while on his way to California. He died at sea September 5th, in Latitude 24 degrees North, and Longitude, 118 degrees West, of congestion on the brain, after an illness of about 12 days; aged 21 years, 5 months, and 14 days. Language fails to express the bitterness of our distress, the anguish of our hearts at these mournful tidings.

He was a young man of rare promise and exemplary character. None knew him but to love and respect him; but he is called away at the commencement of a career of much promise of usefulness.

Truly it is a mysterious providence; but we can only say, "Shall not the Judge of all the earth do right?"

Since it hath pleased thee, gracious God, to take those dear to us, oh, may we bow in hope that "The Lord our righteousness" may grant that those we mourn, may meet with us above, through the riches of his grace, to sing redeeming love.

In behalf of an afflicted family, I remain,

DUNCAN McEWEN.

Our beloved friend, Mr. John McEwen and his family, in the dispensations of divine providence related above, have been called to drink deep of the bitter waters of Meribah. Truly the hand of the Lord has touched them. An aged father, a lovely daughter, and a promising son in the bloom of life have been gathered in rapid succession to the silent tomb. The last, an adventurous and enterprising youth has found an early grave in the deep blue seas, far, far from home. May the Lord bless these deep afflictions to their good, and his declarative glory.

Editor.

DIED suddenly, in this village, at 8 o'clock on Saturday evening, Nov. 9th, EVALINE, daughter of Gilbert J. and Rachel F. Beebe, aged 2 years, 10 months and 21 days.

DIED, at his late residence, in the village of Mt Hope, in this county, on Sunday night, the 17th ult. DOCTOR WILLIAM C. TERRY, aged about 38 years.

The Doctor was the eldest, and only surviving son of the late Elder Thomas P. Terry, formerly pastor of the Wallkill Baptist church. He has left, besides an afflicted widow and several small children, an aged and widowed mother to mourn the painful bereavement.

Doctor Terry was highly respected by a large circle of friends and acquaintance. He was skillful and talented as a physician, and as a citizen he enjoyed the confidence and esteem of all his fellow-citizens.

With his mother, our sister Charlotte Terry, we most sincerely sympathize. One after another of her children have been called away, in quick succession until all her sons are numbered with the departed. Of her once numerous family of children but two daughters now survive; and at the last account received, sister Terry was herself lying dangerously sick. May the Lord sustain her in her deep affliction, and cause her present sufferings to work for her a far more exceeding and eternal weight of glory.

Brown Co., Ill., Nov. 1, 1850.

BROTHER BEEBE.—Believing it to be a duty which I owe to the friends of my deceased mother, ANNA, wife of Elder Wm. Harper, is the only apology I shall offer for requesting you to insert this in your paper. She died on the 8th day of October, 1850, after a severe and painful illness of two months, which she bore with christian fortitude.

Her prayer was that she might have patience to wait the time of her departure.

Mrs Anna Harper was born in Culpepper county, Virginia, on the 15th day of November, 1771. She joined the Regular Baptist church called Battle Run, by experience, and was baptized by Elder John Pickett in the year 1788, and from that time till her death, which was 62 years, she lived up to the profession she had made, and her company was sought for by the pious. She was an example both in word and doctrine. Her instruction was to trust alone in God for salvation, and not follow the wild speculations of the day; but to make the scriptures the man of our counsel. But she is gone, we trust, to enjoy that rest which is prepared for the people of God.

JAMES HARPER.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

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For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY and BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

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MD.—L. Reynolds, 1; W. Woodford 10. 11 00

MS.—Jasper Smith, for W. E. Kemp, O. 1; Elder Samuel Canterbury, Miss. 5; Elder Wm. S. Dougherty, Ten. 1; Elder James Holbert, Mo., 1, 63. 8 63

Pamphlets.

GA.—Elder Willis S. Garrell 1; John Durham 50. 1 50

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Total,

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* Former remittance also received.

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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. XVIII.

MIDDLETOWN, N. Y., DECEMBER 15, 1850.

NO. 24.

POETRY.

A POEM

OF THE LAST CENTURY, BY THOMAS GURNEY.

(In reply to a publication of John Wesley in opposition to the doctrine of Final Perseverance, by Dr. John Gill.)

Was ever such an empty answer seen?
So weak, so wicked, foreign, false, and mean?
The author only beats the air in vain,
And aims at something which he can't explain.
In fine, the whole this mighty piece affords,
Is *spite*, and *pride*, and strange unmeaning words:
Plea'd with perverting sacred writ, to shew,
Salvation's not of *grace*, but *what we do*.

He'd have us think it comes most richly fraught:
In answer to what Dr. Gill has wrote:
Thanks to the title, or 'tis understood
As well of *Little John* and *Robin-Hood*.

Doctor, no deed to turn those darts aside,
They either die in air, or fly full wide;
Truth stands unshaken, all this babble's vain,
While *Zion's King* will *Zion's cause* maintain;
He's chose her for himself his dwelling's there,
And can't forget the children of his care.

Wesley, if thy *presumptuous lie* prevail,
Wisdom may err, and mighty power may fail:
Grace may deceive the person where 'tis wrought,
And all that God has said may stand for nought.
If there's a breach in everlasting love,
Then *faith is vain*, nor are they safe above.
This truth shall never, never be forgot,
That *Jacob's God* is *He* that *changeth not*.

You once believ'd, you say, where you begin,
That *heav'n* is bought for those who leave their sin;
If your *foundation* cannot stand the test,
There's room to doubt the truth of all the rest.

How heaven is purchas'd you should first explain.
Then by what power vile men from sin refrain;
A *Savior* shed his blood for *sin*, not *heav'n*,
To purchase *persons*, not for blessings given;
Where *satisfaction's* rightly understood,
Persons, not *things*, must bear the price of blood;
And all those blessings added can't but be,
The unfeigned gift of the *Eternal Three*.

Is nothing certain 'till I leave my sin?
Will God not love me till I first begin?
And will that love decline as mine grows cold?
Or can he hate me young, and love me old?
Does man's obedience happiness obtain?
Then all's of debt, and *Christ* has died in vain;
Then *Savior*, *Surety*, *Helper*, *Sacrifice*,
Are empty sounds, and mere absurdities.
Is this glad tidings? Where can I depend?
If *Christ* is wanting, I have ne'er a friend.

Sir, I suppose your meaning should be this;
To part with sin is not to do amiss:
Then why this *confidence*, this *spite* and *pride*,
Those many sacred texts thus villified?
And why this *Devil*, with a sneer, to say?
Who wrongs my child, who takes its bread away?
Boast not *perfection*, since the case is thus,
Except 'tis *perfect blind*, or something worse.

But, O! how impious, how profoundly base!
To talk of *sin* as consequence of *grace*!
That those who live by faith, may as they please,
Trample on *love*, and live in *carnal ease*;
As though the grace of God does not constrain
The hearts of those belov'd to love again.

This is the doctrine which the tempter brought,
Read and consider, tremble at the thought!
"If thou'rt the Son of God then fear not ill,
What he has said he'll certainly fulfill;
He's bid the angels watch and guard thee round,
Neglect all rule, go headlong to the ground."

The ways of God he never once put in;
Here read *thyself* (the soul that's safe may sin);
Choose to be holy thou would set aside,
Thus he attack'd the Bridegroom, you the Bride.

O! black ingratitude from hell below!
The grateful christian cannot argue so.

What if my Prince should kindly condescend
To let me know he's always been my Friend;
Paid off the many scores that I should pay,
And sends me fresh provisions day by day.
Can I from hence such vile conclusions draw,
To hate his love, and set at naught his law?
No, rather say, 'twould make me speak his praise,
And strive to serve him all my future days.

That soul that's humbled with a sense of sin,
And feels, and loaths its rottenness within;
That knows its helpless case, and does confess
He's nothing of his own but emptiness,
And by divine assistance can behold
More worth in *Christ* than pyramids of gold,
Tho' sin and Satan often make him doubt,
This bruised reed shall stand the tempest out:
A glimpse of *love* shall cheer him in the way,
And strength be given equal to his day
If in the gloomy pit, where horrors dwell,
And he concludes himself next door to hell,
His God shall pleasant paths to him restore,
And make him sing a song unknown before.
That mighty arm that calm'd the raging sea,
Shall guard him round, and guide him on his way.
Thus, thus the christian man is toss'd about,
Sometimes his faith prevails, and sometimes doubt;
Though various changes may attend his frame,
His state shall evermore abide the same.

When in his light they eye the golden chain,
And can the order of each link explain,
From God's fore knowledge down through time,
and then,
Ascending up to Deity again;
Each attribute concurs to make them bless'd,
Sav'd to be call'd, and call'd to endless rest.
They with seraphic views will sweetly trace
The glorious heights and depths of mighty grace;
To see what was laid up in *Christ* their Head,
In *Adam* was not lost or forfeited;
And while they lay in the ruins of the fall,
Eternal arms were underneath them all;
They being objects of that *ancient love*,
Their fall in *Adam* could not that remove:
And as the effect of union to their Lord,
He bids them live, and they obey his word;
They see as *Adam* sunk them into sin,
The life and death of *Christ* has made them clean.
Then how secure they stood e'er time begun,
And how eternal settlements do run:
If they are children then they're heirs of all,
From him they did not, will not, cannot fall.
As by adoption they have this relation,
The nature's given in regeneration:
As by the first they're sons to the Creator,
The latter has the effect gives children's nature.
Here they may stand, and wonder and adore,
How God could love them weltring in their gore.

When by the eternal Spirit thus they're led,
To reach their interest in a risen Head;
What glaring glory ravishes their eyes,
In every providence new wonders rise:
If they're surrounded with afflictions here,
Or bread and water be their only cheer,
Each needful want he'll readily supply,
Whose ear is open to the raven's cry;
He sends them earthly, sends them heavenly food,
And makes each crooked thing to work for good.

When they're transplanted in the realms above,
What views they'll have of everlasting love!
When put perfection on they'll plainly see
What was the business of eternity,
And sing the great contrivance of the boundless
Three.

Wesley, no more advance this wretched scheme.
Nor plume thyself by robbing the Supreme,
No more exalt proud man at the expence
Of God's fore-knowledge and omnipotence.

Sir, in your next will you vouchsafe to show,
Who leads and teaches *Ephraim* to go?
Who brings to *Zion* with a tender care?
Who keeps the wheels of love in motion there,
And makes him joyful in the house of pray'r?
Who often puts to flight contending foes?
Who stays the rough waves when the east wind
blows?

Who makes him oft rejoice in tribulation?
And hope and trust alone in God's salvation,
Would God bestow on you his quickening rays,
You'd own his mighty power and sing his praise;
To moles and bats you'd cast your idols then,
And give to him what now you give to men.

The Ransomed shall return unto Zion.

O vanity extreme!
And base that heart must be
Whose tongue can dare proclaim
The ransom'd damn'd shall be:
The debt is paid; the victory won;
The ransom'd shall to Zion come.

With singing they shall come,
And Christ shall be their song;
To him, and him alone,
The glory doth belong:
He bought them with his precious blood,
And he will bring them home to God.

COMMUNICATED.

For the Signs of the Times.

Milton, N. Y., Nov. 8, 1850.

BROTHER BEEBE:—If you will bear with me, I will again trouble you with my poor scribbling, for I cannot be still. I think the last four numbers of the *Signs* have been laden with more precious fruits than any I have read in a long time. I am glad the sisters have bestirred themselves so much of late, for I have company; but when none of them write I feel backward. As sister Ely says, I feel like throwing in my mite, be it ever so small. If you, brother Beebe, get tired of my poor scribbles, I hope you will be so kind as to let me know, and I will try to make them fewer and farther between. I have lately been on a visit to Winchester O., and I think it was the most agreeable visit I ever made. We were received by the brethren and sisters in the kindest manner, and we had sweet communion one with another. They seemed to be at peace and harmony one with another, with few exceptions. I cannot help thinking that the hand of the Lord was in my going there. I attended our church meeting on Saturday, we had preaching on Sunday by brother M. Morris, the pastor of the church, and who is highly esteemed by us all for his work sake. On Monday evening brother S. Williams preached there, and on Wednesday evening at Summerville; on Thursday at 11 o'clock, A. M., at Dartown; at all these places we accompanied him, with brethren and sisters, Childers, Mikzell, Gard and Taylor. Brother Childers also spoke at each time and place. He is a good old soldier of the cross, and a father in Israel. On Friday we returned to Winchester; and brother Lot Southard preached there in the evening and was followed by Elder Childers. This made nine sermons I heard preached in seven days, and all of a piece, not a jarring note—not a link broken—it was a complete chain. Brother Southard is a very able young minister, and highly esteemed for his work sake.

Brother Beebe, I do think it is the desire of my heart to see peace and love predominate throughout the Zion of God. To see the children of God all take each other by the hand in love and friendship, indulging no evil surmisings—no biting or devouring of one another—giving no countenance to error in any way or shape. Ye who have the care of the flock, preach the word—feed the sheep and lambs; having your loins girded with truth, and your feet shod with the preparation of the gospel. And when you have done all that is commanded you, say you are unprofitable servants, having done only what was your duty; for, behold the kingdom of God is within you. Let there be no boasting; but walk humbly before God, and before the church, that the world may see your good works, and glorify God. I wish all who read this would read the eleventh, twelfth, and thirteenth chapters of Romans; for they will

there find our duty laid down by the inspiration of the Holy Spirit.

Brother Rittenhouse has referred to the statement of the experience of brother Manser, where he said, it seemed as though every thing was praising God; and he believed that such was the case in the experience of every one when they first find peace. I was like brother Manser, I judged all by myself; but there may be many precious brethren and sisters, who cannot testify to so great a deliverance. I often think my sins were so much worse than those of others, was the reason why my change seemed greater than theirs; for I really thought that purling brooks, the waving forests, the herds of the fields, and the birds of the air, were all trying to praise the God of heaven and earth. Yet I do not wish to set up my experience as a standard for others, neither do I think brother Manser does. I was very much refreshed when I read his letter, and I wish many more of the brethren would also write.

The *Signs* come to me regularly, and bring tidings of great value to me, let me be what I may—whether I am a child of God or not. I often doubt whether I am one or not, especially when I have a sight of my sins which still reign in this mortal body. But there is one thing that comforts me,—the bible tells me, that, "By this ye know that ye have passed from death unto life, because ye love the brethren;" and I know I do love them—their God is my God. I believe the Old School Baptists are the people of God, and that he has loved them with an everlasting love. My desire is that I may live a Baptist, and die a Baptist, and to be buried with the Baptists. My Redeemer was a Baptist, and if I love him, it is because he first loved me, and gave himself for me. I am truly glad that we have the *Signs* as a medium through which we can speak often one to another. All the communications tell some of my past and every day experience. I hope all who write hereafter will sign their names to their communications, so that we may know who they are. I desired much to know who wrote from Massanutten, Va.; for I was much pleased with the letter, and was constrained to love the writer.

When I hear preachers calling on sinners to come up to the mourner's bench to get religion, I am reminded of him who took our Savior up into a high mountain and showed him all the kingdoms of the earth; and told him, if he would fall down and worship him he would give them all to him. Alas! like him, they have nothing to give.

As I believe that some of the readers of the *Signs* are my kindred according to the flesh, I will mention the names of my parents, and grand parents, they were Old School Baptists, and so were some of their children; but it is a long time since I have heard from any of them. My father's name is Thomas Bartollette, and his father's name was William. He was from New Jersey. My mother's maiden name was Mary Holgate, of Philadelphia, I take this method to try to find out

whether any of them take the *Signs*; if they do, I would be glad to hear from them either through the *Signs*, or by private communication. I know that I am trespassing—so I will stop. I hope you will excuse the length of this.—May the Lord keep you as in the hollow of his hand, and strengthen you by his Spirit, for I am sure that your task is hard. And May the Lord let his mercy be upon us all, according as we hope in him, is the prayer of one, whose hope, though very small, is as an anchor of her soul, both sure and steadfast.

SARAH H. IZOR.

For the Signs of the Times.

East Fallowfield, Pa., Nov. 23, 1850.

BROTHER BEEBE:—I had almost promised I would trouble you no more with my poor scribbling, but here I am again. Please excuse a poor feeble worm of the dust, whose knowledge of spiritual and divine things is very limited; often walking in darkness and having no light—sometimes a good hope through grace, at other times conclude that I have neither part nor lot in the matter. But be this as it may, I believe, and am sure the Lord will save his chosen people with an everlasting salvation; for the mouth of the Lord hath spoken it, nor shall the feeblest lamb be lost. It is recorded that those members of the body which seem to be more feeble are necessary. If I am of the body surely I am least of all; yet I desire to bear my feeble testimony to the manifold mercies and sovereign grace of God my Savior, who found me in a waste howling wilderness, and brought me by a way I knew not, to a city of habitation, and led me about and instructed me.—But I must confess I am but a dull pupil. The hardest lesson I have been made to learn was to say in sincerity, "Thy will be done," and to kiss the rod. When I look back and view the pit from whence I was taken, and all the way the Lord has led me, I am constrained to say with one of old, "The Lord has dealt bountifully with me; I will extoll thee, my God, O King, and bless thy name forever: all thy works shall praise thee, O Lord, and thy saints shall bless thee; for all thy works, thy will, and thy ways, are just and true, O thou King of saints. In the course of my pilgrimage through this thorny desert I have been made to taste of the bitter cup, but dare not look between the folded leaves of the book of providence, nor ask the reason why. Our Lord and Master has said, What I do thou knowest not now, but thou shalt know hereafter. My grace is sufficient for thee. I would not murmur nor repine, for all my trials and afflictions are mingled with mercies. It is because the mercies of the Lord fail not that we are not consumed; for he is like a refiner's fire, and like fuller's soap. While passing through this vale of tears—this valley of Achor, we must endure trials and afflictions; for through much tribulation we must enter the kingdom; but our dear Lord has prepared cordials by the way, and wines on the lees well refined, to cheer the fainting spirits of his people. I often think the *Signs of the Times* are one of those cordials, and springs of water in a dry place, to refresh the weary saints. I have found them as such to me when reading the rich editorials and sweet communications of the dear brethren; they are like cold water to a thirsty soul. When I read the trials and bereavements of the dear saints I truly sympathize with them, for well do I know what it is to part with those we loved so dearly, and now while I write I cannot restrain the tear. But Jesus has done all things well. O the depth

of the riches, both of the wisdom and knowledge of God; his ways are past finding out. Now we see through a glass darkly; but O, my dear brother, when we leave these scenes of mortality, and enter on new scenes of immortal glory, then with expanded or enlarged vision we shall behold the rich display of the mysterious wisdom, power, and glory of our heavenly King; and while eternal ages are rolling on, new scenes of his sovereign power, wisdom, and glory will be unfolded to the admiration and joy of the innumerable multitude which no man can number, which came out of great tribulation, and have been washed and made white in the blood of the Lamb.

Unnumbered years the happy soul
Shall feast on joys above,
And while eternal ages roll
Adore redeeming love.

And while we sojourn here below, may the Lord

"Give us the wings of faith, to rise
Within the veil and see,
The saints above how great their joys,
How bright their glories be."

MARGARET M. ANDERSON.

For the Signs of the Times.

Barbour Co., Ala., July 23, 1850.

BROTHER BEEBE:—Grace, mercy and peace be unto you, and unto all the Israel of our God scattered throughout this wilderness, surrounded by enemies on every hand; yet marching onward in the old route of the pilgrims, by which they passed the enchanted grounds of sin and sorrow, and are now, as we trust, praising God in heaven. The good old way which Jesus our Leader marked out, and in which he has gone on before us.

"O, good old way, how sweet thou art,
May none of us from thee depart."

As to the state of Zion in this part of the Lord's vineyard; it has been truly a long winter season with us; to all human appearance iniquity has abounded, and the love of many has waxed cold, and hardness of heart, and stupidity of soul, together with a great degree of worldly mindedness have characterized many of the professed disciples of the Lamb, both ministers and churches. But we hope and trust that the night is far spent, and that the cheering dawn of day is at hand, and that better times await the Old Baptists in this part of the country.

Dear brethren, let us not strive about words to no profit—Let us not devour one another; but let us all, as much as in us lieth, take the admonition of the apostle, "Be ye therefore followers of God, as dear children, and walk in love, as Christ also has loved us and given himself for us." Eph. v. 1, 2. "Be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. vi. 12. O, that all, both churches and ministers, could come up to the divine rule, and each remember that, "He that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting." Have we not, all of us, in times past, had our fill of the fruits of the flesh in our former ignorance? The fruits of the flesh can never feed the quickened soul: the flesh may subsist on the productions or fruits of the earth, but the new man, which is heavenly and spiritual, must live on the bread of life which came down from heaven. If any man eateth of this bread he shall never die. John vi. 51. We do not believe that any other bread can feed a heaven born child: may we then with one accord pray, Lord, "Evermore give us this bread." John vi. 34. And

may we eat of it and live to the glory of God, and comfort of our own souls.

Yours truly,

J. J. DICKSON.

N. B. Will brother Trott please give his views, through the *Signs*, on the coming, dwelling in, and what is to be accomplished by or through the New Jerusalem. Rev. xxi. 9.

J. J. D.

For the Signs of the Times.

Niagara County, N. Y.,
Nov. 25, 1850.

BROTHER BEEBE:—Through the kindness of my friend, Timothy E. Wetmore; I have become acquainted with, and a subscriber to your Old School Baptist paper, which I have received from the 15th August. I believe the communications which they contain from one and another of the humble followers of Jesus, with which your paper is filled, are under the blessing of our allwise God, made a blessing to me, and to others who enjoy the privilege of reading them. I mean such as are the called according to the purpose of God. I spent four years in America before I knew that there was such a paper published; and a very long time before I found an individual with whom I could converse on the subject of the operations of God's grace on the hearts of his children, and of his everlasting, electing love towards them. During the six years I have spent in this country I have not found more than four or five with whom I could hold such sweet conversation.

As I am not agreed with the mass of the professors of the day, I cannot walk with them. At this time I feel as though I am alone in the midst of a gainsaying people; but I desire to leave the matter with the Lord; for he knoweth them that are his. He has given assurance, for our encouragement, that his sheep shall never perish. I have been highly gratified in reading the *Signs*, and I hope and trust that they have been made a blessing to me; and I desire you to continue to send them to me.

I cannot feel fully satisfied in my mind whether it will be right or wrong for me to send you for publication an account of my experience; but I desire to leave it with the Lord, to direct me in regard to it; for into his hand he has commanded and enabled me to commit all my affairs, both temporal and spiritual. As you cannot fail to discover my want of talent to write, it would betray still greater folly for me to attempt to apologize.

My mind has been led occasionally to write some of my exercises in verse; and as they are in accordance with my experience, I send you a few verses and leave it to your better judgment whether to publish them in the *Signs* or not.

May the good Shepherd of the sheep direct you in all your ways and enable you to contend earnestly for the faith of God's elect; is the prayer of

Yours in bonds of love,

THOMAS BENNETT.

For the Signs of the Times.

Coeysman's, August 19, 1850.

BROTHER BEEBE:—Allow me to call you brother, though I do not belong to any society. I feel a desire to let you know of some of the trials I experience, and of the hand dealings of the Lord with me. The place of my residence being quite remote from any religious society excepting the Methodists, it is but seldom I have opportunity to hear any other. I never heard but four or five Baptist sermons of any kind until about four years ago. My friends, generally speaking,

are of the Old order of Baptists; some of them you are probably acquainted with. I have had the privilege of reading some of your valuable papers, which I think are both edifying and comforting.

It is about eleven years since the Lord was pleased to shew me my awful condition, and it was in the following manner. While absent from home, at work for a neighbor, I was alone in my room, and as I suppose my mind was influenced by covetousness, I began to meditate on the circumstances of my employer, who was rich; and while pondering on the subject, the thought came into my mind, "What will it profit a man if he should gain the whole world and lose his own soul; or what will a man give in exchange for his soul?" Surely, thought I, it would profit me nothing if I should gain all the world, and remain destitute of the one thing needful. For the following two or three days I felt my mind disturbed, and grew worse and worse until I left and went home. On the next day when alone in my room, these words, as though uttered by a voice from heaven were set home to my heart, "Prepare to meet thy God!" In an instant it appeared as though I saw myself arraigned before the offended Majesty of heaven, naked and bare, and all my depravity in open view. I went into another room where my grandmother was, and I being in tears, she asked me the cause of my distress, and I told her I was going to die, and that I should be lost forever. I spent the night in weeping, expecting every moment to sink down into endless ruin. The next morning I arose and went to a secret place and tried to pray; but the more ardently I tried to pray, the worse I felt; it did seem to me that my very prayer was an abomination in the sight of God. In the afternoon this passage of scripture came into my mind—"Search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me." I accordingly commenced reading the New Testament—but alas! I could find no consolation there for me; every word seemed to condemn me; and I often thought that I had sinned away the day of grace, and there was no mercy for me. Often when eating I have been compelled to leave the table, and it seemed that I must die, and perish eternally. One night as I lay, thinking how, or in what way I should get rid of my burden, I thought I had a view of the Savior, with arms extended, saying, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." Thus it went on for a few days; my mind became more and more disturbed, so that I could find no rest day nor night. A young man had died in the neighborhood about this time, and it did appear to me that the Lord was unjust in calling him away without any hopes of repentance, whilst I was left to mourn my sins in sorrow and sadness. I went to the funeral, hoping to find some relief; but I returned still more distressed than when I went. A day or two afterwards I went about three miles to see an aunt; how I got there I know not; for it appeared to me that I had a view of the fiery pit, and I feared every moment that I should be plunged into it.—When I arrived at the house of my aunt, I did not feel as though I wished to speak to any one. I read the bible, and tried several times to pray; but all to no purpose. But just about as I was giving up all for lost, all of a sudden it appeared light around me, and I had a view of the Lamb as whiter than snow, and led away to be put to death; and these words came to me, "Behold the Lamb of God, who taketh away the sins of the world!" I

an instant I was relieved; my burden was all gone, and I felt as though I could rejoice that the Lord had so wonderfully wrought my salvation. On the next morning every thing wore a new appearance—every thing seemed to shine like the sun in the firmament.

I have been a reader of the *Signs of the Times* about a year; I got them from a friend, I think they are truly edifying and comforting. Do as you please with this scribble.

Yours in hope of eternal life,

C. A. BERRY.

For the Signs of the Times.

Kingston, N. J., Dec. 7, 1850.

ESTEEMED FRIEND BEEBE:—As the year draws to a close it reminds me that the subscription list for your valuable paper should be renewed; I therefore enclose you the money for you to send me the paper another year. I esteem it a great privilege to hear what the Lord has done for his people, and of his dealings with them, as expressed by those who contribute to the paper, and also under the editorial head I find many questions answered, and subjects handled which I think sounds much more like gospel preaching than any thing we hear with us.

May the good Lord of his abounding grace keep us all in the right way—lead us in the way of all truth. And may you be enabled, by his Spirit from on high, to proclaim the unsearchable riches of Christ, both in the pulpit and through the columns of the *Signs of the Times*, to the building up and strengthening of the children of God. May we all be kept by the power of God, through faith, unto salvation.

Yours, &c.,

WILLIAM N. STULTS.

For the Signs of the Times.

Pike Co., Ala., Feb. 1850.

BROTHER BEEBE:—Though we are strangers in the flesh, I trust we are kindred in spirit; and I feel thankful that we are permitted to address each other by the use of paper and ink. In writing to you, I wish to say something for the edification of God's dear children; although deeply sensible of my own weakness and inability. I will call their attention to Mal. i. 2, 3. "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."

You know, brethren, that God called Abraham out of Urr, of the Chaldeans, and told him that in his seed all the families of the earth should be blessed. When God had fulfilled his word which he spake to Abraham, concerning the children of Israel going down into Egypt, and concerning their bondage in that land, and when the fullness of time had come, as before decreed of God, he sent Moses his servant to deliver them, and showed his power through Moses, in the wonders which he wrought in Egypt, and in bringing out the children of Israel, and in bringing them through the Red Sea, with his high hand and outstretched arm—Here I cannot forbear to pause and reflect on my past experience; when God was pleased to deliver my soul from the powers of darkness, or figuratively, out of Egypt, and took me from under the yoke of bondage, I could sing as did the children of Israel when they had crossed the Red Sea, and when God had drowned their enemies. Even so did God bring them

into the land of Canaan, as he had so long before promised to Abraham, that he would give that land to be an inheritance to his seed. Thus, for his own sake he had compassion on them.

"Yea, I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us?"—God has said, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." "And I hated Esau, and laid his mountain and his heritage waste for the dragons of the wilderness." We understand that the children of Israel were typical of the church of Jesus Christ. And Esau, or his descendants, the Edomites represent those who perish in their sins. The church was chosen of God before the foundation of the world, Eph. i. 4, and Jesus Christ was appointed to save his people from (not in) their sins: and if any should ask why God loved Jacob and hated Esau, I can give no better answer than that which is recorded in the word, "Even so Father, for so it hath seemed good in thy sight." And for this cause hath he "Blessed them with all spiritual blessings, in heavenly places in Christ Jesus, according as he hath chosen them in him, before the foundation of the world, that we should be holy and without blame before him in love." And he has also said, "And all thy children shall be taught of the Lord," (not of man,) "and great shall be the peace of thy children." The peace which they enjoy by virtue of this gracious promise, is such peace as the world knows nothing about. We conclude therefore that the teaching of God's children is solely his own work. On a certain occasion, Jesus asked his disciples, Whom men saith that he was? and Peter answered, Thou art the Christ, the Son of the living God; Whereupon Jesus said, "Blessed art thou Simon bar-jona, for flesh and blood hath not revealed this unto thee; but my Father which is in heaven." Hence we conclude that the natural power of human intellect cannot know God; nor by searching find out: he is only by revelation made known to the children of God; and hence, to know him is eternal life. This revelation can only be made by the Holy Spirit; and this revelation is made by the Spirit to all those who were elected according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Thus we see that God's people are not only elected, but also, in due time called and sanctified and cleansed from sin and pollution by an application of the blood of Christ.

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Savior wrought,
And cast it all around."

Again, God has said, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." God is immutable, and he has declared that his counsel shall stand, and he will do all his pleasure. Heaven and earth shall pass away, but his words shall not pass away. He is omnipotent to execute all his decrees, and to bring to pass all his words. He is the same, yesterday, to-day, and forever. When he made a covenant with Noah, that the waters of the flood should no more cover the earth, and so long as the earth remaineth, seed time, and harvest, and summer, and winter should continue. And as he has sworn in that covenant, so hath he sworn concerning his elect, that he will no more be wroth with them nor rebuke them.

As God gave Jacob the land of Canaan for an inheritance, so has he given to his church the New Covenant dispensation, the

gospel and its privileges; and he will also bring them ultimately into the full possession and enjoyment of the mansions of immortal glory: for he has promised, and he will fulfill all that he has spoken. "Blessed be the God and Father of our Lord Jesus Christ," says Peter, "which according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now, if need be, ye are in heaviness through manifold temptation, that the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. "Yea, I have loved you," saith the Lord. "God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He was delivered up for our offences, and raised again for our justification, "Surely he hath borne our griefs and carried our sorrows—He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The Lord truly is the portion of his people, they need not fear; he will never leave them nor forsake them.

Seeing that these things are so, and we have such abundant evidence of, Wherein God hath loved us, how thankful ought we to be, and ever abounding in every good word and work. Let us pray for the prosperity of Zion, for the comfort of Jerusalem; and let us live soberly, righteously, and godly in this present world. Let our light so shine before men, that others may take knowledge that we have been with Jesus. To him that overcometh God will give the morning star; and although our mortal bodies must die and return to the dust, yet we shall all be raised again from the dead; and such as shall remain on the earth, when Christ shall come, shall be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised up; and this corruptible shall put on incorruption, and this mortal shall put on immortality, and death shall be swallowed up in victory. O, DEATH, WHERE IS THY STING? O GRAVE, WHERE IS THY VICTORY?"

In conclusion, I beg leave to say a few things concerning my short life and my change from darkness into God's marvelous light; which I hope God has wrought in me, for the great love wherewith he loved me, even when I was dead in trespasses and sins. I was by nature a child of wrath, even as others. I was born in the state of Georgia, in the county of Walton, July 15, 1830. At the age of seventeen years God was pleased to visit my soul, and to stop me in my wild career. I felt that I was a sinner before God, and unfit to dwell in his presence—I flew to the law for justification, but I was soon compelled to retreat to Calvary, where I trust I found a justifying righteousness in the blood of Jesus. As I remarked, I tried to work myself into the favor of God; but all my works were vain; instead of growing better, I grew worse and worse—all my sins seemed to come up before me, and my whole soul seemed to be drawn out in prayer for pardon.

I remained in this condition for six weeks, when God was pleased to visit my troubled soul and to banish the sorrows of my heart. These words were applied to me, Fear thou not to die; but rather fear to live. All my troubles were removed, and I was enabled to rejoice in the God of my salvation. The following year I united with the Primitive Baptist church, called Ramah, and was baptized on the third Sunday in June, 1848.

I submit these scattering remarks to you; publish them if you think proper, or lay them aside.

I am your unworthy brother in our common Lord.

JAMES BROOKS.

For the Signs of the Times.

The Sardis Church State.

REV. III. 1—5.

BROTHER BEEBE:—Sister Izor, in her valuable communication in the *Signs* Aug. 15th has made two requests of me; one in common with others to write our experiences; the other to give my views on Rev. iii. 1—5. I have been so much from home since August that I have not had time to attend to private correspondence as I ought. But I will now give such views as I have on the passage in Revelations, and hope next if spared to attend to the other request.

I understand the seven churches addressed in this, and the preceeding Chapter to represent the church in its several changes, and periods on from the days of the Apostles, to the coming of Christ to take his church home to himself. I however differ perhaps from most others, in that, I do not consider the mere nominal church or professing world thus represented, but the true visible church, as professing the doctrine and order established in the New Testament. The several states of the church, as thus pointed out, may probably be understood to be as follows. The 1st as representing the apostolic age; the 2d the period from that age to the establishing of religion by Constantine; the 3d from that period, including the separating of the church from the nominal or anti-christian interest, until its location in the wilderness, or the commencement of the prophesying of the two witnesses; the 4th the state of the church in the wilderness until it had again become corrupted; the 5th or Sardis state of the church, as commencing with the scattering of the church in consequence of its corruptness, in its being driven from the valleys of Piedmont, or to a future period. I have formerly thought that this church state terminated about the time of the church's having again become corrupted through the influence of the two horned or second Beast, and the separation of the church as O. S. baptists from the mass of corrupted baptists, and therefore that we were now in the *Philadelphian* church state. But I do not now believe that the church has as yet, that open door which is to characterise the *Philadelphian* state.* We are therefore now

* Besides the promise to the Philadelphia church to be kept from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth, cannot belong to the church at the present time any more than in the past ages. For whilst anti-christ still sits as a queen and sees no sorrow, the church is still reviled and persecuted and will continue to be so until the Witnesses are killed. But when they are raised up again, the tables will be turned; then will come the hour of temptation upon anti-christ and the world, from which the church will be exempt, and she will have an open door set before her. Hence I now conclude that the Sardis church state will continue until the raising up of the Witnesses, and then will commence the *Philadelphian*.

in Sardis, and the message to that church belongs to us; our work is not perfect. In thus considering the text, I will first notice the particular descriptive character which our Lord assumes in addressing this church, viz. "He that hath the seven spirits of God, and the seven stars."

1st. *The seven spirits of God.* One important point of difference between me and some of the brethren in the recent controversy, is that I do not believe that the Holy Ghost in his distinctive being, or God as he exists as the Holy Ghost, is intended by the term *spirit* as generally used in the Scriptures, nor even by the terms *spirit of God* in every instance; so in this case I cannot think that the essential Holy Ghost is meant by the *seven spirits of God*, for I understand him to be one. Neither do I understand them to intend the Godhead of our Lord Jesus Christ. But I understand by them that universal power given to him as the exalted Head of the church by which he exercises a providential government over all things in heaven and in earth, and which is subordinate to none but to him who put all things under him. 1 Cor. xv. 27. Hence these *seven spirits of God* are represented by *seven eyes* Rev. v. 6, see also Zech. iii. 9 compared with iv. 10. Hence also the *four chariots* which Zechariah saw coming out from between *two mountains of brass* are said to be the "Four spirits of the heavens which go forth from standing before the Lord of all the earth." Zech. vi. 1-8. By the *two mountains of brass* I should understand *predestination and election*, or God's purpose and grace, and by the *chariots coming out from between them*, I suppose the particular providences thereby indicated were subordinate to God's purpose and grace, or God's decrees concerning the world and concerning the elect. As these chariots were bounded by the *two mountains of brass*, so the all power given to Christ as Head of the church is exercised specifically for giving *eternal life to as many as the Father hath given him* John xvii. 2. Hence the Apostle's assertion as above quoted, that "He is excepted which did put all things under him." These *seven spirits of God* bring represented by *seven eyes* shows the perfect foresight and knowledge by which Christ governs all things and events. Hence the propriety of our Lord's declaring himself as having this important characteristic in reference to this church state, for the encouragement of his church to trust in him amid all the great and important events that have transpired and are still transpiring in the political and religious world, during this period of the church: such as the church's being driven from her retreat in the valleys of Piedmont and another asylum being provided for her by the discovery, settlement &c. &c., of America; and the rapid strides of the second Beast to power and in putting the mark of the Beast on all whose names are not written in the *Lamb's book of Life* &c. &c.

2d. *Having the seven stars.* The *seven stars* are the *angels of the seven churches*, Chapter i. 20. These angels have been generally understood to be the pastors of the churches. But angels signify messengers. Hence I conclude that if those stars have reference to the gospel ministers, as probably they have, they relate to them rather as messengers of Christ, and of the churches sent forth to preach the gospel, than as exercising the pastoral office. Hence the propriety of the expression in each case, "Unto the angel of the church &c., write," that is, transmit to him to be delivered to the church; one angel representing all the ministers of that period, as the churches are represented by one church.

Thus we find the several messages apply directly to the churches and not to the ministers only, as is evident in this to the church at Sardis and in most of the others, it being addressed to a collection of persons and not an individual. Also at the conclusion of each message it is said "He that hath an ear let him hear what the spirit saith unto the churches." So in fact in all ages gospel ministers are Christ's messengers to the churches, and whatever treasure he puts into their earthen vessels, it is that they should empty it out to the churches, and I do not think that any of us have a right to keep back any of the treasures committed to us, for fear of being butted by our brethren for bringing forward some ideas which may be to them *new things*—Christ's *having the seven stars*, and *having them in his right hand* Chapter i. 16, denotes his having both the gifts for the ministry and the ministers at his own disposal, and under his protection and direction; and that all concerning them is ordered with divine skill. He sends his messages by whom he will, and when and where he pleases; and that is, wherever in his infinite wisdom he, in his walks in the midst of the golden candlesticks, sees occasion for it. So that the churches may with confidence look to him to supply all their needs, and the ministers, commit themselves to his disposal, provision and direction. And either churches or ministers by looking to any other sources, dishonor him; the one, as their husband, the other, as their master. But let the churches beware of false prophets or messengers, those who come in his name, with messages from others, or run without being sent of him.

3d. We now come to our Lord's address to this church state, or to the churches of this period.

1st. His complaint against them. "I know thy works, that thou hast a name that thou livest and art dead; again verse 2d, "For I have not found thy works perfect before God." We have been accustomed to speak so highly of the Waldenses as comprising the true church in its external form, during the dark ages, that it may surprise some that I should consider these charges as having any bearing upon them. But as in individual Christians, they generally render themselves needful of chastisement by in some way leaving their first love, before God sends it, so I think of the church, it needed being driven from the valleys of Piedmont and scattered, for its purification from corruptions. The occasion for the churches becoming corrupted in these valleys was very natural. They were in a great measure insulated from other people, knew no other religion than that which they professed except the Catholic, and that, they held in abhorrence. Parents and children thus living together as a distinct community from generation to generation, alike prejudiced by education against the Catholics, and in favor of their own religion, it is no wonder that they should have sunk into a formal state, and the unregenerated portion, if they did not, many of them, actually get by profession into the churches, yet should exercise a strong influence in their religious affairs. Hence whilst they had a name that they lived they had become dead and formal as a body, and their work therefore of separating themselves from unregenerated professors and formal worship, to the spiritual religion and worship of Christ's gospel, was not fully carried out, and therefore *not perfect before God*. Hence being in this state, no wonder that when Calvin and the Geneva church sent their messengers among them, with professions of friendship and sympathy for them, they by their su-

perior advantages of education, and persuasion, should disciple many of this simple people to Calvin's creed and infant sprinkling. Hence the claim set up by Paedobaptists that the Waldenses were paedobaptists. Hence *they had a name that they lived*, were members of the true living church, but were as to the great body of them, a dead mass; and their works were not perfect before God, they did not maintain the perfect order of the gospel; did not go on unto perfection, but rather into corruption. These complaints against the church in Sardis, are evidently given as the general characteristic of that church state. Hence we shall find these complaints remaining equally good against the church since its being driven from the valleys of Piedmont as before. It is true that those few of whom it was said *they shall walk with me in white* &c., who had known the truth experimentally or spiritually, and were preserved from the general destruction of that people, being driven from their valleys, wandered over the various protestant countries of Europe, hoping to be protected, as protestants particularly Calvinists had appeared to take so much interest in their behalf, but as wherever they went, they were constrained to bear their testimony to the truth, and that to the simple gospel truth as they had received it from the Scriptures, and to believers' baptism; they soon drew down upon them persecution from the Protestants. In England in particular although persecuted, the members disciplined to the truth and order of the gospel increased, and among these were some learned men, and others who were impatient of persecution and who persuaded the body of these Waldenses, or Lollards, or Baptists, as they were called, to associate together in associations, and to put forth as their united belief a Confession of their faith, as a protection against persecutions; and further took steps to have schools established in order to educate men for the ministry &c. But in these Articles of Faith, they still professed believers' baptism as the only gospel baptism, how then could this course screen them from persecution? 1st. They had before in common with the baptists in Germany been charged with arianism and many other monstrous ideas, but now with Calvin adopting the substance of the Nicene Creed, and Calvin's views generally of doctrine, they showed that they were with the Presbyterians in doctrine, and hence were known as Calvinistic baptists. 2d. By forming associations they were enabled more fully to show their numbers and increase, and the men of influence they had among them, and thus to show that they were not so despicable a class as they had been held to be. And 3d by establishing schools of learning and taking care to have learned ministers among them, they obviated the charge of ignorance made against them. Hence whilst Mosheim in his Ecclesiastical History speaks with the utmost contempt of what he terms the anabaptists on the continent, he exempts the particular baptists of England from this censure, and speaks of their doctrine and order with commendation and that "Their community is ruled by men eminent for piety and learning." Cent. 15th Sect. 3d Part 2d.—These Articles of Faith became through their associations a test of fellowship, and were adopted by most of the baptists in this country as such. I have no doubt that our churches and brethren mostly have held on to these Articles &c., as necessary safeguards against the introduction of error and carnal professors among them; but experience has undeniably proved that instead of being safeguards they were no other, than *sheep's clothing*, ready

made, for wolves to put on. This may appear harsh; but where is there the O. S. baptist who was such thirty or even twenty years ago, who does not remember the annoyance he used to experience at seeing churches, and ministers, coming forward and claiming fellowship and seats in associations, upon the ground of their holding to the baptist confession of Faith, when it was known that they were bitterly opposed to those ministers who preached experimentally the doctrine set forth in that same Confession, and were preaching and countenancing a system of doctrine directly opposite to it? And did not the grievance wax worse, until a majority of the churches and associations of the baptist denomination had become completely leavened with this deception of carrying one Confession of Faith in their letters to the associations and another into the pulpits, and on their tongues generally; until the O. S. baptists had to come out from this deceptive and dead mass by the skin of their teeth?

Can there then be any doubt as to the baptist denomination, that *their work was not perfect before God*, and that whilst they had a name as the living or visible church of Christ, they were collectively a dead mass?—

S. TROT.

Centreville, Fairfax Co., Va., Dec. 5, 1850.

[To be continued.]

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1850.

OLD SCHOOL MEETINGS.

The Wallkill Baptist Church have appointed a general Old School Meeting to be held at her Meeting House, near Middletown, on Wednesday and Thursday the 18th and 19th days of the present month to commence on each day at 10 o'clock A. M. Brethren and sisters of our order, and all others who feel so disposed, are affectionately invited to attend with us.

By order of the church,

G. BEEBE, Pastor.

An Old School Meeting will be held with the Baptist church of Olive, Ulster county, N. Y., on Wednesday and Thursday, the 15th and 16th of January, 1851. The meeting will commence on Wednesday, at the Beaver Kill meeting house, at 10 o'clock, A. M.

Ministers and brethren are affectionately invited to attend.

By order of the church,

JACOB WINCHEL, JR., Clerk.

BROTHER BEEBE:—Please publish through the Signs of the Times, that the yearly meeting of the Second church of Roxbury will be held on the first Saturday and Sunday, the 4th and 5th days of January, 1851. Brethren and sisters generally, especially ministers of our faith and order, are affectionately invited to attend with us.

I. HEWETT.

END OF VOLUME EIGHTEEN.

With steady pace, Old Time has hurried through the fleeting months, and weeks, and days of the now closing year; not for a single moment pausing to drop a tear of sympathy, or a word of condolence for those who have been crushed beneath his heavy tread, or swept by his untiring wing into the vortex of the irrevocable past. While coursing onward with his lightning speed, thousands on thousands have finished their mortal pilgrimage, and gone to that fearful bourne from whence no traveler returns, over whose names, deeds, and fame, Time will soon throw the pall of

dark obscurity and impenetrable forgetfulness. Hurrying as though unconscious of that annihilation which awaits him, when the mighty angel standing on the earth and sea, with uplifted hand, in thunder tones shall swear by Him whose life is not measured by days or years, that Time shall be no longer.

While riding in his flying car, we have been able only to observe events of near proximity to us, while more distant objects have eluded our vision, and escaped our observation.

"The present moments just appear,
Then glide away in haste;
So we can never say, They 'e here,
But only say, They 'e past!"

But it becomes us as intelligent creatures of God, and more especially as his children by regeneration and adoption, to acknowledge the good hand of God, who has given us our being, and whose kind providence is ever watchful over us; and with humble hearts and grateful tongues, proclaim his goodness and long-suffering towards us.

As year by year the distance which intervenes between us and our tombs, grows shorter should we not yield, in all our affections, desires, and actions, to the overwhelming convictions of our judgment, that on this terrestrial ball, we have no abiding place, or continuing city? Nevertheless we, according to the scriptures, look for a city which hath foundations, whose Maker and whose Builder is God, and on which Time can make no impression, nor years mark any change.

We dare not pry between the folded leaves of the future to ask what shall be the events of the new year on the verge of which we now cautiously tread, "Sufficient for the day, is the evil thereof." None but the Omnipotent eye can penetrate the thick darkness which hides from finite scrutiny the history of the ensuing year. The receding year has developed important events, both in the world and in the church. In arts and sciences, such improvements have been made as to lead one to think that the discoveries of a century had been crowded into the space of a few fleeting months; and the changes in the political world have been scarcely less astounding. The fearful crisis in the affairs of our own beloved country, brought on by disaffection and party spirit, among some portions of our fellow citizens, should admonish us to pray that the God of providence and grace, may avert the threatening danger, and hush the jarring elements of discord to peace and harmony; and that he who alone has the power, may perpetuate the blessings of civil, social, and religious liberty, in this country at least, until time's latest hour.

In the church of our Redeemer too, we have witnessed, changes which must effect us for weal or for woe. Many, very many of our dear brethren in Christ have been called from their conflicts in the flesh, and are now as we trust, enjoying the smiles of their God in a purer and happier clime. Some few have during the year been gathered into the fold of Jesus, and are now buckling on their christian armour, for the warfare, in which they are called to fight the good fight of faith; and others, worn down with age and infirmity, give evidence that the time of their departure is at hand.

During the year now closing upon us, the arch enemy of God and truth has not been idle. His dividing spirit has been insinuated into the sanctuary of our God; and very friends have been set at variance. Strifes and discords that existed before have been increased in some cases, and new complaints have been made in others; while many a timid saint has been led to the throne of grace in

earnest prayer to God, for a restoration of the fellowship, love, harmony, peace and communion of the saints.

In regard to our prospects in publishing the "Signs of the Times," our readers are aware that our little barque has encountered some severe gales which have caused us to tremble for her safety; but still we think we can say in sincerity and truth, Hitherto the Lord has helped us. We do not claim for ourselves, as the conductor of this periodical an exemption from those frailties and follies which have ruffled the waters over which our course has been directed during this volume; but we have certainly been subjected to many perplexities, which had not their origin at our hands. Some from whom we had expected better things, have not scrupled to implicate us as contemplating a plan for dividing the Old School Baptists, and others have charged us with Arianism, Arminianism, Anti-nomianism, and many other isms in regard to which we plead not guilty. There is no one truth brought to light in divine revelation to which we cling with more unwavering tenacity than that of the Eternal Godhead of Jesus Christ our Lord. Never since he was revealed to us as our Savior, have we for one moment doubted that he is the "True God and Eternal Life," or thought him in his Godhead inferior to the Father or the Holy Ghost. We have been recently advised that some of those who heard us preach while on our visit in the state of Georgia, have, either through misapprehension, or from a design to misrepresent us, published far and widely, that we denied that the Gospel should be preached to sinners, or that gospel ministers should testify to unregenerated sinners the state and condition they are in by nature, and the necessity of being born again in order that they may see the kingdom of God. All these charges and representations are without the least foundation in truth. We do not mention these things to stir up strife, but to remove wrong impressions, and disabuse the minds of such brethren as may have been imposed on by either designing or undesigning men.

Notwithstanding all the opposition we have encountered, we are still sustained, and with humble confidence in God, to whom we are so deeply indebted for past mercies, we propose to continue our labors in the publication of Salvation by grace alone, both in the pulpit and through the press, as God may give us opportunity and ability.

The first number of our Nineteenth Volume will be issued by the first day of January next. The size, terms, and general character of the paper will be as formerly, only, we pledge ourselves to endeavor to suppress in the next volume all such communications, from whatever source they may come, as in our judgment shall have a tendency to provoke controversy and discord—and it shall be our aim, to make the Signs of the Times, a well come visitant of all Old School Baptists who may favor us with their patronage. The doctrine to be advocated through our columns, is that only which unquestionably identifies the Old order of Baptists, while such abstract ideas in connection with any prominent sentiment as is not in our judgment calculated to edify, shall not be debated in a controversial way through our paper. Those who hold any peculiar views on doctrinal subjects can publish them in pamphlet form—on their own responsibility, and thereby relieve us and our readers from perplexity and blame. We have no new doctrine to advocate, as we have before assured our brethren, nor have we any old bible doctrine to relinquish. Our

object is to render the paper useful to the household of faith; and in this we do most ardently desire the prayers and co-operation of those who know and love the truth. Brethren, let us be well supplied with your friendly and christian communications, and strive to all speak the same things, and things whereby one may edify another; and our columns shall present the Olive Branch of peace. Let us forget and forgive all past injuries and as far as in us lieth, be at peace among ourselves. And may the God of all peace be with us, evermore. Amen.

Southern Baptist Messenger.

Again we would respectfully notify our readers, that brother Wm. L. Beebe has located his press, for the present, at Lexington, Oglethorpe county, Georgia, from which place he will issue the first number of the *Southern Baptist Messenger*, on or about the first day of January, 1851. Agents, subscribers, and contributors to that paper are desired to address all their communications to him at that place. He is also duly authorized to act as general agent for the *Signs of the Times*. Our subscribers in the South, who may find it more convenient to do so, can address any orders for the *Signs*, remittances, or communications to us through him. And we also will attend to any orders which may be addressed to us in relation to the *Messenger*.

Notwithstanding the unfair and wicked persecution raised against the interests of the *Messenger*, we are assured by brethren on whose fidelity and veracity we can rely that it will be sustained by the friends and lovers of truth.

LETTERS RECEIVED.—John Rowly, Elder Thomas Meredith, Elder S. Trott, Samuel May, Eld Wm Sharp, J. O. Line, Elder Geo. Ambrose, Wm M. Morrow, B. N. Page, Elder D. W. Patman, Harriet Temmel, Elder J. L. Purington, Tho. Bennett, Mrs. H. Durand, L. T. Thompson, Elder John Clark, Elder Chs. Merritt, Mrs. A. Peck, A. R. Barbee, Elder I. Hewett, Ann L. Saltzman, B. Gibbs, Mrs. M. H. Cox, W. J. Greene, Esq., Wm. N. Stults, Geo. W. Wright,

Miscellany.

Loss of a Bishop's Vestments.

The *Sheffield Times* has the following curious story in relation to the opening of the new church in that town:—

"Shortly before the commencement of the service great consternation was created amongst both clergy and laity by an outcry that some sacrilegious hand had feloniously carried off a bag belonging to Bishop Brown, containing the episcopal mitre, crozier, robes, &c., to the value of at least 701—Mr. Raynor, the superintendent of the police, immediately after the loss was discovered, had an interview with the Bishop, and received a description of the missing property. The bag was conspicuously marked with a large red Maltese cross. Detective policemen were dispatched *instantly* on the different lines of railway, in quest of "the man with the carpet-bag," and the electric telegraph was employed with the like object. Bishop Brown was unable to join his episcopal brethren in the service of dedication, from want of his vestments.—Between three and four in the afternoon, while the search was going on with unabated activity, the missing bag was discovered, containing all its precious contents undisturbed. The mystery is thus explained:—The Bishop was the guest of Mr. Louis Sayles, in Fargate, and his servant-maid was, on the morning of the consecration, directed to take the bag down to the church. The owner expected to find it there, and when he failed to do so, the girl was immediately interrogated as to what she had done with it. She answered off-hand that she had taken the bag to the church, and had given it at the entrance to a man dressed in black, who met her, and re-

presented that he was authorized to receive it. This statement it was that caused so much alarm, and gave such an impetus to the movements of the police. In the course of the afternoon, however, the bag was found in Mr. Sayles' house, and then it became evident that the girl, in a moment of alarm and bewilderment, had invented the story about the man in black, and that she had simply forgotten to take the bag to the church. In the evening the Bishop was enabled to take his place at the high altar in his wonted costume."

The above, from an English paper, is an illustration of the ludicrous position in which those are sometimes put who value the form more than they do the spirit. The Bishop was there properly set apart and consecrated; the mass-book was at hand, the congregation of the faithful all assembled; but, alas! the "carpet bag" containing the mitre and the robes was missing. Only think of Peter on the day of Pentecost writing for a servant to bring his surplice before he could tell the story of his crucified Master to the many-tongued and eager multitudes who, under the Spirit's power, were rushing to the freshly-opened fountain of life! The soiled garments of the chained convict, the sheepskin of the peasant, or the coarse tunic of the Galilean fisherman were the full canonicals in which the Apostles thundered forth those mighty words that were dictated by the Holy Ghost.—*Banner of Liberty*.

From the Philadelphia Ledger.

Mrs. Bishop vs. the Bishops.

Mrs. Bishop has been giving concerts on Sunday evenings in New York; and we see that one of the newspapers trusts that the public will discountenance all such attempts to impair the observance and sanctity of the Sabbath. The concerts here alluded to are sacred concerts, or sacred music, including the finest compositions of Handel and Mozart. As the same thing may be attempted in this city, we regard this objection as worthy of comment.

The objection *does* seem a little like righteousness overmuch; like leaving substances to grasp shadows. Singing and playing sacred music on Sunday evening, is a desecration of the Sabbath! Mrs. Bishop, and a chorus or *chair* of a hundred voices, accompanied by a hundred or more instruments, desecrate the Sabbath, by performing, in the presence of three or four thousand quiet and sober people, Handel's Messiah and Haydn's Creation! And every one of this quiet and sober audience desecrates the Sabbath by listening to such a performance! What will fanaticism say next? If this be desecration of the Sabbath, the day must have been desecrated in a similar manner, a few hours before in every church in New York; for in every one of them was sacred music performed. And for the same reason, in the same manner, is the Sabbath desecrated on every Sunday, in every church or place of worship in the United States.

In what consists the desecration? If in the place of performance, we reply that if the music be sacred, its performance in a hall, instead of a church, does not make it less so. If it does, then prayer is profanation, excepting on consecrated ground! Yet professing Christians do not object to prayer in a court-house, a capital, a market-place, a street, or a field; and all Christians are commanded to pray in their closets. Does the desecration consist in the music? The melodies and harmonies? Quite as good Christians as any who object, consider the compositions of Handel and Mozart quite as well fitted to inspire religious thought and feeling, as those of "Mr. William Tans'ur, Musico Theorico," or old Master Billings. Yet the compositions of these latter are found in all the old American collections of Psalmody for churches or meeting-houses. Does the desecration consist in the poetry to which the melodies and harmonies are set? Handel, Haydn, Mozart, and Rosini set their compositions to those identical Hebrew Psalms and prophecies, or in Latin or English translations, which are appointed to be said or sung in churches.

Does the desecration consist in accompanying the voice with every variety of portable wind instruments? Catholics and Episcopalians use the organ, and Presbyterians the bass viol, on Sunday.

Then as we see no desecration, and consequently nothing forbidden by any religious consideration, in sacred music on Sunday evenings, we will offer a word about its salutary influences. In itself, sacred music can do no harm, heard any where; and we do not believe that any body was ever made less religious by hearing Handel's "Let the bright Seraphim." Then some people will go to a sacred concert on Sunday evening, who would otherwise employ their time less profitably, at home or abroad; and for all such we regard such entertainments as useful. Even if they went to church, to hear indifferent music and a dull sermon, they would go away with feelings less devout, than from a fine sacred concert. And if they find no "prayer" at the concert, yet they find "praise," which is the same thing, religiously considered. Do they object to paying money at the doors?—Clergymen, organists, sextons, are paid. We approve of these concerts, and believe they keep many out of mischief.

GERMAN BAPTISTS OR DUNKERS.—This denomination had its rise in Germany, and was introduced into America by a company of immigrants, composed of about twenty families, who landed in Philadelphia in the year 1719. Their number was considerably augmented year after year, by fresh immigrants from the land of their fathers. It is said that the principles of the German Baptists sprang up spontaneously in Schwarzenau, in Germany; that they adopted the Baptist views in regard to the subjects and mode of baptism, without any instructor, other than the Word of God, and without knowing that there were Baptists in the world. It is also said, that soon after having embraced these views they desired one of their number to immerse the rest; but he refusing to do so, on the ground that he himself had not been immersed, they proceeded to cast lots to decide who should be the administrator of the ordinance, which being done, they repaired to a river and were therein baptized; and that from that time, their numbers continued so to increase in Germany, as to furnish a large number of immigrants for the western continent, who are glad to leave their fatherland, in order to escape the persecution consequent upon their innovations in matters of religion. Since their arrival in America they have spread themselves more or less through the different States of the Union; but their settlements are principally in Pennsylvania, and in some of the Southern and Western States. The term "*dunkers*," which signifies *dippers*, was applied to them as a name of reproach on account of their practice of immersion.

Give and get Rich!

In a late number of the "Religious Herald" of Virginia, a writer calling himself "Baptist," holds forth the following inducements to made his brethren *bleed free*.

If, according to his argument, the cause of God is suffering for want of money, what can justify the young merchant of Boston in reserving to himself \$50,000, and paying back to the Lord but \$40,000, on a loan of \$90,000?—If the New Jersey Shoe Maker was justifiable in laying a tax of five per centum on his wife's money earned by taking in washing, and in robbing his children at the same rate on his own earnings, to render himself famous for *gullibility*, how can any praise be due to the merchant who withheld more than one half of what this writer acknowledges was borrowed from the Lord?

From the Religious Herald.

Mr. Nathan R. Cobb, an exemplary young merchant connected with a Baptist church in Boston, at the age of 23, drew up and subscribed the following covenant:

1st. "By the grace of God I will never be worth more than \$50,000.

3rd. By the grace of God I will give one-fourth of the nett profits of my business to charitable and religious uses.

3rd. If I am ever worth \$20,000, I will give one-half of my nett profits; and if I am ever worth \$30,000, I will give three-fourths; and the whole, after \$50,000."

To this covenant Mr. C. adhered till he had acquired \$50,000—and gave all his income afterwards. He was thus enabled to say on his death bed: "By the grace of God I have been enabled to give away more than \$40,000. How good the Lord has been to me!" A shoe-maker at Burlington, New Jersey, being asked how he contrived to give so much to benevolent objects, replied that it was easily done by obeying St. Paul's precepts in 1 Cor. xvi. 2. "I earn," said he, "about a dollar a day, and I lay by 5 cents of this sum every day, for charitable purposes. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. And if we have been unusually prospered we contribute something more." Rev. John Wesley, when his income was £30 a year, lived on £28, and gave away £2. Next year his income was £60, and still living on £28, he had £32 to give. The fourth year raised his income to £120, and steadfast to his plan the poor got £92.

Christian charity is one of the most important means of grace. If God's poor suffer, or if God's cause suffer, it is to give exercise to the graces of those who have compassion.—To say that such a one is an earnest Christian, but that he will give nothing, and sacrifice nothing for the cause of Christ, is an abuse of language. Of such a one the Scripture says, "How dwelleth the love of God in him?" No apology for neglecting the soul is so common as the *want of time*, occasioned by labors and enterprise for gain. Now, the more one is exposed to these cares, the more he needs the counteracting influences of *giving regularly* to objects of charity. Giving systematically makes us love to give; while on the other hand, a case has been known of a man at the age of three score years and ten, with his 100,000, crying like a child, for fear that he might come to want. Giving regularly prevents, in some degree at least, the waste made upon many trifling and hurtful gratifications. Most men are wont to spend on needless things many small sums, whose aggregate is a large sum. But he who taxes his income to do good, soon finds in doing it, gratification greater than in all those wasteful expenditures, and saves more than the amount of his charities. He has a better estimate of the value and use of money, and feels a steadier impulse both to benevolence and a wise economy. His industry is stimulated too.

But few of us give one-fifth as much as the Jews did under their regulations. Andrew Fuller says, the poor people of Glasgow used to say of a wealthy man among them, "David Dale gives his money by shovels full, and God Almighty shovels it back again." Systematic charity, (as for instance by Paul's rule laid down 1 Cor. xvi. 2,) secures a greater amount, and also exerts a better influence on the heart of the giver. It also makes the self-denial easier and the pleasure greater.

Virginia Baptist brethren! the above extracts are made for your benefit. I am no agent, lecturing you for any one particular society, (it is your own fault that you need special agents at all;) but I would speak to you as one of your number, and urge on you the importance of benevolence—systematic benevolence. The cause of God never called more loudly for your money than it does now. You answer, I have my family to support. So you have—and what will you say when I tell you that some of the primitive Christians gave up all their property, and actually went to work with their hands for a support! All that you have God has loaned you: will you loan him a tenth of it again? Our obligations are weighty in this respect, and fulfilling them blesses both you and the cause of God and charity: will you do injustice to yourself and that cause? Take up this subject then, and reflect on it, and act out the principle, "I am not my own, Christ has been my ransom." Virginia does not give one-third as much as she ought. Let each make a *personal* application.

BAPTIST.

DOING IT UP BROWN.—All the newspapers in New York (with the exception of the Merchant's Ledger) Philadelphia, and other of

the great cities, have been engaged ever since Jenny Lind arrived in this country, in a contest between themselves, to see which could earn the most of Barnum's smiles and money, by *puffing* up the great singer. They all appeared to be doing pretty well, and it was difficult to say which was foremost in terms of laudation, and was making most of the matter, until the Rev. Dr. Baird entered into the list. He has put them, Willis and all, into the shade. In the *New York Observer*, the following is the conclusion of what should be called a *patent puff*:

"And we cannot but hope that many of those among us who love the Savior—even if they should not be able to see her face during her busy tour, which it is probable that she will be compelled by her engagements to make in this country, will feel it to be a privilege to pray that her life and health may be spared whilst on this visit to us; that she may return in safety to her beloved friends and country; that she may be the instrument of doing great good there; and that when the scenes of earth and time shall have passed away, her voice may be forever heard in the glorious concert of the redeemed around the throne of God and the Lamb."

We should like to see the man who can beat this. Dr. B. ought to have the *next first seat gratis*—and Genin should send him a hat.—*Banner of Liberty*.

LITERARY FRAUD.—A certain "Rev. H. Christmas, A. M., F. R. S.," a clergyman of the Church of England, has published an edition of Rev. Hollis Read's "Voice of God in History," expurgated of all the passages commenting on the union of Church and State!—*Independent*.

A Chaplain was once preaching to a class of collegians about the formation of habits. "Gentlemen," said he, "close your ears against bad discourses." The scholars immediately clapped their hands to their ears.

MARRIED.

Near Bullville, on Thursday morning, the 27th ult., by Eld. G. Beebe, EDWARD JACKSON Esq., of Ohio, to Miss MILICENT MOWREY, daughter of Ebenezer Mowrey of Mt. Hope.

In Middletown, Delaware county, N. Y., September 19th, by Eld. I. Hewett, Mr. FREDERICK SWART, to Miss MINERVA A. DEMOND, both of Middletown.

Also in the same town, by the same, October 2d, Mr. ALMARIN CARTRIGHT, of Roxbury, to Miss HANNAH J. COWAN, of Middletown.

At Roxbury, November 21st, by the same, Mr. ADAM K. STRATTON, to Miss ELIZABETH A. PATTERSON, both of Roxbury.

OBITUARY.

Rappahannock Co., Va., Dec. 3, 1850.

BROTHER BEEBE.—There died, near me, in this county, an aged brother and Revolutionary soldier by the name of WILLIAM SMITH, the history of whose life deserves some notice at the hands of the christian and patriot; and least he may be overlooked, which is too often the case, I have selected the *Signs of the Times* as the medium through which such a notice would be most appreciated.

I design only to give a very condensed biography of the life of this truly faithful christian and friend to his country.

He was a native of the county of Stafford, Va. At the age of about 19 years he enlisted in the service of the United States against the British, and served two years. Again in 1799 he enlisted and served a tour against the Indians; after which he settled in Kentucky, and the third time enlisted in the army of the United States. Thus his services for nearly five years were actively, and from all accounts, most faithfully employed against the enemies of his country.

During his military career he was present at some of the bloodiest battles of the Revolution. Among others, he was at the battle of Brandywine and Germantown, where he witnessed much carnage, and underwent, in common with the other soldiers of the Revolution, much suffering and hardship.

After returning from the tumults of war in which he had so long been engaged, he again returned and settled in Virginia, and in the year 1788 he was brought to see himself a sinner in the sight of God, and in 1792 he was baptized by Elder William Mason, of the denomination of the Old School Baptist,

and became a member of the church called F. T., where he remained until Wm. F. Broadbuss was called to the pastoral care of the church, when he entered his protest against his doctrine, and left and joined the church called Thornton's Gap, where he remained an orderly member until his death, maintaining, with zeal and earnestness scarcely paralleled, the doctrine which the Old School Baptists have so faithfully and consistently advocated.

He died on Wednesday, November 20, 1850, aged 94 years, 9 months, and 14 days. None who knew him in life would be unwilling to testify to his exemplary habits, his fidelity to his country, and his devotion to his God. Such men deserve notice and respect, and afford a worthy example of christian and patriotic devotion.

A. R. BARBEE.

NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for 25 cents per single copy; 5 copies for \$1 00; 12 copies for 2 00; 100 copies for 15 00.

THE EVERLASTING TASK.

For a single copy, .60; 20 copies for \$1 00; 100 copies for 4 00.

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs, also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY AND BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

RECEIPTS.

NEW YORK.—Eld. B. Pitcher, for M. Rogers Esq.; 2; Wm. Ray, 1; Geo. H. Seybolt, 1; Mrs. Howell, 4; Col. S. Clark, 1; Mrs. Sylvia Seybolt, 1; Micha Horton, 1; Eld. Ch's. Merritt, 1; Miss Sylvia Vail, 1; Alford M. Horton, 1; John L. Horton, 1. \$15 00

NEW JERSEY.—Mrs. H. Durand, 1; Mrs. M. H. Cox, 2; Wm. N. Stults, 1. 4 00

OHIO.—Eld. S. Williams, 1; J. C. Line, 1; 10. Wm. Lewis, P. M. for Giles Gordon, 1. 3 10

VIRGINIA.—L. T. Thompson, for P. W. Moreland, and W. T. Somers, 2; Eld. John Clark, 3, also, contribution of the churches for minutes, 2. A. R. Barbee Esq., 2. 9 00

PENN.—J. Penney, 1; Eld. A. Bolch (for Gard.) 1. 2 00

INDIANA.—A. Bulkley, 1; Beverly Gibbs, 1. 2 00

John Rowley, Mass. 1; Eld. Tho. Meredith, La. 5. Wm. M. Morrow, Iowa. 1. Mrs. Harriet Tennell, Mi. 2.50. Mrs. Almada Peck, Ct. 1. Mrs. A. L. Saltzman, for Tho. Davis, Wis. 1. W. J. Green Esq. for E. Barber and F. A. Hancock, Ala. 5. Geo. W. Wright, Ga. 4.50. 21 00

Total, \$56 10

For Pamphlets.

Eld. B. Pitcher, 3; J. C. Line, 15; Tho. Bennett, 1; Geo. A. Chamberlain, 37; Eld. C. A. Parker, 1; Geo. W. Wright, 50. 6 02

Total, \$62 12

NEW AGENTS.—George W. Wright, Greenville, Ga.; Geo. W. Allen, Troy, N. Y.

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.

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



SPRINKLING A BRITISH PRINCE, AT WESTMINSTER.

The pictorial illustration upon this page, which may be relied upon as a correct representation of the ceremony it is designed to illustrate, cannot but be interesting to our readers, as exhibiting something of the extravagance into which even professed Christianity may be led by an alliance with worldly governments. The plate was executed in London, where the ostentatious parade attendant upon the performance of a professed Christian ordinance, glaringly contrasts alike with the squalid misery of myriads of half-clad, starving paupers, and with the simplicity which characterized the administration of the ordinance of baptism among the primitive disciples of Christ. The scathing satire contained in the poetic effusion with which we have accompanied it, and which originally appeared in an English Chartist paper, is indeed richly merited. The allusion in the last stanza, relative to the scarcity of "holy water," refers to the fact that a bottle of water from the river Jordan was procured for the purpose, at great expense, as though the water of that stream possessed the peculiarly sacred properties ascribed by Romanists to "holy water," or by the Hindoo idolaters to the waters of the Ganges.

The central figure in the illustration represents the Archbishop of Canterbury, holding the royal infant in his arms, while on the right hand side may be seen Queen Victoria, who is styled "Head of the Church," and Prince Albert with the sword of state hanging at his side. In the background are represented other stately Bishops in powdered wigs, while the remainder of the group will be readily recognized by any one who is familiar with English portraits, as accurate representations of various members of the royal household and nobility.

The Archbishop of Canterbury receives from the government a salary and perquisites amounting in the aggregate to about \$100,000 per year, while several other of the state Bishops receive various pensions from the same source, amounting to but little less. These Archbishops are also admitted *ex officio* to seats in the House of Lords, in which they are expected by the government to maintain by their votes all the various measures for oppressing the people for the aggrandizement of the nobility, and it is scarcely necessary to add that they are always found much more faithful to the trust (in which their princely salaries are involved,) than to the simplicity of the precepts of Christ and His apostles.

Queen Victoria, who is acknowledged by these lordly Bishops as the "Head of the Church," receives in her own name and that of various members of her household, over a million of dollars annually, which, like the princely salaries of the Bishops, is expended in riotous living, gorgeous pageantry and gaudy show, while at the same time thousands of her subjects are famishing and actually perishing daily from starvation. It is, indeed, from the mass of the down-trodden millions of Great Britain that the money is taken by a species of legal robbery, to pay these immense annual stipends to this "Head of the Church"

and her lordly Bishops, as also to support her hosts of inferior clergy in idleness and servility to the government. All this is enacted in the name of the Christian religion!

Such is the result of a connection between Church and State. How zealous, then, should citizens of the United States oppose the first steps towards such a connection in the appropriation of any portion of the public money to the support of clergymen employed by our national or state governments! We have already witnessed the trampling under foot of the prohibitory constitutional clauses, and the number of clergy in the United States supported by government taxes, has increased from two, officiating in the houses of Congress, to several hundred in the army and navy, at the military posts, naval stations, and Indian agencies, in the legislative halls of the several states; at the state-prisons and various other places; and, what is a little remarkable, is the fact that nearly all the clergymen in the employ of the government and several states are of the same denomination (the Episcopal) whose clergy are supported by law in England. Within the past ten years the number of national and state chaplains in our country has been doubled; and where is this fearful ratio of increase to end unless the people become aroused to a sense of the impending danger?—Already are the people of this country being overburdened with taxation of various kinds; and while they sensibly realize the oppression, comparatively few of them seem to be aware of the fact that more than a million of dollars is now annually taken from our national and state treasuries for the support of clergymen and various professed religious objects, which must, of course, be made up each year by additional taxation. In the session of the New York legislature of 1848, a "School and Gospel Fund" (so entitled in the act,) was created by the appropriation of \$12,000, which was nearly doubled at the last session, for the avowed purpose of the "Scientific, moral and religious education of the Stockbridge Indians," of Wisconsin, formerly resident within this state. Thousands of dollars are also appropriated by the legislature of New York and some other states, each year, to various sectarian colleges, theological institutions, &c. Many of these encroachments upon the rights of conscience and of property we have already adverted to in previous numbers as of a piece with the Church establishment of Great Britain; but many of them remain to which we shall endeavor to call the public attention in future numbers of the *Banner*. Meanwhile we must urge the friends of freedom throughout the Union to procure as many signatures as possible to the memorials to Congress for the abolition of the national chaplaincy. Twenty thousand names were appended to memorials for this purpose presented to that body at its late session; and, notwithstanding the excitement produced by the discussion of other vital questions, the effect produced by the memorials in delaying and almost preventing the election of chaplains to the two houses should embolden and encourage us to redoubled exertions to arrest the evil. We have yet on hand a number of

the memorials of our former issue, printed on suitable paper for circulation, which we will cheerfully forward, free of charge, to all who may wish them for the purpose. We also contemplate the issue of forms of memorials to the legislatures of the various states, for the use of our friends throughout the Union, that a thorough warfare may be waged against the various abominations of incipient Church and State union, in the several states. We invite our correspondents to procure and forward us statistics in the case, as far as they may be able, that the whole length and breadth of the evil may be made known to the public, in order to a complete extermination of every citadel of priestcraft in our land.

Banner of Liberty.

From the Leeds (Eng.) Mercury.

A STARVATION ANTHEM.

Bring forth the babe in pomp and lace,
While thousands starve and curse the light!
But what of that? on royal face
Shame knows no blush, however slight.
Bring forth the babe! a nation's moans
Will ring sweet music in his ear.
For well we know, a people's groans
To royal ears were always dear.
Bring forth the babe!—down, courtiers, down,
And bow your lacqued knees in dust,
Before a child's beslobbered gown!
(Our children cannot find a crust!)
When Christ was born, no servile throng
Around the Saviour's manger met;
No flatterers raised their fawning song—
But what was Christ to Albert's pet?
God, who has heard the widow's moan,
God, who has heard the orphan's cry!
Thou, too, dost sit upon a throne,
But none 'round thee of famine die!
Things like this babe of royal birth,
Who boast their princely "right divine,"
Are but thy parodies on earth—
Thine is oppression—mercy thine!
Bring forth the babe! from foreign lands
Fresh kingly vapours flock to greet
This new one in its nurse's hands:
(For royal mothers give no tear!)
Bring forth the toy of princely whim,
And let your prayers mount, night and day,
For ought we not to pray for him
Who'll prey on us enough, some day?
O who would grudge to squander gold
On such a glorious babe as this?
What though our babes be starved and cold?
They have no claim on earthly bliss!
Ours are no mongrel foreign breed,
But English born, and English bred:
Then let them live and die in need,
While the fat Coburg thing is fed!
Sprinkle the babe, archbishop proud!
Strange servant of the lowly Christ!
Thousands are to your purse allow'd—
For him the smallest loaf sufficed!
Though "holy water" 's scanty now,
My lord, you may dismiss your fears—
Take, to baptize the infant's brow,
A starving nation's bitter tears!!

For the gratification of such of our readers as are fond of pictorial illustrations, we close our volume with the above engraving, which, together with the article and Anthem accompanying it, were kindly furnished by the publisher of the *Banner of Liberty*, it being one of the collection which he has provided for his current volume.

[Ed. Signs.]

INDEX TO VOLUME XVIII.

PART I.

Containing the names of correspondents, alphabetically arranged, with reference to the page on which their several communications will be found.

A Pilgrim,	68:
Ashburn, Delia A. C.,	122
Atkins, Elder C. J.,	124
Addy, John,	163:
Brown, Elder R. W. E.,	1, 42
Bilson, Martha,	4
Barton, Elder Thomas,	20, 138, 148, 171
Bowen, Aaron,	38:
Bartley, Eld. J. P.,	58, 66, 91
Brown, Jonathan,	59
Brown, John,	60
Brandon, John,	75
Brown, D. H.,	75
Bicknell, Eld. James,	83
Beebe, Wm. L.,	91, 155, 163:
Broders, John H.,	108
Burritt, Eld. Reed,	116
Buck, Charles,	123
Butler, Nehemiah,	141
Barcalow, Eliza Ann,	146
Beeman, Eld. Julius C.,	147
Brandenburg, Joseph,	170
Beebe, Mrs. G.,	171
Brown, Eld. Wm. W.,	181
Crutcher, Eld. Wm.,	11, 146
Cox, Eld. Leonard,	18
Cooper, Blount,	28
Clark, Eld. John,	38, 44, 49, 68, 77, 100, [113:]
Conner, Wm.,	38
Campbell, George,	50
Carmichael, Otis,	50, 58
Coleman, Henry,	52
Cox, Eld. H.,	75, 114
Cole, Eld. A. A.,	77
Culp, Elder Peter,	82
Conklin, Eld. Gabriel,	82, 140
Choate, Eld. Wm.,	118, 146
Clark, Nancy,	122
Clarkson, E. T.,	125
Comstock, Watts,	154
Clark, Alma,	155
Calvert, Eld. A.,	180
Davis, J. H.,	13, 171
Durand, J.,	13
Drummond, J. B.,	17
Durand, Daniel,	28, 122
Danks, Samuel,	28
Dialogue,	33
Dudley, Eld. Thomas P.,	91
Dodge, Abigail,	147
Dyer, Sidney,	162
Davis, Jackson,	163
Engle, Wm. D.,	107
Ely, Harriet,	161
Foster, James,	28
Furr, Eld. Joseph,	28, 114
Fowler, H.,	166
Gammon, Eld. J. H.,	76, 115
Horton, Dea. Silas D.,	2, 20, 27, 35, 46, 50
Hood, Eld. John,	3
Holister, Joseph,	13
Hampton, Miss Emily B.,	43
Hill, Eld. Thomas,	51
Hood, Elder A.,	61
Hamner, Tho. L.,	67
H. W.,	67
Huntington, Wm. S. S.,	94
Hill, I.,	107
Hanson, I. C.,	163
Hughes, Joseph,	177
Izor, Sarah H.,	12, 106, 125, 185
Ingham, Deborah,	75
Jones, Richard,	4
Jewett, Maria M.,	52
Janeway, Eld. James,	59
Jesse, B. F.,	61
Johnson, Eld. J. F.,	129
Jackson, Carey W.,	164
Klipstein, Eld. Philip A.,	106
Landis, Elizabeth,	3
Leachman, Eld. Robert C.,	21
Lyman, Burrel,	21
Lewis, Elder Prior,	35
Louthan, Eld. Henry,	42
Luckett, Selina E.,	54
Lacy, Eld. Wm.,	77
Lauck, Eld. Wm. C.,	84
Lassing, Morris,	117
Lee, David P.,	123
Lindsey, Wm.,	139

Lawson, M. H.,	181	"Be thou their Arm, every morning."	166	Cox, John,	64	Total Abstinence,	47,55,63,71
Martin, James,	3	Beauties of State-Churchism,	183	Johnson, Rachel,	80	Total Abstinence Test,	62
Mauser, Eld. James, Jr.,	9, 37, 141	Church and State,	7	Godfrey, Timothy,	80	"The Lord is my Shepherd,"	70
Miller, John R.,	13	Christian Correspondence,	14	Todd, James,	80	The Controversy,	71
Mauser, James, Sen.,	19, 137, 138	Contribution Box,	31	Breckenridge, Elizabeth,	88	Thoughts on Antinomianism,	143
Mitchell, Eld. Wm. M.,	27, 45, 76, 98, 177	Circular to the Georgia Anti-Mission	126	Davis, James M.,	88	The Lord's teaching,	159
Millsbaugh, Gilbert C.,	51	[Baptists, by Eli Ball,	55	McNish, Philip,	88	They shall not lose their reward,	183
McKean, James D.,	52	Cheap Bibles, and Prostitution!	150	Schoonmaker, Thomas,	88	What the world thinks,	31
Mosier, S. P.,	58, 163	Claims of the Age, upon the Church,	21	Hawkins, Elizabeth F.,	96	Webster's Trial,	63
Meredith, Elder Peter,	66	Circular Letters of	92	Larue, Samuel,	96	"Which is best?"	67
Marven, Elder Wm.,	67	Corresponding Meeting Ky.,	101	Burner, Abraham,	104	"What God wants Laymen to do!"	135
Mather, Mary,	67	Baltimore, Association,	102	Nichols, John,	104	"Without me, ye can do nothing,"	166
Macumber, Sarah H.,	99	Delaware River, "	110	Peppard, Francis,	112		
McInturff, Philip,	99	Delaware, "	112	Berryman, John, Esq.,	112		
Meredith, Thomas,	114, 155, 179	Warwick, "	112	McCoy, George,	119		
M. G. B.,	139	Corresponding Meeting Va.,	142	McPherson, Hannah R.,	120		
Moore, Hannah,	141	Licking, Association,	156	Trott, Elizabeth,	120		
Milford, John,	162	Lexington, "	164	McLaughan, Jane,	120		
Moss, Nancy H.,	164	Mc Pleasant, "	165	Elizabeth F., daughter of Elder }	120		
Mickle, Jonathan,	169	Me, Pred. O. S., "	165	John Clark, }	120		
Miers, Cornelius,	178	Missionary, by J. M. Watt,	172	Ashburn, James H. T.,	127	A year hath passed—a year hath severed,	1
Mabey, Samuel,	168	Licking Ky. Association,	181	Horton, Nathan,	127	At midnight hour, without a guide,	33
Macumber, S.,	181	White Water, "	21	Clay, Dea. John,	127	A wonder to myself I am,	81
O. C.,	43	Corresponding Letters,	21	Almond, Ann,	128	Ambition, fashion, show, and pride,	104
Porter, Alonzo G.,	11, 26, 81, 121	Corresponding Meeting of Ky.,	92	Campbell, Eld. Lewis,	128	A beggar poor, at mercy's door,	136
Pierce, Michael P.,	28	Baltimore Association,	102	Overton, John,	128	Above—below—where'er I gaze,	177
Purinton, Eld. J. L.,	45, 77, 179	Delaware River, "	102	Littleton, Eliza,	136	Behold, from the desert of sin,	152
Pettit, Eld. Hezekiah,	90	Delaware, "	110	Morgan, Wm.,	136	Can such a vile rebel, a sinner so base,	73
Phoebe,	99	Warwick, "	110	Beck, Lucinda,	136	Christ ever will defend,	73
Perry, B. F.,	114	Chemung, "	119	Horton, Dea. Silas D.,	144	Christian, walk carefully—danger is near,	121
Pitman, John,	117	Ketocton, "	148	Moore, Elizabeth,	152	Dearest Saviour, we adore thee,	121
Perkins, James,	123, 139	Lexington, "	157	Shawl, Miss Frances M.,	152	Dearest sister, art thou gone!	152
Parker, R. T.,	132	Maine O. S. Pred. "	166	Ray, Miss Arminda,	160	Each has his faults, we readily allow,	16
Patterson, E. Jane,	138, 139	Licking, Ky., "	174	Sanford, Fanny C.,	168	Faintly flow, thou falling river,	1
Peck, Amedia,	140	Maine O. S. Pred. Conference,	22	Turner, Thomas G.,	168	Faith's a convincing proof,	120
Pitcher, Eld. Benjamin,	179	Destruction of a Church by Wind!	33	Ashbrook, Mrs. Tunis,	168	Going to thy couch expecting,	24
Quint, Eld. Wm.,	4, 98, 122	Dialogue between A. and B.,	118	Car, Mrs. Wm.,	168	God thus commanded Jacob's seed,	33
Rogers, James,	3	Denying Christ,	144	Debott, Mrs. George,	168	How precious in my eyes,	25
Rittenhouse, Ephraim,	18, 145, 162	Death by Lightning,	13	Scott, Deborah,	168	How uneven is the path the christian must tread!	72
Riggs, Eld. Ransom,	34	Early Persecutions of the Baptists,	21	Hilton, Sarah,	175	Hail! Holy light! in memory dwells	73
Ramey, Richard H.,	43	Evils of appointing Thanksgiving days,	22	Weymouth, Thomas,	176	How oft do men talk about walking,	89
Rector, Emily,	116	Effects of Controversy,	36	Bel, Enoch,	176	High Priest for sinners, Jesus, Lord,	145
Rector, Parthena,	148	Eld. Trott's reply to Eld. Crutcher,	108	Osborne, Eld. James,	176	How swiftly pass our years,	177
Sawyer, Hon. Wm.,	3	Ecclesiastical History,	15	McEwen, George,	176	In moments of danger and of straits,	40
Smith, Elkanah,	12	Free Agents,	31	Beebe, Evaline, youngest daughter }	176	In all our worst afflictions,	41 & 122
Southard, Eld. Lot,	28, 69, 133	Foreign Missionary work,	109	Terry, Doct. Wm. C.,	176	It is not always night! Though darkness reign,	48
Sikes, Elder Levi,	13	Frozen dead, at St. Bernards,	118	Harper, Anna,	176	In the tempest of life, when the waves and the	57
Sharp, Eld. Wm.,	17, 75, 179	Funeral Sermons,	29	Persecution of Baptists in N. C.,	176	I gave my harp to sorrow's hand,	65
Stephens, A.,	139	"God must give the increase,"	47	Prayer,	176	I am old and blind!	72
Stipp, John,	153	Great Moral Wrong,	134	Pious Fraud,	184	If dust and ashes might presume,	136
Stanton, Gen. Wm. C.,	155	Georgia Old School Baptists,	143, 148	Pauper's Fare,	184	Knowest thou that seas are sweeping,	112
Sanford, Dolly Ann,	172	Gospel Righteousness,	30	"Primitive Baptist,"	184	Let Zion songs of triumph sing,	56
Shether, James,	179	Hard Shell Baptists,	35	Rag Baby Fairs, &c.,	184	Let me, thou sovereign Lord of all,	137
Seitz, Eld. Lewis,	37	Humility,	37	Reply to brother Sikes,	184	My God, my Father, while I stray,	48
Schoonover, Chester,	37	Hope of the Christian,	69	" " Sister Izor,	184	Mistaken men may brawl,	49
Smith, Jasper,	37	Introduction to Volume xviii.	69	" " Wm. Fisher,	15	My soul, this curious house of clay,	72
Simms, Salome B.,	69	Inscription, on "Trinity Church,"	76	" " Jas. Manser Sr.,	15	Mid scenes of confusion and creature complaints,	89
Stites, J. D.,	69	Infidelity,	187	" " Wm. Conner,	29	Must I my brother keep,	97
Saunders, Dea. I. T.,	76	Interesting Exhibition,	97	" " W. N. Stults,	135	Melodious and divinely sweet thy name,	113
Stilts, W. N.,	97	Indian Missions,	98	" " Sister Ingham,	159	My soul, take courage from the Lord,	129
Starr, Jasper,	98	Letter to Broad St. Church,	149	" " Brother Sullivan,	183	Not in proud aisles, and cloistered shades,	112
Sullivan, D. H.,	2, 61, 163	Luther on Predestination,	182	" " D. Musgrove,	14	Oh! think of the widow in need,	1
Thompson, Eld. G. M.,	10, 25, 36, 57, 73, 85,	Letter of Mr. Huntington,	183	" " John Phillips,	15	Oh! whence is the freshness that gives to the	9
Trott, Eld. Samuel,	89, 108, 131, 187	"Let us break their bands asunder,"	5	Remarks on John xii. 32,	15	flower,	9
Thayer, Rufus,	20	Lord John Russell to Bishop of Dur-	6	" " Math. xxiv. 3, & Rom. v. 17, 18,	22	On Horeb's Rock the prophet stood,	49
Taylor, Joseph,	21	[ham, on Papal Aggression, }	12	" " On Brother Clark's Rejoinder,	22	Oh! never speak with angry tone,	57
Thompson, Eld. Wilson,	42	Ministerial Education Convention,	23	" " Brother Hill's Letter,	29	O, who would relinquish this sunny bright	64
Tolle, S.,	54	Murder of King's English,	29	" " Math. xxiv. 12,	39	O, Saviour! whose mercy, severe in its kindness,	104
Thorp, Joseph,	59	Missionary Enterprise,	103	" " Psalms xxiii. 1,	46	O Jesus! thou fountain of grace,	186
Thomas, Eld. John W.,	113	Miscellaneous Religion,	79	" " Rom. xii. 2,	54	O that I had a bosom friend,	137
Thomas, Zechariah,	147	Manifesto of Brethren in Ky.,	109	" " Eld. Lauck's Letter,	54	Poetic fire, a portion may I feel,	17
Terry, Eld. E. G.,	154	Missionary Enterprise,	135	" " 2 Thess. ii. 10,	118	Prepare me, gracious God,	152
Whitney, Levi,	13	Ministers for the West,	167	" " Psalms xiv.	174	Poor angry bosom, hush!	152
Williams, Eld. Samuel,	19, 34, 52, 179	Nuts, for Dr. Peters,	182	" " Ecclesiastical History,	29	Pilgrim faint, and worn, and weary,	184
Whitehouse, Eld. D.	51	Novel way of treating Saints,	8	" " Eli Ball's Circular,	29	Religion smooths the troubled stream,	152
West, Perry,	57	Ordinations, Councils, &c.,	16	" " Isaiah, liv. 13,	22	Remembrance of the dead revives,	16
West, Clement,	65	Opera Music in Worship,	23	" " John xi. 26, 27,	39	Solitude, divinely pleasing,	16
Warburton, Eld. John,	93	Our tour to the South,	23	Remarkable Sign,	39	Such is life—a vessel tossed,	49
West, Joseph,	123	Original Prospectus of the Signs,	23	Raising a church Rate, at Corinth,	46	See! from the dungeon of the dead,	72
Wright, Pamela H.,	123	Obituaries of	23	Spurious Revivals,	54	Sons of a race beloved of God,	93
Wilkerson, Jephtha,	172	Darby, Charles A.,	23	Seat of Man's Religion,	62	Searcher of hearts, to thee are known,	168
Zimmerman, G. W.,	51	Beyea, Miss Catharine Ann,	23	Signs of the Times,	70	Time speeds away—away—away,	1
		Holsclaw, Dea. Charles,	23	Social anomalies,	70	The time draws near—the hour moves on apace,	8
		Beebe, Sarah Elizabeth,	23	Show me a token for good!	78	Thus wisdom speaks aloud, and yet,	9
		Elliott, Mary,	23	Satan, on Money making,	87	Time hath no power to bear away,	16
		Longfellow, Elijah,	23	Sunday Post-Office Labor,	87	That strain—it comes when weariness,	25
		Simmerman, Mary,	23	Siloam Bap. Association,	87	The God I trust, is true and just,	33
		Louthan, Phebe,	23	"Star in the East,"	109	The law of the Lord is perfect and good,	41
		Littell, Doct. Squire,	23	Title of our paper,	109	Through time's trying changes we hurriedly	48
		Wichel, Sarah,	23	Taking the Oversight not for filthy }	119	move,	48
		Pugh, Robert,	23	[luere's sake, }	134	This book is all that's left me now!	87
		Reeve, Eliza,	23	The Pope's Riding,	159	The God of time and of grace,	64
		Halstead, Phebe,	23	The Dollar, A Legend,	174	There is a holy beaming light,	65
		Springer, Mary,	23	The Associations,	39	The ransom'd of the Lord,	97
		Douglass, Ann,	23	The Unjust Steward,	104	The moon and stars shall lose their light,	104
		Macumber, Winchester,	23	Throne of Nimrod,	105	To my vision, scenes of gladness,	105
		Murray, Elizabeth,	23		105	The flower, in all its sweetness,	105
		Waterman, Chloe,	23		105	There is a God, all nature cries,	112
		Welch, Atwood,	23		105	The gospel's the law of the Lamb,	129
			23		105	Twixt Jesus and the chosen race,	136
			23		105	Though earth has many a beautiful spot,	177
			23		105	The sorrowing orb of day was sinking fast,	184
			23		105	What favors all divine,	1
			23		105	When heaven me grants, at certain times,	8
			23		105	Who hath not lost a friend?	16
			23		105	When dead in trespasses and sins,	32
			23		105	When Ruth a gleaner went,	40
			23		105	What though the hosts of hell engage,	40
			23		105	What cheering words are these,	56
			23		105	What! must the christian draw,	56
			23		105	Without the inward joy and peace,	113
			23		105	Wide is the gate of death,	123
			23		105	When I can sit at Jesus' feet,	152
			23		105	When truth's attack'd by daring foes,	158
			23		105	We see her now in fancy's dreams,	168
			23		105	Was ever such an empty answer seen?	185
			23		105	Yes, I shall soon be landed,	64

PART II.

Index of Subjects, Editorials, Extracts &c.

A Pauper,	93
A Word to brother G. Conklin,	103
"And be not conformed to the World."	142
Arminianism,	150
Afflictions,	158
Are ministers of the gospel required	169
[to preach to sinners?]	
Baptist Theological Seminaries,	7
Bank bills, and Rag baby Sermons,	21
Bill of work,	31
Benefits and evils of Religious Controversy,	94
Blue Laws, in Brooklyn N. Y.,	133
Blessings of an Established Church,	134
Baptismal Pants,	135