

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., JANUARY 1, 1856.

NO. 1.

Selected Poetry.

The Captain's Address.

Soldiers of Christ, the trumpet sounds;
The love of God to you abounds;
Surround the standard of the cross,
And reckon all things else but dress.

Array'd in all your warlike dress,
Before your Captain's quarters press;
Attend while he exalts his voice,
And let his orders be your choice.

"Soldiers, be ready to appear,
Void of all over-anxious care,
To bear my standard and defend
The royal cause till life shall end."

Yield not to foreign orders bold;
Remember, one and all are told
Their Captain's truth to lift on high,
And in that truth to live and die.

False colors daily will appear,
Hoisted by foes who scoff and jeer
At all, who true and faithful prove
To Zion's God whose name is Love.

Such colors you may soon detect,
If in close order you collect;
But if supineness on you grows,
Those colors may on you impose.

Your eyes, your hearts to me direct;
Your ev'ry movement I'll inspect;
Commanding orders I will give,
That as true soldiers you may live.

Beware of silly, empty strife;
It ill becomes a soldier's life;
Defend the walls, resist the foe,
Let holy ardor in you glow.

When error, in her proud disguise,
Seeks to enchant you with her lies,
Present your sword with well nerved arm,
Send home the blow, and break the charm.

When men pretend to give the word,
Who fain would pass your two edg'd sword,
Demand the Shibboleth from them,
And every Shibboleth condemn.

When foes against you act their part,
At all times aim to wound the heart;
Thrust with your sword, by no means spare,
The consequence you need not fear.

Maintain my cause, keep up the fight,
Resist to blood, ne'er take to flight;
I'll strengthen and encourage you;
I'll bear you up and bring you through.

Soldier's Uniform.

Dress uniform the soldiers wear,
When duty calls abroad
Not purchas'd at their cost or care,
But by the Prince bestow'd.

Christ's soldiers too, if Christ-like bred,
Have regimental dress;
'Tis linen white, and fac'd with red;
'Tis Christ's own righteousness.

A rich and sightly robe it is,
And to the soldier dear;
No rose can learn to blush like this,
Nor lilly look so fair.

'Tis wrought by Jesus' skillful hands,
And ting'd with his own blood;
It makes the cherubs gazing stand,
To view this robe of God.

No art of man can weave this robe,
'Tis of such texture fine;
Nor could the wealth of all the globe
By purchase made it mine.

'Tis of one piece, and wove throughout,
So curious wove, that none
Can dress up in this seamless coat,
Till Jesus put it on.

This vesture never waxeth old,
No spot thereon can fall;
It makes a soldier brisk and bold,
And dutiful withal.

This robe put on me, Lord, each day,
And it shall hide my shame;
Shall make me fight, and sing, and pray,
And bless my Captain's name.

Communications.

For the Signs of the Times.

BROTHER BEEBE:—I observe by the last number of the *Signs* that brother Howell finds some difficulty in harmonizing my views, relative to the two beasts in Rev. 13, with his own. When I penned the thoughts to which he alludes, I supposed there were few, perhaps even among Old School Baptists, who were prepared to endorse them. Most writers on this point have adopted the views of Dr. Gill, to which brother H. alludes, that the two beasts represent the same religious organization; that is, papal Rome in its civil and ecclesiastical power. From this view I am obliged to dissent, for the reason that John saw two beasts; and further, that under the figures of the dragon, the first beast and the second, are brought to view, as appears to me, the three great leading religious errors which the world has known.

The question when pagan Rome came to an end has been variously answered. Brother H. seems to incline to the opinion that the first beast had its rise when Constantine was converted to christianity, in 321, or about that period. Doubtless christianity received a peculiar impulse from this event, but the removal of the seat of government to Byzantium, the setting up of ten kingdoms, and their union under one head, the very thing contemplated in the 2d verse, were subsequent events. Theodosius, in the year 395, divided the empire into the eastern and western Roman empires, and the final dissolution of the western branch is usually set down 480. The ten kingdoms which were established by the Goths, who at this time held possession of Italy, were governed by pagan kings. These events prepared the way for the supreme power of the Pope, as did also the decree of Justinian, one of the eastern emperors, about the year 523, that no christian should enjoy the rights of citizens in the empire unless he would acknowledge the Bishop of Rome as head.

Many, taking this last event, which they fix in the year 538, as the time of the rise of the first beast, make its end to be in 1798, when the temporal power of the Pope was supposed to cease. It is remarkable, to say the least, that the 1260 years from 538 should come to an end at a period so remarkable in the history of the Romish church as the year 1798. To my mind, however, these dates are too early, and I still incline to the opinion that the proper origin of the civil power of the Pope, or the rise of the first beast, is to be dated from the time the Pope was declared universal bishop, A. D. 606. And one prime reason why I hold this view, is the very one which seems to be a block in the way of brother Howell. As I do not wish to leave any blocks in a brother's way, I will endeavor, if possible, to remove it.

We are told in the 4th verse, "And they worshipped the dragon which gave power to the beast, and they worshipped the beast." Although pagan Rome is no more, yet the spirit of paganism is preserved in the ceremonies and worship of the papal church. Again, we are told in the 12th verse, that the second beast (or Protestant antichrist) "causeth the earth and all that dwell therein to worship the first beast, whose deadly wound was healed." What the papacy did for paganism, protestantism does for the papacy; and some of the features of resemblance between the two beasts I endeavored to point out in my last letter. Pagan Rome continued till papal Rome arose; and to carry out the idea which brother Howell suggests, papal Rome must continue till protestant Rome comes up. But papal antichrist is to continue till the time of the end; and the "old dragon" is to be let loose, and the unclean spirits proceeding from this triple source are to go out to deceive the nations, and to the kings of the whole earth to gather them together to the great battle.

Probably there will be no difference of views as to the time when the second beast arose. Did not the Pope exercise temporal authority after this event? I see no difficulty in supposing that the two beasts exist together, especially as we have no evidence of the destruction of the first, and more especially since the principles, scope, and design of both are similar. Both are antichrist, which paganism was not, and both shall be destroyed by the brightness of His coming. Crude and imperfect as my views are, brother Beebe, I submit them for your consideration and that of brother Howell, and other brethren, hoping that wherein I may seem to err, those who have better light may set me right.

A few thoughts seem to be necessary respecting the number of the beast as stated in the 18th verse of the 13th chapter. The children of God are called upon to examine the *arithmos*, the peculiar features of error, especially of that form which prevails in the day in which we live. There are those who say, "Let error alone; it does no good to speak of what others believe." Let those who feel or speak thus find my excuse, if one is needed for what I shall now say, in the injunction of the text, "Let him that hath understanding count the number of the beast; for it is the number of a man."

1. The doctrines of protestant antichrist are human. They have no divine origin. They are traditional. They have their origin in the schools, are the result of human wisdom, and are suited only to the condition, capacity, and taste of the human heart. Human free will, human efforts, and human merit are the grand points in all anti-christian theology. The old-fashioned doctrines of the gospel are incomprehensible and hard, therefore must they

be rejected, and that which can be received by the natural man be substituted therefor.

2. The activities and energies of protestant antichrist are all human. The idea that the church is to be the savior of the world, prompts and compels the use of the most powerful and efficient means. Men and money are the grand agents in the work. If any suggest it is not by might nor by power, but of God's spirit, they are styled "do-nothings," and accused of being destitute of the spirit of christianity. The various societies and so-called benevolent operations of the present day, are unmistakable evidences that the reliance of protestant antichrist is human; that his number is the number of a man.

But the number itself is given us. "His number is six hundred, three score and six." This number has attracted the attention of scholars, and great efforts have been made to find some name the sum of whose letters should make this amount. These efforts have been eminently successful, but it appears to me have usually been made in the wrong direction. The characters used to express this number are Greek letters, which seem to me to be initial and peculiarly expressive. They are (*) *chi*, *xi*, and *st*. Used numerically they express the numbers 666; but initially they seem to me to present the words (*) *christon xenios stanro*. This rendering seems the more probable, since the last character is ancient in form, and not the common expression of the number six.

The meaning of these words is, "Stranger to the cross of Christ." Here then we have the gist of the whole matter: The principles of that anti-christian error represented by the second beast are of man; they demonstrate human ability, lead to reliance on human means, and thus produce estrangement from, and are in direct opposition to the cross of Christ. The principal features of protestantism, as presented in the popular theology of this day, is opposition to the doctrine of the atonement. Inseparably connected with this grand central fact of christianity are the truths that Christ was the life of his church; that because of this he took their nature, lived, died, and rose again on their behalf, and because he lived they shall live also.

All the activities of the popular religion of this day, illustrate and prove this ignorance of the doctrine of Christ crucified, and utter opposition to the principles it declares. It is altogether uncertain who will be saved, and impossible that any should be unless the church will use efforts to make known the means of salvation, and sinners are willing to accept the offers made them. But we have not so learned Christ. May it be ours to say, "God forbid that I should glory save in the cross of our Lord Jesus Christ." LEONARD COX, JR.

* Not having proper type, we are compelled to omit the Greek characters.

For the Signs of the Times.

Williamston, N. C., Nov. 27, 1855.

MY DEAR BROTHER BEEBE:—While meditating on the things of the kingdom of God, which yield peace and joy to the soul, which is unspeakable and full of glory, I do not feel like holding my peace; it is this which induces me to take up my pen to address you. How happy would I be could I always be enabled to bear my humble testimony appropriately in behalf of the truth and the cause of the blessed Redeemer. I sometimes feel like casting in my mite with the saints of God; but when I turn my eyes within, I falter and hold back. The blessed Jesus hath said unto his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven." How otherwise, or how better, can his children glorify him, than to walk in all his ordinances and commandments blameless before him in love? "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God." How to know and do the will of God, is a question of great moment with me. If I know anything of the feelings and desires of my heart, it is to know and do his will; and my soul pants to have clearer and more enlarged views of the glorious plan of redemption. But I often fear that I have not learned its first rudiments, for—

"When I turn my eyes within,
All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

But experience hath taught us long ere this that our poor depraved hearts are not the place to look for perfection that will bring joy and satisfaction, for nothing but deformity can there be seen. But when the christian can look away from himself, and behold Jesus, who is the glorious surety, then he can see perfection, beauty and glory, that outshine the sun at noon-day. And when he can realize the bright rays from the Sun of righteousness beaming upon and penetrating the dark corners of the heart, it causes it to melt and fall before his throne in sweet humility, love and adoration. Riches that can never be exhausted, are treasured up in the blessed Jesus. And what is most blessed to reflect upon, all this righteousness, perfection, glory and riches, are stored in him for his dear people. Now if we are his by adoption, all his riches will be ours to possess, and our deformity will have eventually to hide her deformed head under the covert of his perfect righteousness; and our utter poverty cannot be known when we come in full possession of the crown of life, and those riches which he has in reserve for all those who love him, and are waiting for his appearing.

O, what a God is our God who pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage; although he hath said, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgressions with a rod, and their iniquities with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." How kindly does he deal with his children! How gently does he lead them through this wilderness land. For in all their afflictions is he afflicted, and he gives unto them the angel of his presence to sustain them;

the holy comforter cheers their drooping hearts. So they sometimes feel to say, "though he slay me, yet will I trust in him." How often are the dear children of God called to walk through the deep waters of affliction, dark and trying dispensations, and when faith is weak, they fear at times that the raging billows will cover their heads; and like their brother Peter, feel that they must sink, until they hear the voice of the heavenly messenger speaking to them in accents mild, "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. For I am the Lord thy God, the holy one of Israel, thy Savior." Trials of every kind, character and degree, attend the followers of the lamb; affliction is a part of their rich legacy; but they often realize the rod to bud and blossom as the rose, and yield rich fragrance to their souls. Precious indeed it is to reflect and know, when in the furnace of affliction, that the promises of our God stand fast. "In all of our afflictions is he afflicted." Not a part of them—his promise stands sure to lead them through all their trials, temptations and tribulations, and bring them off victorious, through the blood of the lamb, and the word of their testimony. O, ye afflicted sons and daughters of Zion, lift up your heads with joy, for now is your redemption nearer than when you believed. You are nearer a final deliverance from all your tribulations; and you will soon find yourselves safely sheltered in the heaven of eternal glory, away from all the storms and ills of this life. O, how wonderful and unfathomable is the love of God, which he has manifested in the gift of his beloved Son to die and save rebellious man, and redeem unto himself a peculiar people, whom he will make zealous of good works. No wonder that the angels desire to look into this great mystery. The channel of God's love runs deep and wide, its heights have never been reached, its depths can never be fathomed; its ocean of eternal love—its date and duration is like God himself, from everlasting to everlasting. O, how rich are those who have an interest in this love! Although they may now be sick and afflicted, tossed and tempted, and like the blessed Jesus when on earth, who had not where to lay his weary head; yet they have a home in heaven, and their record is on high; they are heirs to riches that can never be exhausted, and to a crown that can never fade away. Their heirship is signed and sealed by the Eternal Three. O my dear brethren and sisters, my eyes overflow with tears while my thoughts run on the wonders of redeeming grace and dying love. Was ever love like this, so rich, so free? Its heavenly voice is sent to every poor, weary, heavy-laden sinner, and his language to all such helpless creatures is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come buy wine and milk, without money and without price." The fulness that dwells in Christ can never be exhausted; it is a fountain that can never run dry. How exhilarating the thought to the dear child of God, that the river of life is ever running, and its pure streams are contin-

ually making glad the city of our God. Well may the believer say, "All my springs are in thee." What pure springs of pleasure are there in this sinful world, to the heaven bound pilgrim? It is true he may, and does often seek them here; but it is owing to his relationship to dull mortality, for he is of the earth earthy; yet his experience is ever teaching him—

"How vain are all things here below,
How false and yet how fair."

All earthly pleasures bloom to die; and precious indeed is the truth that there is nothing true but heaven.

O my dear brethren and sisters, if I had the pen of a ready writer, I sometimes feel that I could speak to you, with a heart overflowing, about my blessed Jesus, and the conflicts I meet by the way. My mind often goes out after the faithful in Christ, and I long to see them, and converse with them about the things of the kingdom, and learn what are their joys and sorrows. When meeting with my dear brethren and sisters at home, my thoughts will often fly to those with whom I have formerly met at different times and different places, scattered over our country. Those seasons have been many and very precious to me, and sweet to be remembered; but my roving thoughts do not stop here; but my affections embrace many whom I have never seen, and never expect to meet in this world; yet I have some faint hope, through grace, that I may one day meet the ransomed on high.

"Blest be the tie that binds,
Our hearts in christian love,
The fellowship of kindred minds,
Is like to that above."

Beloved in Christ, when I look at myself, I know not what to think; at times I am almost ready to give up all hope. I am so vile, so full of sin. The great and momentous question with me is, "Am I his, or am I not?" Everything about me is so unlike the religion of the blessed Jesus. I have a proud heart, hard to contend with, and an aspiring disposition, that delights in the beautiful and grand, the noble and intellectual things of nature. How many times have I thought that if I had been placed in some situations in the world, and been left to myself, I should perhaps shewed more vanity and pride than is often seen. But thanks to my blessed Lord, he took me in the bud, and stripped me of the vanity of seeking the perishing honors and treasures of earth. I trust he has delivered me in a great measure from the love of the world, and its vain toys. Yet I have my old nature to contend with, and it is strong and powerful. Self, wretched self, is a mighty foe, and it follows me wherever I go. Brethren it is so with you? Don't you sometimes leave him in the back ground? O for more grace to lead us on our way. My only true joy is with the people of God, and if I have any interest on earth, it is identified with theirs. My only hope for life and salvation is in Jesus, and I humbly desire to hide beneath his bleeding cross, trusting alone in his perfect righteousness. Grace, grace alone, can save a wretch like me. I do at times feel to rejoice in what I humbly trust God has done for me, and I can but bless his name for all the way in which he has been pleased to lead me. It is true, some of the way has been very dark and thorny, which has made me tremble as I would go. The blessed Jesus is declared to be as a shadow of a great rock in a weary land; and how often have the dear, way-

worn pilgrims found this to be true. No earthly tongue can tell, nor pen describe, the pure joy the soul realizes while sitting under the heavenly shade, where run the pure streams from the river of life, and the soul may drink and never tire. I often ask myself is all this a phantom, or a dream? The answer is, "No, it is not." The world may deceive our hopes, but Christ and his cross cannot. O, may we have that faith which will enable us to hold fast upon the horns of the golden altar where the glorious Mediator sits enthroned in light, interceding for poor sinners, who are to be the bride, the Lamb's wife.

Dear brother Beebe, you have visited our old Kekukee Association in North Carolina, and you have become acquainted with many of our brethren and sisters; you know something of their order. The brethren of the different churches remain firm and steadfast in the precious truths of the gospel, and at times we enjoy most precious seasons when meeting together in our monthly and union meetings, when the different churches meet together and worship God. Our Association this fall was very pleasant and harmonious, many ministering brethren were present, and some from different parts of the country, and the gospel was proclaimed in its simplicity and purity, and many souls were comforted; the Savior's presence soothed many a troubled breast, and looking away from earth and its vanities, faith brought before the vision the far-off land—the home of rest and peace, prepared by God for his dear people. We should have been glad to have had you with us, together with many others. The Lord is continually shewing his dear people some tokens for good, and makes them to rejoice at times in seeing the ransomed of the Lord returning home to Zion, one by one, and sometimes two or three come at a time. But amid all the Lord's kind visitations, we have to realize his afflicting rod, but it is for good. Yet some of his dispensations seem very dark and trying, and we cannot understand them.

The past summer we have been called to part by death with our highly esteemed brother, Eld. Thomas Biggs. He died in full faith of the doctrine of the cross, which had been his joy and rejoicing for thirty years. The cross of Christ was his triumphant hope; and when the king of terrors approached, he clung fast to his perfect righteousness, which alone he felt could cover his naked soul. I shall never forget his last testimony for good, whilst memory remains.

We expect soon to have to part, for a season, with our highly esteemed and much beloved brother, Asa Biggs, who is elected Senator to Congress for six years. His dear companion, our beloved sister, together with his family, will accompany him. They all expect to leave the first of January, for Washington City, and for a season we shall be deprived of their society. I trust some of our old Baptists will soon find them in that region of country. I rejoice to say that brother Biggs is one of the most faithful and beloved brethren in the Skewarkey church, and it is painful in the extreme, to our feelings, to part with him, even for a season. Yet we rejoice in hope that God has raised him up for some special purpose, and sent him there. Perhaps brother Leachman may meet with brother Biggs; if so he will find a faithful Old School Baptist. O that the Lord would uphold our

dear brother and sister, and cause his light to shine through them to the praise of his great name, and the glory of his grace.

Brother Beebe perhaps you may not have heard of the sad and heavy affliction that has befallen our brother, Eld. John H. Daniel, of Edgecomb Co. He has been in very feeble health for some time, and what is painful to tell, he has been deprived of his reason. He was taken by his friends some three weeks since, to the Philadelphia Asylum. I trust our brethren will remember his afflicted case. Sister Daniel and family feel greatly distressed, and the church of which he was pastor, together with all the churches, feel deeply their bereavement. May it teach us all humility, and our dependence on our God.

I hope my brother, you will pardon this long letter. You may do with it as you think proper, read or burn. All of my dear family are in usual health. My dear husband unites with me in sending his salutation to you, and all the faithful in Christ. May grace, mercy and peace abound to you and yours, is the desire of your poor unworthy sister, in the hope of eternal life,

MARTHA M. HASSELL.

For the Signs of the Times.

Indiana, Dec. 19, 1855.

DEAR BROTHER IN CHRIST:—Another year of my unprofitable life has passed and gone forever, and I am still numbered with the living. Hundreds and thousands during the past year have gone to their long homes, to that bourne from whence no traveler returns. I am convinced that it will be but a short time at the most, before I too, shall be called to bid a long and last farewell to all beneath the sun. Then what folly to have my heart so set upon the perishable things of this transitory world. O that the Lord would make me more spiritually minded, more humble, and more meek and lowly in heart, ever remembering that the blessed Savior came down from heaven, suffered, groaned and died that I might live. With the poet, I am ready to say:

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

The question was not long since asked me by a person who seemed shocked at the doctrine of election, if I really thought that God would be just, were he to send my soul to everlasting torment? Just! Indeed I am lost in wonder, at times, to know how God, who is just, holy and pure, can save a poor hell-deserving soul like mine, when all my life has been spent in one continual scene of sin.

"It is a glorious mystery, wonder! wonder!
wonder!
That ever I should saved be, wonder! wonder!
wonder!"

And yet I have a little hope that I am one of the redeemed in Christ, that I would not give in exchange for ten thousand worlds, for it is an anchor to my soul, both sure and steadfast; and it is something that whispers peace to the weary and heavy laden. That sweet comforter, that the world can neither give nor take away. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God."

Dear brother, I would not be without the *Signs* for double the amount what they cost; for my residence is in a part of the world where there are but few Old School Baptists, but in reading the *Signs* I find that God has reserved a goodly number of them who worship in spirit and in truth.

And yet at times I feel sad, when I hear of many of the ministering brethren traveling through the country, feeding the sheep and lambs of Christ, when I think of our own destitute situation; for it is seldom that any of them visit us, and the health of our beloved pastor is such as to render it impossible for him to attend us any more regularly.

As I have now written much more than I had intended, I will draw my letter to a close by informing you that my husband and myself are more than pleased with the *Signs of the Times*, and also with the *Banner of Liberty*.

CATHARINE BARTLEY.

Please inform me, through the *Signs*, of the Post Office address of Eld. Ambrose C. Booten.

C. B.

REPLY—Long Meadow, Page Co., Virginia.—Ed.

For the Signs of the Times.

Niagara Falls, N. Y., Dec. 23, 1855.

BROTHER BEEBE:—I have been a subscriber for your valuable paper the last year, and wish to continue my subscription to it, for it brings good tidings, which are to me like cold water to a thirsty soul. I love to read the communications of the dear brethren and sisters, although we are strangers in the flesh. I hope we are children of the same family, heirs of the same inheritance, redeemed with the same precious blood; and, at the farthest, it will not be long before we shall meet around the throne of God and the Lamb, if indeed we belong to that happy number who have washed their robes and made them white in the blood of the Lamb that was slain. But I often fear that I am not one of that happy number; for

"If I am, why am I thus!
Why this dull and lifeless frame?
Hardly sure, can they be worse,
Who have never heard his name."

But, with all my doubts and fears, I can say Christ is my rock, my hope and my trust, and the spring of all my real joys; and I love the people of God, wherever they are. If the Lord had marked one of a thousand of my sins, I feel sensible that I have justly merited his everlasting displeasure. But, O, the sovereign grace of God! How rich! How free! Without money and without price. What encouragement for poor, needy, quickened sinners, who have nothing to pay! I do rejoice in a free grace gospel, for I feel that none but such can suit my case. I did nothing to merit my salvation. It was all of grace from first to last, and I can say truly,

"Jesus sought me when a stranger,
Wandering from the fold of God."

And I should have continued to wander, if the Lord had not stopped me in my mad career of sin and folly. But I trust he has fixed me upon the rock of ages, which cannot be moved. And I trust he has put a new song into my mouth, even praise and thanksgiving to his holy name.

Brother Beebe, it is my prayer that the Lord may bless your own soul, and make you a blessing to his scattered ones; and may he abundantly bless your labors in building up his people in their most holy faith, and whenever you stand up in his most holy name, may he stand by and strengthen you, and enable you to give the trumpet a certain sound; for if the trumpet gives an uncertain sound, who shall prepare for the battle? And may the Lord pour out the spirit of grace and supplication upon all his children, and make them

one and all, wrestling Jacobs, and prevailing Israels, and may he revive his own work in our hearts. O that the Lord would raise up many more faithful laborers and send them into his vineyard, and may his servants ever come to us with a "thus saith the Lord."

It gives me much pleasure to send you a new subscriber for the *Signs*.

I remain your most unworthy sister in Christ,

HESTER RUMNEY.

For the Signs of the Times.

Clinton Co. Ohio, December 13, 1855.

BROTHER BEEBE:—I enclose to you a gold dollar for the continuance of your valuable paper, the *Signs of the Times* for I value them higher than gold or silver, for they come to me laden with good news and glad tidings of great joy. When I read the communications from the brethren and sisters, and the editorials, they cheer my drooping spirits, and I can truly say that they serve to "Soothe my sorrows, heal my wounds, and drive my fears away." I do not know how I could do without them, in my lonely situation. I have had much trouble for the last two years; but I feel that the Lord has been my stay in all my afflictions. I feel satisfied that it is good for me to be afflicted, for it makes me feel more humble. O that the Lord may keep me more humble: I am so daily prone to wander, and when I would do good evil is present with me.

"I am a stranger here below,
And what I am, 'tis hard to know,
I am so vile, so prone to sin,
I fear that I'm not born again."

I united with the Baptists twenty-seven years ago, when I was seventeen years of age, and I am no better now than at the first. The same God guides me now that did then. He has said I will lead the blind in a way that they knew not, and make crooked things straight, and rough places plain; these things will I do unto them and not forsake them. Yea, he has promised to be with his children even to the end. O, that I knew that I am one of that blessed number.

We have a small church here, but our pastor is getting so old he can scarcely preach. But brother J. C. Beeman visits us about four times a year, and he fears not the frowns of men, but declares the whole truth as it is in Jesus. His preaching is to the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, it is the power of God, and the wisdom of God.

Brother Beebe may the Lord sustain you in your labors, is the prayer of your unworthy sister, if a sister at all.

RHODI HENDRICKSON.

For the Signs of the Times.

Madison Co., Tenn., Dec. 12, 1855.

BROTHER BEEBE:—I have been reading the *Signs of the Times*, and find in them many experiences related which correspond with my own. There are a great many divisions and subdivisions among the people on the subject of religion, but in them all the words of our Savior are verified. "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division,"—Luke xii. 51. And Mathew calls it "a sword."—Math. x. 34. And this is the warfare which is now going on; the same that John spake of when he said, "There was war in heaven, Michael and his angels fought against the dragon, and

the dragon fought and his angels."—Rev. xii. 7., meaning Christ and his people, which are his angels, and the dragon and his people, which are his angels. This war is not, as some have supposed, in the third heaven, or place of ultimate glory of the saints, but it is here among us, and it continues to this day, and will continue till time shall be no more. There never was, nor ever will be war in that heaven which is the throne of God, but all there is peace and happiness.

There are many who claim to be christians, but do not follow Christ, nor obey his precepts. What I understand to be a christian, is one who follows Christ, and who loves his government, and cheerfully takes up his cross and follows Jesus through evil as well as good report. But there are those who do not follow him because they love the world more than they love him. Christ said to his Father, "I thank thee, holy Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." If it were as some say, that Christ came to suffer for all the world of mankind alike, to make a way possible and passible for their salvation, and then left them to themselves to choose whether they would come to him or not, they would all been lost; for they are all worldly-minded and follow after the things of the world; for they are carnal and sold under sin, until God brings them to Christ. If Christ had not redeemed his people from the earth, and redeemed them to God, he would not have gone to heaven to prepare a place for them; for not one of them would have come to him. He says, "No man can come to me, except my Father which hath sent me draw him, and I will raise him up at the last day."—John vi. 44. Because he has loved his people with an everlasting love; therefore with loving kindness he draws them. Greater love hath no man than that a man should lay down his life for his friend; but God hath commended his love towards us in that while we were yet sinners, Christ died for us.

Brother Beebe I believe it is ordained that God's people shall suffer persecutions, afflictions and temptations here in the flesh; but Christ tells them to be of good cheer, for he has overcome the world. In view of what he has done for us, we ought to be very thankful. Brother Beebe, if you think this scribble worthy of a place in the *Signs*, publish it; but if not, lay it aside.

CHARLES CROOM.

For the Signs of the Times.

Hancock Co., Indiana, Dec. 14, 1855.

BROTHER BEEBE:—I have been requested by some of my brethren to write a communication for the *Signs*, but I am so poor a scholar, I hardly dare to make the attempt. I have taken your valuable paper jointly for some time, and it is a welcome visitor to me. And when I read the communications of my brethren and sisters, who are scattered throughout the wide-spread earth, and learn from them what great things the Lord has done for them, very few of whom I have ever seen in the flesh, I feel constrained to join with them in proclaiming what I hope God has done for poor me, in bringing me from darkness to light, and from Satan to the kingdom of his dear Son. I was born in Clermont county, Ohio, my father moved up into Clinton county and lived there until I was

in my nineteenth year, at which time I hope God, for Christ's sake, shewed me my awful condition. I thought of all creatures, I was the most vile. I went from place to place seeking rest, but found none. The Methodists were very numerous in that country, and professed to have a good deal of power, and they told me that if I would attend their meetings they would give me religion. I felt that if any poor creature needed it, it was me, so I went with them; and, one evening after the preaching, they invited the mourners to come up to the mourner's bench, and I with others, went forward to it. After having been there some little time, my trouble of mind seemed to subside, and I thought they had redeemed their pledge, and I joined them, thinking that I had religion. Time passed on smoothly with me for a period, when my father sold his farm and came into this State where I now live, when it was a dense forest, and all was strange to me. I was very religious, and after the strictest sect of my religion, I lived a pharisee. But it pleased the Lord to revive my old conviction, and I felt that I was lost; for I thought I had been acting the hypocrite, and the Lord was about to banish me forever. O, my God, save me, was my cry continually. I roamed in the forest, and from place to place, seeking for mercy. At one time I wished that I were a beast, so that there would be no hereafter for me. At about this time Eld McQueary preached at my father's house, and I resolved that I would search the scriptures and see if the doctrine which he preached was true. At that time I had not read to the amount of one chapter in the New Testament; but I commenced in earnest, and read the best I could; but wherever I read I found election and predestination; but the enquiry was, O, am I interested in it or not? I tried to pray for mercy; but it seemed a sin for me to pray. One morning when I thought that in a few hours I should be cut off from all of God's mercies forever, suddenly and unexpectedly to me, my burden left me, and I hope I was made to rejoice in the Lord Jesus, and the words of the poet came to my mind:

"Why was I made to hear his voice,
And enter while there's room," &c.

Brethren, I have been a poor wanderer ever since that time; but if not deceived, I have a hope that I have an interest in the atonement of Christ, by virtue of which I shall finally receive a crown, which the Lord has laid up for me, and which the righteous judge shall give me at that day. I united with the Mt. Carmel church in 1837, and at that time I was impressed that I must preach. I strove against the impression, as I knew my inability, and felt every way unqualified for so important a place or work. I examined to find where my place was in the church, believing that every member has a special place to fill; I tried to persuade myself that it was to lead in singing in the church; but this did not satisfy my mind. But believing that God calls and qualifies his own ministers, and that if there was any place for me in the church it is to occupy the lowest seat. I feel to cry out, "O, wretched man that I am; who shall deliver me from the body of this death." But the impression has followed me, and I have been trying to proclaim Christ as the only way of life and salvation, and to tell of the everlasting love of God, for a year past. But I feel as un-

worthy now to occupy the important station as when the first thought of it occurred to me. The Lord is the hope of his people under all their trying circumstances; they shall never be left without hope, nor shall they be sustained on a false hope; for the Lord is himself the hope of Israel, and the salvation thereof; therefore his people shall not want.

I have written more than I intended, and if you, brother Beebe, think it worthy a place in your paper, do with it as you think best. Yours, in hope of eternal life,

DAVID CAUDLE.

For the Signs of the Times.

Montgomery Co., Ia., Dec. 2, 1855.

BROTHER BEEBE:—The *Signs of the Times* and the *Southern Baptist Messenger* still come to my address, and their columns are richly stored with communications from the dear brethren and sisters. Many pleasant hours I have spent in reading them and your editorials. Just here it seems to me that I had better stop scribbling, lest I weary your patience. But I am prompted by some spirit to write, and if you have not time to read it, throw it by, and it will be all right with me. At times, when I have some realizing sense of the existence of the eternal God, who dwelleth in light which no man can approach unto, whom no man hath seen, nor can see, before whom all the nations of the earth are as nothing and less than nothing, I am led to conclude that poor mortal man would utterly fail of salvation were it not for the crucified and risen Jesus, who has done all things well. God is a spirit, and he seeketh such to worship him, as worship in spirit and in truth. These indispensable qualifications are supernatural; for the natural man receiveth not the things of the spirit; for they are foolishness to him; neither can he know them, because they are spiritually discerned. I am constrained to cry out, what am I? A man of unclean lips, sunk down so low in sin and transgression, that the birds which have nests, and foxes that have holes, are better than I. Take away Jesus from me, and you take away my all. What am I that I should ever attempt to raise my head to speak or write on such a glorious and sublime a theme as that of the religion of Jesus Christ, or ever claim one of the promises of God? At times it appears to me that if you could look into my nature and see all the corruption that dwells there. When I would do good evil is present with me; at such times I feel myself alone, and unfit to be company for christians, or for the world. Yet, with all these discouraging feelings, I sometimes feel glad that this world, which is a wilderness of woe, is not my home; and that my house is far above the sky, where all is peace and love. What a glorious theme to dwell upon! That we shall meet and become complete, at the feet of Jesus. Sometimes I feel a sincere love for the doctrine contended for by the Old School Baptists, which I believe to be the doctrine of the apostles and prophets, of which Christ is the chief corner stone, and that for all his chosen, poor and afflicted people who are hated by the world and Satan. May all the dear lambs come out from the world and let their light shine; and may we all be found pressing forward to the mark of the prize of our high calling in Christ Jesus; for it is God that does save and call his people with a holy calling

not according to their works; but according to his own purpose and grace which was given us in Jesus Christ before the world began. My sincere desire is to be free from sin. Do as you think best with this, but do not allow it to crowd out anything of more importance from your columns. I subscribe myself a sincere friend to the cause in which you are engaged, desiring an interest in the prayers of all the saints.

C. L. CANINE.

For the Signs of the Times.

Lovett's, Adams Co., Ohio, Dec. 22d, 1855.

BROTHER BEEBE:—Although my vision has become so imperfect that I can hardly read your excellent sheet, the *Signs of the Times*, still I cannot bear the idea of withdrawing my patronage from a paper which is a source of so much comfort and edification to the household of faith. For many years past I have had great satisfaction in reading the communications of the brethren and sisters contained in the *Signs*. Your editorials have imparted much instruction to me, and I have, by them, been greatly strengthened and confirmed in the doctrine of God our Saviour. For this reason I again renew my subscription for the *Signs* by sending you two dollars, for which you will please send two copies of the *Signs* as herein directed.

The *Banner of Liberty* has come to me regularly during the year, and I love the principles advocated by its editor, and although I cannot see to read it, yet I take great pleasure in circulating it, and I have the satisfaction of knowing that some who have had an opportunity of reading it are beginning to look out of obscurity, and thereby manifesting that they are not completely swallowed up in fanaticism. If I was able I would take several copies to circulate among the people.

I remain yours in christian love,

S. G. DOWDELL.

For the Signs of the Times.

Mahaska Co. Iowa, December 14, 1855.

BROTHER BEEBE:—Having to write to you on business, I will drop a few lines in addition, that my friends and brethren who take an interest in corresponding with me, may know my address. I have been permitted, through the kindness of our merciful benefactor, to remove from my native state, Indiana, to this western country. But in all this I can say, Surely the Lord is good, and his mercy endureth forever. Nothing but his goodness and mercy has attended us through all our travel. How thankful I should be, as I have been a pensioner on his boundless goodness all the days of my life. He has kept me from my youth even to this present time; and yet I have to confess that I have trampled upon his mercies. At times I think I can see that in all my pilgrimage, the Lord Omnipotent has governed, and that not one purpose or counsel of his be moved until all is fulfilled. Without this trust and confidence in God, brother Beebe, all my hopes would fail; for if he could be moved, this poor heart of mine would long ago have turned his mercies away from me. But I must close. Those who read this may expect a response, by addressing me at Oskaloosa, Iowa.

Your unworthy brother and friend,

AARON WOOD.

For the Signs of the Times.

Blanchester, Clinton Co., Ohio, Dec. 10, 1855.

BROTHER BEEBE:—I have had the privilege of baptising three persons in the bounds of Greenville Association, since I saw you, one in Mercer's Run Church, one in Greenville, and one in Jacksonville. I still continue to travel my monthly rounds of five hundred miles, which occupies my time so constantly that I have but little time for meditation, writing or repose. Sometimes I think I will circumscribe my circle, and give a little rest to the old man, and cherish the flesh a little; at other times I lift up my eyes on the fields, and behold them white and ready for the harvest, which is great, and the laborers are but few; and whether waking or sleeping, the Macedonian cry seems ringing in my ear. While iniquity is abounding, and the love of many is waxing cold, for the same cause many are sickly, and some sleep, the old watchman having been called to their reward, the younger ones appear to have beat a parley, and concluded an armistice, if not a settled peace with the leaders in the hosts of the Aliens, and many manifest already Hagarene origin, by their peculiar grin while they hear Zion mourn, and see her desolate places, while their prophets say, her ministers have continued to preach doctrine until they have driven their congregations all away, and constrained the lambs to take shelter in Arminian societies.

May the God of Israel hear their reproach and give unto his servants grace to disregard the threats of these modern prophets of Baal; but to contend earnestly for the faith that was once delivered to the saints. Brother Beebe, let us not be discouraged, for our Lord saves not by the multitude of a host, but by his own right hand. He has spoken good concerning his Zion. "Comfort ye, comfort ye, my people," saith your God.

May the Lord of hosts be with you, and enable you to feed the flock of God, which he hath purchased with his own blood; and when he gives you a heart to pray for the ministers of Christ, remember the chief of sinners,

J. C. BEEMAN,

For the Signs of the Times.

Ohio Co., Ia., Dec. 15, 1855.

BROTHER BEEBE:—As the business part of my letter does not fill my sheet, I will say that I am much pleased with the *Signs*, *Banner* and *Messenger*. The *Banner* for its defence of our liberty, and the rights of mankind; the *Signs* and *Messenger* for they bring me good news from a far country. The communications of the brethren and sisters, together with the rich editorials, are almost all the gospel preaching I get; for we have no preaching in this part of the country that is anything more to me than the chattering of a parrot; all we have here is pretty much of a piece, works and grace is the general theme; and so, upon the whole, it is salvation by works. For if it be by works, it is no more of grace; otherwise work is no more work. But we have not so learned Christ. He is the wisdom of God, and the power of God, to every one that is called, both Jew and Greek. Christ is exalted to be a Prince and a Savior, to give repentance to Israel, and the remission of sins. For by grace ye are saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast. I must close. Yours in the bonds of the gospel,

HENRY D. BANTA.

For the Signs of the Times.

Pennsylvania, December 1855.

DEAR BROTHER:—I have been thinking a good deal about our troubles in the camp, and have concluded that old Discordace has got his wonderful glass to act upon us. I suppose you have read the "Dialogue of Devils," and of course have a knowledge of the glass referred to. At a conclave of the *infernals* one of the devils rallied Discordace, on his glass; observing that he did not suppose that devils were so handsome as to be tempted to view themselves in a mirror; to which this old devil answered, that, if he knew the value of his glass he would not treat it with so much levity. After several experiments by which the nature of the glass was illustrated, he proceeded to show the use he made of it, by stating that when he could succeed in exciting contention either among nations, neighborhoods, or individuals, he found his glass to be of great advantage to him in keeping up the strife; for instance, when he would direct either party to look at the other's virtues he would give them the diminishing end of the glass, and it would sink them to nothing; but in looking at their vices he would turn the glass, and let them look through the magnifying end of it and they would be magnified to an enormous magnitude. And I have thought it may be possible that this glass is now being made use of among us; and whether in looking for the cause, we may not be disposed to throw all the blame off from ourselves, and cast it altogether upon others. Again I have thought that it would be well to enter into our own hearts, and weigh ourselves in the balance of the Sanctuary, and see whether all is right there; whether, in the discussions which have been going on we have not attached a little too much importance to our own views on some points; and, in reference to those who have differed with us, whether there has not been a little too much severity,—too much personal reflection, such as are calculated to irritate rather than convince. But lest our own hearts should deceive us, let us do as the psalmist did, appeal to the searcher of hearts, to search us and know our hearts; to try us, and know our thoughts, and see if there be any wicked way in us; and that he would lead us in the way everlasting. I cannot but believe that on both sides there are brethren who are sound in the faith of the gospel, whose leading motive is the glory of God in the triumphs of the truth; and as a sparrow cannot fall to the ground without the notice of our Heavenly Father, I cannot believe those disruptions among his children could occur without his notice, or without his having a design in them. I cannot help thinking that these things are designed as a chastisement for some dereliction in duty, or some departure from the plain path of truth. God never chastises without a cause, and would it not be well for us to retrospect our past, and see whether in some things, we have not all come short? I am aware that there is a disposition to attach a kind of infallibility to our own judgment, and to admit that everybody may be wrong but ourselves. But we should resist this false spirit and be willing to admit that we are all poor erring creatures, and that if left to ourselves we are sure to err. I do not know upon what ground any of us have a right to look for any extraordinary illumination from the Spirit

above others. All God's servants are called by the same Spirit, and, in substance, preach the same gospel. Yet they all have something besides the Spirit of God in them; they all have a corrupt nature which needs to be watched, and to be prayed against; for whenever it gets the mastery, it is sure to make havoc with us; and that God may keep us from its corrupting influence, is the prayer of

Yours in the joys and afflictions of the gospel.
THOMAS BARTON.

For the Signs of the Times.

Robertson Co. Tennessee, Dec. 17, 1855.

BROTHER BEEBE:—In the course of a merciful providence we find ourselves at the close of another year; and in contemplating past mercies and favors, I am lost in wonder and astonishment at the goodness and forbearance of God to a poor unworthy creature like me. Surely if the Lord had dealt with me according to my deserts, you would never have heard of me. When I recollect how many of my dear brethren have sunk down into their tombs during the past year, and among them those with whom I have taken sweet counsel together, the question arises, Why not you? The dear Lord has told his people that, in this world they shall have tribulation; none of his people leave the shores of time until they have filled up the measure of their sufferings. This is evident from the words of the apostle, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

The condition of the Old School Baptists in this part of the tabernacle fully answers this description; for, brother Beebe, they are despised by the world, and by carnal professors their names are cast out as evil; and falsehood and lying perversion are circulated against them. But the Lord is their strength and their shield, and he will preserve them from all the fiery darts of their enemies. Then we ought to take courage, and not faint by the way. I would like to dwell on this interesting subject, but must forbear for the present. May God in mercy remember his drooping children and bear them up while in this troublesome world.

Yours in the afflictions of the gospel.
JOHN H. GAMMON.

For the Signs of the Times

Mason Co., Ky., Dec. 15, 1855.

DEAR BROTHER BEEBE:—The time has come for us to renew our subscription for the "Signs of the Times." We have only taken them one year, and we are much pleased with them, as through them we hear from our brethren and sisters who are scattered abroad. The account given by them of their exercises and feelings, sometimes make me rejoice that I am not alone; that there are some poor creatures who feel as I do, (like a poor miserable sinner.) I know that if Jesus does not save me, I must be forever lost. And I rejoice to know that he needs no assistance in the salvation of sinners; for if I had to aid in saving my poor soul; or if my salvation depended on my aid in the work, I should despair; for I am as helpless as I am needy before the Lord. Sometimes I promise that I will do better; but as sure as I make the promise I break it, and have to conclude that if the Lord don't keep, lead and guide me, I shall fall to rise no more. Sometimes

I think I feel as Ruth did, when she refused to turn back from following Naomi. Where the Old School Baptists are, I desire to be; and that their God should be my God: for I do believe that they are the only people who believe that God will do what he has said he will do. He says he will save his people from their sins, and they believe he will do it. If I only knew that I am one of his people, I would be satisfied. But we live by faith and hope, while in this world; but in the next, if we are God's people, our hope will be turned to vision; for then the saints shall see even as they are seen, and know even as they are known. I must close for this time, by subscribing myself your unworthy brother,

JOSEPH T. WALLINGFORD.

For the Signs of the Times.

North Anson, Maine, Dec. 30, 1855.

BELOVED BROTHER BEEBE:—As I wish to inform the brethren and sisters, composing the Shiloh church at Washington, D. C., and the church at Black Rock, Maryland, concerning my return to Maine, I have concluded to address them through the *Signs*; and, in so doing, I am permitted to say that God has preserved me and returned me safe to my friends after an absence of forty days, in which time I traveled about two thousand miles; and I desire to remember with gratitude the kindness and liberality of the brethren and friends with whom I met during my journey. If God permit, I expect to return to Washington in February next. I enjoyed a brief interview with that old veteran of the cross, Eld. Samuel Trott.

Brother Beebe, I think I have some sense of gratitude to God for his goodness to me in permitting me to enjoy so delightful an interview with yourself and family; and, since I was at Middletown, I have thought much of your arduous labor as editor of the *Signs* in this day of darkness and delusion; and, if I am not deceived, I have a strong desire that great grace may be upon you while you occupy your responsible station.

I feel to regret that I did not receive notice of the O. S. Baptist meeting at Warwick before I left Washington; for had I received intelligence of the meeting in season I should have arranged matters so as to have attended, but when the information was received it was too late for me to change my arrangement.

I am truly yours,
WM. J. PURINGTON.

For the Signs of the Times.

Newark, N. J., 1855.

MY BELOVED BROTHER BEEBE:—Through riches of divine and sovereign grace, I am still rejoicing in Him who saves the chief of sinners to the uttermost, without any merit on my part; for no qualification had I but sin, but in due time Christ died for the ungodly, and God commendeth his love towards us, in that while we were yet sinners Christ died for us. How my joyful soul is lost in wonder, love and praise, in contemplating God's method in saving such as are enemies to him, and such as desire not the knowledge of his ways; for there is none that understandeth, there is none that seeketh after God. Well may his people say, "He was found of me when I sought him not." This is the way that is hid from all living, and never can be known but by divine revelation of the eternal spirit; for all

that we know is righteousness by the law, like the blinded Jew; but when the soul is brought by the teaching of the divine spirit to *know* and *submit* to the righteousness of God, which is by *faith* of Jesus Christ, we then realize that glory is begun below, and the soul enjoys that peace which is unspeakable and full of glory. It is joy and peace in *believing*: the soul is no longer under the schoolmaster, for the blessed Comforter has revealed the mighty faith of God, and we now know that the fulness of time is come, the general goal delivery, and we are no longer in bondage under the elements of the world, and our redeemed and joyful souls cry out, "Whom the Son makes free, is free indeed." For he sets open the prison door, and says to the captives, go free. O, glory to God for such a deliverance! Paul gloried in the liberty which he had in Christ, and so will I; and it is not for anything that I have or can do; but it is in consequence of what Christ Jesus has done for me. And I know the glorious gospel of the blessed God is the same now as it was in Paul's day; it is the same power of the same God unto a complete and finished salvation. The Father sent the Son to be the Savior of the world, and now all we want or can desire, is to know what kind of a Savior he is, and how far he can save, and what he saves from; and when a soul knows this, by an application of the Holy Ghost, the soul will triumph and rejoice amid the wreck of nature and the crash of worlds—when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. O, my dear brother, how my poor, sick soul does rejoice in God, my Savior! and I am lost, lost, in thinking about the marvelous simplicity that is in Christ! truly, the way for the ransomed of the Lord is so plain that the fool shall not err therein. But, O, how many blind guides and legal teachers there are to bewitch the people of the living God, in this day of many false prophets, and of many anti-Christ! O, what a blessing it is to have the spirit of truth that reveals Christ Jesus, and applies his precious love and finished work to the soul; and then we know how complete we are in our living head. A glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish! and now, my brother, may you be enabled to live by faith; this is a life that no legal child of the bond woman knows anything about; it is only for the children of the free woman; for if the inheritance be of the law, it is no more by promise; but God gave it to Abraham by promise, and now the children of the free woman ought to live with an eye fixed upon the promise of God; and then they will declare to their dying day, "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 hath loved me, and given himself for me. Such a life does not frustrate the grace of God, nor make the law void; though such souls are free from the law, and married to another man, even the second man, who is the Lord from Heaven; such a life is the life of faith, and this peculiar kind of faith is one of the greatest mysteries that was revealed to the church of God, and one of the mightiest efforts of the devil and the legal tribes is to make

faith void, and the promise of no effect, and bring the redeemed bride back to law again. This is to do away the grand atonement, and establish a righteousness by the law. This mystery of iniquity began to work in Paul's day, and will continue to work until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. How blessed it is to have these false ways made known to us, and to have our feet placed upon Zion's sure foundation stone, so that we shall not stumble. O, how blessed it is to be taught by the Lord, and to have our peace like a river, and our righteousness like the waves of the sea. O, glory to God, my brother, for that divine peace and rest that my joyful soul enjoys in my living Head. He says, "Learn of me, for I am meek and lowly, and ye shall find rest to your souls." And now at the age of almost sixty, what would I do without the knowledge of Christ Jesus my Lord, and my God? But with the knowledge of him, and what he has done for me, as my natural life wears away, and as I am nearing an eternal shore, it is no dread to my immortal spirit, for Christ Jesus has destroyed death, and him that had power over death and delivered them who through fear of death, were all their days subject to bondage. And in the love of Jesus is no fears; for perfect love casts out all fear; and how unhappy are they who do not know the precious, precious, love of Christ. In the infinite ocean of in Christ, I am your brother,

MAHLON FORD.

Circular Letter.

TO THE CHURCHES WHICH COMPOSE THE WESTERN ASSOCIATION OF PREDESTINARIAN REGULAR BAPTISTS:

Very Dear Brethren and Sisters:—In sending this circular, we shall call your attention to the subject of our faith, in contradistinction to all the religious faiths in the world, for without faith it is impossible to please God; but every kind of faith will not please Him, for he speaks of a feigned faith, or implies a feigned faith in speaking of a faith that is unfeigned; every false faith is a feigned faith, for all the heathen deities are feigned, for they are no gods; all the pretences of Mohamed were feigned, all the pretences of the Catholic priests in praying souls out of purgatory is feigned, and all the means used by men to convert sinners, are feigned; for there is but one Mediator between God and men, the man Christ Jesus, and whatsoever is not of this unfeigned faith, is sin. That we should not be deceived by any of these feigned faiths, we should search the difference between those faiths and the faith unfeigned, for it was in this faith the primitive church was established; this faith differs from all others, because it is substance and it is evidence. Now there may be evidence without substance, then the substance has to be feigned, which is the case with all the other faiths, for if they had any substance the evidences would not differ so much. If a substance do exist and different evidences were to testify they might differ in their evidence unfeignedly; but of this faith he receives not witness of men, but the very substance is the evidence of itself; as the sun is the only evidence of itself, and this evidence never differs for it is the effect of the very substance itself; so with faith, first

substance, secondly evidence. The first evidence of this divine substance is the creation of the world. Through faith, we understand the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear; so God's own works are the only evidences of his divine character, as the God of creation, Jesus Christ the only Savior, for I am God, and besides me there is no hope of being saved; and as there is no Saviour besides Jesus, he is the substance of things hoped for, he is the way, the truth and the life; this is faith in the first count, that is, the substance. Now as there is no evidence of God's creative power, but his own works, and as there is no evidence of the sun but its own enlightening rays and heat, so there is no evidence of the substance of things hoped for but the divine substance itself, we will find abundantly proven in the eleventh chapter to the Hebrews. The quickening, enlightening and teaching power of this divine substance made Abel know that without the shedding of blood there was no remission of sins, and this divine operation was evidence to him. God in the administration of his own divine justice, which no mortal could know until it came upon them, yet it pleased God by the power of his divine spirit to make Noah sensible that in a hundred and twenty-five years he would bring a flood into the world, the antediluvians knew not until the day Noah entered the Ark; here it is plain that faith the substance, was not operating upon their senses, as evidence or else (they would have known) while Noah had both and did know. It may be said they had the evidence; but it is no part of this faith, for the substance is the only evidence of our faith, and there was such forcible reason against Noah's evidence, which made it no evidence, as a man he knew no more what God was going to do than the rest, and they had no evidence from God that he was going to drown the world, here it is very clear, if they had the evidence from the substance they would have believed, that is if their senses had been affected that God would bring in the flood and drown them all, they would have been moved with fear, but the Holy Ghost says they knew not, so Noah's preaching was no evidence to them. They were not as credulous as the protracted meeting folks. They would not believe without some evidence from God, and every soul will be sensible of his divine administration either in justice or in mercy, so this great first cause of all things, and first count of our faith will so administer in his providence and in his grace as to reach the senses of all the subject of his justice and of his mercy.

Dear brethren and sisters, when we contemplate our faith as a substance, he is the rock of eternal ages, he is of one mind, and none can turn him—he is the same yesterday, to-day and forever, without variable-ness, or shadow of turning. Language would fail to express the immutability of this divine creator, and then compare our changes with him, we often feel discouraged; so it has been with the children of God in all ages of the world, although faith, the substance, is unchangeable, yet the affects on our senses varies sometimes. Sampson could slay a thousand, sometimes lie sleeping on a Philistine's lap, sometimes sit weak and bound, sometimes pull down the houses; sometimes David could run through a troop, sometimes he was afraid he would fall by

the hand of Saul, sometimes could face Ahab, and all the prophets of Baal, sometimes he would fly from the threats of a woman; sometimes Paul was in his feelings less than the least of all saints, sometimes not a whit behind the chiefest apostles, and we might recite all the apostles and prophets, they all spake as they were moved upon by the Holy Ghost, of that faith that was delivered to the saints, calling it the faith of God, the faith of God's elect, the faith that works by love and purifies the heart—this is the faith Jesus is the author and finisher of, for he is the substance; and his spirit bearing witness with our spirits, is the evidence; Paul would have the Hebrews to contemplate this faith as able to create a world, as operating in the heart of Abel, as exercising divine power, translating Enoch, as warning Noah, as calling Abraham, and giving Sarah supernatural strength as evidencing to Jacob concerning his sons and the sons of Joseph, evidencing to Joseph his purpose to deliver them from Egypt. Read the whole chapter; there faith is set forth both as a substance doing miracles, and as evidence revealing things not seen. We close by wishing you grace, mercy and peace. Amen.

Eld. BONHAM KESTER, Moderator.
ABRAHAM FOUTCH, Clerk.

EDITORIAL.

MIDDLETOWN, JANUARY 1, 1856.

Introduction, or Reflections on Entering the New Year.

The Lord God of Israel changes not, therefore we are not consumed. The bounds of our habitation and number of our days are immutably fixed in his irrevocable decrees. The measure of our happiness in this world and in the world which is to come, depends on his gracious purpose and infinitely wise administration. His providence governs the revolving seasons of our years, causing the earth to unbosom to us that succor which our earthly nature requires for sustenance and for comfort, in such measure and manner as seems good in his sight; while from the ample fulness which there is in Christ Jesus our Lord, He, by his Spirit, constantly administers to the spiritual necessities of all those who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is also consoling to know that the afflictions, trials and conflicts of his children while in the house of their pilgrimage, do not rise up out of the earth, nor come upon them by chance. An even balance is poised in his hand, and the weight, measure and duration of all the sufferings of his children is proportioned with the most exact and infallible certainty to that amount of grace which he bestows on them, whereby they are not only sustained in their deepest afflictions and trials, but made to realize the greatest profit and benefit from them all. From all their conflicts with the world, the flesh, and the devil, they shall emerge in triumph as more than conquerors through Him that loved them and gave himself for them. "These light afflictions," says an inspired apostle, "which are but for a moment, do work for us a far more exceeding and eternal weight of glory; while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

The trials, afflictions, losses and bereavements that we encounter in these vile bodies, are seen—they are visible to the natural sensibilities of the flesh, and therefore our carnal nature writhes under them; and while we look at them like Peter, when he looked on the heaving billows of the sea, we begin to sink; but when our faith looks up to Jesus, and we see his hand outstretched for our deliverance, we glory in that tribulation which afforded opportunity for the cheering revelation. The raging billows on which we are tossed are seen, but faith that looks to Christ is the evidence of things that are not seen. This is the blessed privilege of all the sons of God, to look on things which are not temporal, but eternal. Our fleshly powers, including all the powers, mental and physical, which are born of the flesh, and all that we can have without a new birth, are totally blind to all the things of the spirit of God, and only able to look on things which are temporal; but that life which is born of God can discern the things of the Spirit of God. How essential it is then to our happiness that we heed the admonition of the apostle, to crucify the old man with his affections and lusts, and that we sow to the spirit, that of the spirit we may reap life everlasting.

With this number we commence the Twenty-Fourth Volume of the *Signs of the Times*, and it is reasonable to suppose our readers will expect some expression from us of our prospects, and of our designs. In regard to prospects we can only say, in regard to the things that are seen, we begin the year with a greater number of subscribers than we ever have had before at the commencement of any volume. After having dropped from our subscription list nearly two hundred names, some of whom have gone to that bourne from whence no traveler returns, and others from whom we have heard nothing for a long time, we have four thousand, six hundred and forty-five remaining, including those which are on our exchange and on our free lists, and that number increasing by every mail. The unenviable efforts of those who have banded themselves together for the purpose of putting down the *Signs*, have thus far proved quite unavailing. May the Lord forgive them for the misrepresentations and falsehoods they have put in circulation against us. And may he enable us to live down all the calumny that has been, or hereafter may be uttered against us. We know, or at least, we hope we know Him on whom we have believed, and that he is able to keep us by his power and grace.

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

Through him we can do all things,—rush through a troop, or leap over a wall. Having confidence in God, we can say of all our adversaries.

"Then let them fight, and rage and rave,
I shall perceive their noise no more
Than we can hear a shaking leaf
While rattling thunders round us roar."

Our prospect for the future is involved in the things which are not seen. Our God leads his people in paths that they have not known. To him, with the most unwavering confidence, do we desire to unreservedly commit all that we have and all we are, and if it be not his good pleasure to make our periodical a medium of comfort, edification and profit to his dear children, we have no desire that its publication should be continued. But from the assurances received from many thousands of our

brethren and sisters, and from every perceptible indication of his will, we feel encouraged to move forward in the work.

As to our designs: we intend, as the Lord shall give us ability, to labor for the edification of the saints, the dissemination of the truth as it is in Jesus, and in opposition to heresy, will-worship, superstition, bigotry and idolatry. Nothing affords us more real pleasure than to be employed in waiting upon the bride, the Lamb's wife, with the consciousness that we, in so doing, have the authority and approval of Him who walks amidst the golden candlesticks, and holds the stars in his right hand. We will spare no labor or reasonable expense to make the forthcoming volume more useful, interesting and edifying, than any of the former volumes. In attempting to carry out this design, we shall rely much on the aid of our brethren and sisters who contribute to our columns. Much will depend on the character, spirit and temper manifested in their communications, as well as the tone and character of the editorial articles. All subjects vitally connected with the interests of the Redeemer's kingdom may be discussed freely, so long as such discussions can be conducted in a spirit of love and brotherly kindness, and all personal thrusts, gibes, or insinuations which are calculated, in our judgment, to irritate, are avoided. It is not our intention to suffer the paper to be the medium of crimination or re-crimination among the brethren, nor a repository in which to record or publish all our personal grievances. We shall aim at a higher mark. As we hold no secret or private sentiments in regard to the gospel of the grace of God, we shall candidly, fairly, and unreservedly give an expression of our own views on any passage of Scripture, or point of doctrine, and on all subjects relating to the ordinances and order of the house of God, whenever called on to do so, to the very best of our ability.

But in doing so we wish to have it distinctly understood that we give only the views of the humble editor of this paper. None are bound to indorse our views any farther than they can see them clearly sustained by the scriptures of truth. Any of our brethren are at liberty to animadvert upon or controvert any sentiment that we may advance, provided they do so in a kind and brotherly manner. We are fully satisfied, from many years experience, it is not discussion or controversy that wounds or disturbs the minds of our readers, but the harsh, unkind and unbrotherly manner in which such controversies have sometimes been conducted. Brethren cannot be too careful to avoid such expressions as are calculated to irritate the feelings of each other, by impugning each other's motives, or insinuating that they are unsound in the faith, while they may honestly differ in their understanding of the import of some scripture, or the propriety of some particular expressions. The wise man has told us that "A soft answer turneth away wrath." How important then that Christians should act on that principle while following after the things that make for peace, and things whereby one may edify another.

The world is at this time in a state of general agitation; wars and rumors of wars are current all over the world, to an extent hardly ever before known; and discords are prevalent in our own country, threatening to prostrate our civil, social and political institutions, and to produce anarchy

and distress where freedom has unfurled her joyful banner. It is natural that some difference of opinion should exist among our best and wisest brethren in regard to those things which agitate the world, and jeopardize our dearest earthly rights. Great care is necessary that we do not wound each other by any rash or premature action or expression in regard to the general tumult. As citizens we have to do with the institutions of our country, and as Christians we may be interested in the final issue. But let us not forget that we are citizens of a kingdom that is not of this world,—a kingdom that shall stand forever; and whatever privations, tribulations or distress may await us upon these mortal shores, we shall outride the storm at last, and that it will not be long before we shall be called to lay aside our armor and the weapons of our warfare, and pass into that state where the wicked shall cease from troubling and the weary shall be at rest.

FRIGHTFUL DEATH FROM HYDROPHOBIA.—A CHILD BITTEN BY A CAT.—The Lockport Journal relates the following distressing case: "A little girl, aged three years, living on Monroe street, died on Wednesday evening from the effects of a bite by a rabid cat. She was bitten some five weeks since, over the eye, the wound exhibiting the prints of the teeth. The cat had been bitten by a dog, which was ascertained to be rabid, and the parents, being alarmed, submitted the case to Dr. Moore, of Gasport. No decided symptoms of the horrible disease, however, were manifested until Saturday last, the 15th, when drowsiness and nervous excitability at the approach of fluids were exhibited by the child. On Sunday the poor sufferer grew wild and frantic, and during the day was thrown into violent spasms. The convulsions which shook the frame of the patient were redoubled with frightful intensity at the approach of fluids; every nerve repelling its vicinity with spasmodic horror. The disease, on Monday, exhibited still more definite symptoms of madness, a flashing of the eye and frothing of the mouth accompanying the convulsions. Drs. Leonard and Gould were called and administered chloroform, which temporarily produced a quieting effect—but relief was beyond the skill of man. The awful sufferings of the child were protracted until Wednesday evening, when it was relieved by death."

It is but eleven years since the telegraph line of forty miles in length, of Professor Morse, was built, and now there are no less than 32,000 miles of telegraph wires on our continent. In Europe, lines of telegraph have been constructed to an extent nearly rivaling those in America. The electric wires extend under the sea of the English Channel, the German Ocean, and the Mediterranean. They pass from Prag to crag on the Alps, and run through Italy, Switzerland, France, Germany and Russia. They may yet extend through the Atlantic Ocean.

Record of Marriages.

- November 28—At Hopewell, N. J., by Eld. P. Hartwell, Mr. JOHN C. HIXON and Miss CAROLINE DRAKE, both of Hopewell.
- December 1—At Hopewell, by the same, Mr. JONATHAN H. STILLWELL, of East Amwell, and Miss RACHEL ANN RUNYON, of Hopewell.
- December 5—At Hopewell, by the same, Mr. JOHN S. COOK and Miss MARGARET JANE VAN DYCK, both of Hopewell.
- December 20—At Hopewell, by the same, Mr. JOHN H. BAKE and Miss CHARITY ANN VAN DYCK, both of Hopewell.
- December 22—At Hopewell, by the same, Mr. NOAH STOUT and Miss SUSANNA STOUT, both of Hopewell.
- December 26—By Eld. I. Hewitt, Mr. PETER DELEMER and Miss MARY V. SWART, both of Middletown, Delaware Co., N. Y.
- December 29—At Lexington, Green Co., N. Y., by Eld. J. L. Purington, Mr. MIRAM BEAY and Miss ADELIA APPLEBE, both of Lexington.
- January 1, 1856—By Eld. Isaac Hewitt, Mr. EDWARD D. HINKLEY and Miss SARAH C. PULLING, both of Roxbury, N. Y.
- January 1—At Mount Salem, N. J., by Eld. George W. Slater, Mr. LEMUEL F. SUTTON and Miss ELIZA F. WESTFALL, both of Newton, N. J.
- January 1—At New Vernon, by Eld. G. Beebe, Mr. WELLINGTON BAGLEY, of Middletown, and Miss CHARITY ANN BROWN, of the former place.

Obituary Notices.

Extract from Minutes of Red River Association—Item 6.

Called on the committee appointed to draft the obituary notice of the late Elder Jno. BOBBITT, which was received and ordered to be printed with our Minutes, and that Bro. Beebe be requested to publish it in the "Signs of the Times."

"How! Fir tree for the Cedar is fallen."—Zech. xi. 2.

"Know ye not that there is a great man fallen in Israel?"—2d Sam. iii. 38th.

Since our last Association Almighty God, in his all-wise Providence, has been pleased to remove from among us our dearly beloved and highly esteemed brother, Elder JOHN BOBBITT, who departed this life at his residence in Christian Co., Kentucky, on Wednesday, July 25th, 1855, after a short illness, which he bore with Christian fortitude, in the 74th year of his age.

Our dear departed brother was born in the State of South Carolina, and emigrated to Christian Co. in his early years—professed Religion and joined the Church at Barren Springs, in the year 1806 and shortly after commenced preaching the Gospel. In 1811, Barren Spring Church joined the Red River Association, and in 1829 he was chosen Moderator of that body, which office he filled with ability and impartiality for the space of 25 years. Our dear brother was among the first to discover the corruption of modern Missionism among the Churches of this Association, prior to the division. Some years before that event, the Churches at Barren Spring and Rock Spring, of which brother Bobbitt was pastor, remonstrated against the Arminian practices introduced into that body, and which eventually led to the division.

In the separation he stood on the side of truth, and ever admonished his brethren to earnestly contend for the faith once delivered to the saints. As a preacher of the everlasting Gospel, brother Bobbitt was well known among the Baptists of Kentucky and Tennessee, and no preacher ever enjoyed the confidence of his brethren more than our dear brother. Firm and unwavering in his cause, his whole theme was Salvation by Free, Sovereign, Reigning Grace, and many of God's dear children will long remember the comfort they enjoyed under his preaching.

But he is removed from among us—gone, as we humbly believe, to that glorious crown which God in his rich mercy had prepared for him, and for which he had long been waiting. We feel that our loss is heavy, but rejoice under God that it is his gain, and ere long, when the troubles of this life are over, may it be our happy lot to meet our dear brother around the throne of our Redeemer's glory, to whom be the glory forever and ever, Amen.

"Bury the dead and weep,
In silence o'er the loss;
Bury the dead, in Christ they sleep,
Who bore on earth his cross.
And from the dust they again shall rise,
In his image to the skies."

By order of the Association,
PHILIP BALL, Moderator.
JOHN H. GAMMON, Clerk.

Macomb County, Mich. Dec. 25, 1855.

BROTHER BEEBE:—Please publish the death of brother NICHOLAS GASS, who departed this life Dec. 9, 1855, aged 55 years, 10 months and 28 days. He was twenty miles from home when he died, having come into our vicinity on business and to attend meeting. He was taken ill on Saturday evening, and was unable to attend the meeting on Sunday, which was a disappointment to him. His symptoms did not seem very alarming for some days. He took some medicine, and seemed to sweat freely, and appeared to be better, and thought he should in a few days be able to return to his family, about whom he had seemed much concerned. On Thursday he walked out, and talked of starting for home; but on that night he was taken worse. A physician was called, who said he had an inflammation on his lungs. On Friday and Saturday he seemed to be failing, and the physician said he was past help. I conversed with him in regard to the state of his mind; he said that which he formerly enjoyed remained firm, and rested on

the blood and righteousness of Christ alone. He had not enjoyed religious privileges for some time as he desired; but he could say in the words of his Saviour, "Not my will, but thine be done." He said he would like to converse much on the subject, but could not, as it distressed him to talk—he became lethargic; but on awaking him, he appeared rational for a moment, but said his mind was scattering. He failed rapidly until the following Sunday morning, when, at five o'clock, his spirit took its flight, without a struggle or a groan. He came into Jasper county, Michigan, about seven years ago. One year ago last June, he related his experience to the church, was received, and baptized by Eld. N. R. Leet; and he was truly exemplary in his life and deportment. He has left a wife and three children to mourn their loss. May the Lord sustain them. On the occasion, a discourse was preached from the words, "Forme to live is Christ, and to die is gain."

Hark! what is that note, so mournful and slow,
That sends on the winds the tidings of wo?
It sounds like the knell of a spirit that's fled,
And tells us, alas! that a brother is dead.

Yes, gone to the grave is he whom we loved,
And lifeless that form, that so mournfully mov'd;
The clouds of the valley encompass his head,
And the marble reminds us, a brother is dead.

But marble and urns, they never can tell,
The spot where the soul is destined to dwell;
Ye spirits of air that surrounded his bed,
O speak ye, and tell where his spirit has fled.

O say, have ye heard in the heavenly throng,
That voice once with ours commingled in song?
O say, to the courts of our God, have ye led
The soul that from earth forever has fled?

No voice from that grave, no voice from the sky
Discloses the deeds that are doing on high;
It need not; Jehovah hath said in his word,
That, "Blessed are they who die in the Lord."

Yours in hope of eternal life,

RUEL WHITCOMB.

Robertson County, Tenn., Dec. 15, 1855.

DEAR BROTHER BEEBE:—By special request of the relatives, I send you an obituary of the death of our dearly beloved and highly esteemed brother in the Lord, Deacon ROBERT B. HERNDON, who departed this life at his residence in Logan county, Kentucky, on the morning of the 6th inst. Our dear brother, though a native of the state of North Carolina, was raised in this county from early infancy—his father having emigrated here while Kentucky was yet the hunting ground of the Red Man. He professed religion in his early years, and joined the Baptist Church some years previous to the division. When that event occurred, brother Herndon stood with the Predestinarian Baptists, seeing that the Arminian party had left the faith and order of the Gospel, and from that day to his death, he was an ornament to the Church—always filling his seat, unless providentially prevented, and I can truly say that the Church of Providence has lost a precious member. As a husband, father and master, it might truly be said of him, he stood in his proper lot and place and faithfully discharged every duty devolving upon him. His loss will be severely felt, not only by his family, but by the Church of which he was a member, and the community in which he lived. As a Baptist, brother Herndon was truly of the Old School. He loved the cause, and was ever ready to defend it whenever it was attacked. Salvation by Reigning Grace was his theme; and as a citizen he was a strong advocate of Civil and Religious Liberty, and opposed to every ism for the destruction of the same.

In the death of Bro. Herndon, we are reminded of the uncertainty of all earthly things. He had the previous evening, been over to a neighbor's, and returned about night, apparently as well as common—went to bed as usual, and about midnight got up and sat by the fire, when he was attacked with a fit of Apoplexy, and fell on the floor, dead! Brother Herndon was in the 66th year of his age. He has left a large family and connection to mourn their loss; but we feel confident in the Lord that it is his gain. May the dear Lord in mercy visit the family of our departed brother with the outpouring of his Grace. Amen.

I remain your very unworthy brother in tribulation,
JOHN H. GAMMON.

Fayette Co., Indiana, Dec. 12, 1855.

BROTHER BEEBE:—By request of brother Elisha Harrell, I send you this notice of the death of sister EDA BROWN, who died on the 25th day of September, 1855, aged 65 years, at the residence of her brother, Elisha Harrell, near Fairfield church, of which she was a worthy member.

HARVEY WRIGHT.

Purdysville, December 12, 1855.

BROTHER BEEBE:—It becomes my duty to notify you of the death of one of your subscribers, Mr. SOLOMON PURDY, died June 10th, aged 80 years and 24 days. Reuben Purdy, his brother, died two weeks after, in his 84th year. Both died on Saturday, about five o'clock, p. m. They were the first settlers of this place, and joined this church when it was constituted; they have stood immovable on the Old School platform, while the new systems of religion have been harped in their ears, and a large majority of the church joined in with the new systems.

Respectfull yours, ABBOTT N. PURDY.

Oxford, Michigan, Dec. 12, 1855.

BROTHER BEEBE:—Please publish the following obituary of my sister. Died at her residence, in Canandagua, Oakland Co., Michigan, December 9th, 1855, Mrs. MARY GRAVES, wife of Mr. John Graves, and daughter of Elisha and Phebe Hammond, of New Jersey, in the 57th year of her age. Her disease was that of the heart; she was about the house on Sunday, and died at about 10 o'clock, p. m., of the same day. Truly is the midst of life, we are in death.

JOHN E. HAMMOND.

Old School Meetings.

Andes, N. Y., Dec. 30, 1855.

BROTHER BEEBE:—Please publish a two-days' meeting to be held with the church of Andes, Delaware county, N. Y., on the last Saturday and Sunday in January, 1856, to commence each day at 10 o'clock, A. M. Brethren and sisters generally are invited to attend, and especially ministering brethren. Brother Beebe is particularly requested to attend.

By order of the church.

GEORGE S. GRIFFIN, Church Clk.

Westmoreland, Jan. 3d, 1856.

ELDER BEEBE:—Please publish the following: The Old School Baptist Society of Westmoreland, Oneida county, N. Y., have appointed an annual meeting to be held at their church, commencing Friday, the 15th of February next, and to continue three days. It is desirable that as many brethren and sisters will attend as possible.

By the request of my father, Elder James Bicknell. Very Respectfully, J. Y. BICKNELL.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale.

Respectfully yours, I. T. SAUNDERS. Hamilton, Ohio, November 12, 1855.

The SIGNS OF THE TIMES, and the SOUTHERN BAPTIST MESSENGER, are published each semi-monthly, and the BANNER OF LIBERTY is now published weekly, affording to all joint subscribers at least eight papers in each month, for the low price of \$2 per year if paid in advance.

Subscription Receipts.

Table listing subscription receipts from various states including Maine, New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, Alabama, Mississippi, Texas, Oregon, Iowa, Missouri, Illinois, Indiana, Ohio, Michigan, Wisconsin, Canada West, Tennessee, Kentucky, and others. Includes a total of \$772.70.

THE DEBATE UPON THE MAINE LIQUOR LAW, between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in a pamphlet form on the same terms as the "Sure Cure for the Tetotal Mania." viz. 12 cents per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown Orange Co., N. Y.

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print minutes for any of the Associations in the United States, and forward them in packages, Post PAID, to the several churches of each Association as they may direct.

Miscellaneous Advertisements.

WARWICK INSTITUTE AND BOARDING HOUSE. The Winter Term of the Warwick Institute, Orange Co., N. Y., will commence on Monday, the 26th of November, under the charge of Mr. STEPHEN G. TAYLOR, A. M., a graduate of Dartmouth College, N. H. The Female Department is superintended by Miss F. M. HASTINGS, from the Utica Female Seminary, N. Y. Mr. TAYLOR is an experienced and successful teacher. The Institute is in a very flourishing condition, and presents superior educational advantages.

The branches taught are the Higher English, including Mathematics, Composition, Elocution, the Classics, &c., and in the female department Music, French, Painting, Drawing, and all the branches of a female education. During the present summer, a large and commodious boarding house has been constructed expressly for pupils, and will be ready for their reception at the commencement of the fall term. The furniture, beds, and bedding &c., are entirely new, and made expressly to order.

Connected with the house is a large garden, and grounds for recreation, and a farm, from whence supplies of butter, milk, eggs, vegetables, fruit &c., will be obtained, thus ensuring them fresh, and of the best quality. The boarding house, will be under the superintendence of the Principal, and of the experienced and well qualified Matron. The Institute has an excellent Library, and Philosophical Apparatus. Every effort will be made on the part of the Trustees, Principal and officers of the Institute, to render it worthy of the patronage of the friends of education, at home and abroad. The terms for board and tuition, will be as low as those of any similar institution in the Country.

Circulars containing more full information, will be sent on applying to Wm. L. Benedict, Secretary of the Warwick Institute, from whom also all communications will receive prompt attention.

J. P. WHEELER, President.

Wm. L. BENEDICT, Secretary.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV:

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NO. 2.

Communications.

Fairfax, C. H., Virginia, Dec., 1855.

DEAR BROTHER BEEBE:—The remarks of brother Howell in the 22d No. of the *Signs*, Vol. 23d, has led me to reflect more concerning the two beasts mentioned in Revelations. He differs in some points from the views I formerly gave concerning the rise and the wounding of one of the heads of the seven-headed beast, in the letters published by you. In reference to the two horned beast, both he and brother Cox appear to correspond with the views contained in those letters. There is much to support brother Howell's views concerning the seven-headed beast. In the views I formerly gave concerning the rise of this beast I followed the beaten track of Gill and others, in dating his beginning A. D. 606. This date at first view has some plausible support from scripture. As the period of the beast corresponded in length with that of the witnesses prophesying in sackcloth and with the church being in the wilderness, that is, 1260 years, it was a plausible conclusion that the three periods commenced about the same date, and ran collaterally; and as the church must have retired to the wilderness sometime about the year 600, therefore the conclusion that the rise of the beast was about that time. On the other hand, the fact that the dragon gave to the beast his seat and power, &c., must imply that the beast must have immediately succeeded the dragon in his seat and power. Rome was that seat, but the dragon, whether we consider Imperial or Pagan Rome represented by it, had not had his seat there for nearly three hundred years before the years 606. Besides, if the beast be not considered as coming into existence before the years 606, the Romish church with all its beastly connexion with the empire as a national establishment for three hundred years previous, must be considered until 606, as the church of Christ. But the true church of Christ as a kingdom not of this world, had been existing separate from the established church during that three hundred years under the names of Donatists and Puritans, &c., and had been the subject of severe persecutions during that time from the Catholic church, through the Emperors. Hence I am inclined to think that brother Howell is correct in dating the rise of the seven-headed beast at the period of Constantine's first edict in favor of the christians, A. D. 313. And if we date the beasts receiving the deadly wound with a sword, with the period of the close of the last war waged by the Catholic powers against the Protestants in the Netherlands, for the purpose of bringing them back to submit to the supremacy of the Pope, which was in the year 1573, we have just the period of 1260 years from the rise of this beast until his universal dominion over the Western Empire was successfully

broken. I formerly considered the humbling of the Pope by Bonaparte, as the wounding of one of the heads of the beast; but I now think the other the more appropriate application of that figure. But may not that distinct representation of the Romish church under the figure of a woman riding upon the beast, as in Rev. chap. 17, have its distinct period of 1260 years, commencing with the Pope's being declared universal bishop? That I may be more clearly understood, I will remark more fully on each of these points:

1st. In reference to the ten-horned beast, and its rise. By the beast I understand that establishment by which the professed kingdom of Christ was combined with the government of the empire under Constantine. This combination cannot be considered other than beastly, from its irrational union, the one being heavenly and the other earthly. Although the western empire was afterwards divided into ten kingdoms represented by the ten horns, yet the establishment of the Romish church remained with all those kingdoms. The empire being thus changed from pagan to christian by the emperor, was fitly represented by the dragon's giving to the beast his seat, &c. The first edict of Constantine in favor of the christians, as noticed above, was in the year 313, and according to Mosheim, it was about this time that his miraculous conversion occurred, and that he adopted the form of the cross as the standard of his armies; so that this may well be considered the proper date of the rise of the beast. And 1260 years from this time would terminate in 1573.

2d. The two horns of the other beast evidently refer to the two leading branches of the Reformation, the Lutheran and the Calvinistic. These two branches, with all the conferences had, could not be made so to harmonize in their views as to unite. The Lutheran States only were denominated Protestant in the early history of the Reformation; the other branch was denominated Reformed churches. Probably in consequence of the appellation carrying on the face of it an acknowledgment of descent from the church of Rome, all the churches and States which separated from the Papal church, together with those who have divided off from them now, claim the name of Protestant. I will here remark that the Baptists originally neither claimed the name nor were known as Protestants. The Old School Baptists still have no religious connexion with Protestants, nor claim to their name. But the New School seem ambitious to be reckoned among the Protestants. They have received the mark which the Protestant beast imposes, that of missionism and its appendages. As early as 1553, Maurice, Elector of Saxony, extorted by force of arms from Charles V., a treaty granting to the Lutheran States, a free toleration of their religion. But, as

before noted, it was not until 1573 that the forces of Philip II, the then champion for Papal supremacy, were subdued in the Netherlands, and a treaty obtained from him by the Prince of Orange, granting to the Reformed churches free toleration of their religion. As this was a final breaking by the sword, of the authority of the States, so that no more attempts were made, I believe, by force of arms, to bring them back under his authority. This may be considered the deadly wound the beast received by the sword in one of his heads. But the Baptists obtained no advantage from the wounding of the beast; they were persecuted by both Lutherans and Calvinists, as they were by the Catholics.

3d. The woman seen by John seated on the beast—Rev. 17th chap.—seems from the description given, as being the great city which reigneth over the kings of the earth, to represent Rome in her religious supremacy as concentrated in the Popes. Previous to the year 606, the Romish and Greek churches were alike component parts of the beast; the Bishops of Rome and of Constantinople, both contending for the supremacy. But in the year 606, Phoras, the then Emperor of the Eastern empire, granted to the Pope of Rome the title of universal Bishop. This gave to the Pope the supremacy, and mounted him upon a beast. As he who is seated on a beast generally controls its movements, so from this time the Popes began to exercise authority over the kingdoms into which the western empire was divided, and to control the kings and emperors and their movements. There is no length of time given for the woman thus to remain seated; but as this beast yet lives, notwithstanding his wound, and Rome still holds some sway over the kingdoms yet remaining to the beast, I presume *her judgment* has not yet come. As the Donatists according to Mosheim, were numerous in Africa between the year 591 and 600, and after the latter they were no longer anywhere publicly known, it is to be presumed that then was the period when the church fled into the wilderness. And they must have fled as on the wings of an eagle, otherwise their departure from Africa would certainly have been known in history. If that was the period of the church's going into the wilderness, the period of her wilderness state must close in a few years. I should infer that the judgment of the whore will not be far from the same period.

There is some mystery yet to be cleared by future events concerning the ten kings, who are to agree and give their power to the beast, and at the same time they are to hate the whore and make her desolate, &c. The kings being the *ten horns of the beast*, are undoubtedly the original ten kingdoms into which the western empire was divided. The *whore* also, it will be seen, represents Rome as a grand religious capitol, with the

Pope and court, or cardinals, at its head; and she is presented to view as distinct from the beast. But whether the beast to which they are to give their power for *one hour*, is the original Romish beast, that is, that they will all agree and establish the Catholic religion in their respective kingdoms, or whether by the beast here, its image, which the Protestant beast will make, or its making, and this agreeing to give their power to it is that which is to give life to it, are matters of enquiry. Whichever is the beast, that is evidently it, which will kill the two witnesses. One thing is evident, that when the Catholics had driven the last of the Waldenses from the vallies of Piedmont, they fled into the Protestant and Reformed States, and that those of them who were not induced to connect themselves with their churches, but remained Baptists, were persecuted by both Lutherans and Calvinists. And all the persecutions the Baptists, which we believe is the true church of Christ, have since experienced, have been from the so-called Protestants. They were persecuted by the Protestants in England and on the Continent; and so soon as they made their appearance in America, they were persecuted by them here. When the Catholics, who obtained a charter for the province of Maryland, retiring from the storm of persecution which raged against them in Great Britain, and having thus learned by experience what it is to be persecuted, and that Protestants could play a hand at that game, in establishing the government of their colony, they established free toleration for all denominations. So the Baptists in obtaining the charter for Rhode Island, and so the Quakers in Pennsylvania. But the Puritans, a Protestant sect who first settled Massachusetts, reminds one of what the wise man says of a fool, that "though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his folly depart from him." These Puritans had fled from persecution in England to the Netherlands, and not finding a home there to suit them, they took ship for America, and landed in what became the province of Massachusetts, and having with others of their brethren who followed them, obtained a charter for that province, so soon as Baptists and Quakers appeared among them, they commenced persecuting them, thus showing their dragon spirit. So also the Protestant Episcopal church in Virginia persecuted the Baptists. For years past, circumstances both in this country and Europe, have restrained this beast from acting out its dragon nature so fully as formerly; yet its spirit has been continually manifested in its great and impudent demands for money, in Sabbath laws, &c. Recently, however, in this country it has showed more directly the spirit of persecution, not against the Baptists, but against the Catholics. For if burning convents,

and houses for worship, and dwellings, and butchering men, women and children, and burning them because they were Catholics, is not persecution, I know not what is.

When I commenced this, I thought only to inform brother Howell of being convinced of my former error relative to the rise, &c., of the ten-horned beast; but having my mind drawn to the subject, I have extended my remarks. I have referred to some things in scripture, and to some in history; have drawn some conclusions from them, and have proposed some other things for consideration. I have presented these things as my thoughts. Brothers Howell and Cox are younger men than I am, and of course have more energy to examine the subject closely. To them and others who may be disposed to take up the subject, I refer what I have written. But still I have not relieved my own mind. I want to trace more fully the recent movements of the Protestant beast, as also to enquire concerning the present war in Europe; whether in its results it may not have something to do with these prophecies. But fearing that such enquiries might lead me to run too much upon what many would view as party politics, for publication in the *Signs*, I have concluded to make these points the subject of another communication, which communication, should I be spared to write it, if brother Beebe should not think prudent to publish in the *Signs*, friend Judson may be willing to publish it in the *Banner*, unless indeed, it might appear too wild for publication. It however would be more desirable if published in connexion with this. I have no wish to interfere with any man's political opinions, as such, but I do wish that our Old School brethren whilst shunning the ten-horned beast, may avoid the embraces of the two-horned one. With christian regard, yours, S. TROTT.

For the Signs of the Times.

Alabama Centre, Genesee Co., N. Y., 1856.

BROTHER BEEBE:—I see by the *Signs* for Oct. 1st, that brother Culp wishes me to say what will be the state of things during the thousand years spoken of in the prophecy of the Revelations. I suppose he means only for me to give my view of it, which is all that I can try to do; for I feel too sensibly my imperfections, to think that I may not be mistaken in my views. My desire, like brother Culp's, is to know the truth, and my prayer to God is, that he may put it into the hearts of his children to ask for the wisdom promised—James i. 5.—If any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him.

The words, "A thousand years," I understand in their literal sense; though there may be reasons not known to me, to prove their meaning to be symbolical. A thousand years are with the Lord as one day, and one day as a thousand years; and the Sabbath may shadow forth these thousand years, for it is written, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of Sabbath days, which are a shadow of things to come." I think that the Apostle here, in speaking of things to come, has reference to the state of things during the thousand years. That state of things, I think, Ezekiel has prophetically described in the last nine chapters of his prophecy, using figurative language, borrowed from

the rites of the old dispensation, whereby to set forth the spiritual graces of the new, as they are to be enjoyed by the restored Jews. That prophet, by a valley of dry bones, has represented the blindness, in part, which has happened unto Israel, and is to last until the fulness of the Gentiles be come in. To prove their restoration after that, Paul quotes Isaiah lix. 20, 21, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." See Rom. xi. 26. That Ezekiel predicts the restoration of Israel by the resurrection of the valley of dry bones, I think will appear by comparing Isaiah viii. 14th, with Ezek. xxxvii. from the 15th v. to the end of the chapter. By comparing these scriptures, the reader will perceive that the Holy Spirit recognizes the Israelites as divided into two houses, when Christ came in the flesh and proved a stumbling-block to them; hence the restoration set forth by the resurrection of the bones, and the union of the two sticks is now still a future event. But just before the nation of the Jews is to be undeceived, and the thousand years are to begin, the beast and false prophet are to be destroyed. See Rev. xix. 20. For it is to be inferred from the 3d verse of the 20th chapter, immediately following; that these powers owed their disposition and ability to persecute and harass the saints, to Satan's deceiving the nations; and their destruction, and the serpent's confinement must necessarily precede the thousand years during which the nations are to remain undeceived. By the beast with seven heads, I understand the Christian Roman Empire, embracing under it all protestant powers, as among its ten, or many horns; for it is said in chap. xvii. 16, "And the ten horns which thou sawest upon the beast, these shall hate the whore," which protestant powers have done and are doing, and in conjunction with Catholic powers, have stripped the lady of her political influence. The idea that the seven-headed beast is to exist only for twelve hundred and sixty years, arises from an error in our English translation of the word *poiesai*, in the last clause of the 5th verse in chap. xiii. That word has been erroneously translated, "to continue." The clause correctly translated reads thus: "And power was given unto him to do so forty and two months." The German and low Dutch translations of this clause are both correct, and agree with the original. All comments, therefore, that we build upon the supposition that the beast is to continue only 1260 years, are built on the authority of king James' translators only. The 1260 years begin with the origin of the christian empire under Constantine the Great; and the two horned beast that John saw rise out of the earthy Adam, I understand to mean the national or imperial priesthood, which arose at the same time, and was thoroughly incorporated with the civil power, so that it could, with propriety, be said, verse 12th, "And he exerciseth the power of the first (described) beast (upon earth) in his presence." The word *epi* never refers to the time when a thing is done; but invariably to the place where it is done; that is, its meaning always is, "in the presence of"—"in sight of"—"before one's face." That this two horned beast is a symbolical representation of a national and organized priesthood, appears to me from the following characteristics by which the inspired writer has defined it. First:

He calls it a "false prophet," chapter xix, verse 20. The gift of prophesying is a gift of the spirit bestowed on the ministry, who are called a "royal priesthood;" therefore, this beast being a "false prophet," represents a false priesthood. Second: It is a worker of miracles, see chapt. xiii, verses 13 and 14. The working of miracles is the sign of an Apostle, "Truly, the sign of an Apostle were wrought among you in all signs and wonders and mighty deeds." And accordingly, we find, that as a missionary beast, it converted the nations to worship the first beast, see chapt. xiii, 12, "And he causeth the earth, and them that dwell therein, to worship the first beast." Such is the work of a pseudo-missionary priesthood—therefore, this beast represents one. This worshiping of the first beast, and the admiring of his universal dominion, occurred during the 1260 years, and during this time too, the saints were subject to the civil power or beast, who dictated in religious matters, and tolerated none but the national churches. For this reason the true visible churches had to prophesy in sackcloth. The release or rise of the witnesses, therefore, was their deliverance from being dictated to by the civil government. This release began to take place about 1260 years after Constantine united Church and State. The "woman clothed with the sun," means the whole visible church. The "two witnesses," means the individual churches of which she was composed, and the "holy city," means the whole true visible church, and by these different symbols, the condition of all the saints during the 1260 years is represented. The holy city under the feet of the Gentiles is but the "dead bodies" of the witnesses in the street of the "great city," and the woman in the wilderness, is but the saints in Babylon, and enslaved to the beast. When it was said, "Come out of her, my people." God but called the witnesses back to religious liberty, the want of which characterized the 1260 years; and also called the woman out of the wilderness. It is evident, then, that the 1260 years ended in the 16th century, inasmuch as the doctrine of toleration was then introduced, and has been gradually gaining ground ever since, as the dominion of the beasts has been undermined. This also agrees with the predictions of Daniel vii, 26—"But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end." Also in the 2d chapt. 44th verse, "But it shall break in pieces and consume all the kingdoms." And from the 35th verse the extent of the visible kingdom is represented, evidently commensurate with that in Revelations, when the nations shall be undeceived. "And the stone that smote the image became a great mountain, and filled the whole earth." Towards the close of the 1000 years, Christ represents this "great mountain," or visible church by "ten virgins," five of whom were wise, and five foolish. Graceless individuals out of the church during the 1000 years, are in Revelations called "The rest of the dead." That is, they will be politically dead and not able to raise governmental persecutions against the church again, until they revive into the governments of Gog and Magog after the 1000 years. The visible church thus enlarged, and in its peaceful state during the 1000 years, I think, is a symbol of the church

triumphant after the resurrection, and is, therefore, symbolically called "The first resurrection" state, the essential characteristic of which resurrection is regeneration. The peculiarities of the millennial state as described in Ezekiel xlvii, 8, 9 and 10th verses, prove it to be the church militant, inasmuch as there is to be an ingathering of the fish in the waters that issue out from under the threshold of the house. But the peculiarities of the "new Jerusalem" as described in Revelations xxi, 4, as I have thought, are applicable only to the church after the resurrection from the dead, when the last enemy, death, shall have been destroyed. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." But Paul in Romans viii, 22 and 23, speaks thus of saints in the militant state under the new dispensation: "For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." My opinion is, that the destruction of the beast will be completed under the seventh vial of God's wrath; and that we are now living under the pouring out of the sixth. Under this, the frog-missionary spirits are spreading "civilization and christianity," so-called, all over the earth, thus preparing the nations for the terrible revolution under the last vial, after which the 1000 years will begin, if I understand the prophecy aright. JOHN BLOOMINGDALE.

For the Signs of the Times.

Bradford Co., Penn., Jan. 5, 1856.

BROTHER BEEBE:—To insure the reading of the *Signs*, *Messenger*, and *Banner*, I remit to you two dollars for the current volumes. As I have taken the *Signs* for twenty-two years, to be deprived of them now would be like the bereavement of a valuable friend, whom we have esteemed for his virtues, knowledge and useful instruction. This cheap and easy method of communication by which the saints may learn the state of Zion throughout this extensive land, and send and receive messages of love and peace, is incalculable to every lover of truth. How many and enlightening communications are sent forth by our brethren and sisters to the comfort and edification of some lonely brother or sister in destitute and wilderness locations, and we may truly say that our brethren and sisters generally have been made to rejoice in a greater or less degree, as many have testified while reading of the prosperity of Zion—the spread of truth, and the outpouring of the Spirit of the Lord in the land, and the reviving of his drooping children—and calling dead sinners to be partakers with the saints of the blessings of the Redeemer's kingdom. Brethren and sisters, write on, and may the Spirit of love, truth and wisdom, enable you to send forth messages of peace whereby one may edify another in spiritual things, and so fulfill the law of Christ.

Brother Beebe, please give your views on the parable of the Ten Virgins, five of whom were wise, and five foolish.

Yours with christian regard,

DANIEL DURAND.

For the Signs of the Times.

Lexington, Greene Co., N. Y., Dec. 14.

DEAR BROTHER BEEBE:—I was recently requested to examine and give my views upon a tract, published by the American Tract Society, entitled "Muckle Kate; a Gaelic Woman of the Scotch Highlands. By the Rev. T. M. Fraser. Free Church, Yester." Its purport is to describe the conversion (so called) of "a wicked old sinner," between eighty and ninety years of age. Mr. Lauchlin, "a godly divine," composed a Gaelic song, in which Kate's known sins were enumerated and lashed with all the severity of which the composer was capable. This was set to music and taught to some young persons, who were known to often sing songs and listen to the gossip of the "old sinner," instructing them to sing it in her hearing at the first opportunity. The writer says: "It was a strange, and as some may perhaps say an unwarrantable way of attempting to win a soul, nevertheless it was successful. The appeal went home to the old woman's conscience, backed with all the force of astonishment; the suddenness of the stroke, coming as it did from so unexpected a quarter, gave both point and poignancy to the blow; the shaft had found the joint in the harness, and driven home by the Spirit's own hand it sunk deep, deep down into that old and withered soul which had hitherto resisted every impression." The final result is said to be her conversion to God.

Much effort is made to build up a false system of religion under the cognomen of the christian religion; and a zeal of God, but not of knowledge, causes many to do something for God on the principle of false devotion, exercised by a self-righteous, vain-glorious spirit. Supposing God is well pleased with their works, they ignorantly conclude that the more they do for God the more they will be blest therein, and God will bless their efforts in the conversion of sinners, and the more efforts they use the more sinners will be converted. Those who do not discern, fully, the difference between the self-righteous religion of men, whether under the name of the christian religion or otherwise, and the religion of our Lord Jesus Christ, which is purely a revelation from Heaven, are deluded into the vain notion that the salvation of sinners in some degree depends upon the puny efforts of sinful worms of the dust. Hence the great stress that is laid upon the effort system, or use of means, in saving sinners. The distribution of tracts, and other kindred movements, are consequently harped upon as some of the benevolent objects of the age. They publish and circulate religious stories to feed and strengthen the minds of men into a depraved notion that they can do something for God, and that God blesses the efforts of good men in the conversion (so called) of sinners. And doubtless some of the Lord's people are deluded by the same self-righteous notion, and carry their influence to sustain such improper movements. Whether the story published in the tract referred to in this article be literally true or not, one thing is certain, that the object is to prove and sustain the idea of the effort system, thereby to evade the truth of God by having the work of regeneration depend upon some secondary or artificial cause. We have a better standard than tracts, creeds, and stories which are often calculated to confuse the mind, and bewilder the understanding, and lead the

simple and unwary astray. It is a lamentable feature of this dark and deluded age, that the plain, discriminating doctrine of the gospel is perverted by the substitution of religious tracts, Sunday Schools, and many other societies connected with the doctrines and commandments of men. Upon this principle the effort system must first be brought forward as the moving cause in regeneration, then the Holy Spirit is introduced as an instrument to execute the work. Sinners cannot be saved without the effort system, and the Lord is subordinate in his movement to the puny efforts of men. Such a sentiment is absolutely blasphemous. If there ever was such a person as Muckle Kate, and she was made a subject of grace at the time specified in the tract, it did not depend upon any other power but that of God; but the foolish, ignorant writer of the story brings forward the effort system as the means of her conversion, and puts a false coloring on the whole statement. If sinners are saved by grace, it does not depend upon the effort system; the works of men, either good or bad, have no connection therewith. But if it is by works, then it cannot be by grace, and it must depend upon the effort system altogether. It is probable the whole story of Muckle Kate is a fiction to turn the minds of men into a wrong channel, and build up an unchristian influence in the world. There is an evident design to turn the grace of God into lasciviousness by a virtual denial of the only Lord God and our Savior Jesus Christ, by having a *wicked old sinner* brought forward as the evidence of the practical effect of the effort system. The object was to *win a soul*, and it was successful; therefore salvation, glory, and honor to the effort system forever. Throw off the mask of the christian religion which is now upon the effort system to disguise its hideous and deformed visage, and the whole system of Phariseism, self-righteousness and hypocrisy is made manifest. But putting a good name to a bad thing will not make a bad thing a good thing. To say that sinners are saved by grace, and yet practically have it depend upon the efforts of men either good or bad, is absolutely false from first to last. It is God-dishonoring in the premises.

We have a more sure word of prophecy than the writings of uninspired men. The infallible word of truth, the inspiration of the Holy Spirit, moved the prophets and apostles to record the revealed truth of God. Paul said, in his epistle to the church at Corinth, "Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." To declare and testify the things of God and of Christ, as things revealed and known by holy inspiration, strikes a death blow to the effort system in all its ramifications. Some, in relating their experience, have dated their first spiritual exercises at the theatre, ball-room, and some other such places; but in every instance, whatever the outward circumstances may be, spiritual life is communicated directly by divine power and grace aside from any human agency. And life always precedes action, and where there is life there is always more or less evidence of life. The evidence of regeneration is

manifest in all the subjects of grace, showing forth sufficient proof that "Salvation is of the Lord." With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. The preaching of Christ and him crucified was a stumbling block to the self-righteous Jews, and foolishness to the learned Greeks, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. As it formerly was, so it is now. The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. Nothing short of an experimental manifestation of revealed things now, as in the days of the prophets and apostles, can enable any of the subjects of grace to receive the gospel in its proclamation as a joyful sound. And no man can preach the gospel unless called, qualified, and sent forth by the great Head of the Church for that special and definite purpose.

I am obliged to close my letter. May the Lord lead his people into truth, and deliver them from every evil way and work for his name's sake.

Yours affectionately,
JOSEPH L. PURINGTON.

For the Signs of the Times.

Sparta, Hillsdale Co., Michigan, 1856.

DEAR BROTHER BEEBE:—Having obtained some subscribers, I hasten to send you word of the same; yet I do not wish to send you a blank sheet of paper, therefore I will scribble and leave it at your disposal. Could I write my thoughts as well as some of your correspondents, I would be glad; yet, because I cannot do so, is no reason that I should not do as well as I can. Sometimes when I have written a communication to send to you, I look it over, and it comes so far short of conveying my ideas clearly, that I lay it aside; for what is the use of sending to you what does not satisfy myself. I began to take the *Signs* at the commencement of Vol. 4, and have read nearly every number since, and therefore I ought to be able to give a correct opinion of them. As to the Editorials, there have been but a very few instances where they have not been in accordance with my mind, and those few have been but of minor importance; and consequently I never have had a disposition "to pull you by the nose." Many of your Editorials have been, under God, to me, feeding, nourishing and strengthening, which to me, in this low ground of sorrow, was needful, for it is but seldom that I see one who loves strong meat, yet there are some who like to eat honey, if they could be assured that it did not come out of the carcass of a Lion. Go on, brother Beebe, and may God speed you in the truth. Your correspondence, as a general thing, has been refreshing to me, their travels of mind from darkness to light, have been a source of comfort to me; yet I like doctrinal letters, for salt, to give experience to flavor; for experience without doctrine, would be to me "like pudding without salt." A large majority of my brethren who write for the *Signs*, I have ever been well pleased with, and have felt to say if this is a sign of "their rusticity and their illiteracy," as has been said by the champions of error, may the good Lord gives us more of it.

If I might suggest to my brethren and sisters, I would say, when you write in the *Signs*, what you consider to be truth, and any one takes exceptions to it in a kind of

bantering way, do not mind it. Your brethren are competent to discover where the truth lies. Your most noble self is not the only one concerned. If any one should in a reply to you, give you or suggest some queries, consider them carefully and candidly, and by so doing you may see where you have imbibed an error; but do not quarrel.

In casting my mind back over the period in which I have been acquainted with the *Signs*, those who have been the cause of the most difficulty among the Old School Baptists, and the readers of the *Signs*, have been those who have been the loudest in their boast of being Old School Baptists. It would seem that they were the simon pures, the only Old School Baptists in the State; and, I was going to say, in the United States. They pretend to love you, and all other preachers; and when it will further their individual interest, that is, when they can thereby lift themselves up a peg, they speak well of you and others; and thus they go on until they think they have succeeded in raising a party to their interest, they then begin to act more openly; but sometimes it so turns out that they reckon without their host. All this time they are making great pretensions of being Old School Baptists. Yes, as old uncle Jacob Summers once said in the Senate of this State, "They have stolen the library of Heaven to raise the devil with."

Hence, brother McColloch, your State is not the only place where such characters dwell; and it seems to me that Milton has fitly put into their mouths their dispositions, when he says: "Better [that is, for such characters,] reign in hell, than be ruled in heaven." Look over your back files, and see if they did not write (that is, were published,) the offenest, and loud you and others until they had gained their point; then they dropped the visor. I have known some who, after raising a dust, but could not get a host have gone to other States as Old School Baptist preachers or Elders. Brethren, watch your pulpits. If you think you can teach a preacher your doctrine, when it is not rooted and grounded in his heart, you will find yourself mistaken, as I have been. My brother, it is a time of war, and I have heard old soldiers of the Revolutionary war say, that they had rather be fighting, than supinely resting on their arms. I should be glad to have you, or any other Old School Baptist brother, call on me, if you or they, should pass this way. I live one mile south of the Pittsford Station, on the Michigan Southern Railroad, 60 miles west of Toledo or Monroe.

Yours, through the war,
JAMES P. HOWELL.

For the Signs of the Times.

Franklin Co., Virginia, Jan. 15, 1856.

DEAR BROTHER:—Our meetings continue to be quite warm and interesting at Bethel church, and I have reason to hope that the Lord is displaying the riches of his grace in his kindness towards poor sinners through Christ Jesus, in turning them from darkness to light, and from the power of satan to the love and service of the true and living God, and my heart's desire and prayer to God is, that the word of the Lord may run and be glorified in the salvation of as many as he would have eternally to be saved; and to his name be all the glory, now and in a world without end, Amen.

JOHN E. MARTIN.

For the Signs of the Times.

Putnam Co., Ill., Jan. 4, 1856.

DEAR BROTHER BEEBE:—The close of the old year, and of Vol. 23 of the *Signs of the Times*, admonishes me that my subscription has also expired; and as I have to take my pen to write you on business, I will communicate a few of the reflections which crowd upon my mind. It is now twenty years that I have borne the name of Baptist, and upwards of nineteen years of that time I have been trying to preach the gospel of Christ. And the question often arises in my mind, Has it been to the profit or comfort of any of the dear children of God? I think at times I have had evidence that it has; but then the suggestion is presented, That is no evidence that you are called of God, for he sometimes causes ravens to administer to the wants of his children; so that, in doubts and fears and temptations like the above, I have stumbled along for twenty years; and if I can be of any comfort to the lambs of the fold, I am still willing to labor according to the ability which God giveth, trusting that the brethren may have grace and wisdom to correct me if I be suffered to run into error. O, what supplies of grace we need to keep us where we should be, established in the truth as it is in Jesus. I have seen various *isms* spring up, and some of them among the Baptists; and, as far as my observation goes, they invariably originate with those who wish to be leaders, and as invariably cause distress among the children of God. May the Good Shepherd deliver us, brother Beebe, from all such errors, and enable us through grace to stick close to the old paths. Brother McCulloch, of Ohio, in the twenty-fourth number of the *Signs*, expresses my views precisely, so far as I have been enabled to inform myself upon the subject. I knew that I had never detected Arianism in any of your publications which I had read; and as the charge rested mainly upon the Warwick Circular, I wished to examine that. I have received and read it carefully, and yet I cannot for my life see how that can be tortured into Arianism. Such scisms may distress, but should not surprise nor discourage us; for as long as Jesus reigns his floor will be purged, his gold will be tried, for he shall sit as a refiner and purifier of silver, &c. And all these things are for our good, if we are the called of God.

It is a cold time with us in spiritual things; yet union seems to prevail, and I sometimes enjoy comfortable times in trying to proclaim the unsearchable riches of Christ. We have found a small branch of our Lord's family, the past fall, six miles north of Ottawa, in Lasalle County, and they were constituted into a church on the fifth Sunday in December by Elders J. B. Chenowith, Wm. J. Fellingham, Levi Hess, and other brethren.

ROBERT F. HAYNES.

For the Signs of the Times.

Hyde Park, N. Y., Jan. 1, 1856.

BROTHER BEEBE:—Time that is ever on the wing, has rolled around another year, and I am again admonished to remit what is due for the forthcoming volumes of the *SIGNS*, *MESSENGER*, and *BANNER*, which come to me regularly, and I appreciate them highly for the truth which they contain. Were it not for the *SIGNS* and *MESSENGER*, I should have but very little gospel preaching; for I live far from any

but those who are reckoned among the nations of the earth, and who are crying "Peace! peace!" where God hath not spoken peace. The axe must be laid at the root of the tree; self-righteousness must be regarded but as filthy rags; for God will not give his glory to another, nor his praise unto graven images. Why it is thus with me I cannot tell, for I am as one alone. I have not one of kindred views with me among my numerous relatives, and those who are near and dear to me by the ties of nature, although some of them profess to know and love Jesus, but they do not pronounce the *Shibboleth*: but I have nothing whereof to boast; for I know that in me, that is in my sinful nature there is no good; and if I really know the truth as it is in Jesus, it is because the truth has made me free from the law of sin and death. Christ says, "I am the way, the truth, and the life; no man cometh unto the Father but by me;" and again: "No man can come unto me, except my Father which hath sent me, draw him." And "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." I often try to implore the Lord to send the quickening power of his Holy Spirit into the hearts of my unregenerate family, that our house might become a house of prayer, and our hearts a place in which God may delight to dwell. I not only desire, but sometimes hope that it will be so; but I must leave the event with the Lord, who cannot err nor be unkind; and ascribe glory and honor to his holy name for what he has done for me, undeserving though I am. I was very much edified in reading Elder Trotter's views on the passage in 2d Kings, and if it is not asking too much, I should be gratified to have his views on Mark viii. 22—26 verses inclusive, either through the *Signs* or *Messenger*. I have long desired to hear something relative to the man who saw *men as trees walking*; but I will not farther trespass upon your time and patience, for the present is a time of darkness with me; I am cumbered about much serving in the things of this world. Surely, to be carnally minded is death; but I know,

"My God can clear the darkest skies,
And give us day for night;
Make drops of sacred sorrow rise,
To rivers of delight."

Do with this as you please. I can see nothing in it to edify any of your able correspondents. May grace, mercy and peace abound to you and to all the Israel of God.

MARY CULVER.

For the Signs of the Times.

Henry Co., Mo., Dec. 16, 1855.

BROTHER BEEBE:—We have a great deal of something here which some call religion; but there are but few who are contending for what I understand to be the doctrine of salvation through the all-atoning blood of our blessed Lord and Savior, Jesus Christ. I have been trying, in my poor way, to preach Jesus as the only way; and if I ever reach the state of the glorified saints, I know that it will be of grace and not of works. I have been greatly pleased to-day in reading the number of the 23d Volume of the *SIGNS* for September 1st, and in the ability with which some of the brethren have given their views on the doctrine of salvation by grace, and also your views on John xiv. 2, 3.

I am the only ordained preacher of our order within a large range; the nearest

that I know of is thirty miles distant; but if God be for us who can be against us. O that God would visit us with the spirit of grace, and cause us to worship him in spirit and in truth.

There is much contention here, even among some who claim to be Baptists, in regard to the nature and extent of the atonement, and the union and relationship of Christ and the church. Some contend that Christ died alike for all mankind; if so, all must be saved, for the prophets, inspired by the Holy Ghost, have testified that the ransomed of the Lord shall come to Zion, and the redeemed shall return and come to Zion with everlasting songs, and with joy upon their heads, and sighing and sorrowing shall be done away. Either the prophets have testified incorrectly, or these men are wrong; for the holy prophets declare they SHALL come, but the modern prophets say they MAY or CAN come, if they will. The prophet Isaiah says, "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he carried and bare them all the days of old." If we were not in union with Christ before time, I cannot see how a union could subsequently exist, unless we regard him as a changable being. But he is the Lord, he changes not; therefore the sons of Jacob are not consumed. The members of Christ existed in him before the world began; for Paul says they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love.

I remain your brother in Christ,

JAMES TEWEL.

For the Signs of the Times.

Greenville, Canada West, Jan. 8, 1856.

DEAR ELDER BEEBE:—I feel a pleasure in addressing you on this occasion, because I believe you are one who has been favored to partake of the unmerited mercies of our covenant God; and taught to appreciate the relationship existing between the Lord Jesus Christ and his people. And as the fruits of that grace you are willing to share the world's frowns with the saints. Hitherto the Lord's truth has been your shield and buckler, and you have known how safe it is to put your trust in the shadow of his wings. The Lord grant that you may always abide there. The archer's darts may fly, and do fly, and will fly; but they cannot do you any real harm. But slide from the truth and you may then get a wound. But they are well kept whom the Lord keeps.

The *SIGNS* are received with unabating interest by the brethren and sisters here; they watch for each number, and anticipate something cheering and interesting. Why this attraction? It is a secret belonging to the religion of Jesus Christ. The world asks why? The pharisees and formal professors ask why such communications and such doctrine have such influence? We tell them that He who commanded the light to shine out of darkness, has shined in our hearts, and by that light we see alike, our taste is alike, and we know experimentally that the Lord is gracious.

It is blessed to know though we are weak and helpless, Christ is our strength; though we are poor, he is our treasure; though we are sinners, he is our Savior; though we are naked, he is our clothing; though we are ignorant, he is our wisdom; though we

were rebels, he has made us friends; though we were afar off by wicked works, he has brought us nigh by his blood; though we were lost, we are found; yea, sought out never to be forsaken. Not unto us; not unto us; but unto his name be all the glory. For such were some of you, saith the apostle; but (how sweet,) but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

Farewell for the present. The Lord grant you much of his presence, and hold you as a star in his right hand. Our christian love to sister Beebe; we would be glad if she, with yourself, could visit us again, and make a short stay with us. Our friends here are all well. I remain yours, in the bonds of the gospel,

J. C. JOYCE.

For the Signs of the Times.

Lakeville, New-York, Jan. 5, 1856.

BROTHER BEEBE:—The Old School brethren here are now destitute of a minister. Eld. N. D. RECTOR having finished his labors here, we earnestly solicit the favorable consideration of our Old School brethren in the ministry. Is there any one who could come and settle with us who has some business, or means, whereby he could, in part, support himself? We are few in number, and, mostly all in limited circumstances; but we have a meeting-house to preach in, and ears to hear the gospel of the grace of God. If you would interest yourself a little in our behalf, perhaps we could be supplied, though we do not forget to look to our heavenly Father for strength and guidance. We wish to be remembered by our brethren abroad, and cordially invite them to visit us.

Your brother, ERASTUS WEST.

N. B.—Your paper comes regularly richly laden with doctrinal truth and christian experience, and is a welcome visitor to the brethren here, who do not relish a conditional system of salvation, or general atonement, which benefits no one, unless he is pleased to accept the terms on which it is offered; but we rejoice in that salvation which is finished and complete in Jesus, revealed to us in his word, and communicated to us by his Spirit, which has quickened us, and made us willing in the day of his power.

For the Signs of the Times.

Brownsville, Jan. 4, 1856.

DEAR BROTHER BEEBE:—Enclosed I send you one of our Minutes, or a Minute of the Tygart's Valley River Association, and for the express reason of knowing whether you do believe the doctrine as held forth in the Circular. I have been much afflicted and was not able to attend the Association, and had no say in or about the Circular; but I have examined it carefully and believe it to be bible doctrine, and experience, and feel it is the doctrine the saints of God have. I have also read the *Signs* for years, and have been much pleased with it, believing it contained the same glorious truths, but of late a noise is raised, and a cry of departure from the truth, &c.; and as the letter contains some exceptions to your views, &c., as they understood it, I want you to say to me whether you believe the doctrine contained therein or not or how far, and where you join issue and dissent from it. If you believe it, publish it to the world; if not, and can prove it to be error, expose it. If you can answer me

through the *Signs* do so, if not, privately, so I may know what this difference is about. I have had nothing to do in encouraging *Zion's Advocate*, or the Minutes going there, and deplored the spoken of division of the Old-School Baptists.

Yours in hope of eternal life through Jesus Christ our Lord,

ANDREW LINN.

Circular Letter.

The Ministers and Messengers of the Tygart's Valley River Association of Predestinarian Baptists, now in session with the Mt. Olive Church, Barbour County, Va., to the churches of the saints and faithful in Christ Jesus composing her body, grace, mercy and peace from God our Father and Jesus Christ our Lord.

DEARLY BELOVED IN THE LORD:—As we are still the recipients of the mercy of our God, and the time has come for us to meet together according to appointment in our associated capacity, you will expect from us our Annual Circular Address. We present for your consideration, with our comments, that portion of God's word recorded in 1st John, v., 21, which reads: "Little children keep yourselves from idols." The writer of this epistle, as other apostles that have written, received a message which he delivered to those for whom he received it, namely, the saints of God, or as denominated in our subject, little children; and they alone are taught, warned, comforted and exhorted. For proof of this we have only to refer you to the characters addressed in the commencement of each epistle, though there may have been some of the ungodly present at the assemblage of the saints and heard the reading of these letters, as there were many present when it was verbally preached to both the saints and them, but did not profit them, not being mixed with faith in them that heard it (see Heb. iv. 2); and the mystery that has been hid from ages and generations is now alone made manifest to his saints (Col. i. 26); and unto them only it is given to know the mysteries of the kingdom of heaven, but to those who are not Christ's by gift and purchase it is not given, either by letter or spirit (Matt. xiii. 11). And further, you will find in connection with the saints addressed, their salvation clearly laid down alone through our Lord Jesus Christ, as brought to light through the gospel. Also, they are informed concerning the wicked, the natural man, the anti-Christian host, their idols, &c.; likewise those that arise of ourselves, or among us, and the idols they have made, their departure, &c., together with many other things of which we cannot now speak, but all of which closed as they commenced, to the saints, with an exhortation to diligence and watchfulness. So in his letter we only hope to profit such as the Son of Man has given understanding; and with these general remarks we come to the words "little children," which the apostle seems to use in a two-fold sense, neither of which are to be understood literally, for the children of the flesh these are not the children of God, but the children of the promise are counted for the seed (Rom. ix. 8); and so it is written, "Ye must be born again," and our blessed Lord has told us, "Except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven (Matt. xviii. 3). Hence the change, and mighty change, from manhood to childhood, from strength to helplessness, from understanding to ignorance, from seeing to blindness, from hearing to deafness, &c., is better known than described by the experiences of all these little ones; and should any suppose the figure carried too far, saying a little child can see, hear, &c., we have only to add, "Seeing they shall not see, hearing they shall not hear, neither shall they understand" (Matt. xiii. 14), which all are brought to feel, experience, own and declare, which was not acknowledged by them before their conversion; also their littleness and helplessness, as the poor infant babe, and must have perished—as they would—had it not been for the everlasting arms (Christ Jesus) that were underneath, that raised us to the breast of consolation, and carries us in his bosom; and this, beloved brethren, is our little and helpless state by nature, and from which age and experience gives us no growth, for of such is the kingdom of heaven. The other sense in

which the term little is used is to denote such as are weak in knowledge and in understanding the doctrine of God our Savior, as delivered by Christ and his apostles and now recorded in the scriptures of truth, while they are babes after the second birth (1 Cor. i. 2) and from which there is a growth, but only to their proper gift to fill their places in the church. Of the children we would remark their conversion, regeneration, or birth, does not make them children, but only manifests them as such; for proof see Gal. iv. 6, "And because ye are sons, God has sent the Spirit of his Son into your hearts, crying, Abba, Father;" also John xi. 52, where it is said he (Jesus) should gather together in one the children that are scattered abroad. Again, Isaiah says, xliii. 6, "bring my sons from far, and my daughters from the ends of the earth;" clearly proving they are children before they are changed by divine grace, not in purpose, but really existing in a spiritual life which is Christ; but the change or making known in the ages to come the exceeding riches of his grace to the souls of his elect is a purpose, and an eternal one, which he purposed in Christ Jesus our Lord (see Eph. ii. 7 and iii. 11), and in this age, as well as in those past and to come, we are his workmanship, created in Christ Jesus unto good works which God before ordained we should walk in them, and not created when Christ was created in eternity, as Elders Trott and Dudley suppose; and thus we approach the last part of the verse—"keep yourselves from idols."

In looking to the children of Israel under the law of Moses, and in the promised land, as typical of the gospel church, we see an idol is an image or statue representing some false deity, which they made of wood and stone, and some of silver and gold, and worshipped them, the works of their own hands, saying they had done this, &c., and forgot the works and wonders and marvellous things that the Lord had done in the sight of their fathers in the land of Egypt in the field Zoar, and how he divided the Red Sea that they passed through dry shod, also closing it upon their enemies, and their journey and entrance into the promised land, of which so much is said. We read also of those idolatrous kings and the idols they set up for the people to worship, as Manassah did the abomination of the heathen whom the Lord had cast out before the children of Israel which were evil in his sight, and he went so far as to set or place a carved image, an idol he had made, in the house of the Lord where he said to David and Solomon his name should be forever (2 Chron. xxxiii. 2, 3, 7). Others again ruled well for a while, but ere their reign closed departed from the commandments of the Lord to worship idols, and brought distress upon them; and how important to the little ones, then as now, to keep yourselves from idols. For there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, &c. (2 Peter ii. 1); and as there was a few that did not bow the knee to Baal, so at this present time there is a remnant according to the election of grace (Rom. ii. 5), and though they are helpless by nature and weak in knowledge, they have known the Father (1 John ii. 13); for he hath revealed himself to babes, and they have an unction and know all things relative to the nothingness of idols and their salvation which is of God, for he hath declared and saved.

But should you enquire what are the idols now, the substance of those the work of men's hands, we answer the imagination of men's depraved minds, such as supposing the enlightening, enlivening and assisting grace of God is given to help dead sinners save themselves, "these are the gods of the nations, and are idols," and as far from being Christ in you the hope of glory as the idols made by men's hands were from Christ come in the flesh, or the Lord Jesus—from which, little children, keep yourselves. But those of our name, or going out from us, the death of the spiritual man Christ Jesus in the temple of his body; the soul being the blood, and that it is not cleansed in the washing of regeneration, and there is an essence or something communicable apart from the Eternal Jehovah imparted to his people which could not be of himself, as he is a perfect whole, a

unit, &c., which are idols, and have their origin with men, which we will prove by the word of God. First: Such a sacrifice was never demanded by the law, for Adam was not a spiritual but natural man, with a living, rational soul, and his lungs inflated with common air that made him a living soul, or rather a living blood (as Elder Lowe supposes the pouring out of Christ's soul must have been the blood). The soul that sins shall die, referred to the man, and it requires one like unto him, sin excepted; a near kinsman, to redeem the souls and bodies of God's elect, and this adorable man Christ Jesus, the Mediator, was both God and man: in his divine nature he was the very, the eternal God, not that he was so closely allied in his spiritual begotten sonship that he could claim the Godhead as his own, but the word was God and was made flesh (not created flesh) and dwelt among us; as explained, God manifest in the flesh, or Immanuel, God with us, and God also Christ, for he that hath seen me hath seen the Father, and I and the Father are one; and as he said to Philip, hath you been so long a time with me and hath not known the Father? and again, the Father that dwelleth in me, he doeth the works; which is sufficient to prove his divine nature both God and Christ; and the names and appellations given him as subordinate to the Father, we believe are alone applicable to him in view of the assumption of our nature before the world was, and because the children are partakers of flesh and blood he likewise took part of the same, &c. And as concerning the flesh, Christ came, and he was made of the seed of David according to the flesh, and this flesh or body prepared him was that that suffered death, and not a spirit in his body or temple; he said to the Jews, "Destroy this temple (speaking of his body) and I will raise it in three days;" and the scripture "He was put to death in the flesh," does not refer to his divine nature, as Elder Beebe supposes, or did he prove it by grammar, saying the pronoun *he* referred to him spiritually. Know all the little children assuredly he possesses two natures in one person, and to distinguish the death or destruction of the temple, his body, from the spirit, it was the flesh that suffered and died, and this only, for he was made like unto his children, sin excepted; and Jesus saith to them, "Be not afraid of them that kill the body, and after that have no more that they can do;" and further says, they cannot kill the soul. And that holy thing that was born of Mary, that immaculate and unspotted body which he offered to God through the eternal spirit, from which the blood came and that purges the consciences of his people from dead works to serve the living God, was the sacrifice for sin, we prove by the following scripture: "By the which will (the will of God) we are sanctified through the offering of the body of Jesus Christ once for all," *i. e.* that the Father gave him (Heb. x. 10); "and the bread that I will give is my flesh which I will give for the life of the world" (John vi. 51). "Who so eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him" (John vi. 54, 55, 56). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. x. 19, 20). This we think enough to place the matter forever beyond successful contradiction, and we say with the apostle, "let us hold fast the profession of our faith without wavering," and "keep yourselves from idols." Having clearly established, by the word of God, it was Christ's body that was broken for sin, we will remind you of Paul's words to Timothy: "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel" (2 Tim. ii. 8); and if any man "preach any other gospel than that he had preached unto them, let him be accursed" (Gal. i. 8, 9). "Wherefore, my dearly beloved, flee from idolatry." "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 14, 16.)

Concerning the soul being the blood we shall say but little, as it is no where so represented,

but is used in reference to the whole man—wickedness, affliction, grief, love, situation, condition, hunger, thirst, blessedness, &c., &c. The pouring out of Christ's soul was in grief, sorrow, and affliction, and represents him in his sufferings as man, with all our guilt upon him, and not the soul poured out in blood. That it is cleansed in the washing of regeneration is evident, or what is washed, what is renewed? "Not the flesh; in that is no good thing," *i. e.* in the flesh [mark this scripture and compare it with the idea of the spiritual man Christ Jesus being put to death in the flesh]. Again, this washing does not refer to the spirit; it needs none, it is Christ's. What is taken possession of, and where does God dwell, and to what is Jesus made known? What is born again? Does not the expression, "the soul that sinneth it shall die," refer to the man? and then, "Except a man be born again," &c. It surely has been redeemed, for David saith, (Psalm lxxii. 14), "He shall redeem their soul from deceit and violence," &c. Again, (xlix. 8), "For the redemption of their soul is precious, and it ceaseth for ever." It surely is changed, for it thirsteth and waiteth upon God, followeth hard after him, and shall be saved; for Paul says, (Heb. x. 39), "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul," and its departure, &c. Why some think this cannot be so, is such a feeling of our carnality, and the evil and vain thoughts that arise within; to which we answer, "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy" (James iv. 5); and "abstain from all fleshly lusts, which war against the soul" (1 Peter ii. 11).

In regard to this communicable essence, apart or distinct from God, we have room to say but little; nor is it necessary, as it is so directly opposite to God's word and himself. The message that John received and delivered was that God was light, and in him is no darkness at all; and this light is the life from God our Father and eternal life which he has given us through the redemption of the blood of Jesus, for he says, "Whoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John iv. 15). Again, "he that dwelleth in love dwelleth in God, and God in him" (16). Also, "what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them" (2 Cor. vi. 16); and God also Christ, for they are both described as being in them—showing they are one in the divine nature, and this the eternal life to which we have access by one spirit through the door, Christ's body, and a right to the tree of life, and an entrance into the celestial city. This is the true God and eternal life. "Little children, keep yourselves from idols." Amen.

H. COOL, Moderator.

J. A. CORDER, Clerk.

Middletown, N. Y., Jan. 17, 1856.

BROTHER LINN:—Your letter of the 4th inst. is received, also the Minutes which you sent. I have but little time and less disposition to contend with those who show a settled determination to misrepresent my views and slander me and my brethren. I do not consider myself of sufficient importance to bestow much of my time or the space in the *Signs* upon, when the weighty matters of the kingdom of God, my Savior, should be the all-engaging theme of all the saints. I shall not be here long—I am admonished that the time of my departure is at hand, and all that can be said for, or against me, by friends or foes, can affect me but a little while.

You have read the *Signs* long enough to be familiar with my views of the doctrine of the gospel, the order of the church, and the laws of Zion. The position which I have occupied among my brethren for a quarter of a century has been too prominent to allow me to escape that persecution which is inevitable. For none can contend earnestly for the faith, without being subjected to much opposition. I have com-

mitted my cause to the Lord, and in him alone I trust for final victory over death, hell, and sin.

The Circular on which you wish an expression of my views, assumes generally the very doctrine for which I have been contending for more than forty years, viz.: that Christ is God, Man, and Mediator between God and men. That he is One with the Father, and one with the Church. But the very apparent design of the writer of the Circular to give the impression that myself and Elders Trott, Dudley and Lowe hold some *new* or heretical sentiments in regard to Christ, is unjust, and calculated to misrepresent us. He (the writer of the Circular) betrays a design to make the impression that those ministers and myself have gone into *idolatry*, and that we are worshippers of idols, and the Association has lent her influence to warn the churches to beware of us, as they would shun or keep themselves from idols.

At the Baltimore Association, last May, Elder Lowe, in speaking of the *soul*, said "he had thought it was the blood," but as not one of the brethren present agreed with him in that view, we conversed on the subject, and I understood brother Lowe to abandon the idea. But the Circular represents him as still holding the sentiment. Now I ask you, brother Linn, is that a fair representation? Is it true? Does Eld. Lowe *now*, in the present tense, suppose that *Christ's blood* which he poured out was his soul? If brother Lowe does not now hold that idea, your Circular has slandered him. If either Elders Trott or Dudley hold that Christ is a created Christ, I have never heard them express the idea. But I have heard them contend as earnestly for the eternal uncreated, unbegotten, and undivided Godhead of our Lord Jesus Christ as I have ever heard any brethren in my life. I ask then, Has not the Association done great injustice to these brethren?

Although I have but little to say about myself, as my publications will show what I hold, I will venture to ask When, where, or to whom, have I ever attempted to prove that the divine nature of Christ suffered death, by grammar? Or when did I ever say that the pronoun *he* referred to him spiritually? I deny it all, and pronounce the whole of it a fabrication. I have never taken any such position, neither have I ever used any such arguments. I ask then, brother Linn, have they not misrepresented me? May God forgive my enemies, and pardon and remove the malice from their hearts.

I have contended that Christ bore the sins of his people in his own body—that Christ suffered in the flesh, &c., and my reasons for so doing are because so the scriptures read. I do consider the offering of Christ as a Mediatorial offering, by which he, Christ, did through the Eternal Spirit offer HIMSELF without spot unto God. But if your Association can make it appear from divine testimony that I am wrong, and that only a human offering was required, it is their right to do so.

In your Circular, page 7, first column, and beginning at the 15th line from the top, it is asserted, "The soul that sin shall die, referred to the man, and it requires one like unto him, sin excepted, a near kinsman, to redeem the souls and bodies of God's elect," &c. This being the published declaration of the faith of your As-

sociation, brother Linn, I ask you if Adam, in his first estate, was not *one like unto us, sin excepted, and if he was not a near kinsman?* If so, then it is the faith of your Association, that just such a man as Adam was before he fell, was required, and any such man, if such could have been found, could have redeemed the elect of God! Do you believe this? I must confess I want some testimony of a higher authority before I can adopt the notion. It has been my impression that if all the angels in heaven had been offered, they could not have redeemed a single soul. I have and do believe that none but Jesus could redeem the elect,—that God sent his own Son into the world, spared not his own Son, but delivered him up for us all. And if this be heresy, brother Linn, then am I a heretic.

You ask me if I am agreed with the Circular? I answer, there are some portions of it entirely too incoherent for my comprehension, such, for instance, as this passage: "The soul that sin shall die, referred to the man, and it requires one like unto him, sin excepted, a near kinsman, to redeem the souls and bodies of God's elect, and this adorable man Christ Jesus, the Mediator, was both God and man: in his divine nature he was the very, the eternal God, not that he was so closely allied in his spiritual begotten sonship that he could claim the Godhead as his own, but the word was God and was made flesh (not created flesh) and dwelt among us; as explained, God manifest in the flesh, or Immanuel, God with us, and God also Christ, for he that hath seen me hath seen the Father, and I and the Father are one; and as he said to Philip, hath you been so long a time with me and hath not known the Father; and again, the Father that dwelleth in me, he doeth the works; which is sufficient to prove his divine nature both God and Christ; and the names and appellations given him as subordinate to the Father, we believe are alone applicable to him in view of the assumption of our nature before the world was, and because the children are partakers of flesh and blood he likewise took part of the same, &c."

Until I shall be informed what was intended by this incongruous jargon, I beg to be excused for withholding my approval or condemnation of it. There are other portions of the letter equally unintelligible to me, on which I offer no opinion.

With the attempt to misrepresent the views of brethren Trott, Dudley, Lowe and myself, I am not agreed. But so far as the writer and the Association have labored to prove the self-existent Eternal Godhead of our Lord Jesus Christ, and to set home the admonition of the apostle to the saints to "Keep themselves from idols," though by no means partial to their mode of expression and arguments, I do most cordially approve of their object.

With undiminished affection, I remain yours in the afflictions and reproaches which are common to little children, kept by grace from idols.

GILBERT BEEBE.

For the Signs of the Times.

Bowdoin, Me., Dec. 25, 1856.

BROTHER BEEBE:—I herein enclose you two dollars for the *Signs, Banner, and Messenger*, for another year; also wishing you success in the great cause of truth in which you are engaged, for what greater cause or better could you be engaged in than com-

forting and edifying the poor and afflicted people of God's eternal choice. I have been reading the communications of brethren and sisters in the *Signs*, this evening and am forcibly struck with the oneness of sentiment that shows itself in brethren in different parts of our country. They do indeed have one Lord, one faith, and one baptism; so I conclude they are all taught of God, and so of course they must and do love one another. Well, if we love Him that begat, we will love them that are begotten of Him. What a cord is this that binds God's people to him and to one another. Who can separate us from God? We love him because he first loved us and gave himself for us. What a consolation to the believer.

Yours in love of the truth, forever,

J. BROWN.

EDITORIAL.

MIDDLETOWN, JANUARY 15, 1856.

OUR REPLY to the enquiries of brother Linn was not designed for publication; but on reflection, we have concluded to publish it with his letter, and the Circular letter of Tygart's Valley River Association. For about four or five years, we have suffered ourself, our brethren, and the *Signs of the Times*, to be grossly misrepresented, without giving notoriety to our assailants by any attempt to controvert their unfounded representations. We have a much higher object in view than that of defending our own name from unjust imputations; for we have, as we trust, been made willing to have our name cast out as evil. But when Associations for which we have entertained the highest regard, allow themselves to be imposed upon by wicked and designing men, and lend themselves and their influence, to fasten the impression on the public, that we have apostatized from the faith hitherto held by us, and embraced deadly heresy and idolatry, it may not fully satisfy our brethren for us to meekly bear it in silence. Our silence has been construed by some as evidence of inability to clear ourself from the charges.

While charged with ARIANISM, we have, instead of noticing the charge or the accuser, endeavored to reaffirm our firm and unshaken belief in the eternal, self-existent, independent, undivided, uncreated and unbegotten God-head of our Lord Jesus Christ, from which fixed and settled faith in him we have never entertained the least shadow of a doubt, nor are we aware that we have ever uttered a sentence, which by any fair interpretation or construction, would imply a doubt on the subject. We have repeatedly affirmed and re-affirmed, in public and in private, from the pulpit and from the press, the same unshaken confidence in the eternal God-head of our Lord Jesus Christ; but instead of pacifying our accusers, they have only seemed exasperated by our frank and unequivocal avowal; and they have only labored the harder to make the impression that they know better what we believe than we do. We have repeatedly assured them that we hold no such heresies as they are charging us with; and that if any expression of ours has in their judgment, seemed to involve or imply Arianism, or a denial of the views which have always been held by the Baptists, on the subject of the eternal, uncreated God-head of Christ, we have never so designed them.

But we deny that we have ever advanced any sentiment, which, by any fair construction of our words, could imply any such thing; but even if we had used words or expressions clearly involving such heaesy, if when our attention had been called to them, we frankly acknowledge that such was not our meaning, and positively affirm that we hold in utter abhorrence the sentiments with which they charge us, is it consistent with the spirit of the gospel, to still hold us under the charge?

We are confident that there cannot be found in the whole connection of the Old School Baptists one who is more decidedly opposed to ARIANISM, and every other ism, derogatory to the character of our Lord Jesus Christ, than ourself; and why we should be thus misrepresented, is hard for us to imagine. It is true, we have contended that this very Christ, who is essentially "God over all, and blessed forever more," did stand in Mediatorial relationship to, and union with his body, the church, before the world began, and that he still sustains, and eternally will sustain that relationship and union. We have contended that the church of God was chosen *in him*, (not *into him*), before the foundation of the world; and that all spiritual blessings in heavenly places, were given them according to that choice. And we have also contended that when Christ "through the eternal Spirit, offered himself unto God," he made a Mediatorial offering, and not a mere human offering; and that his people were buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

We have understood that when Christ, who is the Head and Life of his church, died, the demands of the law, which required the life of sinners—that the soul that sinneth it shall die, were met and cancelled, so far as related to his body, the church. That such was the relationship between him and his people, that their sins were legally and in harmony with the justice of God, laid on him and he, as their representative, as the head and life of that body which had sinned, was made sin for them, and did bear all their sins in his body on the cross, that they were legally, or to the full satisfaction of law and justice, crucified *with him*, dead *with him*, buried *with him*, by baptism and his death, and they were "quickened together *with him*, and raised up *together*." Is there anything in all this, savoring of Arianism? Is this an attempt to prove that the "divine nature" or God-head of Christ, *died*? Is this in any way derogatory to his character? May we not credit the testimony of the scriptures, that Christ was Man and Mediator, without denying that he was and is also God? We have constantly affirmed that Christ is God, and we have been denounced as an *Arian*. We have contended, in the very words of inspiration, that he was "the Man Christ Jesus, and the one Mediator between God and men," for which we have been charged with representing him in three distinct natures. We have appealed to the thousands of our brethren and sisters throughout the wide range of our circulation, to say whether, in their judgment, these charges are just, and the result is that we are sustained by an enlarged list of subscribers, who, for their intelligence, soundness in the faith, and zeal for the cause of God and truth, are second to none who have existed

since the Apostles' days. But this decision of our brethren has only seemed to madden our accusers, and in their exasperation, they have denounced all who sustain us as heretics. Well, let them rave; we have nothing to fear; for if even our enemies can convince us of any error, (and we are as liable to err as any of our brethren,) we are ready to retract, as soon as we may be convinced.

The apostle, 1 John, iv. 1 and 6, has directed the saints to try the spirits, and he has laid down a standard by which we are to know the spirit of truth and the spirit of error. Error, as well as truth, has its peculiar spirit; and from the days of Cain, in whom it was clearly manifested, to the present, it has been developed in rankling malice, to bite and devour, to scatter the people of God, and to draw away disciples from the simplicity of the truth. But the spirit of the truth is a spirit which the world cannot receive, because it seeth him not, neither knoweth him. This spirit of truth does not drive, but it shall lead God's people in the truth. May that blessed Spirit be our guide, and enable us to bless them who curse us, to pray for them who despitefully use and persecute us.

In conclusion, we ask our brethren who desire to know concerning our views, whether they be truth or error, that they make up their verdict on what we have published in the preceding Volumes of the *Signs*, and on not what others say that we hold. We think it but fair that we should be allowed the privilege of stating our own views in our own language. If they find in us the spirit of error—a disposition to divide and scatter the flock of Christ—to bite and devour—to lead off a party, or to promote discord and dissension, or to wilfully persist in that which is manifestly contrary to the scriptures, then it is their duty to admonish us, and if they cannot reclaim, they are bound to withhold from us from their fellowship and support.

This number of our paper has been delayed several days, in consequence of the pressure of business usual at the commencement of every new volume. At the beginning of each year we are in receipt of letters, which require immediate attention: they must be read, and the orders which they contain must be noted; our books revised; new names inserted, and many old ones erased; remittances are to be credited and acknowledged; our accounts are to be settled for the past year, and arrangements made for the ensuing year. These labors, besides the ordinary preparations of matter for the columns, necessarily delay our issues somewhat beyond its proper date. But we hope in a few days to regain the time, and we feel confident that the future issues will be more regular than that of any of the preceding volumes.

WHO SENT IT?—We have received one dollar for the renewal of the subscription of J. Osborne, but no indication of his post office address; and as we have several subscribers of the same name, in different States, we do not know to whose credit to apply it. Our friends would save us much trouble and vexation, by simply giving the name of the post office, County and State of each subscriber who is to be either credited, entered or discontinued.

Church Music.

The following letter from one of the missionaries of the Prince of Darkness to his master, upon the subject of Church Music, was intercepted, says an exchange, by some contributor to the *New York Musical Review*, in which it appeared:

"In obedience to the commands of your Infernal Highness, I have the honor to report the progress and present state of the important enterprise committed to me, viz: that of obtaining control of the church music in America, and subverting it to the service of your Highness. In performing this duty I am able to congratulate your Highness on the progress which has already been made, and the bright prospects for the future. It has been necessary to proceed with some caution in this work, in order to avoid, as far as possible, alarming those righteous persons who, acknowledging no allegiance to your Highness, might otherwise defeat our purpose. It affords me satisfaction to report that these are in a state of as entire torpidity with regard to the musical portion of church service as could be desired. In order to quiet their consciences, I have suggested to them that, as they do not understand music, they have no duty with regard to it; that they must leave it to those who have knowledge. With a little caution I believe that your Highness has nothing to fear from them. They seem quite willing that you should shape their music as you please. Indeed, a large majority of church-goers, and even members, seem greatly delighted with the changes which have already been effected by the agents of your Highness, and are disposed heartily to second my future efforts."

"I have the honor of reporting that the introduction of opera-singers into church choirs, desired by your Highness, has been so well accomplished, that there is even a competition among congregations as to who shall secure them. The secularizing of church music has steadily progressed, with marked effect in furthering your Highness' ends. Opera airs, dances and negro airs, have from time to time been cautiously introduced with impunity. It was necessary to move with much circumspection at first, and accordingly I attempted only some airs whose secular associations were not so unmistakably on your Highness' side as might otherwise have been desirable. Thus "Auld Lang Syne" was one of the first set to sacred words for use in social religious gatherings, and its success has been complete. Some of those who were confirmed in their opposition to your Highness, have undoubtedly used this air without much detriment to the worship they were paying your Highness' great enemy; but it was a step in the right way even with them; while with others, it has served to revive thoughts of convivial gatherings and other associations most favorable to our cause, just at a time when it was most important to your Highness to destroy certain religious impressions which had been made. Other secular airs have been from time to time introduced with entire success. It is true that some stubborn foes have opposed a warning voice, but I have raised against them the cry of "old fashioned," "illiberality," &c. I have asked if "the devil should have all the good music?" and similar questions, which have often silenced your foes. Your Highness will, I trust, excuse this liberty with your august name, in consideration of my loyal purpose.

"The introduction of as much as possible of your Highness' favorite school of music, the theatrical, has not been lost sight of. I have reported the successful introduction of opera singers in the place of the Asaphs, Hermons, and Jeduthans, as leaders of the worship of those who have withdrawn from the assemblies of your Highness. The consideration of the disapprobation with which your enemy must regard such worship, cannot fail to be of infinite satisfaction to your Highness. As the number of this class of public singers is small, it is of course im-

possible that many churches should be supplied with them. I am, however, laboring in a similar work, whose results promise to be much more extensive. This is the general introduction of the music of the opera as church music. An important step in this direction has been attained in the insertion in books of psalm-tunes recently published, of various familiar airs, as well as dances, waltzes, &c. I have, for instance, succeeded in getting in Julien's Prima Donna Waltz, as well as many others. It has, of course, been necessary to affix to them sacred words, as yet; but the time may soon come when even these may be dispensed with, and works more congenial to your Highness' taste be introduced. Meanwhile, I have the satisfaction of reporting that even now the words are not important, from the fact that the majority of church-goers give their chief attention to the music. This absorbs their attention so completely, that when it is of a sufficiently light and frivolous character, and especially is surrounded with secular associations, your Highness has little to fear from words.

"In addition to this I am happy to state that there are some who openly advocate music without any words at all, holding up the idea that art is the principal object of worship, and that perfection in art is the great thing to which all efforts in church music should be directed. That your Majesty will approve of this sentiment, I doubt not, since whatever tends to dethrone Deity must have a favorable influence on your Highness' cause.

"The practical benefits of having the operatic and dance-music and singers in the church, will at once occur to your Highness. Thus, while the first tune is performed, a portion, at least, of the audience will be reminded how gracefully a favorite *dansuse* turned a pirouette to that particular air, the night before. In the second, they may recall how deliciously the Signor sang the same music to its original amorous song at the opera. It is, however, unnecessary to expatiate, as all this and much more has long since occurred to the subtle cunning of your Infernal Highness.

"I have the satisfaction of assuring your Highness that I have large expectations of what may yet be accomplished. So indifferent to the whole subject seem the clergy, that I apprehend you need to fear little from them. They may be easily quieted with a mere sensual musical effect, so that if the music goes smoothly and helps to draw a full house, they are satisfied. Beside, I have been successful in many cases in stirring up the bitter opposition of the people to any interference on the part of the ministers on this subject; so that for their own security it has become necessary, in many places, for them to give up the singing exercises entirely into the hands of the occupiers of the organ-loft. Your Highness has well remarked that if you can gain entire ascendancy in the music gallery, you need not be afraid but that you can easily neutralize any efforts against you which are made in the pulpit. If I can now succeed in introducing a foreign language, as the Latin or Italian, I may then soon use the opera text; the dresses and dances may soon follow, rendering your success complete. It seems almost too much to hope, but when what has already been done is considered, the idea does not, after all, seem so preposterous.

"There is one movement which is pregnant with danger to your Highness' interests in respect to this enterprise, and which I have not failed to oppose with all the cunning and falsehood at my command. I allude to the efforts which have recently been made for the revival of congregational singing. Should this style of church music again come in vogue, there is reason to fear your Highness' interests will suffer severely. If the people themselves begin to take an active interest, and indeed actually to take part in singing the praises of God, my efforts to keep out the true

spirit of worship will, I fear, be useless, for it is necessary in this manner of singing to use only a few simple tunes, and the exercise becomes one of actual worship, rather than a mere musical performance. When the people take part in the singing themselves, there is little opportunity for the introduction of your Highness' servants from the opera, or of the attractive opera and dance-music. I have, therefore, labored actively in opposition to this measure. I endeavored, first, to enlist choirs and organists against it, by persuading them that if this style of music should prevail, their services would be less appreciated. I have also urged, through such mediums as I could command, that the highest form of art should be used in the praise of God, and that in congregational singing this is impossible. I have succeeded in persuading some very good men to use this argument very pertinaciously, and to enlarge upon it extensively. I have urged against those who are most prominent in this movement, interested motives, and in all other ways have endeavored to destroy their influence. In short, I left no labor unperformed to prevent the success of this measure, which I deem fraught with so much danger, and which might prove as injurious to your Highness' purpose as was the universal psalm-singer at the time of the so-called Reformation, in the times of the daring and reckless Luther, or at the time of the renegades who, fleeing your Highness' authority, so effectually renounced the world, the flesh, and your Highness, on the inhospitable shores of America, in a former century.

"In a future report, I hope to have the honor of giving a satisfactory view of instrumental music; for I have often found it easy to exert an important influence upon the organist, and to induce him, in voluntaries and interludes, to serve your Highness most effectually, by throwing out the most fascinating reminiscences of pleasurable assemblies, most destructive to religious thoughts and emotions.

"Assuring your Highness that I shall labor unremittingly in the responsible work committed to my care, and that I shall be wholly devoted to your Highness' service, I have the honor to subscribe myself,

"Your Highness' most humble, loyal servant,
"HEIGHAART."

"KISSING INFANTS AFTER BAPTISM."—Our worthy brother, the editor of the *Presbyterian Herald*, Louisville, Ky., in a short apologetic article under the above head, says that he "published an article, a few weeks since, against the practice of ministers, in the presence of the congregations, kissing the children whom they baptized, after that ceremony had been performed." He adds:

"We learn that the article has given great offence to a brother, whom we have always esteemed as one of the very best men in the church. We regret that he has taken the matter so seriously to heart."

Well, now it was hard to debar the good man the privilege of kissing the babies. Perhaps he and the parents thought it was the most important part of the ceremony. According to that celebrated Pede-Baptist divine, Rev. H. W. Beecher, the baptism of a child has no effect whatever on the child, its effect is altogether on the parents. If so, the kissing must have still more effect on them. The Bible does not forbid the kissing, any more than the sprinkling, and this is the strongest argument which we recollect to have heard in support of the latter. What right has a hard hearted editor to say that the innocent things shall not be kissed?—*Western Watchman*.

STEAMBOAT ACCIDENTS.—According to a table in the *New York Herald*, there were, during the year 1855, 27 steamboat accidents in the United States, whereby 176 persons were killed and 107 wounded. In 1854 there were 48 accidents, and 587 persons killed and 225 wounded. This large decrease is, no doubt, owing to the good effect of the new steamboat law passed by Congress.

Record of Marriages.

October 14—By Eld. D. Morrison, Mr. WEBBER SCUDDER, of Pennsylvania, to Miss HANNAH BOUTON, of Middletown, Delaware Co., N. Y.
December 25—At North Berwick, Maine, by Eld. William Quint, Mr. SAMUEL GOODWIN, to Miss SARAH ANN JOHNSON, all of North Berwick.
December 27—By Eld. D. Morrison, Mr. HIRAM GRIFFIN, of Illinois, to Miss ANN ELIZA PULLING, of Roxbury, N. Y.
January 10—In this village, by Eld. Gilbert Beebe, Mr. CASPAR HERMANN, to Miss ANNA REICHMANN, all of Middletown.

Obituary Notices.

Dec. 22—At Catskill, N. Y., Mrs. HANNAH OAKLEY, wife of Joseph Oakley, formerly of this county. Stricken down in the prime of womanhood, she leaves a husband and two interesting children, to mourn their loss.
Dec. 25—Of consumption, EPHRAIM WRIGHT, son of John and Anna Wright, aged 22 years 5 months and 16 days.
Jan. 3—At the residence of his father, Victor Baird, near Greenville, in this county, LEANDER BAIRD, aged about 25 years.
Jan. 9—In this village, of scarlet fever, after an illness of five days, ADDA, infant daughter of brother and sister, Thomas A. and Adaline Harding, aged 3 years 3 months and 7 days.
Jan. 15—In Rochester, N. Y., EMMA, wife of C. Woolnough, aged 61 years. Mrs. W. emigrated from England, with her family, in the fall of 1833, and has, nearly ever since, been a resident of that city. She was a woman of untiring energy of character, and possessed a mind, naturally vigorous, well stored with practical knowledge; and her daily walk and conversation gave evidence that, with her, the profession of religion was not a mere matter of form, but the result of fervent, hopeful belief in the glorious precepts of the gospel. Her whole life was one of toil and self-sacrificing devotion to the happiness of her family; and she died as she had lived, highly esteemed by a large circle of friends. The bereaved family deeply mourn their loss; but gather consolation from the firm belief that it is her gain.
Jan. 17—At the residence of his son, Hon. A. J. Mills, of Mount Hope, in this county, ISAAC MILLS, for many years a resident of this village.

Old School Meetings.

NOTICE.—Please give notice that there will be a Fifth Saturday and Sunday meeting in March, with the Church of Fairfield, six miles East of Hamilton, Ohio. The brethren in the ministry are particularly invited to attend. Brethren Dudley and Lassing, we hope, will attend, and as many others as can, will be cordially welcomed. I. E. LINE, By L. SOUTHARD.

BROTHER BEEBE.—Please publish a two-days' meeting to be held with the church of Andes, Delaware county, N. Y., on the last Saturday and Sunday in January, 1856, to commence each day at 10 o'clock, A. M. Brethren and sisters generally are invited to attend, and especially ministering brethren. Brother Beebe is particularly requested to attend. By order of the church. GEO. S. GRIFFIN, Church Clk. Andes, N. Y., Dec. 30, 1855.

ELDER BEEBE.—Please publish the following: The Old School Baptist Society of Westmoreland, Oneida county, N. Y., have appointed an annual meeting to be held at their church, commencing Friday, the 15th of February next, and to continue three days. It is desirable that as many brethren and sisters will attend as possible. By the request of my father, Elder James Bicknell. Very Respectfully, J. Y. BICKNELL. Westmoreland, Jan. 3d, 1856.

THE "SIGNS OF THE TIMES," devoted to the Old School Baptist Cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE; to whom all communications must be addressed post paid. TERMS.—\$1.50 per annum, or if paid in advance. \$1; \$5 paid in advance will secure six copies for one year. All moneys remitted to the editor by mail will be at our risk.

THE DEBATE UPON THE MAINE LIQUOR LAW, between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in a pamphlet form on the same terms as the "Sure Cure for the Tetotal Mania," viz. 12 cents per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown Orange Co., N. Y.

Subscription Receipts.

Table listing subscription receipts from various locations including New-York, Maine, New-Hampshire, Vermont, Connecticut, Massachusetts, New-Jersey, Pennsylvania, Delaware, Maryland, District Columbia, Virginia, Alabama, Texas, Mississippi, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, Wisconsin, Oregon Territory, Canada West, and Georgia. Includes a total of \$523.80.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale. Respectfully yours, I. T. SAUNDERS. Hamilton, Ohio, November 12, 1855.

THE BANNER OF LIBERTY, published in this place by G. J. Beebe, is now issued weekly. The unparalleled increase of subscribers, has induced its publisher to change it from a semi-monthly to a weekly paper, without any material change of terms. To single subscribers, it is still at \$1 a year in advance, \$5 for six copies, \$10 for thirteen copies, \$35 for fifty copies, in all cases in advance. The terms to those who order at the same time the SIGNS OF THE TIMES, and SOUTHERN BAPTIST MESSENGER, is as formerly, viz. \$2 for the three papers one year, or any two of them one year for \$1.50 in advance.

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print minutes for any of the Associations in the United States, and forward them in packages, Post Paid, to the several churches of each Association as they may direct.

Miscellaneous Advertisements.

WARWICK INSTITUTE AND BOARDING HOUSE. The Winter Term of the Warwick Institute, Orange Co., N. Y., will commence on Monday, the 26th of November, under the charge of Mr. STEPHEN G. TAYLOR, A. M., a graduate of Dartmouth College, N. H. The Female Department is superintended by Miss F. M. HASTINGS, from the Utica Female Seminary, N. Y. Mr. TAYLOR is an experienced and successful teacher. The Institute is in a very flourishing condition, and presents superior educational advantages.

The branches taught are the Higher English, including Mathematics, Composition, Elocution, the Classics, &c., and in the female department Music, French, Painting, Drawing, and all the branches of a female education. During the present summer, a large and commodious boarding house has been constructed expressly for pupils, and will be ready for their reception at the commencement of the fall term. The furniture, beds, and bedding &c., are entirely new, and made expressly to order.

Connected with the house is a large garden, and grounds for recreation, and a farm, from whence supplies of butter, milk, eggs, vegetables, fruit &c., will be obtained, thus ensuring them fresh, and of the best quality. The boarding house, will be under the superintendence of the Principal, and of the experienced and well qualified Matron. The institute has an excellent Library, and Philosophical Apparatus. Every effort will be made on the part of the Trustees, Principal and officers of the Institute, to render it worthy of the patronage of the friends of education, at home and abroad. The terms for board and tuition, will be as low as those of any similar institution in the Country.

Circulars containing more full information, will be sent on applying to Wm. L. Benedict, Secretary of the Warwick Institute, from whom also all communications will receive prompt attention. J. P. WHEELER, President. Wm. L. BENEDICT, Secretary.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task. We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen. Terms: Single copy 20 cents, six copies \$1.00.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., FEBRUARY 1, 1856.

NO. 3.

Original Poetry.

BROTHER BEEBE:—Please publish in the SIGNS the following verses, composed and copied for me, by Eld. H. WEST, about fifteen years ago. J. VAUGHAN.

THE BLUNDERER

Blund'ring thro' this world I go,
Bound to heaven, or endless woe,
Blunders all my life do fill,
Oh! how blund'ring I do feel.

Blund'ring on in youthful days,
I pursued my blud'ring ways,
Who the wonder e'er can tell,
That I blunder'd not in hell!

Jesus cried aloud to me,
"Blund'rer stop, they blunders see!"
Oh! what light around me shone,
Making all my blunders known.

Since to follow Christ I fixed,
Horrid blunders have perplexed,
Never to heaven do I pray,
But in a poor blundering way.

If for God I ever speak,
Most of blunders I partake;
Jesus' praise can ne'er declare,
But my blunders still are there.

When the gospel I do hear,
Dreadful blund'ring is my ear;
If the word of life I read,
Still my blunders drive ahead.

What a life I do pursue,
Scarce my blunders dare review,
How the scene is blunder'd up,
Blund'ring on from step to step.

O! what pleasure and delight,
When but once I blunder'd right;
If salvation e'er is given,
I shall blunder till in heaven.

There my blunders all will end,
Shouting praise to Christ my friend,
Whose kind hand sustain'd me here,
While I was a blunderer.

ELDER G. BEEBE:—The following verses I have never seen in print, therefore, I request for them a place in the SIGNS. WILLIAM McCORMICK.

Man lies in sin till grace comes in
Without desire to rise;
His foolish mind loves to be blind,
Till grace anoints his eyes.

When grace doth come it finds him dumb,
And deaf, and hardened, too;
He doth pretend his life to mend,
But nothing can he do.

In guilt and wounds his soul is bound,
Till Jesus sets him free;
By his rich grace to run a pace,
In ways of purity.

Then he believes and grace receives,
He grace doth magnify;
By grace he lives, by grace he loves,
By grace he longs to die.

But yet we see no one is free,
From trials by the way:
The best of men groan under sin,
Till their redemption day.

Yet bless'd are they who true can say,
One thing I know to be,—
I was born blind but now I find,
Mine eyes doth Jesus see.

SILENCE OF THE NIGHT.—How absolute and omnipotent is the silence of the night! And yet the stillness seems almost audible! From all the measurable depths of air around us comes a half-sound, a half-whisper, as if we could hear the crumbling and falling away of earth and all created things in the great miracle of nature; decay and reproduction ever beginning, never ending—the gradual lapse and running of the great hour-glass of time.

TRUE.—People who suppose that a good prayer is preferred to a good act, doubtless imagine that God has more hearing than eyesight. The end, we fear, will show that they reasoned from false premises. The poor are oftener prayed for than helped. The reason is, we believe, that breath is cheaper than bullion.

Communications.

For the Signs of the Times.

Cambridgeport, Jan. 28, 1856.

"Blessed are the meek, for they shall inherit the earth."—Matt. v. 5.

BROTHER BEEBE:—My mind has been led to some thoughts respecting this portion of Scripture, which I herewith submit to your disposal. Humility, or true meekness, is one of the necessary results of a right apprehension of our condition as helpless sinners in the sight of a holy God. Though conscious destitution, wretchedness and misery, in a natural sense, do not produce lowness of mind—since a man may be both very poor and very proud—yet, in a spiritual sense, when one has a clear discovery of his case his lofty imagination is brought down, and he becomes as a child, docile, tractable, and meek. It is but a sad picture of poor fallen humanity which is presented to us by all the rivalries, jealousies, and ambition of men. Every effort seems dictated by a love of superiority, and no pains are spared whereby one may elevate himself above another. But what shall we say of the deportment of man toward God, in rejecting his authority, rebelling against his providences, and violating his laws? Some there are who talk loudly of the dignity of human nature, and boast of the power and ability of the human will; but such must have some other rule of judgment than that found in the word of God, and other perceptions than those which are given to those who are quickened by the Spirit.

1. A truly meek man is one who humbly acknowledges his true condition and character before God. The great effort among men appears to be to keep up appearances. If one be poor, he is still anxious to be thought in a better condition than he really is. But especially is this true as it relates to the standing of men before God. Indeed, it is only after the most painful discoveries, after the evidences of guilt have been multiplied against him, that one is ready to say, "Lord, I am vile," "in me is no good thing." As he stands trembling before a holy God, with his sins staring him in the face, with the consciousness that God knows him altogether, his excuses gone and his mouth closed, he expects the sentence whose justice he acknowledges. His pride of character is gone; he confesses his shame and cries for mercy. Of such an one God has said, "to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

2. He who is truly meek acknowledges God's right to do with him as He pleases. The doctrine of human free will is the offspring of human pride; but the soul humbled before God recognizes that sovereignty which it was once so ready to deny. Nor is this regarded as an arbitrary exercise of authority—not merely as a right resulting

from the sinner's guilty and condemned state, but a glorious perfection of the divine character, tending to the order of the universe and promoting the glory of the Creator. He feels there is absolute necessity for the exercise of sovereignty in his own case, and as he prostrates himself before the Infinite Glory, his prayer is, "Do with me as seemeth good in thy sight."

3. The meek man receives the word of God as his ultimate authority. Conscious of his ignorance, he resorts to the word of God for instruction. In it he recognizes not only the wisdom of God in what he has revealed, but his right to reveal whatever he sees fit. He does not bring the word of God to the test of his reason or feelings, but he would have his reason instructed and his feelings tested by that. He is not too ready to believe that he understands all that is revealed, but he digs for truth as for hidden treasure, and desires to be led into all truth. Of such it is said, "The meek will he guide in judgment, and the meek will he teach his way." To such also does the Savior say, "learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls."

4. Connected with such reliance upon the word of God, is an humble, patient submission to His providential dealings. "My Father knows best," is the language of the meek soul; and no more frequent occasion of grief does he have than the consciousness of a want of entire submission to the divine will. But it is this consciousness and this grief that declares a truly meek mind; for it is by trials and severe discipline that our natural irreconciliation is revealed to us, and by these also it is that God trains his people to habits of submission—for the trial of faith worketh patience. To be able to say, "I have learned in whatsoever state I am therewith to be content," is perhaps what many of the children of God may consider far in advance of their own attainments, yet it is that which all desire. By all his dealings with us does God teach us that His will and not ours is best, and therefore does he instruct us to pray, "Thy will be done." Those are moments of blessed experience to a child of grace when, in all the ills and joys, the trials and the hopes of his life he recognizes his Father's hand, and meekly bows before his will.

5. An entire and humble reliance upon divine grace is a distinguishing feature of true meekness. One possessed of it is conscious of his ignorance and his helplessness. He recognizes the truth the Savior taught, "Without me, ye can do nothing," and with the Psalmist he says, "All my springs are in thee." Subject he will be to many fears, for he is most distrustful of himself, and thus is often led to question his interest in the divine favor. He finds no obedience of his own upon which he can rely, and therefore does he make mention of the

righteousness of Christ. Yet so little does he find within himself that is like Christ that he has many fears respecting his condition. Here is a grand mark of distinction between a meek man and one still under the influence of the natural pride of his heart. The one has many, the other few, doubts; the one seems only to retrograde, while the other is conscious of advancing in piety and personal holiness. The one is loud to proclaim his zeal and love for God; the other humbly adores God's love for him. Listen to the united testimony of the meek ones who have gone before us: "Not by works of righteousness which we have done, but of His mercy he saved us;" "Unto him that loved us and washed us in his own blood, to Him be glory and dominion forever and ever."

Such traits of character necessarily develop themselves in the life and conduct. Not that a truly meek man will put on an extraordinary outward show of humility, or like the Pharisees affect a sad, demure and downcast appearance; but,

1. He will esteem his brethren more highly than himself. None, he thinks, can have so evil a heart as he. Prizing the privilege of christian fellowship, he feels he is utterly unworthy of it. He can see evidences in others, though none in himself. He desires to take the lowest seat, and feels that he can learn of the weakest and most feeble of his brethren. The language of one who possessed this grace was, "to me who am less than the least of all saints, is this grace given," &c. He thinks meanly of his own gifts, and may be often tempted to bury his one small talent in a napkin. He is unobtrusive in his walk with his brethren, not contentious and striving for mastery and ready to force his opinions upon others, not jealous that another should have an advantage over him; but he rejoices in their prosperity and advancement, and esteems his brethren better than himself. How opposed to such a temper is that pride and vaingloriousness which thinketh of itself more highly than it ought to think, can speak detractingly of fellow christians, is ready to take offence, and is best pleased when most flattered. Such was not the spirit of the Master, who was among his disciples as one that served, who made himself of no reputation, and is not ashamed to call even the vilest sinners his brethren and friends. Happy the soul possessed of this spirit, and happy the church where all the members thus rejoice in each other's welfare, and walk in love as brethren.

2. True meekness is evinced by kindness, considerateness and tenderness in our dealings with all men. Dogmatism is closely allied with self-sufficiency and pride. True meekness by no means renders us doubtful as to what is truth, or hesitating in defending it; yet it leads to argumentation rather than assertion, to entreaty rather than denunciation. Harshness and censoriousness

cannot long hold a place in the heart that is conscious that what it has is due alone to sovereign grace. The children of God are exhorted to give a reason for the hope that is in them with meekness and fear; to deal kindly with those that err, considering ourselves lest we also be tempted; in meekness instructing them that oppose themselves. To give, no less than to receive reproof, requires the exercise of this lovely christian grace.

3. This grace is also evinced by a patient submission to opposition and injury for the truth's sake. It is a trying thing to have one's name cast out as evil, to have one's motives misrepresented and character traduced. But this the saints of God are taught to expect; for to them it is given on the behalf of Christ, not only to believe on his name but also to suffer for his sake.

I have written, brother Beebe, more than I intended when I began. Do with this as you think best. Some further thoughts respecting the latter part of the text, I may write at some future time. That the blessing of Israel's God may be upon you and all that love our Lord Jesus Christ, is the earnest prayer of one most unworthy.

LEONARD COX, JR.

For the Signs of the Times.

BELOVED BROTHER BEEBE:—If I were at your house, this morning, I know we should converse together; and as writing is talking together, on paper, we can in this way tell to each other what the Lord hath done for us; and this has ever been the practice or custom among the called of God. And now, my dear brother, I can through rich grace say to you, that I am this blessed morning unspeakably happy and joyful in soul in the amazing love of Jesus, my precious Savior. And it is not for anything that I have done; for had I been left to myself I should not, and could not, have done anything but sin. It is a great thing to know what we are by nature, and what we will do until prevented by omnipotent power and overcome by all-conquering grace; and when God teaches us this divine lesson, we can say with a clear conscience and a joyful soul, "Not unto us, but unto Him who loved us and gave himself for us be all, all the praise;" and to understand by a spiritual understanding how He saves us, entirely excludes all boasting. And O, how the soul of a believer rejoices in this hidden way and exults to say, "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion forever and ever." When the blessed Spirit of God makes us to know this, we then can say from the heart that the salvation of God is not by might nor by the power of an arm of flesh, but by the spirit of God alone. In this wondrous salvation the soul is brought to know there is a path hid from the eyes of all living and kept close from the fowls of the air. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found therein; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy and gladness, and sorrow and sighing shall flee away. Oh what divine joy does the soul experience in the salvation of our God; it can be felt but never expressed—it is unspeakable and full of glory. In this finished salvation the Lord Jesus Christ is all and

in all, and the soul will have nothing to do with any other guest, but ever cries out, "Whom have I in Heaven but Thee." Oh, the astonishing effect upon the soul in looking unto Jesus. Oh, it is worth millions of worlds to see Jesus. "Yet a little while and the world seeth me no more, but ye see me." Oh, my dear brother, do you see Jesus? I do not mean with the natural eye—the natural eye is for the body—but God gives his people an eye for their redeemed souls to look at Jesus, and when we see him we do say that the veil that was upon us while we were under the law, shut up to the faith, is done away in Christ; and having this veil taken off our souls, we truly realize that if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. Oh when will the people of the living God turn from a legal course—turn from that which is certainly done away and made void—from that of Moses to the priesthood of the ever-living Melchisedec. Oh my dear brother these things I once knew nothing of, and my poor soul groaned for many years for the liberty of the sons of God; but eternal thanks be unto Him who by his eternal Spirit reveals his own eternal, finished and complete salvation which is in Christ Jesus. Blessed be His holy name forever, he brought me from the prison house to his own banqueting house, and gave my poor soul the eye of divine faith to see the banner of everlasting love spread over me, and an ear to hear his life-giving voice which said, "Eat, O friends; drink abundantly, O beloved." And here it is that souls redeemed by divine blood without the deeds of the law are abundantly satisfied with the fatness of God's house; and God makes them to drink of the river of divine pleasure, for with Him is the fountain of life, and in God's light the believing soul sees light and does not walk in darkness, for by gospel faith the believer looks at that glorious sun that is no more to go down. Oh, my dear brother, I cannot tell you the joys of my redeemed soul since I have been made to know that the law came by Moses, but grace and truth came by Jesus Christ, and from his eternal fulness my redeemed and joyful soul now receives, and in Him I have found, a righteousness that answers all the demands of God's broad law. Oh this righteousness of faith, this is the rest to be, indeed, which no one can put upon us but God himself, and in Jesus my joyful soul has found the true gospel rest, for his own promise is, "Come unto me, all ye that are heavy laden, and I will give you rest;" and my blessed Lord knows that when I was under the law, shut up to the faith, that I wore the legal harness, and I labored and was heavy laden; but he who first gave me a concern of soul was pleased to reveal to me that mystery which has been hid from ages and from generations; and now by that precious faith, which is a fruit of the eternal spirit, my soul enjoys true peace and rest. For we which have believed do enter into rest and cease from all our former dead, legal, formal works and worship; for what things in my legal course I highly prized, I now count nothing of for the excellent knowledge of Christ Jesus, and of what he has done for me. In Him my soul finds divine delight, heaven, glory, and eternal life, in the present tense; for the law was a shadow of good things to come; the blessed Redeemer, in the fulness of time, brought

these good things, of which faith is the substance. Oh, my dear brother, what a matter it is to know the gospel of Christ, for it is the power of God unto a complete and finished salvation, without the aid of poor, sinful, self-righteous, self-sufficient, proud, silly, haughty man; in this gospel there is no partnership, for it is by grace from first to last, through faith. No tongue can tell the sufferings of my soul while I was ignorant of spiritual faith, and now I cannot express the contrast; and this glorious theme is never, never to get stale, but through eternal ages the theme of God's salvation will be new. Oh how the legal priesthood in these days do keep the saints of God in bondage; it is hard for the children of the free woman to be nursed by Hagar, her household is continual bondage. This I know by years of painful experience.

I certainly expected before this time to have paid you another visit, but circumstances that I had no control of have prevented me thus far; but I hope yet, this winter to come and see you and the brethren and sisters face to face, and have a real good visit together in talking about Him who is to the wise Greek foolishness, and to the Jew a stumbling-block, but with them which are called, Christ, the power of God and the wisdom of God. The time was with me when I would no more have come to visit you than I would a wild Arab; but, my brother, God has made a great change in my poor, happy, joyful, redeemed soul; to do nothing for righteousness and salvation was once an entire offense to my legal soul, and in after years to be taught by God himself that I could do nothing—this cut my cable to my self-righteous moorings, and set me adrift upon the vast ocean of man's helplessness, without compass or chart; but in this forlorn condition, of his infinite mercy, He was pleased to reveal to my poor soul that when we were without strength in due time, Christ died for the ungodly, and that to him that worketh not but believeth on Him that justifies the ungodly, his faith is counted for righteousness. And now the joy of my soul is to get among those that understand that the haughtiness of man shall be brought low, and the Lord alone exalted in the salvation of those who cannot lift a finger to save themselves. Oh, I bless God that salvation is out of ourselves and in Christ alone; and now I see a certainty of the salvation of those whom Christ came to redeem, for he loved the church and gave himself for her, and the church he will have in spite of men or devils, for he hath redeemed her with his own blood, and he shall see of the travail of his soul and be satisfied. There is no uncertainty about her salvation, for as Isaac was, so are all of God's children, children of the promise; and the promise goes long before the children are born, even before the foundation of the world—and here is the offense to the people of the present generation.

My beloved brother, remember me in christian love to all that have the love of Him who first loved us, and in this divine love I am your brother,

MAHLON FORD.

For the Signs of the Times.

Blanchester, Ohio, Jan. 20, 1856.

MUCH ESTEEMED BROTHER BEEBE:—Having been requested by several of the brethren and sisters to publish my views on the subject of the Great Supper, I have

concluded to forward a few reflections for you to examine, and if you consider that they are calculated to edify the church, and you have room to insert them in the *Signs*, do so; if not, lay them aside, and it will be all right.

The portion of scripture to which our attention is called, is recorded in the 14th chapter of Luke, beginning with the 16th verse, and concluding with the 24th. "Then said he unto them, a certain man made a great supper;"—read the whole parable. Parables, figures, symbols and metaphors abound in the sacred writings, both in the Old and New Testaments, and were used to illustrate and enforce the important lessons they contain. Thus while the blessed Jesus was with men below, he opened his mouth in parables, as was foretold of him; and we read that his disciples asked him, saying, "Why speakest thou unto them in parables?" "Unto you," said he, "it is given to know the things of the kingdom, but unto them it is not given." So when he was with the multitude, he uttered his dark sayings, according to the circumstances with which he was surrounded; sometimes with a solitary enquirer, as Nicodemus, or the woman of Samaria; sometimes to selected individuals of the strict Pharisees, Scribes, doctors of the law, and sometimes to crowded multitudes of all conditions of men, women and children. Notice in the preceding part of this chapter that we are informed that Jesus went into a Pharisee's house to eat bread on the Sabbath day, and as they were watching him for evil, he healed the sick of the dropsy, and let him go, and said unto them, "Which of you shall have an ox or an ass fall into a pit, and will not straightway pull him out on the Sabbath day?" And they could not answer him again to these things. The next parable he put to them on the occasion, appears to have been to reprove them for their selfishness in choosing the highest seats and best places, from which, brethren, we may learn lessons of meekness and humility.

About this time one of the company introduced the subject of the kingdom of God. Ever ready to instruct, Jesus introduced the parable under consideration.

The enquiry is, what is meant by the parable?" As I do not wish to be tedious on this or any other subject, I will try to condense my thoughts into as few words as possible. In the first place the time of making the supper, I understand to be the Gospel day, and he that provided the feast to be the king of Zion; the many that were bidden, the Jews, as a nation taken collectively; the poor, the maimed, the halt and the blind, to be those individuals of the Jews that were considered outcasts by the religious nation; those of the highways and hedges, to be the Gentiles that wait for his law. I will give a few reasons for taking this view of the subject: In the 15th verse one of them that sat at meat with him, said, "Blessed is he that shall eat bread in the kingdom of God." Daniel in his interpretation of Nebuchadnezzar's dream, foretells the gospel day, by saying, "In the days of those kings, shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel ii and 44. Jesus preached, saying, "The time is fulfilled, the kingdom of Heaven is at

hand: Repent ye, and believe the gospel." Mark i. 15,—evidently referring to the prophecy of Daniel. The Jews, to whom the lively oracles were given, having the veil over their face while reading the law and the prophets, considered them only in their natural light, as the Apostle says: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." So we discover that in all calculations, they come far short of the truth, looking for a literal kingdom, and earthly glory; and when Jesus spake of his kingdom being not of this world, that is, not earthly, and its nature such that except a man be born again, he cannot see it, they, like Nicodemus, say, "How can these things be?" So when he came to his own, (nation) his own received him not. That nation which was so highly favored of God, the Lord's chosen nation, the figure, type, and shadow of the spiritual Israel, which is the bride of the Lamb's wife. Notwithstanding all these high privileges, and the scriptures being read in their synagogues every Sabbath day, when Jesus proclaimed that all things were now ready, that the feast was spread in Zion, forgetting or overlooking all the bidding of the law and the prophets, directed to them as a nation exclusively, like the Pharisees of the present generation, with one consent they begin to excuse themselves by declaring their independence and wealth, their wisdom, prudence and free agency. "I have bought a piece of land and must go and see it," says one; "I have bought five yoke of oxen, and must go and prove them; I have married a wife," said a third, "therefore I cannot come. Why all this trifling; simply because they were not hungry. Why they were able to buy land and oxen, and marry wives, having the righteousness which is according to this world's wisdom, at command, and being born only of the flesh, their appetites and passions being only of this world, they had no hungering and thirsting for heavenly bread; while they could thank God that they were not like other men, not extortioners or adulterers, but could pray three times a day, fast twice a week, and pay tithes of all they possessed, and were not like the publicans; thus I conclude Israel as a nation, though bidden by the law, rejected the Savior, and depended on their ability to buy and enjoy at pleasure the things which they concluded belonged to them, as being the natural seed of Abraham. Still we find some of them as individuals, that with respect to the things of the spirit, felt themselves poor, maimed, halt and blind, and were by their brethren, the Jews, considered the same as aliens cast out of the synagogue, and by themselves, like wanderers, being destitute, tormented and afflicted; of these the Lord said, "I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make the darkness light before them, and crooked things straight; these things will I do unto them and not forsake them." These being brought in at the day of Pentecost, the house was not filled, for the Savior said, "other sheep I have which are not of this fold, them also I must bring, and there shall be one fold and one shepherd." "Go out quickly into the highways and hedges, and compel them to come in, that my house may be filled. The body of Christ is perfect, it must be manifested. As "no man

can come unto me except the Father that sent me draw him; and I will raise him up at the last day." "The Lord's portion is his people; Jacob is the lot of his inheritance; he found him in a waste, howling wilderness, in a desert land; he led him about and instructed him, and kept him as the apple of his eye." "I will say to the North, Give up, and to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one that is called in my name."

"In Heaven the head, the members here,
Ten thousand thousand, yet but one,
So far asunder, yet so near;
Some yet unborn, some round the throne."

So not one of those law-bidden, law-trusting Jews shall taste of the supper. For they, going about to establish a righteousness of their own, have not submitted themselves unto the righteousness of God. Farewell, brethren. I have in my weak manner hinted at a few ideas; only search and see whether these things be so.

J. C. BEEMAN.

For the Signs of the Times.

Germanstown, Ohio, Jan. 20, 1856.

BROTHER BEEBE:—I was born in Maryland, in 1776, and am now in my 80th year. I would have written to you sooner, but my health has been very feeble for the last few years. I have been a subscriber to your invaluable paper for *twenty-three years*, and am highly pleased with it. I am as much delighted with No. 1 of Volume 24, as with any number heretofore.

I will relate to you how the Lord brought me to know his truth. He gave me to see myself a lost and miserable sinner—and I was under conviction for a number of years, when I was very young. Sometimes I had a little hope in Christ, and then doubts and fears again that it was all delusion. Several years ago, I was at an association in Virginia, and heard a great deal of good preaching. Eld. Hamilton Goss preached the last sermon, which was a good one, but it did me no good. When he was through with his discourse, he gave an exhortation to weak believers, in which he spake my feelings and experience better than I could have related them myself. I then thought that if such were the feelings of a christian, I must be one. I received a hope in Christ my Redeemer, on that day. I shed tears, not of grief, but of joy. In the year 1809, in the month of August, I received a satisfactory evidence of my interest in Christ, and in the year 1810, I joined the Old School Baptist church, at the Big Spring meeting-house, in Shanandoah County, Virginia, and was baptized by Eld. John Koontz. I remained in Virginia until the year 1825, when I moved to Ohio, and in the same year joined the Tapscott church. I have been married twice, and both my wives were members of the O. S. Baptist churches. My last wife is still living, but very weak and feeble. I have two sons and their wives living, and we all belong to the same church. I have many doubts and difficulties to contend with in this world of sin and sorrow, but I have nothing to do with this world, for I do not consider myself as belonging to this world. I belong to the Lord Jesus Christ, and he has said his kingdom is not of this world. He has brought me into that straight and narrow way that leads to life, and into that Jerusalem which is above, is free, and which is the mother of us all; the mother of all of God's elect. I strongly believe in

God's election. I am a one-sided christian. I cannot go with everything I hear. There are many things afloat in this world, among the Arminians, which I cannot receive nor fellowship. There is much mixture in this world; but at the final judgment each class will go to the place assigned them—some to punishment and misery, and some to peace and happiness, where they shall reign forever and ever. God is no respecter of persons. May God enable you to continue in the good work in which you are engaged, feeding the lambs and of his fold. I send my best respects to you and to all the brothers and sisters.

Yours in Christ, JOHN B. MOSES.

For the Signs of the Times.

Coles County, Ill., Jan. 24, 1856.

BROTHER BEEBE:—Having finished the business part of my letter, I wish to state the satisfaction I had in forming an acquaintance with you and brother Bicknell, last fall; it has kindled in me an earnest desire to see you again, and to become acquainted with the brethren at the East. When we parted I was in bad health, and continued so for some weeks, so that it was with difficulty I attended my meetings. My health is now somewhat improved; but my cough is still severe, and I often think I ought to retire from the service; while the *old man* and the adversary frame many excuses, one plea I think is valid, and that is, my want of qualification, and when deliberating on the matter, it often occurs to me, "With whom will you leave these few sheep in the wilderness?" for it does seem to me that the church is yet in the wilderness, and trodden under foot according to prophecy. This state of things was to continue forty and two months, or for a time, and times, and half a time, in which mystical Babylon was to triumph over them, which will be the case as long as the ten horns shall agree and give their power to the beast, or until they shall be ripe for their final overthrow. This overthrow, it is thought by many will be accomplished by the preaching of the gospel; and so it will, in part. But I cannot see why God may not use the nations, as an instrument, since it is written that the ten horns shall turn and hate the old lady, and eat her flesh, and burn her with fire. Old Babylon, the capital of the Chaldeans, situated on the Euphrates, where God's ancient people were held in bondage, was threatened by the Lord with destruction, before the captivity began, and some two hundred years before it was ended; and the threatening was on this wise: "A drought is upon her waters, and they shall be dried up," &c. How? By the preaching of the word? No; it was accomplished by digging a canal around the city and draining it. Again, God said he would open the two-leaved gates, and that he would break in pieces the gates of brass, and cut in sunder the bars of iron. On a certain night, a great feast was held in Babylon, and in the heat of their wine they left the gates of the city open, which locked the descent to the river; and on that night Cyrus opened the canal, and gave orders that his troops, as soon as they should find the river fordable, should march in the channel above and below, and meet in the centre; and it was done, and God called Cyrus his shepherd. Here we may learn the manner in which God sometimes accomplishes his own purposes, by using the wicked as his sword,

also in what men leave undone; the gates were not shut, so God has opened. Even so the anti-typical Babylon is threatened with total destruction, and the vial of God's wrath was poured out on the great Euphrates, and the waters were dried up, and the way of the kings of the East prepared; and as *waters*, in the Revelation, signify people, and nations, &c., it may be that in the struggle which is now going on in the old world, that the Turkish empire, which is situated on that river, may be destroyed; and as the great city is to be divided into three parts, before its final overthrow, we have, for many centuries seen them, in their ecclesiastical establishments, divided; and as a kingdom divided against itself cannot stand, I am apt to think that as the grand divisions of the city are now engaged in deadly strife, that their final end is drawing near; and if 606 years be near the time of anti-christ's full development, then I think in the next ten years he will be dethroned, and it is not improbable that the present struggle may last as long as that. Another question arises, Are we to escape in the last war with the beast? I think not. But as anti-christ has not been so fully developed here, I have thought he might not be permitted to kill the witnesses here; for you know, when the witnesses have finished their testimony, the beast is to overcome them and kill them. This death will not probably be literal, but a slaying them in their official capacity as witnesses; I sometimes think we are now passing through that death. Was there ever a time on earth, and where the people had the gospel among them, in which there was less attention paid to it than the present? Ministers are becoming few, and their congregations small; much indifference is manifested, and gospel ministers are becoming discouraged, and a general coldness prevails, and from many places the cry comes up, "My leanness! my leanness!" Many think that when this state of death shall have passed away, God's people will be greatly revived, and Christ's kingdom will be greatly enlarged; and some have thought it will then become universal, that the Jews will then be converted and greatly enlarge the kingdom of Christ. I do not doubt that the kingdom will be greatly enlarged; but that all men at that time will be christians, is not to me so clear; nor do I think the Scriptures sustain that idea. The following Scriptures are usually cited—They shall sit, every man under his vine, and under his own fig-tree; and none shall make them afraid. And the wolf and the lamb shall dwell together, and the leopard shall lie down with the kid, &c., and other scriptures of the kind. These scriptures, as I understand them, mean that there shall be such changes in the civil and political governments, that men shall be protected in their rights and privileges, whether they be christians or not, as the case may be. But here is the wolf, the leopard, the lion and bear, all descriptive of the unconverted. But, some may say, Daniel was speaking of a time when the saints should possess the kingdom. But it may be replied—That day, and this glorious state may not commence until the glorious appearing of the great God and our Lord Jesus Christ, when he shall descend from heaven to raise the dead saints and change the living saints, and to bind Satan a thousand years, and the rest of the dead live not again until the thousand years shall be accomplished.

This is the time when I look for the Millennium, when all the saints shall stand in their lot, and live and reign with Christ, not in mortal, but in immortal bodies. Then the kingdom and dominion, and the greatness of the kingdom shall be given to the saints to possess it. But while in this mortal state, and during its whole continuance, we may expect to suffer; for our Lord has said, he came to send fire on the earth; and Paul has said, All that will live godly shall suffer persecution. We must suffer with Christ that we may also be glorified together. But it is only for a short time. I am so far from wondering at the sufferings of the saints, and our sufferings in this world, considering the world in which we live, the enmity of the human heart and the rage of the devil, that I wonder that our sufferings are not greater. I am satisfied that if the power of men was equal to their will, a horrid state of suffering would follow. Should the time of the overthrow of the man of sin be near, we may expect to encounter such difficulties as we have never before realized. But we have this encouraging assurance, He that endureth to the end, shall be saved, and receive a crown of life.

May the Lord bless you, my brother, and enable you to stand fast in the faith; to quit yourself as a man, and make you strong in the Lord and the power of his might. May you continue to comfort the saints, through the columns of the *Signs*.

God bless you, my brother.

THOMAS THRELKELD.

For the *Signs of the Times*.

Crawfordsville, Ind., Nov. 19, 1855.

VERY DEAR UNCLE:—I have just finished reading your last number of the *Signs of the Times*, and it filled my soul with such rapture that I felt I must speak, even in my weak way, of a glorious and ever to be exalted Savior. Since I met you at Conns Creek Association, and heard the many precious promises handed out for the children of God, I have loved your sweet little paper more than ever; and now, when I read the editorial, my thoughts revert to that peaceful meeting we had together in that beautiful grove, where the countenances of God's people shone with a heavenly lustre, and even the trees appeared to praise him. I thought the last day of the meeting, when parting time drew near—How can I ever doubt these are the children of God, for surely such harmony and love must be of Christ, who is all goodness and love. Then the promise, "Ye may know ye have passed from death unto life, because ye love the brethren." I did long to tell you, dear uncle, while with you, of what I trust the Lord has done for my soul; but such a view of my total depravity was so continually before my eyes, that my courage failed me. In the summer of 1850, when I was seventeen years of age, I went, in company with my mother, on a visit to New Jersey. On the way I was taken seriously ill, and remained so several weeks after reaching my destination. One morning, while I was suffering very much bodily pain, my mother bent over me and said—"I am afraid you can never get well." The words rang in my ears, and such a mountain of sin and guilt followed that I felt I must sink into eternal woe. Then I asked the Lord, repeatedly, to spare my life one year, or for a few months, until I might mend my past life by living the remainder

of my days free from sin. I slowly recovered, forgetting for a while my resolution. My mother returned to our home, leaving me at school among my relatives. At that time there was quite a revival among the Presbyterians in the neighborhood where I was, and many of my cousins and schoolmates made public profession of Christ. My teacher became concerned about my soul's welfare, and asked me why I did not turn from my evil ways before it was too late. I told her I would like to if I knew how, for I was very tired of being a sinner. She then offered to pray with me, and told me I must pray for myself every night and morning, on my bended knees, and I would soon receive that blessed religion that was making my schoolmates so happy. While I was kneeling with her, my heart seemed so hard that the prayer appeared of no avail, and I felt that there was no mercy for me. And why should I expect mercy from a just God? for looking over my past life I could not find one good deed performed; I had promised to leave my evil ways, and in that promise I had committed a sin of the deepest dye, for instead of mending my ways I grew worse. My teacher continued to pray for me sometime, but my sins seemed to increase daily, and all I could pray—if a prayer—was, "Lord be merciful to me, a great sinner." One evening I tried to pray aloud, as I was told I would feel better to do so; but when I began with "Our Father in Heaven," my mouth was closed as this thought arose—"You, a vile worm, cannot reach a throne so pure and exalted." Thus I was left in Egyptian darkness for some months—too unhappy to live, yet afraid to die—when one morning, on my way to school, a peaceful calm seemed to surround me, and my troubled soul was stilled with these words—"Christ is mighty, and able to save all that come unto him." Soon after I went to my grandfather's, and started up to my room singing—

"What wondrous love is this,
O my soul,
That caused the Lord of bliss
To bear the dreadful curse
For my soul?"

when I was met by a dear, afflicted uncle, who asked me if I felt those words; and when I answered I thought I did, his countenance beamed with kindness as he said, "I hope you are a child of God." This troubled me greatly, for I felt that I had deceived him, and I resolved to hide my thoughts from others should they inquire how it was with me. Nearly a year after this period I returned to my home, and when the next Baptist church-meeting day rolled round (my father and mother were Baptists) I felt as if I could not remain at home, although I never used to attend meeting on Saturday. I went with my mother, and now, when I think of it, it is as one of the most refreshing periods of my life. My heart was filled to overflowing on meeting the dear old fathers and mothers in the same place where I had left them more than a year before; they seemed so precious in my eyes now, that I wondered if I ever loved them as much before. When the door was opened for reception of members, and one dear child of God came forward and told what great things the Lord had done for him, I could hardly stay in my seat; neither could I go, for the thought would arise, Surely a Christian does not commit sin every day of his existence, and I must live differently before

I can occupy the lowest seat among God's children." Thus more than a year of doubts, with now and then a glimmering of hope, passed away, when we were favored with a visit from Eld. T. P. Dudley and his brother, and soon after by Eld. J. F. Johnson. Their preaching seemed very sweet to me, and while at my father's house they each told part of their own experience; and I was surprised and comforted to find, that they whom I thought so pure and free from sin could not live without many doubts and fears. I longed to be with the church of Christ, and thought much of baptism, still my unworthiness to walk with his chosen ones almost drew me to the earth; but finally in May, 1854, in company with two very dear friends, I went and was received into Union Church, and we were baptized by our beloved pastor, Eld. M. M. Vancleave. Since that time I have had many doubts, and fear that I have deceived myself and ought not to be allowed church privileges; still, I know if there is any real satisfaction on earth for me, it is among God's children.

"Were I in heaven without my God,
'T would be no joy to me:
And while this earth is my abode
I long for none but Thee."

Often, while listening to our good pastor, or other of our preachers, I forget for a while that I belong to this sinful world; and when I read your paper, particularly the experimental part, my soul is much refreshed. The dear writer that signs herself "Phebe Ann Norris"—while reading her last comforting communication, to-day, I felt like telling her how much I loved her for our heavenly Master's sake. But

"I want to feel little, more meek, and more mild,
More like my blest Master, and more like a child;
More watchful, more thankful, more steady in mind;
More humble, more gentle, more loving and kind."

Dear uncle, I fear I have trespassed too long on your patience and I will close, knowing you will look over my imperfections and dispose of this as you think best.

Affectionately,

LINA JOHNSON.

For the *Signs of the Times*.

Rush Co., Ia., Jan. 13, 1856.

BROTHER BEEBE:—Through the kind providence of God, I am yet alive, and favored with an opportunity to renew my subscription. And I will also relate some of my travels with the people of God. I was born in the State of Georgia; my father and mother were Old School Baptists, and removed to the State of Ohio when I was fourteen years of age, and when I was twenty two years old I came to White Water to visit my friends. The Lord had been displaying his marvelous power in the conversion of my friends, and I heard them telling of the goodness of God to them, and the thought struck like a peal of sudden thunder, that I was without hope or mercy. I returned home; it was harvest time, but I was so wrought upon that I could neither work nor sleep. I thought myself the most miserable of human beings, and these words came to my mind as applicable to me:

"And if my soul were sent to hell,
Thy righteous law approves it well,
Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair!"

My mind became greatly burdened, and all things seemed to mourn my miserable condition. The sun appeared to be darkened, and the leaves of the trees seemed bowed down in grief on my account, and all the little insects and creeping things seemed to lament my unhappy state. I

thought that I must die, and my sins stood before me like a mountain. I saw that if I were sent to hell, God would be just, and I saw that of myself I could do nothing, and that if saved it must be by the power and grace of God, through the blood of Christ, who died to save his people from their sins. I was at work, or trying to work in the field, and I went into a corn-field probably more than twenty times, and tried to pray to God to drop to me a crumb to satisfy my longing soul, and save me, if it were in accordance with his will. But my prayers seemed to be shut out from his gracious ear, and I thought that I should die. I went to the house to bid my family farewell, that I might rove the forest, and there spend the most miserable of all my life. I felt myself undone, and thought I had committed unpardonable sin. I did not think I could live until morning; but the Lord spared my life, and about twelve o'clock on the next day, the Lord spoke peace to my troubled soul. The words came to my mind: "He came not to call the righteous, but sinners to repentance." My mind was released from its burden, and I viewed Christ as one, altogether lovely, and the chiefest among ten thousand, full of power, glory, and loving kindness, who would save all his children from their sins. But after some time I concluded that I was deceived, and I prayed that my burden might return, that I might then watch my change, and see that I was really an heir of heaven, a child of promise. I related my experience to the church, and was received and baptized by Eld. Gard, pastor of Elk Creek church, in Butler county, Ohio, where I continued to experience at times, the temptations of Satan. I hope I may never be overcome by them. I have been trying to serve my Master forty years, and I want you should pray for me that I may live the life of the righteous, and that my last days be like his. I have been traveling with the Old School Baptists forty years, and am no better than when I first began my pilgrimage. My membership is in Pleasant Run church, in the White River Association, Ia. Now brother Beebe, if you think this worthy of publication, publish it; if not, dispose of it as you think best. I remain your unworthy brother,
JAMES DENMAN.

For the *Signs of the Times*.

Lexington, Greene Co., N. Y., Jan. 17, 1856.

BROTHER BEEBE:—Having been a subscriber for the *Signs* at the commencement of the last volume, and an occasional reader before, I can truly say that I have been much comforted and consoled in reading the communications from the dear brethren who are scattered abroad, and at times I have felt an almost irresistible impression to add my feeble testimony to theirs; but a deep sense of my own unworthiness, in addition to some trying exercises of mind, which I will not now mention, has caused me to defer it until the present time.

I was born April 7th, 1823. My parents, grand-parents, and some of my brothers and sisters, were Baptists, of the old order but their being Baptists did not make one of me; that requires greater power than they were possessed of. I had serious impressions from childhood, at times, upon the subject of death, judgment, and eternity, and often made resolutions of reformation, which was as certain to be broken as made. I was naturally of a gay, lively dis-

position, fond of young company, music, dancing, &c., which I took a part in until I was eighteen years of age, when I married. I then laid plans for a life of enjoyment in the things of this world; but O, the wonders of God's grace! I had been married but little over a year, when a change was wrought in me, which was not the work of any finite being. I was sitting by the cradle where my child, then only a few weeks old, lay asleep, when the thought struck my mind: that child possesses a never-dying soul that must eternally exist. Now what a responsibility rests upon you, as a mother, to train him up in the way he should go, and to teach him to love and serve God, (vain thought,) that it may be well with him. The next thought was: How can I teach that child to love and serve God, when I do not love nor serve him myself? It was a piercing thought, and immediately a strong desire to become a christian took possession of my soul, and being a strong Arminian, I went to work accordingly. I read my bible, tried to pray, went to meeting, &c., and for a short time I thought that I was getting along pretty well; but by and by I began to see things in a different light, and to find that my heart was deceiving me, and that my best performances were sin; and the more I tried to make myself better, the worse I viewed myself to be; and I found that though I tried hard to keep the law, that if I offended in one point, I was guilty of all; and it seemed to me that I could not think one good thought, or perform one good act. My heart was deceitful above all things, and desperately wicked. I viewed myself a wretched sinner, in the sight of a just and holy God, justly condemned, and the wrath of God abiding on me. My constant cry was, God be merciful to me a sinner. I read my bible, but it only seemed to seal my condemnation, especially this text: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." In this condition I continued about four months, thinking there was no hope in my case. One Sunday evening I was reading the 5th chapter of John, where Jesus was speaking to the Jews, and he says: "Ye will not come unto me that ye might have life." I thought that was just my case; I would not. I returned to a secret place to tell the Lord that I would come; but as I went in my own strength the result was that I returned disappointed and full of trouble as before. I read on and when I came to where Jesus speaks of himself as the bread of life, "He that cometh unto me, shall never hunger, and he that believeth on me shall never thirst." I thought how precious that was to the believer; but it was not for me. Again I read, "All that the Father giveth me shall come to me, and him that cometh unto me, I will in no wise cast out." It seemed as I read this, that a thrill of joy filled my soul that I could not account for, and a little hope seemed to be springing up in me, that perhaps there was mercy yet for me; and so completely was my mind carried away by the sensations that I experienced, that my trouble was all forgotten, and a peaceful calm took possession of my mind, which continued the next day; but on the next day after, the enemy came in like a flood, and something said to me: "Now you are deceived; you have been trying to think that you are a christian, and

you are not—now there is no hope for you; you may as well give it up; you are not a christian, and never will be," and I believed it. But O, the distress and darkness of mind that I experienced for nearly two years, I can never describe. I looked upon God's people as the excellent ones of the earth, but I had no place with them; the unprofessing world I had no desire to associate with, and I felt like an outcast on the earth. Again I went to work to make myself better, but every refuge failed me, and all my hopes were crossed. At times my heart was so hard that I could not shed a tear, and I thought that I was given over to hardness of heart, and a reprobate mind. At other times I would cry, O, that I could repent; O that I could believe; O, that I could be a christian. I sometimes wished that I was a bird, or a beast, that with me there would be no future state of existence. My mind began at length to be very much exercised to know what was gospel truth. My heart had always been opposed to the doctrine as held forth by the Old School Baptists, and I brought forward every argument that laid in my power, against it; and as the contest went on, my mind seemed to expand, and the subject opened to my view; the arguments were all swept away, and before I was hardly aware of it, I became a firm believer in the very doctrine which I had labored to destroy; and I was even led to behold a beauty and glory even in the doctrine of election, God's sovereignty, &c., and I saw his justice in the condemnation of sinners, and that nothing short of an act of grace would save one soul from eternal ruin. In the midst of these contemplations my thoughts would refer back to myself, but all was sin and darkness there; and I actually thought I now plainly saw that there was no other way that sinners could be saved. But I was not yet made willing to be saved by that plan. I felt as though I was not fit to be saved, and I must still try to be better. Thus tossed to and fro, time passed, until at length the time drew nigh that I should cease from my own labors, and enter unto rest. It was in the winter of 1845; I had passed through some very trying temptations, and sick of myself, and my vain attempts to work out my own salvation, I was one day sitting and musing on my sad situation, and thinking how hard I had tried to be a christian. I felt that I had done all that I could do, and I was no better yet. Discouraged, and full of sorrow, I sat mourning, when these lines came with power to my mind:

"This fountain, though rich,
From charge is quite clear,
The poorer the wretch,
The welcomer here;
Come needy and guilty,
Come loathsome and bare,
Though leperous and filthy,
Come just as you are."

Here I was subdued, completely cut off; the *last prop* gone. I leaned my head on the table by which I was sitting, and if ever my soul begged, it was then. I told the Lord that I have done all I could to make myself better, but all in vain; and now if he could receive me just as I was, and have mercy on me, I begged that he would; if not, I must perish, for I could do no more. Immediately my trouble was all gone, and my soul was filled with joy unspeakable and full of glory. So great and unexpected was the transition from extreme sorrow to inexpressible joy, that I was almost beside myself. I arose and walked the floor, and laughed and cried and sung:

But drops of grief can ne'er repay,
The debt of love I owe;
Here Lord, I give myself away,
'Tis all that I can do."

I could now say, I do believe that Jesus died for me, and I do believe that my sins are all forgiven, and that my name is written in heaven. I saw the path of duty plain before me, and I longed to walk therein. Accordingly I went to the church the first Saturday in March, and related some of my exercises, and was received and the next day was baptized by Eld. H. Pettit, into the fellowship of the church, where I have remained an unworthy member ever since. And now, dear brother, I have given some of the reasons of my hope, and also why I am an Old School Baptist, though I might say it is because I cannot possibly be anything else; for I am sure I have tried hard enough; but sovereign grace was too strong even for me to resist. Do with this as you think proper, and you will not offend your sincere friend and sister,

ABIGAIL A. FORD.

For the Signs of the Times.

Juniata Co., Pa., Jan. 26, 1856.

BROTHER BEEBE:—If one so unworthy may be allowed to address you, I feel a desire to bear my humble testimony with the dear saints. But I am a mystery to myself; why is it so? I love the Lord's people, and yet am so unlike them—so vile and so full of sin and self! O, wretched self! It is always busy to prevent me from writing, as I would desire. I have been a reader of the *Signs* for many years, and they are truly a source of great comfort to me. I find something in every communication that suits my case. Sister Hassell's letter in the *Signs* of January 1, came very seasonably to comfort me after having passed through many sore trials and afflictions of body and of mind. Before I had read half of her letter, the dark clouds were driven away, and my soul was made to rejoice in God, my savior. Jesus has said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Truly I felt cheerful, my mind was led back to days which are past and gone, in which, I trust, the candle of the Lord shined upon me, and in which he made known to me that he had loved me with an everlasting love, and with loving kindness had drawn me;

"Many years have passed since then,
Many changes I have seen."

But I have been upheld till now, and can say with the psalmist, that it is of the Lord's mercies that I have not been consumed long ago. I have a deceitful heart, full of misgivings, and when I would do good evil is present with me. My memory is bad, and yet it will retain folly. Surely if I am saved at all it will be all of grace. Nothing short of the blood of the crucified and risen Redeemer could save a sinner like me. I do believe that all for whom Christ died will be eventually saved, and that they are just as safe while traveling through these low grounds of sin and sorrow, as they will be when in glory, but not so happy. The important question with me is, Have I a good hope through grace? Have I an interest in that finished redemption? If so, then I am safe, though I may have deserts dark as night to pass through. Of one thing I am perfectly satisfied, that He that keepeth Israel neither slumbers nor sleeps. The foundation of God standeth sure, having this seal—"The Lord

knoweth them that are his." And let every one that nameth the name of the Lord depart from all sin.

Since writing the above, I have received the second number of the Volume, and I am pleased with brother Linn's plainness of speech; I think if more of that spirit was manifested among us, it would be much better than slandering and back-biting, as the manner of some is. We have been sickened with the falsehoods which have been published against brother Beebe and other ministering brethren, whom we highly esteem for the truth's sake. We believe it all to be a falsehood. Since reading brother Beebe's communication, and editorial, I am satisfied that he has nothing to fear. Has he not all the promises on his side? "Blessed are they that are persecuted for righteousness sake. Rejoice and be exceeding glad, for great is your reward in heaven."

Brother Beebe, I often think of the time when I gave the parting hand to you and brethren Hartwell and Hill, at the table, at the close of the Baltimore Association; I felt sorry that the time of parting had come.

"When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

"This glorious hope revives
Our courage by the way,
While each in expectation lives,
And longs to see the way."

"From sorrow, toil and pain,
And sin, we shall be free;
And perfect love and friendship reign,
Through all the eternity."

Brother Beebe, these imperfect lines are at your disposal, do with them as you think best. Yours in the cause of truth,
JANE VARNES.

P. S.—If it is not intruding too much on your columns, please give your views on Daniel xii, 3. J. V.

For the Signs of the Times.

Mason Co., Kentucky, Jan. 28, 1856.

BROTHER BEEBE—BELOVED:—Suffer a word from a poor sin polluted worm, if a name and place in the sanctified and redeemed family of our Lord and blessed Savior's kingdom,—there can be none more corrupt, or any more prone to wander, than what I am; can I deem myself worthy of being a child or an heir with Christ, or to have any interest in the rich legacy that was given or treasured in Christ before the world was made. I often fear that I have been too bold to claim any spiritual relation or fellowship with the manifest sons and daughters, with the Zion of Israel's God. Through the *Signs* I have had the consolation of reading many excellent epistles of love that have expressed my sorrows and joys better than I could myself.

Therefore I am encouraged to praise the mighty God, and to still hope in the Lord, and put my trust in his precious name, and to look to him for salvation alone, and not to put any confidence in the arm of flesh, for I am satisfied unless the Lord doth keep me, lead and guide me, I am lost to all the blessings of the new and everlasting covenant, for it is not in man that walketh to direct his steps, for the Lord directeth all the steps of the righteous, for he is their good Shepherd and doth lead them into green pastures, beside the still waters, and in the pathway of duty for His name's

sake, because he has loved them with an everlasting love and redeemed them from all iniquity.

Oh, brother Beebe, if all were assembled together, in one congregation, that contribute to the *Signs of the Times*, O what a pleasant congregation it would be, if the Lord would condescend to meet with them—those that are born again, whose hearts are all fashioned alike; for the Lord has given to his manifest sons and daughters one heart and one mind; they all see as with one eye, from whence their eternal salvation flows. It would look somewhat like the primitive saints when they were assembled at Jerusalem, on the day of Pentecost. I do rejoice to have the pleasure of hearing from so many, speaking of their deliverance from darkness and translation into that light that lightens every avenue of the new man, which is created in righteousness and true holiness, after the image of Him that has created him; they are a people that are blessed, and they do understand the plague of their own hearts, and also understand the joyful sound of the glorious gospel; and they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. But I do fear and doubt that I am not one of those that are blest, but the Lord knoweth them that are his; I have to complain of my leanness and unfruitfulness.

I will conclude this poor scribble hoping, brother Beebe, that the Lord will sustain you in your high calling; wishing grace to all the house of Israel, and eternal life through Jesus Christ our Lord.

D. L. BRADLEY.

For the Signs of the Times.

Athens, Pa., Jan. 27, 1856.

DEAR FRIEND:—Our beloved friend, David Proudfoot has gone home. A very precious sermon was preached on the occasion by Eld. H. Alling.

REFLECTIONS BEFORE AND AFTER THE FUNERAL.—It is a precious truth that here the believer doth enjoy peace; "Being justified by faith, he hath peace with God, through our Lord Jesus Christ." He is interested in the covenant; his sins are fully atoned for, and all the blessings of the gospel are his, and all the glories of the eternal world are his portion. Possessing these, he doth at seasons enjoy a peace which passeth understanding. Amidst all that takes place the comforts of his God refresh his soul. Jesus whispers to him, I am thy salvation. Tried he may be by sins seen and unseen, yet there is a something under all his afflictions, which imparts tranquility, notwithstanding sin, the world, and hell may assault him. Sometimes he enjoys communion with his God, the promises refresh his mind, and heaven beams upon his soul. At death the believer enters into a state of perfect peace: his conflicts cease, and he has no more doubts or fears, no more enemies to annoy him. O, ye who know the plague of the heart, is not the prospect of uninterrupted peace delightful? The certainty of this appears from the immutability of divine love, power and faithfulness. That love and power which appointed him to salvation, will conduct him through all his trials, to endless rest. (See last part of Romans viii.) Can we not say the love of God is the pledge that the believer shall enter into peace? God remains faithful to fulfill all his promises—"I will

give them rest from all their sorrows." The believer's trials may be great, his temptations numerous, his sins many and great, and all these, with hell, may unite against him; but the Lord will deliver his chosen ones, and bring them home to his heavenly kingdom. At God's command every enemy must cease his rage, and eternal peace possess the soul. Many, yes many, of the beloved family fear that they shall not obtain this peace; but the feeblest of the flock, of those in whose hearts the Lord has implanted his fear, methinks is as much interested in the Savior, as the strongest. Courage ought to be our cry. Though afflictions may be our lot, by and by, all will be peace. Courage, persecuted believer; here thou art called to take up the cross, and to experience much opposition from the world; but ere long you shall cease from trouble, and thy weary soul shall be at rest. Courage, tempted believer; often now you have to exclaim, O, wretched man that I am! Who shall deliver me from the body of this death? Courage, believer, you must pass through the dark valley of death, but you shall enter into peace. United to, and living upon Christ, death must be gain to you. Christ will release you from all the sorrows of time, and introduce you into eternal rest. Methinks at death, God, the Father, says, Call them, for I have fulfilled all the purposes of my love in them on earth, and done all by them that I ordained for them this side of heaven. Call them, says God, the Son, for where I am, there also shall all my people be. Call them, says God, the Spirit, for I have put my seal to the work, and completed what I began. Then, and not till then, farewell sin, and old nature; farewell doubts and fears; farewell persecuting world; farewell thou old serpent which cannot frustrate the purpose of the believer's God, nor destroy the believer's life. And welcome heaven, where all is harmony, peace and love, and where believers and angels join in praise and bless redeeming love.

'Tis love like this that can alone defeat
The foes of man, or make a desert sweet.

Friend Beebe, did you ever know a man whose garments were kept more pure from the pride, religion or societies of the world, than was our friend Proudfoot's were under all circumstances?

Believe me yours, with respect,
THOMAS PAGE.

HOW TO TREAT SLANDER.—Plato hearing that certain persons had asserted that he was a very bad man, replied: "I shall take care to so live that nobody will believe them." And Plato did so live. Over two thousand years have passed by since he lived, yet Plato is an honored name, wherever learning and virtue are held in esteem. Nobody believes the slanders of his contemporaries. Slander cannot live, if let alone. It loves opposition, and thrives upon the excitement it makes. Take no notice of it, and it will soon starve. The backbiter soon loses his pains, when the object of his spite appears insensible to his attacks. He only bites a file and destroys his own teeth. If one wishes to suffer from slanderous attacks, he has only to fly into a passion, endeavor to trace out the author of the stories told to his injury, and thus make the matter a common talk. It is just what the author desired. His shafts have hit the mark and he is pleased. Whether his stories are true or false, they have produced a fluttering, and there will be enough to believe them. Plato's method was far better. A good man will not long suffer from false accusations.

DRUNKENNESS.—The sight of a drunkard is a better sermon against that vice than the most elaborate one that was ever preached upon it.

EDITORIAL.

MIDDLETOWN, FEBRUARY 1, 1856.

Queries and Reply.

TYRO, JANUARY 21, 1856.

ELDER G. BEEBE:—Suppose a member of the Missionary Baptist church, of undoubted piety, and sincere in his attachment to your church, were to apply for admission, would you receive him, without re-baptizing him? What should an individual do who can have no fellowship with the various (so-called) benevolent enterprises of the day, and who still believes that the Old School Baptists have gone into error in reference to Predestination, &c., and that they so hold and teach these doctrines as to produce bad practical results, supposing him to believe that salvation is wholly of God, and that good works do not procure salvation, but ought to be constantly required of church members as a test of christian character, and an evidence, and the chief evidence, of being under grace? These questions are propounded in all honesty and sincerity, and with the purest motives—if a constant and intense desire to see the Baptist church what it has been, constitutes such motives; and I hope you will find it convenient and agreeable to answer them in your next issue of the "Signs of the Times," and in so doing you will gratify one who has been for some time burdened with a sense of the terrible corruptions existing in the christian world.

J. I. POWER.

REPLY.—If by the Missionary Baptist church our querist means those who are engaged in the modern missionary schemes of the present day, we do not recognise them as the church of Christ, and consequently we cannot hold their administrations valid. Should a member therefore of that class of professed Baptists, apply for membership or communion with the church of Christ, we should suppose he ought to be baptized according to the order of the gospel, though he may have been immersed by the modern Missionists. And on the supposition that the applicant is a person of undoubted piety, we have no doubt it would be his wish to be baptized in an orderly manner, by a regular minister of Christ, duly authorized to administer that ordinance, and sustained in so administering it, by the fellowship of the church of God. If however, a person who has been regularly baptized before the division took place between the church, and those Missionists who went out from us, because they were not of us, has been led off into the modern schemes of the day, and having discovered his error, and returned with his confession to the church, he would not, in our judgment, require to be again baptized. A person who has been once regularly baptized in the fellowship of the church of Christ, by a minister of the church duly recognized at the time by the church, under no circumstances requires re-baptism.

A person who can have no fellowship for the various so-called benevolent enterprises of the present day, and who still believes that the Old Baptists have gone into error in reference to predestination, &c. We think such an one should remain where he is, until he can find a church sufficiently pure for him to unite with without defiling his garments. There is a wide difference between going up to the house of the Lord, and being so holy that the house of the Lord must come up to us. We know of but one way of holding the doctrine of predestination, and that is as it is taught in the Bible, and by the Spirit of Truth. Any person, however pious he may be, who believes that an unwavering belief in the Bible doctrine of eternal predestination, is productive of bad practical results, cannot make a sound member of the church, and he ought not to subscribe to what he does not believe. And furthermore, we give it

as our honest opinion, that any person professing to believe in predestination, who does not find all the tendencies of that doctrine to be such as humbles him in the dust before the thrice-holy God, and to inspire within him a profound reverence, and desire to be fully conformed to the will of Jehovah, lacks the evidence that he is born of God; and therefore should refrain from making any profession of religion until by a new and heavenly birth he is qualified to "see the kingdom of God."

There is a palpable contradiction involved in the idea that any person who denies the doctrine of predestination, can at the same time believe that salvation is wholly of the Lord. The practical result of God's predestination is conformity to the image of the Redeemer. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." Thus the Bible holds the doctrine; to hold it any other way is virtually to reject it. God himself saves sinners, only as he has predestinated them to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will, and has made them acceptable in the Beloved. And as salvation certainly follows predestination and results from it, so good works as certainly follow salvation and result from it. "For it is God that worketh in you, (his children,) both to will and to do according to his good pleasure."

We do not doubt the sincerity of the desire of our correspondent, to see the Baptist church what it has been. When he shall see her from the eminence on which John stood, she will appear to him a holy city, coming down from God out of heaven, adorned as a bride for her husband. The perfection of beauty, for she is all glorious within, and her garments are of wrought gold. She is fair as the moon, clear as the sun, and terrible as an army with banners. It is very true the poor, vile bodies of God's dear children are black as the tents of Keder; but that which is born of God, is as fair as the curtains of Solomon. But in looking after the church of God, we are to know no man after the flesh. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. The kingdom is spiritual, and those who inherit it are spiritual; these vile bodies will not participate in the inheritance until they shall have been sown in weakness and raised in power, sown corruptible, but raised in incorruption; sown a natural body, but raised a spiritual body. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

That only is the church of Christ which is what she has been, for the church is the kingdom which the God of heaven has set up, and which shall never be removed. "God is in the midst of her, she shall not be moved; God will help her, and that right early. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire." May it be our happy lot, through grace abounding to the chief of sinners, to enter in through her gates, and have a right to the tree of life.

"There would I find my settled rest,
While others go and come,
No more a stranger nor a guest,
But like a child at home."

One word in conclusion, to our correspondent. Would you behold the beauty of the Lord, his love, his dove, his undefiled, never look down in searching for his loveliness. She is "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the North, the city of the great king. God is known in her palaces for a refuge." For behold the mountain of the house of the Lord is established on the top of the mountains, and exalted above the hills. She is the fairest among women, clothed with the garments of salvation, and covered with the robe of righteousness. Look up for her, she is clothed with the sun, and the moon is under her feet, and on her head is a crown of twelve stars. If you have too large a stock of perfection to allow you to be identified with her, wait until every rag of it is stripped off; and then will you be glad when they shall say to you, Come let us go up to the house of the Lord.

We know but little about the CHRISTIAN world, only that our Lord has said, "In the world ye shall have tribulations." And that the world by wisdom knew not God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John ii, 15, 16. And again, "Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 5, 6. The spirit of error which is in the world, has invented many counterfeits of christianity, but in reality the terms CHRISTIAN and WORLD are of opposite signification. To be a christian is to be called out of the world, and that we may be known as christians, we must renounce the world; for we cannot possess the love of the Father and also the love of the world. It is true, there are TERRIBLE corruptions in the world, and especially in that portion of it which make pretensions to christianity; and there are TERRIBLE corruptions even in the depraved worldly nature of the children of God, which every christian feels and laments; but the church is nevertheless the body, and members of Christ, quickened with his spirit, and made perfect in his righteousness.

A Prediction!

The *Religious Herald* of Virginia, the columns of which were burdened some years ago with many hard sayings against the Old School Baptists, either from inability to maintain the conflict to the satisfaction of its publisher and readers, or from some other policy, has been comparatively silent on that subject ever since the year 1837, about eighteen years, has opened a fire against us again in a late number. In its editorial department we find the following prediction, viz:

"MARYLAND BAPTIST UNION ASSOCIATION.—This body comprises all the Regular Baptist churches in the State. There are besides two small Anti-Mission Associations, which are gradually dwindling away, and will, within a few years, probably be extinct."

That the number of those who remain steadfast in the Apostles' doctrine and fel-

lowship, in the bounds of the State of Maryland, and who protest against the modern mission craft of the present age, is comparatively small, none will dispute; but it by no means follows that the cause of truth and righteousness is declining, or that those Baptists in that State, who oppose the mission abominations of the age, will soon be extinct.

We have no doubt that Mr. Sands, and all other worshipers of the mission idol, desire their utter extinction; but thus far their desires and predictions have perished together.

If the doctrine and order of those Baptists in Maryland, who, by way of reproach, are called *Anti-Mission*, is of God, as we believe it is, it cannot become extinct. God will defend his own cause. He has formed the smith that blows the coals and bringeth forth an instrument for his work; and he has created the waster to destroy. But for the lasting consolation of his people he has said—"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. But if the cause in which the Old School Baptists of Maryland or of any other State, is not of the Lord, the sooner it shall become extinct the better. It is only from a firm conviction that we stand on Bible ground, in opposing all innovations on the faith and practice of the church of God that the Old School Baptists so cheerfully endure all the reproach and opposition of their enemies.

The same number of the *Herald* from which we clipped the foregoing prophecy, contains a communication from a Missionary hireling, from which we extract the following:

"Two things have contributed much to retard our progress in this county as well as elsewhere, viz: the opposition of the Anti-Missionary Baptists and that of the Campbellites. But as the world judges of religion, not as it is preached, but as it is practised, our membership, by their orderly, pious deportment, are winning for our cause a preponderance of public favor, that needs only to be nurtured, and prosperity must and will crown our efforts with more general and permanent success."

That the standard bearers of truth, whom God has raised up in Virginia, are in the way of the modern mission speculation, does not surprise us any more than that the preaching of the early disciples of our Divine Master were an annoyance to the ancient Pharisees, or that Paul's preaching troubled the craftsmen who had their wealth from making shrines for the fabulous goddess, Dianna, of the Ephesians. It cannot be otherwise, so long as it is written that the preaching of the Cross is unto them that perish foolishness. But the boastful air with which the writer appeals to the world for its approval of missionism, and condemnation of the O. S. Baptists, forcibly reminds us of the inspired words of the beloved disciple—"They are of the world: therefore, speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us: he that is not of God, heareth not us: hereby know we the spirit of truth, and the spirit of error." John iv, 5-6.

In the Kingdom of Christ, all boasting is excluded; but in the order of modern Missionism, boasting is retained. The orderly, pious deportment of their membership is winning for the cause of modern missions a preponderance of public favor,

which needs only to be nurtured and prosperity will crown their efforts with more general success.

God's people have no such reliances. No preponderance of public favor from the world is courted, expected or desired. If any man will live godly, he shall suffer persecution. "Wherefore, we both labor and suffer reproach because we trust in the living God, who is the Savior of all men; especially of them that believe. Wo unto the professed disciples of Jesus, when all men shall speak well of them. What christians desire is, that they may be approved of God; that they may be enabled by grace to walk worthy of the vocation whereby they are called of God. With christians, to be orderly is to be conformed to the rule of order which Christ has given in the New Testament, and when enabled to conform strictly to Bible rules of order, there will be no fellowship between them and the world. Instead of exultingly boasting of preponderance of the world's public favor, the order of the house of God and gospel of Christ demand of the saints to renounce the world with all its pomp, pride and lying vanities. For "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lusts thereof; but he that doeth the will of God abideth forever." 1 John ii. 15, 16.

But what do Missionists rely upon for preponderance in the public favor of the world lying in wickedness? In what does their ORDERLY AND PIOUS DEPORTMENT consist? Not in their preaching! Neither the world nor the church can see anything in their preaching either consistent with the order of the gospel of Christ, or by any means offensive to the ungodly world. But that which secured a preponderance of public favor of the world to the pharisees and hypocrites of a former age, was that wherein they made void the law of God by their own traditions, their long prayers in the corners of the streets and in the market places, to be heard of men,—their sanctimonious looks, disfigured faces, and the zeal displayed in their anti-scriptural missionary enterprises, wherein they compassed sea and land to make proselytes, while all who contended for the truth as it is in Jesus, were, by an irrevocable decree of God, to be hated of all men, for Christ's sake. And in conclusion, we submit, for the consideration of all who read, whether the modern Missionists of the present age display any evidences of ORDER AND PIETY which differs in any essential respect from those marked to be avoided in the scribes, pharisees and hypocrites who figured eighteen hundred years ago?

RUSHTON'S LETTERS.—Our edition of them now is exhausted, but we intend to publish another edition in a few weeks, and in a much better style, which will be supplied to those who may favor us with their orders, on the same terms, viz:

Single copy.....	\$ 25
Five copies for.....	1.00
One dozen copies for.....	2.00
One hundred copies for.....	15.00

The religious world of England is just now excited by rumors that Prince Albert has embraced Unitarian doctrine, and that his wife, the Queen, sympathizes with him in sentiment, and therefore the visible or temporal head of the Church of England has become heterodox.

Dr. Carson on Justification.

"Man is saved a together of mercy, yet he is at the same time, in another view, saved altogether in accordance with justice. The work of Christ becomes the work of the believer by his oneness with him by faith. Every believer is a part of the body of Christ, and what Christ has done for him, becomes his own. The believer died with Christ and has risen with Christ.

"What is still wonderful, God is here said to be just in this way of salvation, and yet to justify the ungodly. How can God be just in forgiving sin? How he is merciful in forgiving sin, it is easy to discover; but how is the forgiveness of sins just? Through the redemption in Christ, God is faithful and just to forgive the sins for which Christ has accounted. It would be very unjust to make the believer suffer for sins for which Christ his surety has suffered. This would be to pay the same debt twice.

The sinner then is saved by faith in a way in which he becomes completely just—as innocent as the angels of heaven—as pure as the throne of God. Though in themselves believers are sinners, yet in Christ they are perfect in righteousness and holiness. Christ sees no deformity in his spouse. "Thou art all fair, my love, there is no spot in thee." "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Now, if God sees no spot in his people, there must be a point of view in which they are without spot; for God sees things as they are. The salvation of which the apostle here speaks excludes boasting—"By what law? Of works? Nay; but by the law of faith. Therefore, we conclude, that a man is justified by faith without the deeds of the law."

THE WAKEMANITES.—This tribe of deluded fanatics, now in jail, spend much of their time in the worship peculiar to themselves, and seem to regard the whole affair of their imprisonment as a "persecution for righteousness' sake," and the old woman keeps up her pretended revelations from Heaven. It seems she has been for many years carrying on her nonsense. A gentleman writes us from Fairfield, that as long ago as 1832, when living in that town, she pretended to be "a prophetess," and went from house to house, preaching and proselyting. At that time she charged her husband with being the "man of sin," and with "bewitching" all the invalids in that region; and under this delusion she mustered a company of fanatics, who seized and bound him, when she made an unnatural and highly criminal assault upon him with a knife, inflicting dangerous wounds. The assault might have proved fatal, had not some of her disciples become alarmed, and put a stop to the proceedings. It is probable that her "mission" for mischief is about fulfilled.—*New Haven Register*.

THE GRAVE.—What a mighty procession has been marching towards the grave the last year. At the annual estimate, since the last of January, 1854, more than 31,400,000 of the world's population has gone down to the earth. Place them in a long array, and they will form a moving column of more than 1,300 to every mile of the globe's circumference. Only think of that! ponder and think upon it! What a spectacle as they "move on," tramp; tramp; forward upon their stupendous dead march!

Old School Meetings.

NOTICE.—Please give notice that there will be a Fifth Saturday and Sunday meeting in March, with the Church of Fairfield, six miles East of Hamilton, Ohio. The brethren in the ministry are particularly invited to attend. Brethren Dudley and Lassing, we hope, will attend, and as many others as can, will be cordially welcomed. I. E. LINE, By L. SOUTHARD.

ELDER BEEBE.—Please publish the following: The Old School Baptist Society of Westmoreland, Oneida county, N. Y., have appointed an annual meeting to be held at their church, commencing Friday, the 15th of February next, and to continue three days. It is desirable that as many brethren and sisters will attend as possible. By the request of my father, Elder James Bicknell. Very Respectfully,
J. Y. BICKNELL.

Westmoreland, Jan. 3d, 1856.

Record of Marriages.

January 26—At North Berwick, Maine, by Eld. William Quint, Mr. JOSHUA G. QUINT and Miss MARY A. BILLINGS, all of North Berwick.

February 2—At Mt. Salem, New Jersey, by Eld. George W. Slater, Mr. JACOB WINFIELD and Miss MARY VAN SICKLE, all of Coleville. N. J.

Obituary Notices.

DIED, January 21, 1856, aged 67 years, after a short illness, at the residence of his son-in-law, in Athens, Bradford county, Pennsylvania, our highly esteemed brother, DAVID PROUDFOOT. He was born in England, June 19th, 1788. At the age of twenty-six or twenty-seven years, he obtained the evidence that he was a subject of God's regenerating grace; he was at that time led to see that salvation was by grace and grace alone; was a Baptist in sentiment, but did not unite with them until after he came to America. He left his home in England on the fifth day of September, 1831. Soon after he reached this country, he located himself near where he died; after living here some years, he became acquainted with a little band of Old School Baptists, and on the third day of September, 1843, he was baptized by Eld. Henry Rowland, and from that time until his death, he was firmly established in the principles, doctrine and church order which the Old School Baptists believe and teach. He was a faithful attendant to the church and other meetings, when his health and other circumstances would permit. His voice was often heard in the meetings, bearing testimony to the truth, when he heard it preached, and exhorting his brethren to a strict adherence to every principle of gospel truth. His life among all his acquaintance seemed to be one of devotedness to his Divine Master, and humble submission to the will of his God. He died a calm and peaceful death, in the triumphs of that faith which had been his joy, comfort and support for forty years of his life. He was called to part with his wife ten years ago; since that time he has lived with his daughter, an only child living, who has lost a kind and indulgent father—the church a faithful and worthy member—the community, a good citizen, and an honest man. The remark was often made—"If there was an honest man, it was David Proudfoot." The funeral was attended on the 23d at the house where he died; and I tried to preach to a large and attentive audience, from Hebrews xiii, 9, "There remaineth, therefore, a rest to the people of God."

HARVEY ALLING.

BROTHER BEEBE:—Please publish in the Signs, the death of my father, ELMATHAN PORTER. He died January 13, 1856, aged 82 years and nearly 7 months. He entertained a hope in Christ when young, and made a public profession about thirteen years ago. He appeared to enjoy much of the presence of a Savior—the latter part of his life. His sickness lasted about six weeks. He appeared calm and peaceful in his mind as though all was well.

Yours, &c., ISRAEL R. PORTER,
Athens, Green Co., N. Y., Jan. 21, 1856.

BROTHER BEEBE:—It becomes my painful duty to write to you again informing you that another one of the old members of North Berwick church has got through with the journey of life in this world, and has gone home to be at rest; for ever, and ever. Brother CALEB FORD died the 30th day of Jan. 1856, aged 79 years, and 6 months. He was sick about two weeks. He was dark in his mind some part of the time, while sick, but gave good Bible evidence that he, by the eye of faith, had a view of the better world than this. He has left a wife, and 6 children, and quite a number of grandchildren, and friends to mourn.

WILLIAM QUINT,
North Berwick, Maine, Feb. 2, 1856.

Subscription Receipts.

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BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale.

Respectfully yours, I. T. SAUNDERS,
Hamilton, Ohio, November 12, 1855.

THE DEBATE UPON THE MAINE LIQUOR LAW, between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in a pamphlet form on the same terms as the "Sure Cure for the Tetotal Mania," viz. 12 cents per copy, \$1 for 10 copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown Orange Co., N. Y.

Miscellaneous Advertisements.

WARWICK INSTITUTE AND BOARDING HOUSE. The Winter Term of the Warwick Institute, Orange Co., N. Y., will commence on Monday, the 26th of November, under the charge of Mr. STEPHEN G. TAYLOR, A. M., a graduate of Dartmouth College, N. H. The Female Department is superintended by Miss F. M. HASTINGS, from the Utica Female Seminary, N. Y. Mr. TAYLOR is an experienced and successful teacher. The Institute is in a very flourishing condition, and presents superior educational advantages.

The branches taught are the Higher English, including Mathematics, Composition, Elocution, the Classics, &c., and in the female department Music, French, Painting, Drawing, and all the branches of a female education. During the present summer, a large and commodious boarding house has been constructed expressly for pupils, and will be ready for their reception at the commencement of the fall term. The furniture, beds, and bedding &c., are entirely new, and made expressly to order.

Connected with the house is a large garden, and grounds for recreation, and a farm, from whence supplies of butter, milk, eggs, vegetables, fruit &c., will be obtained, thus ensuring them fresh, and of the best quality. The boarding house, will be under the superintendence of the Principal, and of the experienced and well qualified Matron. The institute has an excellent Library, and Philosophical Apparatus. Every effort will be made on the part of the Trustees, Principal and officers of the Institute, to render it worthy of the patronage of the friends of education, at home and abroad. The terms for board and tuition, will be as low as those of any similar institution in the Country.

Circulars containing more full information, will be sent on applying to Wm. L. Benedict, Secretary of the Warwick Institute, from whom also all communications will receive prompt attention.

J. P. WHEELER, President.
Wm. L. BENEDICT, Secretary.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4.

This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

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

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print minutes for any of the Associations in the United States, and forward them in packages, Post Paid, to the several churches of each Association as they may direct.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV. MIDDLETOWN, N. Y., FEBRUARY 15, 1856. NO. 4.

Original Poetry.

For the Signs of the Times.
He Shall Be Extolled.

BY WM. R. COOK.

Ye heralds of Christ, your Master extol,
Salvation he wrought, and that to the full;
Sin's filth and demerit he moved away,
By dying a curse, law rates for to pay.

Extol him as Christ, who died to redeem
His precious elect, so dear unto him,
Extol him alone as their sinless Head,
In whom they forever are most sinless made.

Extol him as God, who never will leave
His own dear beloved who in him believe;
But will, although they are so faithless to him,
Exalt them to bliss, forever to reign.

Extol him, for he is Almighty to bless,
The objects of grace, in all their distress;
Extol him as Captain, most mighty to gain
For them, perfect conquest o'er Satan and sin.

Extol him as Shepherd, who surely will keep,
Forever from harm his poor helpless sheep,
Who loved them thus as for them to die,
And bring them in triumph to glory on high.

Extol him as Priest, who died in our room,
That we unto bliss might finally come,
And as our perfection, in glory is he,
And we now most holy forever must be.

Extol him as Brother, to ever enrich
His poor needy brethren, who need him so much,
For they have no clothing, and money they've
none,
But they, through this Brother, do wealthy
become.

Extol him as King, who ever shall reign,
Most mighty to conquer, world, Satan and sin,
Whom we in his glory most surely shall see,
And perfectly happy forever shall be.

Extol him as God, who all things did make,
As searchless in love, in being and might,
And who the same being must ever remain,
Forever and ever, though man may complain.

Extol him as God, most worthy of praise,
The glorious I AM, and the ANCEST OF DAYS,
Who humbled himself and partook of our flesh,
To be our salvation from sin and from death.

For the Signs of the Times.

A Banquet for Prodigals.

BY WM. R. COOK.

A banquet is prepared,
For prodigals brought home,
And in the bosom of their Lord,
For all of them there's room.

The Lord forgives their sin,
And clothes them with a dress
Which renders them most white and clean,
And pure before his face.

The kisses of his mouth,
He oft makes known to them,
To ratify this glorious truth,
In them he sees no blame.

Their hands he doth adorn
With a most costly ring,
To show from him they can't be torn,
By Satan, world nor sin.

The fatted calf is slain,
To yield them rich repast,
Which shews that now their every sin,
Is in oblivion cast.

Sweet music charms their ear,
And bids their fears begone,
Which shows that they, however vile,
Are now most welcome home.

Remember that labor is necessary to
excellence. This is an eternal truth, though
vanity cannot be brought to believe or indolence
to heed it.

Communications.

For the Signs of the Times.

Near Lexington, Ky., Jan. 28, 1856.

MY DEAR BROTHER BEEBE:—The day
being uncomfortable without, and being
consequently, rather inclined to remain
within doors, I have concluded to drop you
a few thoughts touching a subject of deep
and abiding interest to the Church of God.

For the last five-and-thirty years I have
found a discrepancy to exist in the views
of brethren of equal intelligence and piety,
and in whose judgment, generally, I have
great confidence, with regard to the disci-
pline of the Church of the Lord Jesus
Christ. From the time my mind was first
called to the investigation of the subject, I
have been at a loss to conceive how this
discrepancy could exist, where the Bible
is recognized as the rule of faith and prac-
tice. When I became a member of the
Church, nearly thirty-six years since, I
found the practice which now, very gener-
ally, prevails, adhered to, viz: In case of
trespass, either against an individual mem-
ber or the body, when it was thought fit
and proper that it should be brought before
the church, it was not considered improper
to proceed with the investigation in pres-
ence of "the unbelievers."

The first case of the kind which arrested
my attention, and brought me to examine
the subject closely and, I trust, prayerfully,
occurred very soon after I became a mem-
ber. Being young and inexperienced, I
took no part in the investigation or deci-
sion. My mind was embarrassed, and when
we retired from meeting I brought up the
subject, in conversation with our pastor,
(my father,) and urged my objections to
the practice. The church, although in the
world, was "not of the world." Her in-
stitutions, laws, ordinances and government
were not worldly in their character and
origin. The world was not competent to
appreciate the motives which governed the
disciples of Christ—could not understand
the nature of that union which subsists
among them; and I finally urged that the
direction, "tell it to the church," neces-
sarily excluded the world; that the pros-
pect was nothing like so good, for reclaim-
ing, where the world was present, as where
the members of the family, who were pre-
pared to sympathise with the offender—
"to weep with those who weep, and rejoice
with those who rejoice," and who under-
stand the frailty of human nature and its
proneness to go astray—and how our pride
is mortified when we are called upon for an
atonement. My father replied, "Such was
the practice of the churches in Virginia,
fifty or sixty years since, and ever had been
his views; but that the brethren here, in
Kentucky, had insisted on having it other-
wise, and he had submitted, but intimated
that he had never been satisfied in that
submission.

The very nature of the case, the natural
enmity of the human heart to the doctrine
and discipline of the gospel—the direct
antagonism between the interests of the
church and the world—would seem to ren-
der it inexpedient to have those antago-
nistic interests brought to bear in the ad-
judication of such cases.

The Master said to his disciples, "Marvel
not if the world hate you. If ye were of
the world, the world would love its own;
but because ye are not of the world, there-
fore the world hateth you." It is quite
evident that this hatred of them is not
as men, simply considered, but because
of their adhesion to the institutions of the
King of Zion. Hence an apostle said,
"Yea, and all that will live godly in Christ
Jesus, shall suffer persecution."

Our experience and observation, both,
teach us that religion, though "pure and
undefiled," does not destroy the pride and
ambition of the human heart. "The old
man is corrupt with his deeds." "When
I would do good, evil is present with me."
"The good that I would, that do I not;
but the evil I would not, that do I." It
too often happens that brethren forget their
covenant engagements; they speak of the
faults of brethren, and that "before the
unbelievers," who are ready to take up
reproaches against the spiritual family of
the Lord Jesus. And yet, these same breth-
ren have covenanted that "we will not
expose the infirmities of one another, when
it may be lawfully avoided." Thus one
error begets another. One brother exposes
the faults of another; the pride of the
brother exposed is offended, and the pros-
pect of reconciliation is placed at a much
greater distance, and rendered much more
difficult: whereas, if the matter had been
communicated to the offender, in a kind
and christian spirit, agreeably to the direc-
tions of the King of Zion, the offender
might have been reclaimed without leaving
a scar behind.

Could we at all times realize the truth,
"If one member suffer, all the members
suffer with it; and if one member be hon-
oured, all the members rejoice with it," I
am persuaded there would be fewer errors
of this kind committed. The injunction,
"Bear ye one another's burdens and so
fulfill the law of Christ," together with
that other heavenly injunction, "Brethren,
if a man be overtaken in a fault, ye which
are spiritual restore such an one in the
spirit of meekness; considering thyself,
lest thou also be tempted," seem too often
forgotten by the brethren.

The practice of the churches, with few,
very few, exceptions, is conceived to be
wholly incompatible with the characteris-
tics of the church, given in the word of
God. "A garden inclosed is my sister, my
spouse; a spring shut up; a fountain
sealed." What then can the world know
of her internal government? "And he

said unto them, (his disciples,) Unto you it
is given to know the mystery of the king-
dom of God: but unto them that are with-
out, all these things are done in parables."
"But the natural man receiveth not the
things of the Spirit of God; for they are
foolishness unto him: neither can he know
them, because they are spiritually discerned.
But he that is spiritual judgeth all things,
yet he himself is judged of no man." Again,
"Ye also, as lively stones, are built
up a spiritual house, an holy priesthood;
to offer up spiritual sacrifices, acceptable to
God by Jesus Christ." I again ask, What
can "those without" know of her?

No adequate apology can be offered for
disregarding the injunctions of the King of
Zion, given for the government of his sub-
jects; and he who shall disregard them,
makes himself, directly, a transgressor;
though he may have legitimate cause of
complaint against another—"Take heed
lest ye despise one of these little ones: for
I say unto you, that in heaven their angels
do always behold the face of my Father
which is in heaven. For the Son of Man
is come to save that which was lost. How
think ye? If a man have an hundred
sheep, and one of them be gone astray,
doth he not leave the ninety and nine, and
go into the mountains, and seek that which
is gone astray? And if so be that he find
it, verily I say unto you, he rejoiceth more
of that sheep than of the ninety and nine
which went not astray. Even so it is not
the will of your Father which is in heaven
that one of these little ones should perish."
We hear not a word of his summoning a
pack of dogs, or a company of wolves, in
order to restore the lost sheep.

Our Lord proceeds: "Moreover, if thy
brother shall trespass against thee, go and
tell him his fault between him and thee
alone: If he shall hear thee, thou hast
gained thy brother." We find, in the di-
rection given, all are excluded but the tres-
passer and he against whom the trespass
has been committed. And why? Because
the disclosing of the matter to a third party,
may disqualify him for future action in the
premises. He may become prepossessed
or prejudiced to such an extent that he
is unprepared for an impartial decision.
Temptations may be imbibed. But, may
I not conform to the letter of instructions,
and yet violate its spirit by assuming an
authoritative air towards the offender?
Does not the absence of the spirit of the
gospel disqualify me for action in the prem-
ises? I go, but fail to evince the spirit of
meekness, of love, and of interest for the
offender, and for the cause of truth; "I
take him by the throat, and say, Pay that
thou owest." The intelligent christian
need not be told I failed to reclaim him.
It has been vulgarly said, "More flies are
caught with honey than with vinegar."
My deportment should be of the affection-
ate, persuasive character, by which I give

evidence that I feel that I am quite as liable to err as others—that my warmest sympathies are enlisted in behalf of those who have plunged themselves into the ditch, and an anxious desire to assist in getting them out. When this shall be discovered by the trespasser, I gain ready access to his better feelings, and my efforts are crowned with success.

When, and so long as, the offending brother shall feel the temptation, that my deportment towards him has not been that of a friend and brother, my efforts to reclaim are not likely to be successful. I ask, What is to be done in such cases? I reply, Let your subsequent intercourse prove that his temptations are groundless; that you are really his friend, and desire his welfare; this being done, the conquest is easy. An apostle said, "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." "Overcome evil with good." We may honestly feel that our deportment towards him has been universally kind—he may think otherwise; are not his conclusions worthy some consideration?

The connection shows very clearly, that the object of discipline is to reclaim. "Doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray?" Will the hissing on the dogs be likely to calm the fears of the sheep? When I feel, on strict examination of my own heart, that I love the offender for Christ's sake,—that I sympathize with him, and in his sighs bear a part,—that I am anxiously desirous for his welfare and happiness,—when my heart is raised to God that he will guide me in the discharge of my duty, and in behalf of the offending brother that he may be prepared to receive the admonition in love,—I hazard little in saying, we may look with confidence for success.

Some have concluded, if the course I have indicated be adopted, an unworthy member cannot be ejected from society. This is not, however, the matter in issue—Is the course a right one? Is it agreeable to the Scriptures?

In the further prosecution of the case, the "one or two more" who accompany the complainant ought, certainly, to be competent to judge whether the requisitions of the gospel have been complied with. They are witnesses, not to the original cause of distress; but that the offended brother has pursued the gospel course. Let us pursue the subject. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." The object seems evidently to be that the matter shall be confined to the smallest proper number, so that in the final adjudication of the case, a fair and unbiased decision may be had. It should be especially considered, in the selection of the "one or two more," that they be such as are most likely to command the confidence of the accused, lest he be tempted to conclude there is a combination against him.

It is remembered that the Galatian brethren, after being led off from the simplicity of the gospel, looked on the apostle Paul as an enemy. Hence he said to them, "Am I therefore become your enemy because I tell you the truth?" If satisfaction be not given, then the direction is, "If he

shall neglect to hear them, tell it to the church." The affirmative necessarily excludes the negative. "Tell it to the church," but not to the world. The world would be gratified to have even seeming cause to reproach you. The world is ignorant of the basis or sweetness of christian fellowship, and is quite as ignorant of the motives which influence the christian in observing the divine injunction: "Let brotherly love to continue."

But our Lord proceeds: "Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The last quotation, which is a continuation of the subject, is to be explained thus: Your acts, as my disciples, when done in conformity with the prescribed rule, are owned and ratified in heaven, whether in "binding" or "loosing." The promise of the presence of the Lord Jesus, when we go right, is a guarantee of success, either in reclaiming a christian, or in relieving the church of an unworthy member.

Nor does the Lord stop here. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee until seven times, but until seventy times seven." We find the same matter expressed in the following declaration: "Take heed unto yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." It would seem the apostles felt the need of an increase of faith, that they might extend forgiveness. Let us pause, and ask ourselves, How often do we trespass against our divine Master, in a day, and have cause to ask forgiveness? And remember, "If ye do not from the heart, forgive one another their trespasses, neither will your heavenly Father forgive your trespasses." How strongly is the lesson of forbearance and forgiveness impressed, in the foregoing quotation!

Our Lord introduces the following parable: "Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had began to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants which owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me and I will pay thee all. And he would not; but went and cast him into prison, till he should

pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; should not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not one another their trespasses." The parable affords an instructive lesson. The fellow servant acknowledged the debt; that was all he was then able to do. He asked time to obtain the means of payment; it was denied, and he was cast into prison. What prospect was there of his making payment so long as he was confined in prison? If, when he has liberty, he makes no exertions to raise the means of payment, we may justly doubt his honesty; but when he is seen to make every exertion, hands over all his gains, except a very scant support, husbands his resources, uses the most rigid economy, and thus gives the best proof of a disposition to pay, it would be cruel to paralyze his energies by casting him into prison; the creditor thereby injuring himself instead of affording an opportunity to the debtor of paying a little to-day, and more to-morrow, until the debt, with usury, is finally fully discharged. Now for the application: Our brother has trespassed against us—we tell him his fault; he says, I repent, this is all I can pay at present; "have patience and I will pay thee all." We see him again and again, and have continued proofs of his penitence, until he has completely restored himself to our fellowship and confidence. How much gratification does the retrospect afford. We reflect that our patience has been the occasion of full payment of the debt, and increased confidence in the transgressor. In the other case, may we not justly charge ourselves with the loss of the debt, and the abuse of gospel liberty?

The foregoing remarks apply, specially, to cases of individual trespass against another. There is another class of trespassers, to which another class of Scripture directly applies. It will be my business to notice, very briefly, those trespassers, and the law which governs them.

"Now we exhort you, brethren, warn them that are unruly; comfort the feeble minded, support the weak, be patient toward all men." Again, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye received of us."

Where a member shall walk disorderly, and is warned of his disorder, but disregards the authority of the law of Christ—contemns the church—opposes her government—persists in his disorder—it is the imperative duty of the church, after all proper means for reclaiming have failed, to put such an one away from her. Brethren may be overtaken in a fault—they may manifest repentance—forgive them. But it is one thing to be overtaken in a fault, and quite another to pursue and overtake faults. In the latter case, a recklessness of the laws of the King of Zion is manifested; it amounts to disorderly walking, and the church should withdraw from such—sepa-

rate them from her communion. Persisting in disorder, after repeated gospel admonition, tells but too plainly that the offender disregards his obligations to the law of Christ, and is reckless of the fellowship of his brethren; and that he is, consequently, ripe for excommunication. A case in point is presented in the following quotation: "It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I, verily as absent in body but present in spirit, have judged already as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." There were two errors reprov'd in the foregoing quotation. 1st. The gross and palpable violation of the law of Christ, and persisting therein with impunity; and 2d, The church, though cognizant of the disorders, yet failed to bring the offender to account. The cause is suffering from this "common report." The church has thrown the reins loose on the neck of the transgressor, and the enemies of the Cross are exulting. That discipline which is designed to keep the church pure, at least externally, is neglected. She has failed to "wash the feet" of the offending brother, and guilt lies at her door.

There is yet another class of offences which claim intelligent consideration. "All things are lawful unto me, but all things are not expedient." How far is indulgence allowable in things that are in themselves lawful?

Those things which are not prohibited by the law are considered lawful. Their use may be abused; when this is done, guilt is contracted. "Every creature of God is good, and nothing to be refused if it be received with thanksgiving;" and yet, gluttony, the excessive or inordinate use of food or drink, is a breach of the law of Christ. To use them properly, is allowable,—no offence is committed by the proper use of them; but when taken to excess, it is an abuse, and consequently a palpable breach of the law of Christ.

Meats offered in sacrifice to idols are forbidden to the saints; not because it is unlawful to eat meat, which the saints may do without wounding their own conscience, but a "weak brother," seeing a stronger one eat, giving God thanks for the food which satisfies his appetite and strengthens his body, is emboldened to eat "with offence;" his own conscience condemning him, he suffers because of following the example set him by the strong brother. "For if any man see thee, which hast knowledge, set at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish, for whom Christ died. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

The apostle's example, in deferring to the interests of his brethren, is worthy of imitation. He well knew that the *eternal interests* of his brethren could not be affected by their following his example, but their present interests—their peace of mind and joy in the Holy Ghost—their present enjoyments—are prejudiced by indulgence in following his example. Nor did he mean that he would not partake of meat as food to support his animal body; but that he would eat no flesh "in an idol's temple," or which "was offered in sacrifice to idols," while the world standeth. The apostle admonishes us, "For meat destroy not the work of God." He informs us that, "All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak." He adds, "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

Here is the contrast: One receiveth meat as that which God, in his providence, has provided to sustain his animal existence. He exercises faith in the providence of God, and receives with gratitude of heart those supplies which are afforded him. He allows himself to partake of creature comforts, that he may be strengthened to do his Father's will. He concludes, "Tis his to provide; 'tis mine to obey." The other, looks at meat as forbidden of God to him; not that it is in itself unclean, but idolaters have abused it. His mind is impressed with the improper use of it—he partakes, but doubts the propriety of so doing—he feels condemned (damned)—his mind is darkened—doubts of interest in a Savior's shed blood arise—concludes he has committed the unpardonable sin—is "delivered to the tormentors," until Jesus looks upon him as he did on Peter, when he goes out and weeps bitterly.

We should avoid those indulgences which throw a stumbling block in the way of our brethren, though they minister to the pride of our polluted nature, nor yield to the corrupt suggestions of the "old man." Abstain from every appearance of evil, and encourage by our whole deportment submission to the laws of our king. Thus will we "Let brotherly love continue."

God bless you, my dear brother,

THOS. P. DUDLEY.

For the Signs of the Times.

Atamo, Ia., Jan. 27, 1856.

DEAR BROTHER BEEBE:—And the faithful in Christ Jesus, though we are strangers to each other in the flesh, I hope we are not strangers in a spiritual sense. Still, in regard to myself, I often wonder that one so sinful, should be an object of the love of God, or permitted to comprehend with the saints any thing of the height and depth, and to know the love of God which passes knowledge. Dear brethren and sisters, I wish to acknowledge the benefit I have received from the able communications and editorial articles published in the *Signs of the Times*. I feel myself to be the least of all saints. I have felt for some time impressed to write, although I am unlearned in the wisdom of the world. I say the truth in Christ, and lie not, that my desire is the promotion and prosperity of

the cause of truth, and that every one who nameth the name of the Lord may depart from all iniquity. We are admonished to put on the whole armor of God; may we all, therefore, have our loins girt with truth, the helmet of salvation, the sword of the spirit, and the shield of faith whereby we may be able to quench the fiery darts of the adversary. And may brotherly love continue and be without dissimulation; and the Spirit bear witness with our spirit, that we are the children of God. Let us be careful to avoid hurting any of the little ones of Zion, while we walk about her wall, consider her palaces, and tell the towers thereof. Her gates are of agate, and her walls are of precious stones. My desire is that the saints may be able to keep the unity of the spirit in the bonds of peace, and that they may continue to write for the *Signs*, that we still may be edified in the dissemination of the joyful news of life and salvation through the crucified Redeemer. I rejoice that God has secured to himself all the glory in the salvation of his people, and that every heir of glory is brought to see the justice of God in saving them by grace, so that they can rejoice in him as their God and Savior.

Perhaps my brethren and sisters would like to know how I became acquainted with these things. With our beloved brother Paul, I can say, I received it not of man, but by revelation of Jesus Christ. He found me in a waste, howling wilderness of sin and rebellion, and he led me about, and instructed me, to know that I was a lost, undone sinner, and that I could no more change myself than the leopard could change his spots or the Ethiopian his skin. He brought me to the fiery Mount of Sinai, and make me feel the wrath and terror of the law, and to see the justice of my condemnation. I remained in this condition about two weeks; and at length, when every other refuge had failed, to cast myself upon the will of God, satisfied that he should do with me according to his will. One night, as I lay upon my bed, meditating my condition, these words came to me: "Thy sins are forgiven thee." This gave me some comfort, but I was not able to lay hold on the promise, but struggled along for some time, when, at an unexpected time, these words came to me with the power of the Spirit: "Verily, verily I say unto you, there is more joy in heaven over one sinner that repenteth, than over ninety-nine just persons that need no repentance." Then a flow of joy and love filled my soul, such as I can never describe. Everything seemed changed—all heaven and earth appeared to be praising God. I thought my trials were all over and gone forever; but, alas! where am I now? I wondered why the saints did not sing, and always live upon the wing. My mind became exercised on the subject of taking up my cross, and uniting with the people of God. This set me to searching the Scriptures, and I became satisfied that the Old Predestinarian Baptists held the doctrine of the Bible, and if I united with any people it would be them, if they could receive me. But how to do so I could not tell, as there was no church within seven or nine miles of me. There were a few persons of that order in the vicinity, and I had a conversation with one of the brethren, and told him I desired to live with the Baptists, and he kindly offered to go to the Sugar Creek Church, which he did; the church appointed a

meeting, and members to attend. I told them what I hoped the Lord had done for me, and they received me in behalf of the church, and I was baptized by Elder John Lee, the pastor of the church. He has now ceased from his labors, and gone, I hope, to receive his crown.

Do with this, brother Beebe, as you think proper, and all will be right. I desire the prayers of all the people of God; I live alone; my situation is such that I cannot often enjoy the privileges of the church; but that does not diminish my love for the saints. Should any of them pass this way I desire them to call on us.

Yours, in tribulation,

MARY ANN RILEY.

For the Signs of the Times.

Adams Co., Ill., Jan. 25, 1856.

BROTHER BEEBE:—The moving wheels of time admonish me of my duty to you on account of my own subscription, and also as agent for some of our brethren. Being a little acquainted with my handwriting, you can see I write with a trembling pen, in consequence of great debility; for it has been the pleasure of our all-wise, and our merciful, and yet Heavenly Father, to lay upon me an afflicting hand, that has kept me closely confined to my bed and room since the last day of last year; and as your patrons whom I serve are scattered over considerable extent of the country, I have not seen any of them for a long time, except two. Brother Beebe, while laying under the hand of the doctor, and he almost despairing, though an elderly and experienced physician, I was led to reflect seriously upon the past, as well as to try to look forward for a place of rest; and although I did not enjoy that sweet communion that my poor, trembling spirit desired with our Savior, yet I was enabled to take a retrospective view of all my gone-by days, and carefully to examine into all I had preached, since my poor heart had been made willing to take up the cross and follow Jesus through evil as well as through good report. And, when I had laid fourteen days, not yet convalescent, I tried to reflect upon the gospel, to wit: Special Redemption, Personal Election, Justification by the Imputed Righteousness of Jesus Christ, Pardon of Sin by his atoning Blood, the Resurrection of the Dead, and Eternal Judgment. These were things that for twenty odd years I had delighted to dwell upon, in comforting our Father's children; and these were now the comfort of my own poor, helpless soul, brother Beebe—I wanted it no other way; I wanted not to recall or alter anything I had preached upon these God-honoring and soul-cheering truths; and I was enabled to go, if it were possible, a step onward, and examine the idea of the Eternal Union of Christ and all the redeemed ones, when O! I was led to a view of the love of God, based upon, or flowing from that eternal relation or oneness of Christ and his chosen, so that in rapturous silence I could reflect on what an inspired writer has said: "But God, who is rich in mercy, for his great love wherewith he has loved us, even when we were dead in sins, hath quickened us together with Christ, by grace are ye saved."

And now, my dear brother, it appears to me, I never was so anxious to recover strength as at this time, and to be enabled to go forth and speak of the loving kindness and tender mercies of our God. Yes,

in the language of Paul to his brethren, I feel to say: "Blessed be God, even the Father of our Lord Jesus Christ—the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God." It appears to me this is what the same apostle meant when he said: "The husbandman that laboreth must be first partaker of the fruits." Yes, when we can feed upon the doctrine of God our Savior, how pleasant to feed the Church of God which he hath purchased with his own blood. And now they feel like the apostle, when he said: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you, publicly, and from house to house, testifying both to the Jews and also to the Greeks repentance towards God, and faith towards our Lord Jesus Christ. And O! what delight to go on and tell the penitent sinner, that this same Jesus is exalted, and that of the Father, to give repentance unto Israel and the forgiveness of sins. And now, although I have wars without and fears within, still I feel to say: "None of these things move me, neither count I my life dear unto myself, so that I may finish my course (or service) with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." And now let me conclude in the language of Paul to the brethren: "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified;" and with him I will still say, and before God behold I lie not: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves, (all of Salem Association) know that these hands have ministered to my necessities; and to them that are and were with me, I have shewed you all things, how that so laboring ye, the Elders, ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" From a poor, trembling sinner. Adieu.

J. G. WILLIAMS.

For the Signs of the Times.

Hannibal, Indiana, Jan. 20, 1856.

BROTHER BEEBE:—As agent for your inestimable little messenger, the "Signs of the Times," it is incumbent upon me to make you a further remittance, and in doing so, will you "bear with me a little in my folly," while I, a poor worm of the dust, send my salutations to the dear brethren and sisters who read your ever welcome visitor, the "Signs," and bear my feeble testimony to the goodness of the Lord, and the exceeding riches of his grace, to poor fallen depraved creatures. O, what a desire I have to be satisfied that I have an interest in that dear name, the name of Jesus, but I find myself so utterly destitute of every grace that I think should adorn a child of grace, that many times I cannot persuade myself that I can be one; yet at many other times there is a little hope that I do love the children of God, and if I can feel satisfied of that fact, I have passed from death unto life, and am "no more a stranger and foreigner, but a fellow citizen with the saints and of the household of faith." Now it is by such a course of reasoning, that I can, "through the comforts of the scriptures have hope."

The brethren in this part of the country so far as I know are at peace among themselves, and we feel that we are a poor and afflicted people, trying to trust in the name of the Lord; and we have the gospel preached to us by our beloved brother William Priest, for the "poor have the Gospel preached unto them." Some time in the last fall there appeared a communication in the "Signs," from brother Peter Culp, of Tennessee, in which he makes mention of the "means" doctrine being held to a considerable extent in Missouri, as well as in some other places he mentions. I have no doubt but he has so heard, and although I have but little acquaintance with the brethren in this state, and as no one else has taken any notice of the "soft impeachment," I will take this opportunity to state to our esteemed brother Culp, that he has been misinformed in regard to the views of our brethren, at least in this part of the State, for we all acknowledge ourselves utterly to poor, and destitute of every "means" or anything else like it, to ever weave any such "linsey woolsey" stuff in the glorious Robe of Righteousness prepared for all of the election of grace. It is, the apostle says, the "Spirit that quickeneth the flesh (or means) profiteth nothing," and we the poor Old Baptists of Missouri have no "means" to plead and desire none. We trust that we have been clothed with that seamless Robe wrought out by our adorable Redeemer, and we desire to rejoice in Him and have no confidence in the flesh (or "means" either).

Now it may be that I do not know what brother Culp means when he speaks of the doctrine of "means." I have understood that it had reference to the manner in which, or by which, God quickens dead sinners into life, and if that is what is meant by it, I do not think there is an intelligent Old School Baptist in Missouri, who believes it; for nothing short of that power that raised Lasurus from the dead, can quicken a poor sinner dead in trespasses and in sins; for the one is, so far as that spiritual life is concerned, altogether beyond the use of "means," as Lasurus was when he had "been dead four days," and we all know that no "means" could apply to a dead body.

Now in the case of Paul preaching and the attendance given by Lydia might be by some, (and is so considered by the arminians,) as the "means" used to bring her to the knowledge of the truth, yet the word is, "whose heart the Lord opened that she attended to the things spoken by Paul." and we believe it is the same power that opened Lydia's heart, that opens the heart of every son and daughter of Adam, who attend to the things spoken by the apostles, or by the minister in this day. Now we know of no other "means" by which the Lord quickens his elect; but if the intention is only meant to gather together the children of the kingdom, then the preaching of the Gospel may be a "means" of doing that. Now in conclusion, I desire to ask of the Lord to keep his children from every idol, and cause them to walk in the light of his countenance—and may they all unite in ascribing to his blessed name, might, power and dominion, now and forever, is my feeble prayer for his name sake.

Brother Beebe, do just as you like with this; do not publish it if any hurt can be done to the least of the Lord's chosen ones.

W. F. KERCHEVAL.

For the Signs of the Times.

Lawrenceburg, Anderson Co., Ky.

BROTHER BEEBE:—As my sheet is not full, and you will bear with me a little, I will scribble a few imperfect thoughts for your inspection, to do with as you please. And first, I am satisfied that the Lord in Heaven has a people on earth, that he has chosen in Jesus Christ, whose lives are hid with Christ in God, whether I am one of them or not; and that he will as certainly save them as he exists, and none can prevent it. That the great enemy is opposed to their salvation, is equally true. Hence the enemy, dreading the power of the eternal God, has at different periods of the world, endeavored to destroy them in various ways, but all his efforts have failed. But still he continues to act in accordance with his wicked nature, and hence the war between him and them from Abel's day to the present; and they have no promise from the God of their salvation, that on earth it will ever cease.

But whom he, the Almighty God, and not another, creates in Christ Jesus, and not in Adam the first, not by might nor power of the enemy, "but by my Spirit, saith the Lord," they are then spiritual, and not till then is it developed. Then they are like God, their Heavenly Father, pure in heart, and he says they shall see him. Then they are prepared to claim and live on his promises, and realize that his flesh which he offered for them, through the eternal Spirit, is meat indeed, and his blood is drink indeed. Here they have no abiding city, but they are daily seeking one not made with hands, whose maker and builder is their God. That by birthright it belongs to them by the will of their Heavenly Father, and whatever may oppose, they shall be brought to it, more than conquerors through him that first loved them.

But these people have a sinful, corrupt old man to live with on earth, who is a stranger to grace and to God, with whom they are daily at war. And this sinful old man has no godliness in him; he is always murmuring and complaining, when serving the new man, and if he could help himself he would not serve him another hour. But God has so arranged that the elder shall serve the younger. And yet, notwithstanding, the old sinful man's black ingratitude, God has so arranged it in his infinite wisdom, by the just laws of his Heavenly kingdom, that he too, shall be adopted into the family of God. And although a stranger, shall be brought nigh. But not here on earth, but after death, for flesh and blood cannot enter the kingdom with the new man. "And how is this done?" says the old man. Thou fool! It is quickened by the same spirit that dwelleth in the new man, and that is Christ in you the hope of glory; and he has conquered death hell and the grave; there is nothing too hard for him to do; and they shall obtain the victory over death, hell and the grave, through him. Now, dear brother, if God is for us, who can be successfully against us. May God grant to each of us, who have named his name, grace to depart from all evil, and to persevere unto the day of Jesus Christ. May the Lord enable you still to hold forth his Heavenly sword and of Gideon.

Yours, in the best of bonds,

J. H. WALKER.

EDITORIAL.

MIDDLETOWN, FEBRUARY 15, 1856.

ELLIS CO., TEXAS, JAN. 15, 1856.

ELDER BEEBE:—Dear brother, if I may use the appellation—though we are a long way apart and entire strangers, in the flesh—I, for sometime, have had a great desire to become somewhat acquainted with you, having heard a great deal about you, and read a great deal about you, I therefore desire to take your paper for one year: but I am more particularly desirous to hear your sentiments on several questions that I shall ask you. Not that I wish or intend a controversy, but for my own satisfaction, as I am one of that kind of creatures that judges for myself upon every and all occasions; and, to convince you of the fact, you can communicate your sentiments to me privately; if you wish, though I would rather have them in print, as I am not a first-rate reader of writing, unless it is written very plainly. So if you rather, you can send me a private sheet in print. Now, I don't make these proposals supposing you are afraid or ashamed of your doctrine; but to avoid controversy, if it is your wish to do so. Now, I am aware, and have lived long enough to know that brethren misunderstand one another, and both mean the same thing, and become excited and misrepresent one another, which I have been led to believe concerning yourself and your doctrine. Therefore, I request you as a brother, as I hope, and friend, to deal faithfully with me, and not shun to declare the whole counsel of God, according to your understanding of the Scriptures. And if I find, according to the Scriptures and my understanding, that it is the truth, I will contend for it while I have breath. Now, these are the questions that I wish an explanation on in the shortest and plainest manner, in words that children and negroes can understand; viz:

1. That the Son of God is a created being.
2. That sinners of Adam's race are not the children of God.
3. That nothing is done in them or for them in regeneration.
4. That Christ no more came to earth for his children than Adam went to heaven for his.
5. That Christ and his people were created simultaneously in eternity.
6. That that which constituted him the Son of God died, and that his people died with him, and went to heaven with him.
7. That Christ shed no blood in the atonement, it was only figurative.
8. That the eternal created spirits that came from heaven return thither when the sinner dies, and consequently needed no redemption.
9. That there is nothing more of the sinner—the Adamic man—after death.
10. That Christ will not come the second time—that there will be no future judgment.
11. That that which was born of the flesh, the whole soul and body, remains fleshly and under bondage after the new birth, as before.

Now, I am aware that it would take volumes to explain out in full detail all these questions; but that is not what I wish; my head would not hold it. I, as above stated, want a short, plain explanation, that would

no how take more room than one number of the *Signs*, and perhaps not near so much, which could be printed in a separate number, as above stated, for my convenience, on the reception of which, I will send you the price of your paper for one year, whether I ever get anything more or not; for I will willingly pay the price of the paper for the explanation of the questions; and I again request you, in the best of friendship, not to fail to gratify my desire.

Yours, in hope of Eternal Life,

E. WHATLEY.

REPLY TO BROTHER WHATLEY.—Having no secrets in religion, or concealed or private sentiments in regard to the great plan of salvation as revealed in the scriptures, we cheerfully comply with the desire of our enquiring correspondent; not to secure the *bonus* of a new subscriber, but for the purpose of making known to him, and to all others that lack the information, what we hold, and have for years held, on the subjects embraced in his interogatives. We cannot afford the expense of a printed private reply, nor have we any replies to make which we wish to conceal from friends or foes. We pretend to no infallibility in our views. We are as liable to err as any of our brethren, and trust that we stand open to conviction, when any brother shall point out what they consider as error in our views, provided they approach us in a brotherly manner. Brother Whatley is satisfied that we have been misrepresented; had he been a reader of our papers for the last twenty-three or four years he would require no farther declaration of our faith than what he would find in our published volumes. But as it is, we proceed to answer his questions in as succinct a manner as we can. Without repeating his questions, we will reply to them in the order in which he has stated them—

1. We do not believe that the Son of God is a created being, nor have we ever expressed an idea implying any such belief. As a Son we believe that he is the Only Begotten of the Father, full of grace and truth. Creation simply, would not constitute the relationship of Son. Christ is not a created and adopted Son, but the begotten Son of God—who dwell eternally in the Father, and the Father in him.

2. We believe that all the children of God, who are redeemed by Christ, are sinners of the race of Adam.

3. We believe that in regeneration, that spiritual eternal life which was given them in Christ Jesus, is communicated to them, by which they are quickened, made alive, born again—and Christ is revealed to them as their life and immortality. By the washing of regeneration they are purged from sin, and they are saved, not by works of righteousness which they have done, but by the washing of regeneration and renewing of the Holy Ghost. We do not however believe that the carnal nature of men which is born of the flesh, becomes spiritual, holy and immortal, when the man is born again; nor that his carnal mind becomes subject to the law of God, or that in the flesh, there is any good thing. The old Adamic body is still under the sentence of death, and is still mortal, not immortal—for it must die and return to the dust—but while that which is born of the flesh is mortal, that which is born of God is immortal, and cannot die nor see corruption; it cannot sin, because it is born of God. Hence the flesh

and the spirit, or spiritual life in the christian are in conflict, and the warfare will continue so long as the mortal and immortal natures remain together; but in the resurrection of the saints their bodies will be quickened and raised up by that spirit which is given them in the new birth. See Rom. viii. 11.

4. This proposition or interrogation we do not understand. We have never heard of any one taking the position. We believe that the children of God had a vital existence in Christ, and were chosen in him before the world began—that they should be holy and without blame before him in love. And we also believe it was for them Christ who was rich became poor, that through his poverty they might be made rich,—that for them he came into this world and suffered and died, and arose from the dead, and ever lives to make intercession for them.

5. We have already answered this question in part. We do believe that Christ, as a Son is the begotten, of the Father, not created; and so long as Christ has held the Mediatorial headship of the Church, the Church has had her existence in him as his body, and the fulness of him that filleth all in all.

6. We believe that God spared not his own Son, but delivered him up for his people, and that Christ as the Son of God, had power to lay down his life for his people, and to take it up again, and that he who died on the cross, and arose from the dead was and is most unquestionably the Son of God. And for proof of this we refer to his own declaration recorded Rev. i. 8, 17 & 18. "I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and was, and which is to come, The Almighty." "Saying unto me, Fear not; I am the First and the Last; I am he that liveth and was dead, and behold I am alive forever more; Amen; and have the Keys of hell and of death." "If he who holds the stars in his right hand, who walks in the midst of the golden candlesticks, and is the Almighty, can be anything short of the Son of God, then he that liveth and was dead, may be something less than the Son of God. In that Baptism which he had to be baptized with, when "deep waters came into his soul, and all the billows went over him, his people were buried with him by baptism into death, that like as he was raised up from the dead by the glory of the Father, we should walk in newness of life." "I am crucified with Christ; nevertheless I live, yet not I; but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who hath loved me, and given himself for me." For the love of God constraineth us because we thus judge; that if one died for all, then were all dead." "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 THE HEAVENLY PLACES IN CHRIST JESUS." "If then ye be risen with Christ; seek these things which are above." "If Christ did not die, and arise, and ascend into heaven as the embodiment, life Head, and perfect representative of his people, how are they to be benefited by his death? And how is it declared of them, "And ye are dead, and your life is hid with Christ in God," and that "When he who is your life shall ap-

pear, then shall ye appear with him in glory?"

7. We believe that in making the atonement, Christ really shed his blood, and with his blood, redeemed his people unto God, and made them priests and kings, and they shall reign with him forever. We have never heard of any one taking the position that Christ did not really shed his blood in making atonement for his people.

8. We know nothing about any eternal created spirits—therefore cannot tell whence they are, whither they go, or what they need.

9. We believe that after death, the bodies of all that lie in the graves shall hear the voice of the Son of God, and shall come forth, they that have done good, unto the resurrection of life eternal, and they that have done evil to the resurrection of damnation. The mortal bodies of all the saints shall be quickened and raised up from the dead by the spirit of Christ which is in them; their mortal bodies shall then put on immortality; death shall be swallowed up in victory. In death they are sown in weakness, but in the resurrection they shall be raised in power, they are sown natural, but shall be raised spiritual; they are sown corruptible but shall be raised incorruptible; and they shall be made like Christ's risen and glorious body.

10. We most firmly believe that Christ will personally come again in the clouds of heaven, to raise the dead and to judge the world, according to the scriptures,—that in like manner as the saints saw him ascend, and a cloud receive him out of their sight, so also, "Behold he cometh with clouds, and every eye shall see him." On this point we have never either entertained or expressed a doubt.

11. We believe there will be a future judgment of the just and unjust,—that God has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And in that day of judgment, the judgments of God shall be executed according to what is already written in the scriptures of truth.

12. We believe that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. That all our carnal, fleshly, worldly, and sinful nature, is born of the flesh, and is earthly sensual devilish; and that in every regenerated sinner there is a full proof that it continues so until the earthly house shall be dissolved and fall; so that the christian that sows to the flesh, shall, and does of the flesh reap corruption. If our carnal nature had been made spiritual in regeneration or the new birth, then there would be no more warfare,—no more law in the members warring against the law of the mind. As that which is born of the Spirit is spirit, if our carnal nature was born of the Spirit, it would be spirit, and live on spiritual food, eat the bread that came down from heaven, and it would be at once immortal. But, instead of this, we who hope that we are born of God, do find, to our sorrow, a carnal nature still in opposition to the spiritual emotions of the heart; so that we cannot do the things we would. And this state of things we believe will continue, as we have before remarked, until we shall be delivered from the body of this death; until we experi-

ence the fulfillment of that which is written, that Death is swallowed up in victory. If by the term *bondage*, brother Whatley means the sentence of mortality, or temporal death, which says, "Dust thou art, and unto dust thou shall return." We do, of course, and so does everybody else believe that it continues after we are born again, as before, until our change shall come; for the last enemy that shall be destroyed is death.

We have, in replying to the above questions, kept in view the request of our friend to use great plainness of speech; and if he can find a child or an Ethiopian in Texas, who will read what we have written, with an unprejudiced mind, and then say he cannot understand what are our views on these points—he will please inform us who it is that lives in so much darkness.

In return, we ask not our brother to become a subscriber for our paper, unless it shall suit his inclination and convenience, but we do ask him to examine our replies carefully, prayerfully, with christian candor and in the fear of the Lord, and if he can point out any position wherein we are not clearly sustained by the scriptures, or any thing heretical, tending to arianism, or any other *ism* contrary to sound doctrine, or anything that has not been held by all sound old fashioned Baptists from the days of the apostles to this very hour, he will more than repay for all our labor, by pointing it out in a kind and brotherly manner. If we knew our own heart, we do not wish to foster any error upon these important considerations, but as we have in us still the unsubdued frailties and corruptions of a poor, proud, and deceitful nature—we are, as we have frequent occasion to acknowledge, liable to err.

AUSTIN, TEXAS, JAN. 19, 1856.

BROTHER BRECK.—I have just been reading the twenty-third number of the last volume of the SIGNS, and received much satisfaction, particularly in your editorials on Isaiah and Revelation, and also in hearing from dear brethren and sisters of their firmness in the truth, in this day of trial in which iniquity abounds, and the love of many waxed cold. My object in writing at this time is to request your views on John xvii. 5: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Your strange sister in christian love,
NANCY DUTTON.

REPLY TO SISTER NANCY DUTTON, OR REMARKS ON JOHN xvii, 5.—The words on which we are desired to express our views, were addressed by our Lord Jesus Christ to the Father but a very short time before he was delivered up into the hands of his enemies to be crucified. Already, as the preceding connection of our text records, he had for the last time eaten the passover with his disciples—given the sop to Judas, and Judas was at this very time negotiating with the enemies to betray his Lord into their hands. The supper, commemorative of that dreadful night, or rather of the events of that time, had been instituted, the bread had been broken and the wine, which was to signify his blood in the New Testament, had been drunk, the solemn hymn had been sung, and the solitary retreat to the Mount of Olives gained, and the last instructions to his disciples which they were to receive before his death had been imparted. This done, and he lifted up his eyes to heaven, and addressed the Father, and in that address used the words of our text: "And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was."

To know the deep emotion of his soul, or to describe the bitterness of that cup which was pressed to his lips, the dregs of which he must drink before he could enter into his glory, is beyond the ability of men or angels to describe. But while his words express his desire to the Father, they are also full of instruction to his people.

It is thought by many, that this and similar prayers of our Redeemer, were addressed by the humanity of Christ to his divinity; or that as the second distinct person in the Godhead, the prayer was addressed to the first person of the Trinity of persons. Neither of these views are clear to our understanding. If by *human nature* is intended that flesh which he was made, when he was made of a woman, or that which was born of the virgin, for in whatever sense Christ is identified in uttering this prayer, in that very identity he had before his incarnation been glorified with the Father's own self, and had come out from the Father, manifestly as the Son of God, for so he had manifested this secret to the men whom the Father had given him out of the world; and they had known surely that he came out from the Father, and believed that the Father sent him. (See verses 6, 7, and 8.) None, we presume, will claim that what is commonly called the human nature of Christ came out from the Father, in the sense here expressed, but that in this sense his humanity evidently sprang out of Judah.

2. If we take the other view, that it was as the second person of the Trinity, he came out from, and was sent by the Father, another difficulty meets us, in which we are unable to reconcile his perfect and eternal equality with the Father in the eternal Godhead, with his emanation or his coming out from, and subordination to the Father, or asking his petitions of the Father. But, in perfect harmony with the Bible doctrine of his full equality with the Father in eternal Godhead, and his incarnation in which he took part of the same flesh and blood which his children are partakers of, we learn from the Scriptures that he stood in mediatorial relation both to the Father and the Church, as the Day's Man who could lay his hand on both, and that it was in reference to his mediatorial sonship that he said he had come out from the Father, and that he was sent by the Father, not to do his own will, but the will of him that sent him, and to finish the work. As the mediatorial Head and life of the Church which is his body, he had all that glory with the Father before the world was, which in our text he asks for, and has received, and shall possess when this world shall be no more. Before the world was, he was glorified with the Father's own self; and he is the brightness of his Father's glory, and express image of his person. For the Word was with God, and the Word was God, and he who was the Word was put to death in the flesh, bear the sins of his people in his own body, and God was manifest in the flesh. And when his body was locked in the cold embrace of death and the grave, his flesh saw no corruption; in that self-same body he was raised from the dead and ascended up into heaven; and in that risen and glorified body he has now the glory of eternal, uncreated, underived, unbegotten, self-existent, independent and everlasting Godhead which he had with the Father before the world was, no more; nor any less, is Jesus Christ, the same yesterday, to-day, and for-

ever. Thus, to us, he is clearly the God Man, and mediator between God and men, —The Man Christ Jesus, The Man of God's right hand, whom he hath made strong for himself—The Anointed of the Father, The Only Begotten of the Father, full of grace and truth.

In that he ascended, what is it but that he also first descended into the lower parts of the earth. When he descended, he that was rich became poor, that we through his poverty might be made rich. He took on him the form of a servant—learned obedience, and filled the character of a man of sorrows, acquainted with grief—poured out his strong cries and tears unto him that was able to save him from death, and finally poured out his soul unto death, and in doing so cried with a loud voice: "It is finished!" and yielded up the ghost. But having now suffered these things, he must enter into his glory, which is the glory of the Father's own self, which he had with the Father before the world was. For this joy which was set before him he endured the cross, despising the shame, and is now set down on the right hand of the throne of God. Thus it behooved him to suffer and then to enter into his glory, where

"No more the bloody spear—
The cross and nails no more,"

shall ever pierce his hands, his feet his heart. He is now made higher than the heavens, and reigns forever on the throne with the Father.

"Though they are known by different names,
The Father God, and God the Son,"

yet so inseparable and identical that He that hath seen the Son hath seen the Father also; for He is in the Father, and the Father is in Him.

One consideration more we will notice briefly in closing this article. The appeal in our text embodies the perfect intercession of Christ as based on the perfect work which he had completed, and this he asks knowing that he is always heard. The consummation of the meditorial glory of the Son of God, is not to add unto him one single member, that was not in him when he was set up in meditorial Headship over all things to his Church, which is his body, and the fulness of him that filleth all in all. He prays not for the world, but for them whom the Father had given him out of the world; and he prays that they may be one with him, even as he and his Father are one. This intercessory prayer is according to the immutable will of the Father; and, therefore, when all the saints shall be brought into the unity of the faith and of the knowledge of the Son of God, unto a perfect Man, unto the fulness of the measure of the stature of Christ, he will have the same glory, in his members as well as in identity with the Father in eternal Godhead, that he had before the Word was, and no more. Or, in other words, he had the same glory before the world was, in all respects, as he asks for or desires.

Such, sister Dutton, are our views on this sublime and heavenly subject; compare them with the infallible standard of truth, and if they be not sustained by the Scriptures, cast them from you; but if you find them clearly sustained by the Scriptures, bind them to your heart, and rejoice

"That worms of earth should ever be
One with incarnate Deity."

BROTHER BEEBE—DEAR SIR:—By request of a friend and earnest inquirer after truth, I ask the favor of you, to give your views on Luke, vi. 27, 28, 29, 30. Union Co., Arkansas Jan. 12, 1856. W. DAVIS.

REPLY.—We feel a pleasure in complying with the requests of our correspondents who desire our views upon the things of the kingdom of God, and as far as we have light given us on the various portions of the scriptures, we dare not withhold it. But we have many applications for our views on passages on which we are not satisfied that we have any special light, and on other passages on which we have before given our views. We have now on hand many applications which, so far as we have ability shall be noticed soon. Like all our brethren, we know but in part, if we indeed know anything of the spirit of God, certainly we have no spiritual gift or light, that we have not received of the Lord; and we feel and acknowledge our obligation, as we have freely received, so freely to communicate.

The passage proposed by brother Davis, in behalf of his friend, viz. Luke vi. 27—30. was addressed specially to the disciples of our Lord, instructing them in regard to the course which they are to pursue in regard to their enemies. "But I say unto you," Jesus, the King of Zion speaks, and his own disciples who then heard him, are addressed. The instruction given, and rule laid down for them to observe and be governed by, is still the rule by which all his disciples are to be governed throughout all time, and it is important that we as his disciples should not only listen to, and hear his words, but, also understand the import and that we should conform to them as our infallible rule: "Love your enemies; do good to them that hate you." The saints of God have enemies, and there is a sense in which they are to love them, and that sense is very clearly expressed in the text; and it was remarkably exemplified by our Lord when suffering the just for the unjust upon the cross, when he cried, "Father forgive them, for they know not what they do;" also by Stephen when being stoned to death he prayed, "Lay not this sin to their charge." The love enjoined in our text, is that which is manifested by us when, instead of avenging ourselves, or returning evil for evil, we are enabled by grace to pity them, and to pray for them. The enemies of the Lord's disciples are those who hate them, who curse them, who despitefully use them, and who smite them. The love enjoined upon the disciples, is that which leads them in return, to do good to them, to bless, or bestow favors on them, to pray the Lord to lay not the sin of their cruel and malicious treatment to their charge; and patiently to suffer all their abuse and robbery without retaliation. Vengeance belongeth not to the saints, it is not for them to launch the thunderbolts—nor indulge a disposition either to seek or desire their injury. If they hunger, feed them; if they thirst, give them drink; if they need apparel, clothe them, administer to their comfort, and imitate so far as in us lieth the examples set by our divine Lord and master, who when he was reviled, reviled not again. Let that mind, that meekness, and that forgiving spirit which he evinced towards his enemies, when he was here in the flesh, be seen in all our carriage towards those who despitefully use and persecute us. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. That

is, as we understand the instruction, when we as Christ's disciples are wronged, proscribed, defrauded, and robbed by the enemies of the cross of Christ, for Christ's sake, or because we are his disciples," we are not to appeal to human power or wisdom for retribution. We do not however so understand this instruction as to imply that the saints, as citizens of the world, are to be indifferent to their rights, civil, social or religious. As parents we are to maintain the rights and interests of our children, as husbands those of our wives, and as guardians those of such as are placed under our charge, in any legal way that does not conflict with the spirit and temper of the gospel.

Nor do we so understand this rule, as conflicting with the testimony of the apostle, "If any man love the world, the love of the Father is not in him." Or the declaration of the Master, that except a man hate his father, and mother, and his own life also, he cannot be his disciple.

Our hatred of the world is not a malicious hatred—we are to honor our father and mother, and strictly to adhere to the instruction of our text, while, in regard to christian love and fellowship, we are separate and distinct from the world. And our affections are to be set on things above and not on things on the earth.

The American Tract Society.

"And I saw a beast arise!"

The above named society has issued a general Circular, dated Feb. 6, 1856, explanatory of their organization, object, power, restriction, *modus operandi* &c. &c., and have politely addressed a copy of it to the SIGNS OF THE TIMES. As this favor, like John Gill's doctorate, came to us unsought, unthought, and un-bought, we may be regarded ungrateful if we pass their kindness in silence. As the circular is somewhat voluminous, and we have but very little space for comment upon its merits or demerit, we are compelled to restrict our remarks to a very few leading features of this document.

i. It claims to be a *body corporate chartered by the state*—approved, and sustained by the church, and bearing a national and religious title. Consequently it must be, to be what its name and charter imply, a direct church and state establishment.

ii. THE OBJECT, is disclosed in the first article, which the Circular avers is the *fundamental article*, viz.:

"Article 1. This Society shall be denominated THE AMERICAN TRACT SOCIETY, the OBJECT of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts calculated to receive the approbation of all evangelical christians."

As a farther, and perhaps more explicit declaration of the object and principles of the monster institution, the Circular says, "The desire of all the founders, as unanimously expressed in their constitution and proceedings, was to secure two points:—

1. A highly evangelic character in the Society's publications and labors; that it might be consecrated to the ONE WORK of honoring Christ in raising men from sin and death to heaven, by the power of the Holy Spirit.

2. Harmony both in the Society itself

and among all truly Evangelical Christians, at home and abroad wherever its influence should extend, in all its proceedings.

"These principles," says the circular, "have been understood and acted upon as *fundamental* in the Society's constitution, by all the committees and executive officers, and all agents and colporteurs employed, from the foundation of the Society to the present hour.

iii. The power claimed by which this machinery is to work, is the Holy Spirit.

iv. Its limitations and constitutional restrictions are to do nothing, publish nothing, in which all whom they designate evangelical christians, do not agree. No tract to be published without the unanimous concurrence of all the evangelical. No dead sinner is to be raised from sin and death to heaven by this Society, without the full consent of the evangelical. Christ is not to be honored by having his meditorial work taken out of his hand, without unanimity among the Society's approved evangelicals.

How truly has the inspired apostle described this MAN OF SIN, this SON OF PERDITION, in 2d Thess. ii. 3, 4, as exalting himself above all that is called God, or that is worshiped, will appear to the intelligent christian by a careful review of what we have copied from the circular.

1. It exalteth itself above God, the Redeemer, in representing that Christ has redeemed the human family, but thereby secured neither his own honor nor their salvation. That his honor is suspended on their operations, and to rest upon what they can do in raising men from sin and death to heaven.

2. It exalts itself above God, our Savior, in their implied and direct contradiction of what Christ affirmed, when he said, "No man can come unto me except my Father which hath sent me draw him, and I will raise him up at the last day," and in denying the truth of what God has by inspiration said. That there is salvation in no other name given under heaven or among men, and a palable contradiction of the words of Jehovah, "For I am God, and besides me, there is no Savior."

3. By representing God, the Holy Spirit as a mere instrument in the hands of the Society, so be used by them as a lever or a screw, with which they are to raise the dead and transport sinners to heaven.

It is a common saying, and universally acted upon by all of this description of self-styled evangelicals, that Christ has died for all mankind, and done all that he can to save them, but has failed to save as many as he desires should be saved—that the Holy Ghost has done all he can do to persuade sinners to be saved, but the Spirit has also failed, and is grieved away—that the plan of salvation, as provided by the Eternal Father, and the grace given in Christ Jesus, and the work of the Holy Ghost—all have failed to save those sinners, and the last chance for them is in the power of the American Tract Society. If this be true—if all that is called God, has tried and failed, and the American Tract Society shall succeed in accomplishing what they represent God as incapable of, will they not exalt the Society above all that is called God or worshiped?

Our blessed Redeemer has said, "For, as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." How, then, does the

Father raise up and quicken the dead? Is it through the agency of Tract Societies, or any other intermediate agencies? When our God shall be revealed from heaven, in flaming fire—when the voice of the Archangel and the Trump of God shall be sounded, and the dead shall be raised, will the American Tract Society aid in arousing the slumbering tenants of the grave? If not, then neither have they now any agency in raising men from sin and death to heaven. "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."

It is as impossible that the truth as it is in Jesus, should be disseminated through the agency of the American Tract Society, as it is for a corrupt fountain to send forth pure water. A large number of denominations of professed Christians have organized, and are chartered by the State, to be known as the American Tract Society. But in their Constitution they bind themselves to publish nothing in which they do not all agree, and there is but one solitary point in which they all do agree, and that is that salvation is of men, that it is not alone by grace, but that Christ is to be honored by a Society whose prominent work it is to raise men from sin and death to heaven. No man can unite with, or become a member of the American Tract Society, who does not subscribe to this blasphemous doctrine, as perfect unanimity must mark all their action, and this God-defying blasphemy is fundamental with them. No Christian who believes the Scriptures of truth can relinquish the Bible doctrine that salvation is of the Lord, and of the Lord alone. "God, who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ." "For by grace ye are saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast; for ye are God's workmanship, created in Christ Jesus unto good works, which God hath foreordained that we should walk in them."

All the religious world is divided into but two general classes, believers and unbelievers. The one class, however subdivided on other points, unite in the sentiment that there is something to be done by men, besides what God has done, to save sinners. They may disagree as to what is to be done, and when, and by whom; but their distinguishing doctrine is Salvation by works. The other class are those who are born of God, and taught by the Spirit; and they know that Salvation is all of God from first to last. These can have no place in the Tract Society, for they cannot adopt the fundamental doctrine of it, and therefore they are denounced as unevangelical by the Society.

LAW OF BEQUESTS.—A law was passed at the last session of the Legislature of New York, by which no benevolent or religious society can receive any devise or bequest, the clear annual income of which is over \$10,000. The law also provides, says the *Sun*, that no person leaving a wife, child, or parent, shall bequeath or devise to any benevolent or religious society more than one-fourth of his or her estate, after the payments of his or her debts—and also, that no devise or bequest, to any benevolent or religious society, shall be valid in any will that shall not have been made or executed at least two months prior to the death of the testator.—*Pet. Express.*

The Saints' Inheritance.

BY ELD. LEONARD COX, JR.

"They shall inherit the earth."—Matt. v, 5.

There must evidently be a connection between the character described in this text and the inheritance assured them, since fitness and adaptation are everywhere manifest in the divine government, making no claims, confessing their utter unworthiness, the children of God are entitled to the richest blessings, since they are heirs of God and joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled, and which cannot fade away; and though now under tutors and subject to trials until the time appointed of the Father, they are permitted to enjoy the earnest of their promised possession, even which, in this toiling and suffering state, they are in some sense permitted to enjoy what is theirs by deed, gift and will.

1. True meekness endures the inheritance of the earth in a blessed and joyful acquiescence in the divine will. The inheritance of a man consists not in the extent of lands to which he lays claim. If he be unsatisfied, envious and unhappy, he is still poor, whatever may be his worldly possessions. Contrast with the condition of such an one, the state of him who recognizes the hand of God in all his joys and sorrows, who has everything he wants because he has what it pleases God to give him, and who has the assurance that all things work together for his present and eternal good. The wealth of the world were a mean exchange for such a blessed condition.

2. True meekness gives the soul a lively sense and enjoyment of the natural works of God. Who that has ever been brought from darkness to light can forget the emotions with which he gazed upon the earth for the first time after he received the evidence of his adoption. How lovely the appearance of nature! All thy works praise thee, O Lord. Akin are these emotions to those with which the redeemed soul, made free from sin, clothed in a glorious body, shall gaze upon the new heavens and the new earth in the morning of the resurrection.

3. The children of God are made to possess every good needful for them on the earth. God is a God of Providence. Not a sparrow falls to the ground without his notice; and will not he who clothes the lilies, care for, feed and clothe his people? The blessing of the Lord—it maketh rich, and he addeth no sorrow with it. How did God feed his servant in the desert! How has he fed and aided his people in times of persecution! How has he sometimes made them to possess even the riches of the Gentiles and the wealth of their enemies! The meek shall inherit the earth, and shall delight themselves in the abundance of peace. The Lord knoweth the days of the upright, and their inheritance shall be forever. But it may be said, this is not the rest of the people of God. They spend here a few short years in sorrow and trial, and then pass away. Most vague and indistinct are the notions which many have of the future condition of being of the redeemed. To some I may seem to advance a visionary idea when I say that I understand the text is yet to be fulfilled literally, and that this earth is to be the future abode of the glorified saints. I beg my brethren to bear with me while I present a few thoughts touching this mat-

ter, and should I seem to them to err, gladly will I receive their correction.

1. That the earth is to be the future heritage of the saints we may conclude from their resurrection state. The body is to be raised from the grave, not mortal, not ethereal, but like unto Christ's glorious body. It must then have some tangible place of existence; and, if so, why not upon this earth?

2. The obvious destiny of the earth seems to prove the same thing. We argue a future state from the incompleteness of man's destiny here. The apostle represents the creation as now groaning and waiting for the redemption of the body. There is nothing impossible in the idea, but rather a high probability that the ultimate design of the creation and existence of the earth is that here shall be developed forever those glories which God has designed concerning his redeemed ones, especially when we take into consideration the change the earth is to undergo, the effects of sin to be blotted out; as once it was purified by water, so once again it is to be purified by fire. Now, but imperfectly, does the renewed soul see the glories of nature and wonders of creation; then shall he see them in all their loveliness and vastness, with a capacity suited to their full enjoyment.

3. When we consider the scenes of which this earth has been the theatre, the probability is still further heightened that this shall be the saints' future abode. Here has been developed the mystery of redemption. Will not this earth witness its full development and completion? Here, for ages, has been going forward the great conflict between truth and error, sin and holiness. Will not the scene of the conflict be also the scene of the triumph and the eternal reward? Here did Jesus first come a man of sorrows; here was the scene of his agony; here did he die, the Redeemer of the people. Is there not every reason to believe that when he shall come the second time, it will be in power and glory, to establish his kingdom and his throne where once was raised his cross? Is there not a fitness, to say the least, and even glory in the thought that the earth which has been the scene of her joy, her comfort, and reward. But—

4. The direct Scripture testimony is such as to furnish good ground for faith in this matter. Many have been much perplexed by texts which seem to teach the return of the Jews to their own land, together with those which clearly allude to the gospel state of the Church, as well as the reign of a thousand years, and the subsequent array of the armies of Gog and Magog for the great and final battle. The common notion that the world is to be evangelized, Christ is to reign with his people for a thousand years, after which shall be a general judgment, I cannot receive. It would be foreign to my present purpose to enter upon an opposition of these points. Let us briefly examine some of the Scripture testimony respecting the future place of abode of the children of God.

Of these who died in faith, not having received the promises, Paul says, Heb. xi, 14, "for they that say such things plainly declare that they seek a country;" and again, "they desire a better country; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." "Here we have no continuing city, but we seek one to come." John also saw

the new Jerusalem, the holy city coming down from God out of heaven, and a great voice also he heard saying, "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. xxi, 3. We also, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.

Again, from the earliest periods, God has given promise to his people of an inheritance in the earth, the fulfillment of which they have ever believed to be yet future. In Gen. xii, 15, and xvii, 8, we have a record of the promise which was given to Abraham, though he has not been permitted, as yet, so much as to set his foot on it. (Acts vii, 5). The declarations of Paul (Heb. xi, 8, 6, 10) show us that he considered the fulfillment of this promise as yet future. It is important to note that the promise was that of an everlasting inheritance. This was confirmed to all the patriarchs, prophets and apostles. David often repeats the very language of the text, and eleven times in one Psalm does he repeat, in different forms, the same idea. It was Job's assurance that his Redeemer should stand at the latter day upon the earth, and that he should see him for himself, with his eye and not another. Isaiah many times brings to view the fulfillment of this promise, as in Is. li, 21, and liv, 17. Also, Jer. xxxi, 38, and Ezekiel xxxvii, 25, And they shall dwell in the land that I have given unto Jacob, my servant.—and they shall dwell therein forever, and my servant David shall be their Prince forever. It appears to me to be exceedingly difficult, or even impossible, without doing great violence to the language to apply these texts to the Jews as a people, or to the gospel state of the church. Were such the proper application of the promise to Abraham, Paul would not have left us to understand that its fulfillment is yet future, and to be realized at the resurrection. The same discoveries which John had respecting this matter, had been previously revealed to and made known to us by Ezekiel, and others. If, then, the promise to Abraham and his seed was that of inheritance in the earth, which also is to be an everlasting inheritance, and this has not been and is not now enjoyed, it only remains that it is yet future; or, in other words, that the earth, purified and renewed, is to be the final abode of the saints of the Most High.

To speculate upon the condition of the children of God in their future abode is unnecessary, not to say useless, with our present limited knowledge. Enough is it that we know there shall be no more sin, sorrow or pain, sickness or death. No enemies shall be there. The saints shall possess glorious and immortal natures. They shall be like Christ, for they shall see him as he is, and enjoy forever the ineffable glories of his presence. Their inheritance shall know no end, as their joy can know no limit. Blessed promise, and sure in its fulfillment! They shall dwell forever with the Lord!

The trials of life, like objects seen through a dense mist, always appear the largest in the distance. The nearer you approach them, the lesser do they seem, and when you come to grapple with them in a becoming spirit of patient fortitude and brave resolution, you will find them to appear as tame and gentle as "doves and pigeons."

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., MARCH 1, 1856.

NO. 5.

Original Poetry.

For the Signs of the Times.
Written in Tribulation.

Oh, my God, leave not a worm,
To faint and droop without thy care;
But give me in my soul to know
Thy love is with me everywhere.

In all thy trying discipline,
Oh keep mine eye, my God, to thee;
In patience make me fear the same,
Till thou shalt bid the trouble flee.

Let me not look at those who tread
Beneath their feet my hope as vile,
And call me even worse than mad,
To be by nothing so beguiled.

But let me look, oh God, to thee,
Despite affliction or reproach,
And feel my life is treasured where
No vulture's eye can e'er approach.

And while I suffer, Lord sustain,
Bid thou my faith to triumph o'er
These present evils, make them gain,
To prove thy faithfulness and power.

And let me view them as they are,
Servants of thine to do thy will;
Employed or silenced, as shall best
The purpose of thy love fulfil.

And may all those, if good to thee,
Who think my hope on "nothing" rests,
Be brought by love, its base to see,
And own, in tears, their wretchedness.

Then will be seen all power combined,
Is nothing worth to meet their case;
Till Christ in sweet, compassion shines,
And shows his rich, delivering grace.

J. M. B.

The Believer and Christ.

And am I thine? O tell me dearest Lord;
And wilt thou to me grace and strength afford,
To guide and keep me in this dangerous way,
That leads from shades of death to endless day.

"Yes, thou art mine; I bought thee with my blood,
Fear not the stormy wind, nor swelling flood;
I'll guide and keep thee all the desert through,
And thou shalt find my mercies ever new."

And canst thou love a wretch so vile and base?
A worm that's tempted to abuse thy grace?
Whose vile affections after lovers go,
And yet thou know'st he would not have it so?

"Why ask the question? I once died for thee,
From sin and hell and death to set thee free;
Nor shall another snatch thee from my heart—
Fear not, I'll never, never, with thee part."

Bear with me Lord; say, am I not too vile
To share thy love, as sin doth me beguile?
May I not fear thou yet wilt cast away
A wretch that wanders from thee day by day?

"My love depends on no works, good or bad,
Of thine; if so, thou mightest well be sad;
When I received thee at my Father's hand,
I undertook in thy law-place to stand."

My blessed Lord, I feel my fears recede;
Didst thou in love for such a rebel bleed?
And is that love immutably the same?
Methinks I now can say I love the name.

"For thee, my love, I groaned, I bled, I died,
Nor will I ever part with thee, my bride;
Thy debts are paid, I see no spot in thee;
Walk now at large, the Son has made thee free."

My dearest Ishi, do I wake or sleep!
The mystery seems to me profound and deep;
And I, thy spouse, and thou my husband dear?
My heart now melts, my eyes now drop a tear.

"I will protect and keep thee night and day,
And when thy foolish heart from me doth stray,
I will correct and bring thee back again,
And thou shalt know my love is still the same."

N. J.

Communications.

For the Signs of the Times.
Warwick, N. Y., March 1, 1856.

BELOVED BROTHER:—For some time past, I have refrained from writing for the "Signs" from a conviction that its columns were more usefully employed, than they would be in publishing my feeble thoughts.

Having been much pleased with the communications from the brethren of late, and particularly with that from the pen of brother T. P. Dudley, in the "Signs" of the 15th February, I feel constrained to submit a few reflections upon the same subject. I am confident, that but few subjects connected with those things, which relate to the Kingdom of our God, are of more importance than that of church discipline.

Our blessed Redeemer, in the last interview with his disciples, (after his resurrection and previous to his ascension to his Father,) made this solemn declaration: "All power is given unto me, in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you," &c. Matt. xxviii, 19, 20. No more solemn, and important commandment, ever fell from the lips of our blessed Lord, nor one, upon the observation of which, depends in a greater degree, the peace and welfare of the militant church.

Viewing this subject in such a light, I read the letter from brother Dudley with very great satisfaction. I felt it to be both appropriate and seasonable. I was not aware, that it was the practice to any great extent, to investigate any matters requiring the action of the church in discipline in the presence of "unbelievers." Such a course is evidently, as brother Dudley has satisfactorily shown, contrary to the injunctions of scripture. One of the most important cases, requiring the action of the church in the days of the Apostle, is that mentioned in the 5th chapter of 1st Cor., and in this case the Apostle directs them what to do, "In the name of our Lord Jesus Christ, when ye are gathered together and my spirit with the power of our Lord Jesus Christ." It is evident that the assemblage so solemnly convoked, was to be composed exclusively of those who had professed faith in the Lord Jesus. This is conclusively established, if we refer to the nature of the Kingdom of God. Our blessed Lord said, "My kingdom is not of this world. If my kingdom were of this world, then would my subjects fight." And again, "Except a man be born again, he cannot see the kingdom of God." The Apostle Paul adds in connection, "The natural man receiveth not the things of the spirit of God, for they are foolishness to him, neither can he know them, because

they are spiritually discerned," 1st Cor., ii, 14. From these and corresponding passages, it is very evident that the laws, institutions, ordinances, and statutes of Zion, are diverse from those of the kingdoms of this world, and consequently, worldly, or natural men, are utterly incapable of forming correct and scriptural opinions upon matters of church discipline; and hence we frequently find, that when the church is compelled to withdraw fellowship, from those who embrace error, heresy, or walk disorderly, unless accompanied with gross immorality, that the world vindicates its own, while it casts censure upon the church, "because of her adhesion to the laws of Zion." The Lord has drawn a very plain line of distinction between the church and the world. How expressive the language used in his prayer to his Father, recorded in 17th John, "I have manifested thy name unto the men which thou hast given me out of the world. I pray for them, I pray not for the world. I have given them thy word; and the world hath hated them, because they are not of the world even as I am not of the world. O, righteous Father, the world hath not known thee, and these have known that thou hast sent me." If nothing more than these words had been left upon the record which God has given us of his Son, these are sufficient to convince us, that to allow the world to witness, and mingle in matters of church discipline, must ever be attended with unpleasant, if not disastrous consequences. But while the churches may suffer, from an improper or erroneous administration of church discipline, it is a melancholy fact, that they do frequently suffer, from the neglect of wholesome discipline, in cases which relate only to violations of the laws of Zion, and do not include any breach of what the world regards as embraced in its code of morals.

It is declared of some in olden time, "Then they that feared the Lord, spake often one to another;" and one of the Judges of the twelve tribes of Israel has, in the name of his Lord and Master, solemnly commanded the saints, "Not to forsake the assembling of themselves together, as the manner of some is." But is this commandment observed, as it should be, by the church of God? Is it not as binding upon the church, as that which says, "If any man come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed?" and yet how many are there, who would zealously enforce the latter; who almost habitually live in violation of the former. But some brethren may urge, that circumstances justify their remaining away from meeting. The church may be destitute of the administration of the preached word, and feeble in gifts; and it may seem to them of little importance to attend the regular, or church meetings, and thus re-

main at home. Does this fulfill the command of Christ, to bear one another's burdens? There may be some who for the love of Christ, are constrained, though it may be in a feeble, and imperfect manner, to endeavor to uphold the standard of truth, even amid the scoffs and jeers of the world, which they can look upon even with complacency; but the absence of their brethren from a participation in the privileges of the house of God, fills their souls with pain, and adds much to the depression which weighs upon their spirits. Brethren, sometimes, exercise no little ingenuity, in excusing themselves for violating the laws of Zion; but as brother Dudley truly says, "No adequate apology can be offered for disregarding the injunctions of the King of Zion, given for the government of his subjects, and he who shall disregard them, makes himself directly a transgressor." And such is the conclusion of the scriptures, however much we may try to justify ourselves in any course of conduct unauthorized by them. A brother or sister may even go so far, when the church is in a low or destitute condition, as to recommend the discontinuance of meetings together for worship, and will say—"It will never be better with us, until we give all up, and let our meetings go down, and we may as well do this first as last."

But let us hear what an inspired Apostle says, and may God give us grace, that we may take heed how we hear: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore, take unto yourself the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

May the Lord enable us to stand fast in the liberty wherewith Christ has made us free, and carefully observe all things, whatsoever Christ and his Apostles have commanded us. Your Brother, in love,

Wm. L. BENEDICT.

Jewett, Greene Co., N. Y., Jan. 31, 1856.

BROTHER BEEBE:—Having been a reader of your paper for some time, and often finding something which is comforting to me from brethren, (if I may call them so,) scattered throughout the land, the elect according to the fore knowledge of God. And having been long impressed with the thought of testifying through the "Signs" what I humbly trust the Lord has done for me, but feeling incompetent for the task, I have refrained until now. As in the Providence of God I have been unable to labor for over three weeks, I thought I would give a history of my former experi-

ence. When I was about ten or twelve years old my youngest brother was under exercise of mind. I inquired of him what he was crying about: he made no reply. I then told him I would not always be a crying, he says to me, if you felt for your soul's salvation as I do, you would cry too. This cut me to the centre, and I fell under the sentence of God's holy law: The soul that sinneth it shall die. But these thoughts and feelings soon vanished. At times when hearing God's people converse upon the subject of religion, I would feel somewhat alarmed. But the god of this world, and the sweets of sin overbalanced my mind. So I past on, sometimes on the anxious bench, which was the custom of the people who believe in the "do and live" system, promising them that I never would give up seeking for Christ, but as often as I promised I broke it, until I felt guilty for making such promises. I was about eighteen. Then I had a singular dream which aroused my mind. I dreamed that I was at meeting, and when the people arose for prayers it appeared that the righteous were rising to heaven, and the wicked were sinking to hell, and I with them, and I stretched out my hands towards heaven and cried out, Lord have mercy upon me. And I awoke and found it was a dream, and felt much agitated in mind. And I soon dropped to sleep again and dreamed the same as before, and cried out as at the first, Lord have mercy upon me. And I was so much agitated that I slept no more that night. And I thought if I should dream the same dream again it would not only be a dream but a reality. So I was led to think of my future state. All of my brothers had manifested a hope through the merits of Christ which led my mind to this scripture, "Then shall two be in the field; the one shall be taken, and the other left." I felt that this was applicable to me and that I was left. I often tried to pray, thinking to make amends for my sins, which I committed daily. And I found from the word of God that it was not by works, of righteousness we have done, but by my Spirit saith the Lord. Yet I was planning out some way to get to heaven by my own performances, as some had told me it was in my power, and it was my duty and privilege to go to Christ, as he had opened the way for all mankind; and Christ had done all he could, and the rest was for me to perform; this was pleasing to me. About this time two of my brothers conversed with me on the subject of religion, and stated that it was through the merits of Christ that any were saved, and if I was one of the purchase of the Redeemer's blood, or elect of God, I would be brought in, and if not, all of my performances were in vain, and that I must eternally perish. This made me mad, and I left them, and saying to myself that God was unjust and unequal. I then thought that I would get the consent of my father to go to Roxbury, New York, on a visit, having some friends there, and then I would go to Elder David Meads, as I was acquainted with him, and he would tell me how I could get religion. But the day that was appointed to carry my purpose into effect, it rained very hard, so that my projects failed. My feelings soon passed away, and my mind returned to the vanity of this world, and became more and more hardened in sin and iniquity. And the things of religion of less and less

importance, until I hated to hear God's people talk upon the subject. My father, who belonged to what is now called the "Hard Shells," or Old School Baptists, frequently conversed with his family, and also attended prayers, which I hated from my very soul. And often ministering brethren would be at his house to visit and hold meetings, which served to stir up the enmity of my heart. There was an old lady in this vicinity, by the name of Faulkner, who belonged to the same church with my father, and who, I thought, was one of the excellent of the earth, was at my father's on a visit, and on her retiring to rest, I being in an adjoining room overheard her in prayer, and often expressing the sentence *sweet Jesus*. I did not know how she could call him *sweet*, for there was no sweetness to me in his name. This served to convince me that I did not love him as I often had stated, being inquired of if I loved Jesus. Yet feeling myself not as bad as my associates, I thought when the righteous were entering heaven I would slip in unnoticed, and so shun the punishment of the wicked. So I passed on until I became settled in life. On hearing of the death of one of my associates, it led me to think more seriously of my situation, and I left my work and went by myself to call upon God for mercy, and when I arose from prayer I thought I felt different: and from that time until about the time I did, if not deceived, pass from death unto life, I entertained a secret hope, but said nothing about it.

In 1838, there was a protracted meeting of the Methodists in this vicinity, and some manifested a hope. My wife being a professor of religion, felt anxious to go to the meeting, but I refused to take her there, because I did not want to go near them, nor anything that was tending towards religion. I accordingly kept about my business. In a few days after, as I was drawing wood, and whilst resting my team, these thoughts came with great force to my mind, *you are a great sinner in the sight of God*; and to that degree I could scarcely contain myself. I felt to fall upon my knees and implore the mercy of God, but fearing some one would see me I refrained until I got to the woods, where I knelt down in prayer to God, but found no relief. On returning to my house I asked my wife if she wished to go to meeting, she replied that she did, yet I kept my feelings concealed, and accordingly went. When I got there I could not keep my mind on the transactions of the meeting, on account of my deep feelings in regard to my soul. I wished myself out of the sight of the people, for fear of my feelings being discovered. But in vain. Some inquired the cause of my feelings, and then invited me to a private house to meeting, the following night. I supposed they could do something for me and therefore went, but it was all in vain. My soul was in pain to be delivered; and feeling myself the greatest sinner that ever stood upon the earth, I wished I was as good as my associates that I once thought were greater sinners than myself. Soon after there was a meeting of the Methodists at Lexington flats, about three miles from home. I accordingly started for it, thinking I should get relief in my mind. While on my way, I called upon one of my neighbors to go with me, thinking that the Lord would have mercy upon him,

feeling that his heart was not so bad as mine, and this would have such an effect upon me as to soften my heart, and therefore I should become a child of God. But to my great astonishment, he refused. Accordingly I went on and thought if I must go alone, I would go, (although the old maxim is, that misery loves company,) and if I went to hell, and I expected there to go, viewing the justice of God in my destruction, I wanted no company, wishing all might go to heaven, and if there was any in hell that they might be liberated, that I might be alone. But, again was I disappointed. All the skill and efforts of men did not avail anything to bring me from darkness to light, and from the power of Satan unto God. Soon after, while chopping wood at the door, and in deep meditation, I thought if I could only touch the hem of Jesus' garment, I should be made whole. And while in this state of meditation there was a stranger passed by, his locks were white with age. He passed the school house near by, and I wondered the scholars did not notice him while they past and repast him, until he was out of sight, then I called to mind my meditations, and said to myself, had that been Jesus should I dared or ventured to touch his garment, and I stood trembling. Not long after news came to my father that the above Mrs. Faulkner was dead. The thought came to me, O that I could have her spirit, and be as well prepared to die as I thought she was. The following day was the funeral, and I stayed at home alone and thought it would be a good time for meditation. While I was thrashing in the barn, I frequently tried to call on God for mercy. And while leaning upon my flail-staff it appeared to me I could not live long, for I was pressed as a cart is pressed with sheaves, and my sins rolled upon me like mountains, and I thought in my meditations, that I was in the bay, and Christ was on the floor, our hands united, and I was bracing against him with all my might and not willing to come to him. Then I went to the house and got some refreshments, and, while there, I thought of Christ who suffered on the cross for such poor creatures as I. And it seemed my soul would burst within, yet I had the second thought and rejoiced that, through the sufferings and death of Christ, many poor souls could be saved. I returned to my labor and finished my thrashing, which was two shocks of wheat, and the hardest days work I thought I ever done. At evening there was a meeting of the Methodists about two miles from home, at Lexington Heights. I went to meeting, between hope and fear, that I ever should be brought to the knowledge of the truth. After the meeting was closed, a minister asked me in relation to my sorrows and troubles; I related some of my feelings to him, and he said I was not far from the kingdom. I replied, I could not, or did not believe it. I soon after attended a Methodist quarterly meeting in an adjoining town. I arose for prayers, and went forward on the anxious bench agreeable to the invitation given at the time, but it did me no good, and I was as bad off as before. I went to the house of my uncle, agreeable to his invitation, and he wished to know my feelings. I told him I had nearly come to the conclusion that if I was one of the elect I should be saved, and if not, I should be lost.

He was silent for a while, and then burst forth in loud accents, "O that Calvinist doctrine, O what damnable doctrine." I attended through the quarterly meeting, and on my way home I met with an Old School Baptist who asked me if I had been to the quarterly meeting, I told him I had. He asked me how they preached, I answered very well. He said sometimes at first they would preach well, and then kick it all over before they got through. I left him, and thought I would take the Bible as my guide, and pay no attention to what this or that one said. I soon went to hear Eld. H. Pettit, (an O. S. Baptist minister,) preach at a certain time. I had often heard him, and at this time he preached the same doctrine he had ever preached, which was salvation by grace, and seemed to be pointing his subject at me. After meeting he conversed with me upon the state of my mind, and I manifested or expressed to him a hope. He referred me to this scripture, "By their fruit ye shall know them." It had the effect on my mind, as though he had struck me on the head with a club three feet in length. I inquired of myself what fruit I had borne, I thought it was *bad fruit, yes very bad*. I left the house, and on my way home the horse took fright and threw my wife and myself from the wagon against a wall, not receiving, however, any serious injury. While my horse was running, I thought if my hope was genuine, I should not be afraid to die. I could not sleep that night, in consequence of my deep feeling in regard to my hope and situation. I kept out of sight of him, to see if he preached always the same, thinking he would preach different if he saw me. He preached as he always did, declaring how sinners were slain and made alive by sovereign grace, and how they were brought into port, using some seafaring phrases. I then returned home, and while on my way, I looked upon a rock by the side of the road, and thought my heart was just like that rock, and nothing could penetrate it, yet begging the Lord to soften it if consistent with his will. I thought I would go to all of the meetings I could; for if I went to hell there would be no meetings there, and all the comfort I should ever take would be in this world. One evening there was a meeting at a school-house near by where I lived. I went; a Presbyterian minister preached. His subject was upon the hope of the hypocrite being as the spiders web. This led me to think more seriously upon my secret hope. When I left the house, I resolved never to trust in it, for I thought it was not good to live by, much less to die by. For two days my mind stood, as it were, waiting to see the salvation of God. I felt anxious to hear my wife's experience, which she gave. I told her that if by her, and my child, and my property being taken from me, would bring salvation to my soul, I could give them up. I then went to the barn and tried to pray, and as I opened my mouth I think the Lord filled it; there was joy on earth if not in heaven. I returned to the house and asked my wife if she wished I should pray with her, she replied she did. I took the Bible and opened to the eleventh chapter of Hebrew. While reading, it appeared like the rays of the Sun, passing into my right eye, going all over my body, relieving me of my load of wretchedness and misery, which I had been burdened

with for a long time. About twelve o'clock we retired for repose, and although I slept, my heart was awake, and when I awoke from my slumber my soul broke out in the language of David, "Bless the Lord O my soul, bless His holy name. Bless the Lord O my soul and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, and crowneth thee with lovingkindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles." And when I looked upon the forest, I wondered with astonishment, that I never had noticed the trees extending their branches towards heaven, giving glory to their Maker. Then I beheld that old things had passed away, and all things had become new. The Bible, which was once offensive to me, now became the delight of my soul, and the people of God the same. Where they lived, I also wished to live. And I felt a desire, and also a duty, to join some visible church of Christ. But having a limited understanding of the scriptures, I deferred it for several months, until I might become established in regard to the gospel platform. My wife being a member of the Presbyterian church, I felt that it would be pleasant if we could be united in sentiment. But the more I searched, the more I became convinced of the incorrectness of that system. Therefore, in the autumn of 1838, I went to the Old School Baptist Church of Christ, at Lexington, and related my experience, and was received and baptized by Elder Hezekiah Pettit.

And may all who love God live by the faith of the Son of God, trusting in his promises, for he has declared that he will never leave nor forsake them. He will be their God and they shall be his people. Therefore, fear not little flock, for it is your Father's good pleasure to give you the kingdom. And may this be the happy lot of all who may peruse this scribble, if consistent with the will of God, is the prayer of an unworthy worm of the dust.
Farewell.
J. B. WHITCOMB.

For the Signs of the Times.

Newark, N. J., Jan. 20, 1856.

BROTHER BEEBE:—In looking over the *Signs* this morning, my soul was made to rejoice in reading the communications from different brothers and sisters, whom I have not, nor perhaps ever shall see in the flesh. Truly it is the same God who worketh all in all, and how good and heart-cheering it is for the people of God to say to all that fear and love him, "My soul shall boast in the Lord, the humble shall hear and be glad, Come and hear, and I will declare unto you what the Lord has done for my soul." How much this was practised in the primitive age of the church, when the fire of divine love burned to a flame in their joyful souls; the language was then, these things write we unto you, that your joy may be full; and whenever the soul finds the *same fulness of the Spirit*, then they find the same salvation, for it is the common salvation of God that he has revealed for the benefit of the household of faith; this is the privilege of all; right by a divine grant, for in these gospel days the will is in force, for the testator has died, and now truly the heirs of promise have a right to all that is promised in the will; and great indeed is the inheritance to that one who is an heir

of God, and joint heir with Christ, and divine faith, which is the *substance*, makes this rich inheritance mine, in the present tense. The gospel dispensation is not like the law, a shadow of good things; the shadows were by Moses, but the real substance, the real good things, Christ Jesus did bring. For if that which is done away was glorious, much more that which remaineth is glorious; and I certainly am very much astonished and amazed to see how many of the people of God look into the future tense and not into the present tense. Oh, to see and feel, and realize, and know what the second man has done—it is now accomplished—he has destroyed the works of the devil—he has made an aid of sin—he has brought in an everlasting righteousness, and ye know that he was manifested to take away our sins. The first man took us away from God; the second man brings us back to God; by the disobedience of one, many were made sinners; by the obedience of One shall many be made righteous. Oh, how my redeemed soul does rejoice in the knowledge of the divine truths, and in knowing the relation that the believing soul has to Christ Jesus—members of his body, of his flesh, and of his bones, and joined to him by the eternal Spirit. O, that the children would look for great things from their Heavenly Father, for he says, "Open the mouth wide and I will fill it;" and our blessed Lord says, "Ask what you will, and it shall be done for you." My brother, is anything too hard for the living God, and has he done the greatest possible thing for his people, and will he not do the lesser part? He has given to us his Son, and will he not with him, give us *all, all things*. I had no idea this morning of writing to you, but two or three things respecting the last papers sent; but in reading sister M. M. Hassell's letter, my soul got a start, and the divine flame began to burn, and when I wrote the first line, something was presented for another, and so on until my sheet is almost full. And now, my brother, may the Lord, the great head of the church, bless you as abundantly as he did Paul, and enable you by the eternal Spirit, to contend for the faith which was once delivered unto the saints, and in so doing you will certainly meet with great opposition, for the offence of the cross has not ceased; and remember, "Do I now persuade men or God, or do I seek to please men? for if I yet pleased men I should not be the servant of Christ." In gospel bonds, I am your brother,
MAHLON FORD.

For the Signs of the Times.

Fairfax C. H., Va., Feb. 6, 1856.

DEAR BROTHER BEEBE—I see by the second number of the *Signs*, volume 24, that sister Culver desires my views concerning the blind man's being restored to sight, Mark viii., 22-26. I gladly accept the invitation, not that I have any special or very clear views to give on this miracle, but because being so much detained at home, and from my meetings, during this very inclement winter so far, I am glad of anything to draw my mind to the Scriptures and exercise it thereon.

The many instances recorded of our Lord's opening the eyes of the blind and of healing other diseases, were designed as external, visible proofs of his being the long-promised Messiah. And these afforded an evidence which the Jews could not

wholly overlook. Thence said Nicodemus, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him;" thus speaking not only for himself but for others also. The different instances in which he opened the eyes of the blind, show the sovereignty of his power in doing it, with or without instrumentalities. In the case of blind Bartimeus, he simply said to him, "Go thy way; thy faith hath made the whole;" and immediately he received his sight. He touched the eyes of others, and they received sight, Mark x, 46-52, and Matt. xx, 30-34. In the case of the man blind from his birth, John ix, Jesus spat upon the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and sent him to the pool of Siloam to wash; and when he had washed he came seeing. In the case under consideration, Mark iii., he spit upon the eyes of the blind man and put his hand upon him, and told him to look up, etc. These different methods of restoring sight to the blind, showed, perhaps, more conclusively, that it was by his own divine power that he performed these miracles, than the performing of them all by one method would have done, as it showed that he could open the eyes of the blind in what way he pleased. But as the various maladies, and particularly blindness, which our Lord healed, are referred to in Scripture to show the miserable state of the sinner in regard to spiritual things, so the performance of these external miracles were evidently designed to bring him to view, as the great physician who can heal all the inward maladies of sinners, and as doing it as readily, as freely and as sovereignly to all who look to him for it, as he did to the infirm in body when on earth. It is in reference to the opening of the eyes spiritually, as presented to view in the case of this blind man naturally, that I presume sister Culver wishes my views. To that I will now attend.

Verse 22, "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him." It is not said whether this man was born blind or not. It is not material in this case. It is true that all men are born blind spiritually; but none in a state of nature know that they are thus blind. Until that life which is imparted in regeneration, we, like the Jews, say we see, or, at least, think so; and whilst this is the case, our sin remaineth, John ix, 41. This man was sensibly blind—so are all those, spiritually, who apply to Christ to give them sight.

Verse 23, "And he took the blind man by the hand and led him out of town." As Bethsaida was one of the places on which our Lord had pronounced a woe, (Matt. xi, 21,) it may be, therefore, that Christ thus led him out of the town because he would not perform the miracle in the presence of those he had thus given up to their own destruction. At any rate, in the spiritual miracle, he does not open the eyes of the blind in the sight of those he has left to their own delusions; and not often, if ever, in their assemblies. Often, persons whom we hope are subjects of grace, in giving a relation of their experience, mention having been led in their exercises to go up to a front bench or some way in public to be prayed for, thinking thus to have their eyes opened to behold the Savior; but they and their leaders are

disappointed; instead of opening their eyes then, he leads them out in their blindness from these public resorts and from confidence in them and their measures, and in private gives them the touch that opens their eyes; but not till he has spit upon them. Note, some of the children of God have had their eyes opened in the assemblies of the saints, and under the regular preaching of the gospel, and during the prayers and conversation of the people of God, but not in those assemblies under whatever name, got together for the purpose of converting sinners. When the eyes of the blind are opened to behold Christ as the way, it is always so done that the doing of it is by the individual ascribed to God only, independent of all human helpers. "And when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought." We know that in performing the literal miracle, this spitting on his eyes was not necessary to our Lord's opening them; there must, therefore, have been some other design in doing it; and I know not that the design is found any where but in the antitype. To spit upon a person is to cast great contempt upon him. Thus God said concerning Miriam, "If her father had but spit in her face, should she not be ashamed seven days?" Num. xii, 14. And thus the widow, in case her husband's brother refused to take her and raise up seed unto his brother, was commanded to loose his shoe, and spit in his face," Deut. xxv, 9. So, did any ever have their eyes opened until the Lord had first spit on them; or, in other words, had so treated with contempt all their prayers, tears, and other efforts to recommend themselves to his favor, that they were utterly ashamed and abased, and made sensible that they were so ruined by sin, that there was no power in themselves or in any human being to take this widowed soul, and raise up seed unto his brother, that the Lord must save, or this inheritance is gone for ever? "And put his hands upon him, he asked him if he saw ought." We lay our hands upon a person when we are going to speak to him, to engage his attention. So the Lord is sure to fix the whole attention of a person when he is about to speak peace to him, or to open his eyes; sometimes he does it by his being made to see a light, or hear a voice apparently, as is frequently the case in the experience of colored persons.

Verse 24, "And he looked up, and said, I see men as trees walking." I understand by this expression, simply the idea of an indistinct vision, as though he could see something moving or walking, as we see the motion of a thing before we discern particularly its parts, but could not distinguish its appearance from that of a tree. Many persons, when Christ touches them, immediately receive sight to see how God is just in justifying the ungodly, through Christ's atonement; but others again, like this man, have at first only an indistinct view of salvation. Some text is applied to them which they take as a promise of salvation, or their burden is removed and they feel great peace of mind; and in these things they see God moving toward them in salvation, or conclude that he is going to save them, and they feel happy for the time, but at the same time have no distinct view of Christ as the end of the law for righteousness, or as suffering in the sinner's stead. "As, other foundation can no man

lay than that is laid, which is Christ Jesus," without faith in Christ as the way, they have no solid ground for their hope to rest upon. They may be led, while in this comfortable frame, to unite with the church, and get along for a time satisfied with their experience; but when temptations and trials come, as come they will, their good frame is gone, and they are tossed about without knowing about resting by faith in Christ. It is true the Lord, in the meantime, may have touched them again, to behold, through the reading or the preaching of the word, or by an application in some way of the word, Christ is the way, the truth and the life. And though they believe now in Christ as the end of the law for righteousness, and speak of him as the Lord our righteousness, still, in those times of trial and darkness they will go back to that experience which they told the church; and in that they never can find that which satisfies themselves, or which they think ought to satisfy others, that they have faith in Christ, and therefore go on dissatisfied with their own experience through life unless, as in some cases, they are led to look to their after teachings as that in which they were enabled to believe in Christ. It is true that when the Lord has begun a good work, he will carry it on to the day of Jesus Christ; but my opinion is that where persons have had their eyes only partially opened, it is much better for their future comfort for them to wait, without being hurried into the church, until the Lord is pleased to lay his hands on them again, and give them a clear sight of Christ. Others, on receiving this partial deliverance, are in some way prevented from speaking of it, and are soon left to darkness again; and they now think their case worse than ever—their burdens are gone, and no view of Christ. In their distress they are led to cry unto the Lord. "After that he put his hands again upon his eyes and made him look up; and he was restored, and saw everything clearly." That is, some portion of Scripture suiting his case is so applied to him that he feels it is of God, and through Christ as the way of salvation, and the salvation is clearly revealed to him, and he rejoices in him as the Lord his righteousness, as the chiefest among ten thousand, the one altogether lovely.

Verse 26. "And he sent him away to his house saying; Neither go into the town, nor tell it to any in the town." Our Lord frequently charged those whom he healed not to tell of it, thus fulfilling the prophecy, "He shall not cry, nor lift up nor cause his voice to be heard in the street;" thus illustrating the spirit of the gospel. The religion of Christ does not consist in external parade and show, but is retiring from the pomp and display of the world. There is nothing like boasting, like, Come and see my religion, my zeal for the Lord. When the Lord opens the eyes of any one to see clearly, instead of leading them to go among the popular religionists, or those who make a boast and show of religion, he leads them to look for his despised and afflicted people, and makes them feel that among them is their home.

Such are the views I have to present for the consideration of sister Culver on the portion of Scripture she designated. I leave it for her and others to judge of their correctness.

With brotherly love, S. TROTT.

For the Signs of the Times.

Grand Lodge, Feb. 10, 1856.

BROTHER BEEBE:—I desire to address you, and the dear children of God who are scattered abroad in the land.

Truly the Lord changeth not; he is the same yesterday and forever. Ye children of the living God, I am still spared a monument of the amazing mercy and goodness of Him who spake all worlds into existence by the word of his power, and I desire to bear some humble part in praise to his great and tremendous name, and to confess my many sins and heart wanderings from him. I often feel to exclaim how weak and frail I am; how completely filled is my mind with the vain and transitory things of time and sense; so much so, that I at times wonder that I am permitted to call upon his name. Sure it is "Amazing grace that saved a wretch like me."

But many times I feel to say, "Bless the Lord, O my soul, bless his holy name; for he is exalted a Prince and a Savior to Israel—to those who cheerfully wait before Him."

Sometimes I am very anxious to be free from worldly care and trouble, but am as often reproved by these words: In the world ye shall have tribulation, but in me ye shall have peace. And O what a peace that is! to be at peace with God our Savior; to be permitted to lean upon His arm and feel to exclaim, Surely the Lord is my portion forever, in him will I trust. Dear brethren and sisters, is it not joy beyond measure to know that even in this vale of tears God is your friend, and that your peace is like a river flowing from the eternal throne of God. I desire to be found at the feet of Jesus, and to learn of him to be submissive to his will in all things; but I find in my members a law that warreth against the law of my mind, bringing me again into bondage. But the battle is the Lord's; he is the captain of my salvation; he has been to me, worm of the dust as I am, like the shadow of a great rock in a weary land; and he will lead his army victoriously through the war, and to him be all the glory.

And to you whom I met in an associated capacity at Lakeville, did we not have a heavenly feast below? The servants of the Most High came laden with the treasures of the Gospel, and called upon the saints to eat of the good things that are so bountifully furnished by our Heavenly Father. Truly it was a banquet to me. I thought I understood what the following passage implies: "Therefore every scribe that is instructed into the kingdom, bringeth forth from his treasures things new and old." Often have I enjoyed the feast in my mind, and as often have I thought I would write you, and yet as often put it off for fear that I might drop a word that would dishonor the cause of God; then, too, I was sick last fall and not able to wield my pen, and my family were sick too. But the Lord doeth all things well, and blessed be his name.

O that God would send some one this way, who will not fear to declare the whole counsel of God before a dying and gain-saying people. I often think, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for he is my strength and my shield." Pray for us.

May the Lord be a wall of fire round about his people, and a glory in the midst.

Adieu. DELILAH W. BALL.

For the Signs of the Times.

Owenton, Ky., Feb. 21st, 1856.

BROTHER BEEBE:—If the following is deemed worthy of a place in the *Signs*, it is at your service.

The suborned witnesses, who testified against our Savior, did not agree with each other in their testimony, neither has any man, so far as I know, ever given in a true deposition in regard to his character, except they were inspired to do so; hence the absolute necessity for us to take heed to ourselves, and to the doctrine which has dropped upon us as freely as the rain, and distilled as the dew—yes, it has come from heaven. On the day of Pentecost, when our Lord's disciples were filled with the Holy Ghost, they spake of the wonderful works of God, they were accused of being drunk; and when those who are blessed with his heavenly teaching now speak on the same glorious theme, their names must be cast out as evil to give place to others, who can exalt poor feeble worms by flattering them with the vain belief that, not only can they contribute in some way to their own salvation, but to that of others.

But, my brethren, how do such views comport with the language of inspiration.

The prophet Isaiah says, "O Lord, thou art my God, I will exalt thee; I will praise thy name, for thou hast done wonderful things; thy counsels of old are faithfulness and truth." And again, "And in that day thou shalt say, O Lord I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation, and in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee."

What need, brother Beebe, is there for comment on such language as this; nothing else can be made of it but that salvation is of grace, from first to last, and no preaching can make any more of it. The same prophet says, (Is. xxvi.) where he seems to have a foreview of the reign of grace, "In that day shall this song be sung in the land of Judah: We have a strong city, salvation shall God appoint for walls and for bulwarks." The rapture of Simeon, Luke i. 68, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers and to remember his holy covenant," &c., is but a reverberation of that joyful sound; and here again are the wonderful works of God spoken of, all connected with the doctrine of salvation by grace. The apostle Paul, in speaking of redemption, says, Heb. ix. 12, "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." And again, Titus ii. 14, "Who gave himself for us that he might redeem us from all iniquity and purify unto himself

a peculiar people, zealous of good works. And in looking back to that system of types, instituted under the Levitical priesthood, I know not of a single instance of atonement being made and acceptance of it manifested, where the sins of those for whom it was offered were not forgiven. Well, therefore, may the apostle say, "If the blood of bulls and goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purification of the flesh, how much more shall the blood of Christ purge your conscience from dead works to serve the living God." But again, according to Simeon, and many other inspired writers, the Lord has redeemed his people; and it is most evident that he did not redeem them to make them his, for they were his notwithstanding all their sins and awful pollution. But what did the inspired writers of the Old and New Testaments believe in relation to "The glory that should follow" this stupendous work? Let us hear some of them. Isaiah li. 11: "The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away." Also, Isaiah xxxv, "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God;" and so on to the close of the chapter. And John, a New Testament writer, says, "He shall gather together the children of God that are scattered abroad." It is therefore clear to my mind that God has not only redeemed his people, but that he has given us unmistakable evidence that he will finally bring every one of them to the enjoyment of a heavenly inheritance.

The next thing that presents itself is the inquiry, How is this to be effected? We answer, By their being born again of an incorruptible seed, even by the Spirit of the Lord. Says one apostle, "Who hath made us meet to be partakers of the inheritance of the saints in light." God's people are by nature children of wrath, and while dead in sins are experimentally aliens from the commonwealth of Israel, and strangers to the covenants of promise, and are without hope and without God in the world. But Jesus says, John 17, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him;" and again, "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." These things being immutably fixed, our Lord has commissioned his ministers to publish salvation in his name. Not on terms, but, "Ho! every one that thirsteth, come ye to the waters, yea, come buy wine and milk without money and without price;" and where they hear, they are infallibly drawn to Christ. Every one that hath heard and hath learned of the Father, cometh to me. Our Savior said to his disciples, "Blessed are your ears, for they hear; others in hearing, hear not, neither do they understand." God says, "With weeping and with supplication will I lead them;" and this is evidently characteristic of all his saints down to the close of inspiration, and therefore it must be so now. This is

owing to their peculiar sufferings. The Lord Jesus, their head, was a sufferer, and all the members of the body partake of the same. It is true, he suffered the just for the unjust, that he might bring us to God, and the largest part of our sufferings are on account of our sins. God turns them and causes them to look upon their former ways and doings, and to loathe themselves on account of all their abominations. They weep often over the corruption and depravity of their nature, and supplicate the compassion of God. "Turn us, O God, and we shall be turned; quicken us, and we will render to thee the calves of our lips."

But I must close. Brother Beebe, I don't want this imperfect scrawl to appear if you do not think it will be proper.

I remain yours truly,
J. M. THEOBALD.

For the Signs of the Times.

Luray, Henry Co., Indiana, Feb. 1856.

DEAR BROTHER BEEBE:—In the early part of October last, I had a severe attack of chills and fever, irritability of the stomach and nervous system which reduced me quite low. From that time until recently, I have been much confined to my bed-room, and also to my bed. My confinement has prevented, in a great degree, that reciprocity of union and communion with the saints, which are well calculated to alleviate the cares and sufferings of the Lord's afflicted children here. True, I have received numerous letters from them, that have been highly appreciated, but have not given them that attention that their contents have richly deserved. I hope they will forgive me, when they will have known my situation. My health however, is now so far reinstated, that I travel short distances occasionally, and hope to be able to visit you in New York, some time next month. I expect to remove to Delaware county, about the last of March, and will here inform my brethren and friends who may write to me after that time, and also the Editors whose papers I read, that my Post Office address will be Muncie, Delaware County, Indiana, instead of Luray, Henry County, Indiana. I expect to settle two miles South of the Muncie Depot, immediately on the New-Castle State road, where I hope to receive the calls of my friends and brethren who may pass that way.

I have contributed but little to the columns of the *Signs of the Times*, and the prominent reason is, I am not capacitated to contribute much. Occasionally, however, I meet with something in the *Signs of the Times*, or elsewhere, that is calculated to stir up my almost dormant faculties, and cause me to throw into the scale my little mite, when I can entertain a little hope that the interests of Zion may be subserved thereby. On looking over the 2d No., present Vol., of the *Signs of the Times*, I have been made to reflect much on the communications had between brother Linn, of Pa., and yourself; and also upon the published Circular of the Tygarts Valley River Association. Probably, the fact of my having been raised (principally) in the vicinity (the North Western part of Va.) where that Association is generally holden, and also of having visited and tried to preach for a member of the churches, several times since my removal to the West, causes me to feel a deeper interest in the case than I otherwise should have felt.

If I mistake not, my last visit there was in the fall of 1853; and it was an interesting one to me, and appeared to be to the brethren generally. It was the more so to myself, because I found them to be, (as I thought,) thorough going Old School Baptists. Nor do I yet think I was mistaken in that opinion. I found, however, that there had been some busy-bodies operating among them, who were well calculated to deceive, not by disseminating unsound doctrine at that time, (for had they done this, I feel confident that there were brethren there who would have detected them,) but by misrepresenting those who contend for the truth.

It is a fact, and one much to be lamented, too, that those who are disposed to cause divisions and draw a party after them, (the big party they want,) when they set out with their false notion, and find that Old School Baptists prove them to be such by the Scriptures, their zeal seems to increase with their mischievous designs, and they will withhold their real sentiments for a time, when with those who love the truth, and undertake to consummate their purposes by calumny, detraction, and misrepresentation. Let it not be thought, that my design in these remarks is to wage war upon our enemies who have gone out from us, nor yet, to defend the characters of brethren Trott, Beebe, and Dudley; for they are far more able to defend themselves (were it necessary) than is their humble servant. I hope I have a higher object in view, and that object is, the peace, quietude, and harmony of the Zion of God.

I am pained and grieved, when I consider how many of the dear children of Zion have read that Circular, and settled down in the opinion that the misrepresentations therein contained, are the real sentiments of those calumniated brethren. What are we to expect from such a state of things? Why, it is rational to suppose that in that Association there will exist a distant and hard feeling towards those brethren who have spent a large proportion of their lives in defending and publishing the holy heart animating truths of the gospel.

Permit me, dear brethren, though a little one among you, to entreat you not to indulge in a malevolent and bitter spirit towards your enemies, nor those who may have been deceived by them, but, as brother B. has observed, (and I was glad to hear it,) "pray for them that despitefully use you and persecute you." May the Lord, if it is His will, grant them the forgiveness of their sins according to the riches of his grace. I do hope that this circumstance may have a good effect upon Churches and Associations in future. For an Association to be so far inveigled into the meshes of the enemies to the truth, as to be brought down to dabble in the filthy pool of detraction and calumny, and take up the carnal weapons of their enemies with which to prostrate their brethren, is a matter much to be deplored.

Brethren, would it not have savored more of a christian spirit in you, after hearing those reports, (and perhaps knowing they were from the lips of an enemy to those brethren,) to have called in a christian spirit upon them for their views upon the subjects, as brother Linn has upon brother Beebe since the action of the Association, and let them have been their own expositors, before publishing them broadcast to the world?

When the enemies of the O. S. Baptists undertake to preach their doctrine for them, they make sad work of it, especially if we receive their versions of it. Elders Beebe, Dudley and Trott stand identified, probably, with far the largest associational correspondence of O. S. Baptists that the world knows. They have published far and wide their sentiments, both from the pulpit and the press. Look over their own productions, brethren, (you will probably find imperfections, for I presume that none of them make any pretensions to infallibility, nor should we expect that while we are suffered to know only in part,) and see if you can find any thing there to justify you in the course you have taken. Ah! look further; look into the unadulterated oracles of God, and see whether you have either commandment or precept there to sustain you. Should you fail in both cases; it follows, as a matter of course, that you have done wrong; and how beautifully it develops the christian character when we err, (as we all do) to make the most timely amends for our misgivings. I feel no disposition to conceal or encourage the errors of any. If such exist amongst us, I am willing, yea, anxious, that they should be faithfully ferreted out. We do not expect, or ever hope to arrive, at a state of perfection while in the flesh, yet notwithstanding the malevolence of our enemies in misrepresenting our views and exaggerating our errors, I think I speak advisedly when I venture the opinion that there has not been a time since the days of the apostles when the church exhibited a greater degree of unity of sentiment, and that sentiment more thoroughly based upon the doctrine of the Bible, than is now portrayed by the O. S. Baptists. True, there are some in different parts of the country under the lead of those who are incessantly howling round our borders, and who, because they could not be bell-wethers would not be wethers at all, but put on all the forms and fashions of the canine race, endeavoring to bite and devour the sheep; but fear them not. Let them howl, and bark, and snarl, and bite, if they can. Nay, let his Satanic Majesty, their conductor, marshal all his legions, use all his serpentine windings, resort to all his deceiverableness and sophisms,

"We laugh to scorn his cruel power,
While by our Shepherd's side,
The sheep he never can devour,
Although he may divide."

Let him through his agencies pour out his floods of reproach and abuse, puff his storms and hurricanes, but let Zion fear not; hold out her banners steadily to the breeze; turn neither to the right hand nor to the left, and she will leave her foes in the distance—outride every flood and every storm, and ultimately enter the port of complete safety, and find her safe anchorage in the harbor of eternal rest.

When I venture the opinion that a great degree of union prevails among us at the present time, I do not venture said opinion upon mere conjecture, but consider I have had a little opportunity of examining the matter. Within the last few years past, I have traveled in ten of the different States of the Union, the District of Columbia and Canada West; heard much preaching, and conversed freely with the brethren; and if there is a material discrepancy amongst us on any important point of doctrine, my judging faculties have been too weak to discover it. But those disposed to give heed to our enemies, may soon see mole-

hills rise into mountains, and prepare themselves for biting and devouring. May the Lord fill the hearts of his children, with that love which hides a multitude of transgressions, and deliver them from that spirit which causes them to make a man an offender for a word, and that is calculated to alienate them in their feelings toward each other. Then should there be errors and wounds among us, we shall be in a condition to attend to them as we should; probe them to the bottom, but probe them tenderly. Effect a permanent cure if possible: let it be done by the rule and in the spirit of the gospel; but "Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." We are daily admonished that we are yet in the flesh, that "Justeth against the Spirit;" that we carry with us a body of sin and death—an old man that is corrupt according to the deceitful lusts. We are admonished in the Scriptures, too, to crucify the flesh with its affections and lusts—to keep under the body—to put off the old man. The deeds of the body, the actions of the old man, are all inimical to the cause and kingdom of Christ. The works of the flesh and the fruits of the Spirit stand in hostile array against each other, as two belligerent armies; and we would do well to mark and consider them, particularly in our Church and Associational actions and intercourse with each other, as portrayed in Gal. v., 19-23.

If we retrospect carefully the course of those individuals who have risen up among us, speaking perverse things to draw away disciples after them, and examine particularly the edifices they have reared in their own names, by their own means, for their own aggrandizement, to give notoriety to their own persons and secure popularity to their own boasted intellectual powers, our eye is met with emulations, wrath, strife, seditions, heresies and envyings upon the frontispiece of each superstructure, and especially upon the Babels of those that have gone off within the range of our recollection, from the going off of the N. S. Baptists, down to the anti-christian ones of later days.

O! that the christian could shun, as he would a deadly poison all such as assemble in those unhallowed conclaves, concocting their mischievous designs, and then with false zeal of infuriated Pharisees, endeavor to allure the wayward pilgrim into the devious wanderings marked out by them.

Dear brethren, although this state of things has existed in a greater or less degree heretofore, and perhaps must while we are in part the subjects of mortality, a brighter prospect awaits us. The exaltation of our all-competent Mediator upon his triumphant throne—the Spirit of the living God of Israel—the sufficiency of the gospel, and the gospel salvation—immortality of the sure promises their contained—simplicity of the laws and ordinances that should govern and instruct Zion in her militant movements—the rich treasury of spiritual blessings that constitute the incorruptible inheritance of the saints, are admirably calculated to secure to us the final and triumphant victory, soothe our downcast spirits, encourage hope, strengthen our faith, illuminate our pathway, and so to fill us with love, joy and admiration, as to cause our hearts to overflow with gratitude, thanksgiving and praise to the matchless

name of our dear Deliverer. While these bright prospects beam before us, those heart-cheering anticipations buoy our desponding spirits; while we look forward to the final dissolution of all terrestrial objects, the final overthrow of all powers that can possibly conflict with our eternal interests and the downfall of every spirit of seduction, "what manner of persons ought we to be in all conversation and godliness?" How essentially necessary it is in order to our consolation here, while in an enemy's domains, that we should seriously consider how Jesus has wrought, and what he has done for his younger brethren. What a paternal, filial, and fraternal relation we stand in to our God and Savior, and to each other.

Children of the same heavenly, and consequently heirs of the same celestial inheritance, how should we love one another with a pure heart, fervently, bear each other's burdens, and so fulfill the law of Christ. Watch over each other for good, and particularly, take heed to ourselves and the doctrine. Brethren, if we know these things, happy are we if we do them. Then we need not fear what man can do to us. But a little while and we shall be freed from mortality and all its perplexing cares. May we all remember that Jesus also, that he might save the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach: For here have we no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.

Brethren, farewell. Yours in truth and sincerity,
J. F. JOHNSON.

For the Signs of the Times

South Westerlo, N. Y., Feb. 20th, 1856.

BROTHER BEEBE:—I have had the privilege, for a number of years, of reading the communications of the brethren and sisters from the different parts of the Lord's vineyard in the *Signs*, and have been much edified thereby, if not mistaken, and of your editorials. I have often thought I should like to write a few lines for publication also, but have always felt as though I was not competent to write anything that would be for the edification of the children of God. I consider it the duty and the privilege of the saints to communicate and to speak one to another as often as convenient; for we read, "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was kept," &c. And the apostle says, "wherefore comfort yourselves together and edify one another, even as ye also do." I think I feel to say, the Lord is very good, he has done great things for my poor soul, whereof I have great reason to rejoice and to praise his great and holy name, and to thank him for his goodness in granting the least evidence of a hope of mercy beyond this vale of tears. "How amiable are thy tabernacles, O Lord of Hosts. My soul longeth, yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

The Lord has many times brought me very low, yet his mercy and goodness have as often preserved me from despair, and has upheld and brought me thus far through

many trying scenes of my past life, and now when drawing near to the end of my journey, if not deceived, I find it good to call upon the Lord, to make known my requests, to tell him my wants and necessities, to plead guilty, acknowledge his justice should I perish, and to beg for mercy for Jesus' sake; for I believe there is no other name given whereby such an unworthy sinner can be saved. I sometimes see a fulness and freeness in Christ's finished salvation for all his people, yet the great question frequently arises in my mind, am I one of his? Did Jesus die for me? Did he come down to suffer and die for one who is so unworthy, so great a sinner as I am—one who has sinned so long against so good a being, who cannot look on sin with the last degree of allowance?

Well, if ever I shall gain that heavenly inheritance, I feel pretty sure it will be all of grace, sovereign grace alone, which can subdue such a heart as mine. The scriptures say, "He spared not his own Son, but delivered him up for us all." Then if Jesus is our friend, who can harm us. And if he pleads for us who can expect to prevail against us. If the Judge is our friend, who can pronounce sentence against us; or who can separate us from the love of him who died for us when we were so vile that hell was our just doom. Therefore, brother, if we belong to the family of the righteous, we have no cause to fear, although our enemies may endeavor to harm us, and to prosecute us, and to say all manner of evil against us, it will not harm us in the least, for all things shall work for good to the children of the Most High. Therefore let us praise the Lord at all times, whether in prosperity or adversity, and for what he is in and of himself. David says, "I will extol thee, my God, O King; and I will bless thy name forever and ever. Every day will I bless thee." "All things are naked and opened unto the eyes of him with whom I have to do." Therefore he knows all about us. O, that we could reverence him, and adore him as we ought. Our church continues to be united in the truths and the doctrine of the gospel. We have lost two of our brethren by death since our last association, viz: brother Adam Griffin and sister Laura Wicks, and I have expected to have seen a notice from their friends of their deaths in the *Signs*, before this.

May the Lord sustain you in all your labors, is the prayers of your brother, in hopes of eternal life,

SAMUEL MABEY.

For the Signs of the Times

Utica, Macomb Co., Michigan, Feb. 13, 1856.

MY ESTEEMED BROTHER:—Having finished the business part of my letter, I want to tell you, and all the brethren and sisters, my feelings and thoughts while reading brother Linns letter—your answer and Circular, Reports—Over forty years ago. I trust the Lord gave me a heart and soul to love him, his cause and his people, and to love holiness for holiness sake; and to hate and detest sin, not only in others, but in myself. I have known and seen much trouble and contention in Churches and Associations, and it always gave me pain of soul. And I thought while reading the Circular, there were parts of it calculated to give offence, and others dark, vague, and unmeaning to my understanding, while portions of it must be erroneous according to my understanding of the Bible. I will

only mention one, where the writer of the Circular refers to Elder Lowe, that the pouring out of Christ's soul, must be the blood. If this be so, I will only quote one passage of Scripture to lay along side of this sentiment, in Matthew, xxvi, 38: "We read, then saith He, (Jesus,) unto them, my soul is exceedingly sorrowful, even unto death." But according to the sentiment advanced by the writer, it would read, "My blood is exceedingly sorrowful even unto death." Fifty years ago, when I went to school, I never saw a Grammer into the School House. So I can say nothing about the Grammer part of the Circular; but to the law and to the testimony, which I understand to be God's written revealed truth to his covenant people, and by the teachings of the Holy Spirit they are enable to understand it, and thus are all taught of God. I have thought, many times, if those who start up some new doctrine or something to cause a division among the saints, would stop and think, that there are enough who are enemies to God, to his people, and his truth, to goad, harass, perplex, and persecute his saints, without some of their own professed brethren being engaged in such unhallowed work. Do with this brother Beebe, as you think best.

Yours, in christian love,
D. H. BROWN.

EDITORIAL.

MIDDLETOWN, MARCH 1, 1856.

Remarks on Hebrews i, 3.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Without professing to have any extraordinary light on this very sublime and expressive text, we will, in compliance with the desire of our brother, offer a few reflections on the subject. In the preceding verses of this chapter the inspired writer calls the attention of the "holy brethren" addressed to the inspiration of God, by which the Scriptures of both the Testaments have been presented. God spake to our fathers by the prophets, and that same God has spoken to us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds. Peter informs us that the spirit of Christ which was in the prophets testifying, is the spirit by which Christ himself spake, or by which he reveals eternal things to his children. Of him it was written, The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek. That Spirit, in his anointing which was on him as the Head, without measure in all its boundless and eternal fulness and infinity, is, in a measure, upon all the members of his mystical body; for if any man have not the Spirit of Christ, he is none of his. As the spirit of Christ was in the prophets, so it is also in the apostles; and, in their measure, in all the children of the living God; for a measure of the spirit is given to every man, to profit with all. God spake to the fathers by the prophets, and God has spoken to us by, and in the person of, his Son. As in his Sonship, which we understand to relate to his Mediatorial character or identity, he is the only begotten Son of God, so he is by birthright the legitimate heir of all things, and the

Head over all things to the church which is his body, and the fulness of him that filleth all in all. And as he is the unspeakable gift of God to the church, with all his fulness, so the apostle says to the church, All things are yours, and ye are Christ's, and Christ is God's. By whom also he made the worlds; for "All things were made by him, and without him was not anything made that was made."

Who being the brightness of his Father's glory. All the glory of the invisible God-head centres in him; there is not an attribute of eternal deity or a perfection of the Eternal Father, that is not found in him. This also agrees with what God has revealed to his people in their experience, as stated by the great apostle to the Gentiles. "God, who commanded the light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The same power which God displayed in creating the world, is required to shine in our hearts to give us the light of the knowledge of the glory of God. Light makes manifest, and this light alone can manifest to us the knowledge of the glory of God; and all the knowledge of the glory of God that he has ever manifested to us, has been in the face of Jesus Christ. There is no other medium through which God's glory or his eternal perfections are or can be made known to us. And this light which reveals it is life; for in him was life, and the life was the light of men. And this is life eternal that they may know thee, the only true God, and Jesus Christ whom thou hast sent.—Hence it is that in an unregenerated state none can see the kingdom of God; all are in darkness, and under the power of darkness, until translated into this marvelous light. Such is the darkness of the natural mind, that 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. All who are quickened by the Holy Spirit, are made to see the glory of God in Christ; but when God shines in the hearts of his children, they not only behold that God is glorious in Christ, but the brightness of the glory of God shines in the face of our adorable Redeemer.

The brightness of his glory expresses to us the full and eternal radiance, which the eye has not seen, the ear has not heard, and of which the heart of man has no adequate conception. This knowledge of his glory can never enter the human mind by the natural avenues which convey intelligence to the natural man. It is a pure revelation by the Spirit; and can never be learned as a science. But when this revelation is made, then all the perfections of the eternal Godhead beam forth with heavenly refulgence in the face of Jesus Christ. Not an attribute or perfection of the uncreated Godhead is known to us anywhere else; for as he is the Mediator between God and men, there is no other medium through which divine knowledge or Spiritual communication, are made to men. The holiness, truth, love, justice, immutability, power, omniscience, and eternity of God, all shine resplendent in his face. Hence the prophetic description of his advent by Isaiah to the church, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." But here is not only the brightness of his

Father's glory; but he is the express image of his person. An image is something perceptible, to the children of men. Christ in his manifestation to the church is called the image of the invisible God, and in our text he is called the express image. No man hath seen the Father at any time; that is, as we understand, only as he is revealed or manifested in Christ. But he who hath seen the Son, hath seen the Father also, for the Father is in him, and he is in the Father, and he and the Father are One. Men are forbidden to make to themselves any image of the invisible God, for it is the exclusive prerogative of Christ to reveal him. Great indeed is the mystery of Godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, and received up into glory. All the fulness of the Godhead dwells in him bodily; and the church is complete in him.

And upholding all things by the word of his power. In the broadest sense of the terms, all things in heaven and in earth, whether they be principalities or powers, thrones or dominions, things visible or invisible, all were made by him, and for him and by him they all consist. As without him there was not anything made that was made, so without him nothing is sustained, supported or upheld. As no power of men or angels was required to assist him in creating the worlds, so neither is their agency required to uphold the worlds that he has made. Our text assures us that they are upheld in the same manner in which they were made, namely, by the word of his power. He said, "Let there be light, and there was light." Thus the word of his power was manifested in creation; and in upholding all things he speaks the word, and it stands fast. He commands, and it is done. Such exhibitions of the word of his power, and of the power of his word, were made by him when here in the flesh, when he called Lazarus from the dead, raised up the widow's son, silenced the raging tempest, and, even when on the cross, at the sound of his voice, the rocks were rent, the graves were opened, the dead were raised, earthquakes literally rocked the world. That voice is still omnipotent. The dead hear it, and they that hear do live; his sheep hear his voice, and he gives to them eternal life. Saul of Tarsus, though breathing out slaughter against the saints, heard it and felt its omnipotence. Its power is often felt and witnessed by his saints in speaking comfort and peace to them, and in causing their hearts to burn while he communes with them by the way. They are born again of an incorruptible seed by the word of the Lord, which liveth and abideth forever. The word of his power may also indicate his supreme authority, having all power in heaven and in earth, to reign as well in providence as in grace. He is the King of kings, as well as the King of saints. All things are put under him, and he has power, in his Meditorial supremacy, over all flesh, that he should give eternal life to as many as the Father has given unto him.

In full possession of all this power and might and majesty, he came down from heaven to do the will of him that sent him, and to finish the work. This work was to save his people from their sins; for this, he said, is the will of the Father, that of all that he hath given me, I should lose nothing. In the execution of this work,

the purging the sins of his people was involved. He came not to save them in their sins, but from their sins. Hence, he must needs purge them, and in doing this, his blood must be shed, for nothing short of his blood can purge our conscience from dead works to serve the living God. The inefficiency of all other blood to accomplish this work had been abundantly demonstrated. And it was found to be impossible that the blood of bulls and goats—of those victims which, under the law and by divine authority, had been shed continually upon the altars of Israel—could take away sins; therefore, of necessity, he must give himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Therefore, he did, through the eternal spirit, offer himself without spot to God; and by one offering he has perfected forever them that are sanctified.

And when he had done all this,—when he had by himself purged our sins, for it could not be done by proxy, or by another, to him alone as the nearest of kin did the right of redemption belong,—when by himself he had purged our sins, sat down on the right hand of the Majesty on high. The great work of redemption being accomplished, and the salvation of his people finished and complete, he has set down. Thus when the work of creation was accomplished, God rested from all the works that he had made; so, salvation being finished, Christ has set down. But his seat is on the right hand of Majesty. He has set down with his Father on his throne, showing that his mediatorial work is approved, ratified, and effectual. And as evidence that he is exalted to be a Prince and a Savior to give repentance unto Israel and remission of sins, the Holy Spirit is sent down from heaven, to abide forever with the saints. Even the Spirit of truth whom the world cannot receive, because it seeth him not neither knoweth him.

We have thus expressed our views on the text proposed, as clearly as, in so small a space, we are capable of doing. Let those who read, carefully compare what we have written with the Scriptures of truth, and if in their judgment we are not sustained by the standard of truth, let them not rail upon us; but in a kind and brotherly manner point out whatever of error they may detect.

Brother John R. Rees, formerly of Smyrna, Delaware, desires his correspondents hereafter to address him at his new location, Newark, New Castle county, Delaware. His residence will be about three miles from the Newark depot, and about two miles from the meeting-house of the Welch Tract Church, where he will be happy to receive the visits of his brethren and friends.

Elder William J. Purington, formerly of North Anson, Maine, having accepted the call of the Shiloh Baptist Church, of Washington, D. C., desires his correspondents hereafter to address him at the latter place.

Elder John F. Johnson having removed from Luray, desires his correspondents to address him at Muncie, Delaware county, Ia.

Notice.—Please give notice that there will be a Fifth Saturday and Sunday meeting in March, with the Church of Fairfield, six miles East of Hamilton, Ohio. The brethren in the ministry are particularly invited to attend. Brethren Dudley and Lassing, we hope, will attend, and as many others as can, will be cordially welcomed. L. E. LINE, By L. SOUTHARD.

Record of Marriages.

Feb. 21—At the residence of James Burt, esq., by Elder Gilbert Beebe, Mr. WILLIAM HERICK, of Cleveland, Ohio, to Mrs. MARY BENEDICT, of Keokuk, Iowa, formerly of Bellvale, N. Y.

Feb. 6—At New Bedford, Mass., by Elder J. Taylor, Mr. WILLIAM R. TABOR, to Miss ELIZABETH, daughter of Garret and Mary Westervelt.

Feb. 9—At the same place, by the same, Mr. WILLIAM H. NICHOLS, to Miss MARY R., daughter of C. and M. Westervelt.

Feb. 18—At Middletown, Delaware county, N. Y., by Eld. Isaac Hewitt, Mr. RICHARD BIRD-SALL, to Miss HANNAH M. HEWITT, both of Middletown.

Jan. 24—At Southampton, Pa., by Elder Daniel L. Harding, Mr. JOHN HOGELAND, to Miss KEZIAH, daughter of Deacon James V. Willard, of Southampton, Bucks county, Pa.

Obituary Notices.

Died, at 8 o'clock, P.M., on Wednesday, March 5th, in this village, Mrs. RACHEL F. BEEBE, wife of G. J. Beebe, Editor of the *Banner of Liberty*, aged 32 years. Mrs. Beebe had for many years been wasting away by consumption, and for many months past, confined mostly to her room. She entertained a hope in the Redeemer for a number of years past, and in the prospect of her approaching dissolution looked confidently forward to the event with great composure of mind. In our last conversation with her upon the subject of her hope, she related to us her experience, in which she gave a good and satisfactory evidence that she was a subject of the new and spiritual birth, and manifested a firm reliance on the blood and righteousness of the precious Redeemer for justification and acceptance before God. She said to us, that since she had become too much debilitated to attend to the ordinance, she had regretted much that she had not been baptized and received into the fellowship of the church, that she might thereby have manifested her love to Christ by following his footsteps.

BROTHER BEEBE: Please publish the death of our beloved sister ESTHER MARSH, who has gone the way of all the earth. She joined the Old-School Baptist church some thirty years since, was baptized by Elder Wilson Thompson, having removed to this place some two years since in connection with her daughter, whose loss is her mother's gain. Having come to my house on a visit, she took sick and departed this life on the morning of the 2d day of February, 1856, leaving satisfactory evidence to all around her bedside that in a few moments she would depart this life with a faith triumphant over death, hell and the grave, her way being clear to that world from whence no traveler ever returns; leaving directions concerning her burial dress, also making choice of a text for the funeral, also the man to attend to it; and the day following I tried to comply with the request of our departed sister by addressing a respectable audience, notwithstanding the intense coldness of the weather, from her text, Rev. xiv, part of the 13th verse—"Blessed are the dead, which die in the Lord henceforth." J. A. WILLIAMS.

LINES WRITTEN BY HER DAUGHTER.

My mother I shall see no more,
For she's now on the heavenly shore;
She was my guide, my friend, my earthly all;
Had Heaven a length of years delayed its call,
I still had thought it called too soon; [voice,
But peace my sorrows, nor with murmuring
Dare to accuse Heaven's high decree;
She was ripe for everlasting joys—
My mother waits in heaven for me.
Bluffton, Ia., Feb. 21, 1856.

OBITUARY OF JOSEPH SHANES, AGED 95 Y., 11 M., & 9 D.

BROTHER BEEBE: My father-in-law, a few days before his death, requested me to write his obituary, with a short history of his parentage and life. His father was born in Maryland, and his forefathers in Germany. His father was a deacon in the Old Church of England, and his mother was a member of the same. He was born in Kent county, Delaware, in the year 1760. He crossed the mountains in Virginia, where,

in January, 1790, he was married to Mary Clawson, and the same year moved to Ohio, and settled in a place then called Columbia, where, in the year 1794 he became a member of what was then called the Island church, of the Old, Regular Baptist Order, which was the second church in the State, and under the pastoral care of Eld. John Smith, where he remained some years, then moved to Montgomery county, in the same state, where he united with a church, as he supposed, of the same faith and order, which church afterward split on doctrine and discipline, and he stood in the division with the majority, or orthodox party, under the pastoral charge of Elder Jacob Mullford. He afterwards moved to Fayette county, Ia., and joined the East Fork Flat Rock church, which afterwards split on what was called the *Means* and *Anti-Means* doctrines. In this division, he went with the *Anti-Means* party. In December, 1851, he came to live with me. He remained steadfast in the faith, and a faithful reader of the Scriptures, of Church history, and also of the *Signs of the Times*, until the 5th day of October last, when he fell asleep in Jesus, after a short illness of nine days. It can truly be said of him, the profession of religion was not a mere form, but the result of fervent, hopeful belief in the blessed Redeemer of lost sinners. Our loss, we believe, is his eternal gain. A. BUCKLES.

Muncie, Ia., Feb. 23, 1856.

Died, at his late residence, near Canfield's Corner, Tioga county, N. Y., January 24th, after an illness of several weeks, WILLIAM H. HORTON, formerly of Walkkill, Orange county, N. Y., in the 42d year of his age. Mr. Horton had long manifested a special regard for the cause of religion and the people of God, and although he had never made a public profession, his home was always a home for the ministers and brethren of our faith and order. In his death the Old-School Baptists, if they have not lost a member, have lost a warm friend and a zealous advocate of their faith, and one whom we hope was vitally interested in the blood and righteousness of our Lord Jesus Christ. His remains were brought for interment to Walkkill, and buried by the side of his parents and other relatives. He has left a devoted wife and children, with a numerous circle of relatives and friends to feel and mourn their loss.

BROTHER BEEBE: By request of the bereaved husband, I send you for publication the obituary of our sister SUSAN BOGART, wife of brother Jacob Bogart. She departed this life on the 15th inst. The complaint of which she died was dropsy, from which she had suffered severely for three months, but was enabled to bear her sufferings with christian meekness and fortitude, her hope resting upon divine sovereignty. She was baptized in fellowship of the church of Olive, in Ulster Co., N. Y., and removed to Tioga Co., Jan. 27, 1838, and united with the first Baptist church of Caroline, Aug. 30, 1851. She was highly esteemed by the church as a christian, and by the world as an amiable woman.

Yours, truly, K. HOLLISMER.

Mott's Corners, N. Y., Feb. 27, 1856.

Died, Feb. 16, at his residence near Delphia, Onondaga Co., N. Y., after a protracted illness, brother FLAVEL FOX, aged 62 years. He united with the Baptist Church in Delphia about thirty years ago. About eighteen years ago, he, with about half the members, took a decided stand against the new measures which were then so prevalent, and remained steadfast in the faith of the Old-School Church, until the time of his death. He has left a wife and five children, with other relatives and friends to mourn their bereavement.

Delphia, Feb. 27, 1856. J. P. SMITH.

Died, very suddenly, at Ogden's hotel, in this village, on Sunday evening, March 2d, Mr. John Alexander Milligan, son of Conklin W. Milligan. He was buried at New Vernon, on Tuesday, the 4th, on which day he would have been 24 years of age.

BROTHER BEEBE: By request I send you the obituary notice of the death of GEORGE H., youngest son of brother and sister Simeon and Julia Reynolds, aged three years, two months and eleven days. He came to his end under the following painful circumstances: On Monday morning, at 9 o'clock, February 18th, he was well as usual. The tea-kettle was sitting on the stove with boiling water in it. He innocently put his mouth to the spout of the tea-kettle, and inhaled the scalding steam. For about fifteen or twenty minutes he appeared in great agony, then settled away for a few minutes asleep, and finally awoke in distress and choking considerably, and exclaimed—"Ma, me no better." He continued choking and strangling in great distress, and just before he expired, he exclaimed—"Pa, me don't want to die."

At 11 o'clock a. m. the vital spark of life was extinct—his spirit was gone to God who gave it. The afflicted parents and surviving children mourn under this stroke of divine Providence. May our dear brother and sister be enabled to say—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I insert the two following verses by request of brother Reynolds: "Peace, 'tis the Lord Jehovah's hand That blasts our joys in death— Changes the visage once so dear, And gathers back the breath. Silent we own Jehovah's name; We kiss the scourging hand, And yield our comforts and our life To his supreme command."

I preached on the occasion to an attentive audience from II Cor. iv, 17, 18—"For our light affliction which is but for a moment," etc. JOSEPH L. PURINGTON. Lexington, Green Co., N. Y., Feb. 23, 1856.

BROTHER BEEBE: We wish you to give the following obituary notice a place in the Signs. E. E. PETTUS. Died, at his father's residence, in Williamson Co., October 1st, 1855, THOMAS PETTUS, jr., of a congestive chill. He was born October 13th, 1830, making him 25 years old, lacking 13 days, at the time of his death.

In the death of this young man, the community, as well as a large connexion of relatives, have been thus early bereft of a worthy friend and relative; while the family is deprived of the company and society of one of its brightest members. The deceased was naturally of a diffident and retiring disposition; in his manners, he was affable, courteous; his morality, from his youth, was rarely, if ever, surpassed. Notwithstanding he has thus early been called from our midst, his many virtues and his strict morality and christian deportment will long be remembered and cherished by his numerous friends and relations. Though our loss is great, yet we hope and believe that it will prove to be his eternal gain, for although he had never united with any religious denomination, yet he professed a hope in the merits of the blood of Christ, of which he gave full evidence in his last hours; and then exhorted his friends, and especially his parents, brothers and sisters, to prepare to meet him in those mansions of eternal rest. We hope the friends and relations will take the admonitions of a dying friend, and not grieve as for those who have no hope; but patiently submit to the bereavement, for God moves in a mysterious way His wonders to perform. J. C. Williamson Co., Tenn., Feb. 14, 1856.

ELDER BEEBE: Please insert the following notice of the death of my beloved sister, MARTHA ADELIA HUTCHINGS: She died January 24th, of the scarlet fever, after an illness of four days and a-half, aged nine years and ten days. She was the youngest child of Morgan and Nancy Hutchings. She was a light-hearted and happy child, and fondly did her parents cherish the anticipations that she would long brighten their home and make happy their declining years. But the Lord saw fit to take her spirit to a more congenial clime, and now her parents feel to bow in humble submission, and say—"It is the Lord; let him do as seemeth him good." "We who looked and saw decay Steal o'er the loved of earth, treasured too much; It is a fearful thing to love what Death may touch." The above is written by Mary Almira Owen, sister of the departed. Broome, Schoharis Co., N. Y., Feb. 22, 1856.

Associational Meetings.

BALTIMORE ASSOCIATION will meet with the church at Black Rock, Baltimore Co., Md., on Wednesday before the third Sunday in May, 1856.

DELAWARE ASSOCIATION will meet with the church at Welch Tract, New Castle Co., Delaware, (about one mile from the Newark depot, on the Philadelphia, Wilmington and Baltimore Railroad,) to commence at 11 o'clock a. m., on Wednesday before the fourth Sunday in May, '56.

DELAWARE RIVER ASSOCIATION will be held with the First Baptist Church of Hopewell, Mercer Co., N. J., (about seven miles from the Princeton depot, on the New Brunswick and Trenton Railroad,) to commence at 10 o'clock a. m., on Wednesday before the first Sunday in June, 1856.

WARWICK ASSOCIATION will be held with the church at Mount Salem, Sussex Co., N. J., (about 7 miles east of Port Jervis, 13 miles south of Otisville, and about the same distance from this place, Middletown,) to commence on Wednesday before the second Sunday in June, 1856, and continue three days.

CHEMUNG.—Brother Beebe: Please publish—The 60th Anniversary of the Chemung Old-School Baptist Association will be held with the Sullivan and Charleston church, at the meeting house at Cherry Flats, Tioga Co., Pa., on the 14th and 15th days of June, 1856. Brethren coming by Railroad will stop at Covington, on Friday, when and where they will find conveyances ready to take them to the place of meeting. The cars will not arrive on Saturday in time. Those coming from the east will call on Elder Eli Getchell, or Peter Whittaker; those from the west will call on sister Ely, or brother Levi Elliott. Elders and brethren of our faith are earnestly requested to attend—especially Elder Beebe, as he has never visited this section of country. By order of the church. LEVI LOVELL, Church Clerk.

Subscription Receipts.

Table listing subscription receipts from various locations including New York, Maine, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, Georgia, Missouri, Illinois, Indiana, Ohio, Michigan, Kentucky, Tennessee, and Canada West. Includes names of subscribers and amounts.

Total \$487.70. NEW AGENTS—A. H. Urris, of Indiana; D. H. Brown, Michigan; Eld. S. W. Monk, Arkansas.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail; at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so. PRICES, QUALITIES, &c.

Table listing prices for Plain Bound, Morocco Plain Edge, and Extra Gilt Edge books.

Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPKA, ALABAMA. BENJAMIN LLOYD.

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

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4.

This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale. Respectfully yours, I. T. SAUNDERS. Hamilton, Ohio, November 12, 1855.

THE DEBATE UPON THE MAINE LIQUOR LAW, between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in a pamphlet form on the same terms as the "Sure Cure for the Tetotal Mania;" viz. 12 cents per copy; \$1 for 10 copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown Orange Co., N. Y.

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print minutes for any of the Associations in the United States, and forward them in packages, Post Paid, to the several churches of each Association as they may direct.

List of Agents for the Signs.

The following agents for the Signs of the Times, are duly authorized to collect and transmit all money due us on account of subscriptions

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., MARCH 15, 1856.

NO. 6.

Communications.

For the Signs of the Times.

DEAR BROTHER BEEBE:—The saints should (and no doubt do,) feel to rejoice that it has pleased the Lord to conduct you safe through the past year, and to enable you to enter upon the very arduous work of editing and publishing a new volume of the *Signs*. May God give you wisdom, strength, courage and zeal to make the present volume as useful, interesting, and comforting to the poor and afflicted inhabitants of Zion, as was the last.

Poor, weak and unworthy as I feel myself to be, I desire to say a few things relative to your paper, the *Signs of the Times*. If brother Beebe should deem it best to publish what I write, every reader of the *Signs* who feels interested in the peace and happiness of the heaven-born family of God, may know that I speak to them.

Our venerable and beloved Editor has now entered upon the publication of the 24th Volume of his sheet, devoted to the Old School Baptist cause. Twenty-three years has he labored with untiring energy and indefatigable zeal, in defence of the doctrine of his divine Master, and for the promotion of peace, joy and brotherly love among his brethren and sisters. During this twenty-three years he has met with much discouragement, and much to try his faith. As the Editor of the *Signs*, and in that capacity wielding the sword of the Lord and of Gideon, he has had to encounter many trials and perplexing difficulties, unknown to the common brotherhood. The enemy has assailed him in every possible way, and at every seeming vulnerable point, in order to discomfit him and put down the *Signs*.

But, notwithstanding all the malice, rage and persecution of avowed enemies, and the flatteries and threats, spleen and envy of false brethren, the Lord has in a striking and gracious manner, held the hand of brother Beebe, and inspired him with a confidence and determination to know *nothing* among the people, save Jesus Christ and him crucified. And like the sturdy oak of the forest, which the assailing storms only cause to take deeper root, the *Signs*, the more the storms of opposition have been brought to bear against them, have gathered the more strength, shone the more conspicuously, and extended their influence and usefulness among the children of the free woman. In making these truthful reflections, do we not behold a wonderful display and manifestation of the power, goodness and love of God to his people in thus sustaining and blessing brother Beebe and his paper? Surely we have seen that all who have set themselves in hostile array against brother Beebe and the *Signs*, and attempted to put them down, have been found fighting against the work of the Lord.

Let us contemplate briefly, some of the blessings of the *Signs* to the scattered flock of the heavenly Shepherd. The people of God are one family, called in one hope of their calling, born of one Spirit into one body. They are children of one school, and brought to Christ under one schoolmaster, (the law;) hence they are taught one lesson, which is this: "I through the law am dead to the law, that I might live unto God." Hence now, the redeemed of God being brought in one way, (the new and living highway,) to one city; (Zion: Isaiah xxxv. 10.) and there made fellow citizens, one with another, where there is but one language spoken—their hopes and fears, joys and sorrows, interests, sympathies, desires and prospects, are one—yea, and their inheritance is one!

Thus united, but scattered in a waste howling wilderness, they feel a deep interest for the welfare of the scattered children of the whole family. It is this unity and community and common sympathy that so often causes the brethren and sisters to forego many earthly advantages, and travel great distances to meet with some of their Father's family at Associations, &c., there to talk of kindred feelings, kindred desires, hopes and fears; to hear of and from one another, and to mingle their voices in praising and extolling the glorious character, the wonderful goodness and unsurpassed love of their elder brother. These children love to be found speaking one to another, which is pleasing to the Lord. Mal. iii. 16. But they cannot all meet in churches, or at Associations; neither can they all hear from and converse with the rest, of their common interests, by private correspondence. But through the *Signs* they can. They can thus cultivate an extensive acquaintance with their Father's children; they are informed of the spiritual health of the family, and we are thus prepared to minister to each other comfort, consolation and encouragement in the day of trial and adversity, and to succor, strengthen and help on the weak. And through this medium, (the *Signs*) the hosts of Gideon are apprised of the subtle workings of the enemy's forces without the camp, and thus put upon their watchtower. And should an enemy find his way into any part of the camp, and endeavor to subvert the laws of Zion's king, and set himself up for some great one, and so deceive the simple, the faithful soldiers of the cross are quick to sound the alarm throughout the camp of Israel; and the crafty, designing hireling goes out from us because he was a hireling, and thus it is made manifest to all that he is not of us. It is through the *Signs* that the views of brother Beebe, and many other able ministers of the New Testament, are called out upon many deep portions of Scripture; and should any brother not consider such views in accordance with his understanding

of the subject, he states his objections, and offers what seems to him the truth. And in this way there is a general interchange of views kept up among the brethren, and the children of God, (the Old School Baptists,) throughout the length and breadth of our land, are strengthened and enlightened more and more upon the glorious principles of the doctrine of Christ.

Were it not for the *Signs*, how often would some lone brother or sister located among the children of the bond-woman—will-worshippers—but far from Isaac's seed, become discouraged; and when mocked by the Ishmalites, and told that the Old Baptists would all soon be dead, they would in their despondency, be almost ready to conclude, with one of old, that they stood alone, while their enemies were strong; but the *Signs* come to such as a message sent from God, and makes known to them the cheering truth that the Lord still reserves to himself a goodly number who have not bowed the knee to modern Baal! O, what happy and glorious good news from a far country is this to the scattered saints! Again: how often do the poor, tried, tempted disciples of the meek and lowly Lamb, conclude that there is none like unto them; that they are peculiarly vile and wretched, cold, barren, and destitute of every christian trait. Such poor, contrite souls are often heard to say, "I fear I never was born again; and surely if the people of God knew the deep degradation and poverty of my sinful, wretched nature, and my proneness to evil, my inability to do good, and if they could but see into my heart, they could have no feeling of sympathy in common with me. No. If I was a child of God, an heir of heaven, I would not be thus. I stand alone as the heath in the desert. Oh, poor, miserable mortal that I am! Is there any like me? Where can I go to find sympathy?" To such an one as this the *Signs* comes as cooling streams to the weary, fainting soul, richly laden with heavenly consolation; and here, over the signature of some sister, perhaps, the humbled soul finds the very sympathy it so much desires. "Is it possible," this poor one will say, "that those christians have an experience so like mine that they can relate my feelings better than I can myself? Then here is true, heartfelt sympathy, and here are friends. O! how my poor soul flows out in love to them!

But time, space and ability fails us to say all that might be said in behalf of the *Signs*, as a medium of general information and instruction, counsel and co-action, encouragement and edification, correspondence and interchange of views and sentiments among the Old School Baptists. For they are the only people that will support the *Signs*.

Then dear brethren and sisters, in view of what little we have said in behalf of the *Signs*, do we not feel that it would be a great privation to the lovers of truth—to

the household of faith—were the *Signs* discontinued? Every reader of the *Signs* who is really interested in the prosperity of Zion, will readily respond in the affirmative. Then we should give brother Beebe prompt support, and brotherly encouragement and sympathy, so that he may make the *Signs*, under the blessing of God, the more useful to his brothers and sisters. Standing as brother Beebe does, at the head of the *Signs*, where he meets the shafts of rage, and envenomed spite, hurled at him from the enemies' artillery; and where, also, he is often perplexed by the lack of sympathy and brotherly regard—the lack of charity—he meets with from professed brethren, he very much needs the sympathy, encouragement, and hearty cooperation of his brothers and sisters. May we esteem highly the privilege of reading the *Signs*, and give brother Beebe our friendly aid, and if we can, add to the number of his subscribers.

We take leave of the subject, confident in the belief that the Lord will still continue to bless brother Beebe in his labors for his brethren, and put it into the hearts of His children to support the *Signs*.

Brother Beebe I would be pleased to have your views on the 10th and 11th verses of the 19th chapter of Matthew.

Very unworthily yours, in hope of eternal life, through reigning grace,

D. BARTLEY.

Jasper Co., Illinois, Jan. 20, 1856.

For the Signs of the Times.

BROTHER BEEBE:—This world is a world of sorrow and of care. Afflictions, tribulations, and trying vicissitudes, meet and encompass the christian on every hand, through "this vale of tears." But it is a happy thought, for him who can repose his trust in the *Savior*, that these earthly troubles will soon end, and the way-worn pilgrim will cease to struggle, and be received into the arms of his heavenly *Father*, there to enjoy infinite happiness forevermore. The truth of the statement beginning my letter, has been fully realized and felt by me. There is no enjoyment, no pleasure, in this world, except that which the christian draws from religion. Religion is a sort of superlative bliss, while on earth. 'Tis the essence of all earthly happiness. Happy is he who can sit at the feet of his *Savior*, and draw from thence, sweet supplies of grace; yes, far more happy than he who pursues the iniquitous follies of the world. The christian mind on earth, is often times disturbed, with doubts and fears, despair and dejection. Sometimes my mind is darkened and dejected; sometimes illuminous. This proves to me my weakness. When I depart from my *Savior*, I am unhappy; but when I sit at his feet I experience a joy, and heavenly satisfaction, "which the world can neither give or take away." At times, my hope is wavering.

I feel that I am not one of that family which are finally to enjoy the bliss and glory of heaven, and the presence of God. If I have religion, it has been given, not gotten; given by the infinite and matchless love of my Saviour, and through the greatest mercy.

I have been a receiver and reader of your valuable paper, the "Signs of the Times," almost from its origin. It was formerly sent to the address of E. G. Pyatt, and the payments forwarded by him. But it has recently changed, and has come under my name. I consider it an edifying, satisfying, and instructive paper. And I assure you, it affords me not a little consolation and comfort, in the "evening of my life." I love it for that sweet spirit of all glory to God, which it breaths, and because its views are in strict accordance with the Bible. That book or paper which approaches most closely the doctrine of the Bible, is the most wholesome and salutary reading for the Christian. Your paper is ever a welcome messenger to me.

Yours, in bonds of Christian

Fellowship and love,
DANIEL STILLE.

Piscataway, N. J., Jan. 29, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—It is somewhat surprising, that you, and other brethren among you, should be denounced as advocating heretical sentiments in relation to the Godhead of our Lord Jesus Christ, to be charged as *Arians*, &c., when you have published articles, over and over again, affirming clearly, and boldly, your belief and views, scripturally, on those points. And it is also singular, that brethren who have read the *Signs* for years, should be disposed to believe the misrepresenting statements of designing men, on those points. Brethren may unhappily express themselves, sometimes, so as not to be fully understood on certain points, but an explanation, most generally, will remove all difficulties, if candor and Christian humility is in exercise. But if a disposition to pervert the meaning, and to draw wrong inferences, is manifested, but little hope of an amicable adjustment of difficulties, and a correct understanding of each others views, can be expected. But in such instances, when a brother has explained his views, over and over again, and still is charged of believing what he has again and again declared he did not believe, it is cruel and unjust from first to last. I never have supposed, that you and the brethren have ever, at any time, advocated any sentiment, approximating towards Arianism, or what is called Arianism in modern times.

I have not written the foregoing lines for publication, but merely to express some of my thoughts.

JOSEPH L. PURINGTON.

P. S. The church here, appears to be measurably in peace, as far as I have the opportunity to judge. They still continue to be united in a wish for me to stay with them, notwithstanding there has been some unpleasant things manifested, since my return from Me., the first of October last. I have attended three yearly meetings, since the first of January. One at Roxbury, one at Olive, and one at Andes. The meetings were well attended, and quite interesting.

J. L. P.

Lexington, Green Co., N. Y., Jan. 31, 1856.

For the Signs of the Times.

BROTHER BEEBE:—After troubling you once with my scribbling, I concluded I would never commit so great a piece of vanity again; yet I have often felt a great desire to return my thanks to sister Norris for her kind reply to me. Again and again, after reading her last epistle of love to me, (which seemed to serve me as a stepping-stone, whereby I might mount higher up the ladder of faith,) I have, in imagination, written to her, for I would not have her think me ungrateful. If I could edify others as I have been edified, to write would be a delightful task; for it is my constant desire to "Walk about Zion, to mark well her bulwarks, and to tell how high her towers are." The subject is ever present with me; whatever my employment may be, my mind is wandering and searching after the things of eternity. Time seems to be drawing to a point, and sometimes I conclude that my time is very near its end, and that the Lord is weaning me from the world by causing me thus to reflect constantly on the subject, so that I have been made to exclaim in my inmost soul—

"Am I so near thy gates,
Oh blest Jerusalem?
I feel the light that radiates,
That shines within thy precious walls,
And gloriously illumines all—
The Holy Star of Bethlehem.

"Methinks I see thy pearly gates,
Oh blest Jerusalem,
While here my soul so anxious waits,
And longs to raise her trameled wing
Far up where dwells thy glorious King,
The Holy Star of Bethlehem."

Certainly I have been made to see that the pleasures of time are altogether "Vanity and vexation of spirit."

As far back as I can remember, the subject of religion was interesting to me, and in the days of my youth I was influenced to seek Christ, as the only true source of salvation. I spent some four or five months in search of Christ, trying to render myself acceptable to him by upright conduct and well-warded prayer, and had set many times for deliverance; but I sought him as one afar off, and a respecter of persons. Like Peter, trusting in myself, I thought to walk the waters to Christ; but when the billows of sin rose high and seemed ready to engulf my soul, and hide me forever from his presence, then I cried, "Lord, save or I perish;" and oh, brothers and sisters, I found him very near, with this welcome call to me—

"Come hither, soul, I am the way;"
and I gladly responded—

"Lo, glad I come, and thou, blest Lamb,
Shall take me to thee as I am."

I was but a young school girl, with few cares to harass me, and I rejoiced daily in the hope set before me. But how soon, when I left the school room and entered the world, did my feet go astray after the pleasures of the world. And then I feared I was only a stony-ground hearer, who received the word gladly, but whom the glittering scenes of life had caused to wither away. But blessed be the Lord forever, when the pleasures of youth passed away, and the cares and trials of mature life came crowding around me, I have been constrained to hope that there was a little depth of earth wherein the seed sown might take root and grow. And I thank God now for the light affliction which he has in kind mercy sent to me. Truly I can say—"No chastening for the present is pleasant but grievous, but blessed be God

who giveth us the victory through our Lord Jesus Christ."

Many, many times, during my short pilgrimage, has my soul been shrouded in darkness; though it is needless for me to enumerate all the changes through which I have passed, shifting ever from hope to fear and from fear to hope again. But I will say to sister Norris, and to others, if there be any who feel an interest in my spiritual welfare, that the past year has been comparatively one of glad sunshine and refreshing showers. Nor will you wonder that we have felt our strength renewed, our faith increased, when I tell you that the prayers of the parents have been answered, and that the Lord has brought our children and our neighbor's into the fold. About fourteen or fifteen members have been added to the church since last October, three of our own daughters being included in the number. The two youngest have joined the same church with ourselves; the eldest, though a Baptist in faith, has never joined any church, being married, and having removed to an inconvenient distance from any Old School Baptist church. Our two daughter were baptised on the same day with two others, a lady and gentleman. On another occasion our pastor, Elder I. Stephens, immersed his two sons. On last Sabbath a mother, with her two daughters, was baptised. Brother Beebe, does not this look as though all our children shall be taught of the Lord? A rich harvest have we gleaned, well worth the labor of a parent's prayers.

And here I would ask, if you or any of the correspondents of the *Signs* are exercised in regard to prayer as I am? It is often a source of trouble to me; for if I set a time and place where I may pour forth my soul in prayer to God, when I arrive at the selected spot it seems to me that the humility which caused me to feel a desire to throw myself in the dust and cry unto the Lord, has vanished from me; my heart grows hard, my mind is wandering, and I made to feel that I am honoring God with my lips, while my heart is far from him. Therefore, the spontaneous prayer of the publican, rising and going forth from the impulse of the moment, has become almost my only prayer. And indeed, this seems better adapted to me than any other, for I know not what I need; but the Lord knows what is needful for me before I ask him. The only things which I know are needful are his grace and mercy, and having these, all things are mine. Yet I feel as though this body ought to bow itself down in humility to worship God. I do not believe that he is a respecter of positions any more than he is of persons,—and I do believe that the heartfelt prayer is acceptable to him whether we stand, sit, or kneel; yet when I meditate on the depravity of this mortal tenement, and the debt of gratitude we owe to God, it seems that we ought to be always ready to bow our bodies down in the most humiliating attitude when we would venture near the mercy seat in prayer. Again, when I seek a retired place where I may, without interruption, meditate on the things of eternity,—that I may search the thoughts and feelings of my soul to find out, if possible, if the Lord is there,—immediately my thoughts are wandering here and there, and everywhere. Thus I bear about me daily the testimony that, "Truly the spirit is willing, but the flesh is weak;" for when I would do good

evil is present with me, so that I feel anxious to lay aside this earthly tabernacle; "Not that I would be unclothed, but clothed upon with the righteousness of Christ;" that I might lay aside every weight, and the sin which doth so easily beset, and run with patience the race set before us, looking unto Jesus as the author and finisher of our faith.

Brother Beebe, I would like to have your opinion on the subject of prayer, also the opinions of brothers and sisters who are correspondents of your valuable paper. What is prayer? Is it not the ardent desire of the soul which springs forth seeking the mercy seat of God at the moment when the soul feels that it is altogether sinful, and a loathing of self fills the heart with contrition, and we feel as if we would gladly fall down in the dust of the earth and, acknowledging ourselves guilty before God, beg that he would purify us and cleanse us of all sin? Or is it when we have a time and place appointed, whither we shall go each day to seek his presence?

But again, when we would seek his presence, we may compel the body to bow and the lips to utter words of praise and thanksgiving, and acknowledge ourselves guilty before God, yet our thoughts are wandering, our hearts are hard, and our souls receive no nourishment. How often do I feel, under such circumstances, that I have sinned against God a deeper sin, and that such prayers must be an abomination in his sight. Yet Christ says, "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Then it is our duty to enter the closet, and to pray in secret, and it rests with God whether he will enter with us or not. If he is not there we cannot pray, but if he is we shall most assuredly perform our duty.—These are my views; I would like to know if they accord with those of the household of God.

Brother Beebe, if you will excuse me for intruding on your columns this time, I do not think I will trouble you again very soon; nor should I have done so this time but that I wished to return my thanks to Sister Norris for her letter to me, and to request her to write again, for her letters were both very edifying to me, and I would like to see her name often in the *Signs*.

Having written much more lengthily than I intended to at the beginning, I will close with the hope that you will exercise your own judgment with regard to giving this a place in your paper.

Yours in hope of immortality,
MARY S. GENTRY.

Marshall Co., August, 1855.

For the Signs of the Times.

DEAR BROTHER BEEBE—Unworthy as I feel myself, I have thought for some time of writing what I thought the Lord had done for me for publication in the *Signs*. I was born in the year 1828. I was the eldest child of John and Sarah W. Holland. When I was a small child, from the time I could begin to recollect, there was something about my heart that was not right; but I could not tell what it was. On going to bed at night I could imagine that I heard or felt something that was not right. I would think that the next day I would tell my mother about it; when day came I could not say a word about it, but my mind was not easy, and I did not know

how to make it any other way, for I was only a child. When I was tempted to do anything bad, I was always stopped by some high Power, and when I did anything wrong my heart was always wounded deeply for it. When I was quite small my mother made a profession of religion, and then I thought I knew what I wanted. I could believe it was religion. I would look at her and see her rejoicing, and she looked so happy made me feel like I was one of the most disobedient children in the world. I thought then I would get religion, but I did not know how to begin. I would try to satisfy myself by thinking that I was too young. I told my eldest brother that when we were grown up, we must get religion too. When I would be at play, I would imagine I could see torment, and it would alarm me so much that I would leave the place where I was. I would take my father's song-book to read—I was afraid to read the Testament or Bible; for I was afraid of finding something more in them to condemn me. I would always turn to the first song in Dover's Selection, which said—

"Stop, poor sinner, stop and think
Before you farther go;
Can you sport upon the brink
Of everlasting woe?"

I would think then I was at the brink sure enough; but all the satisfaction I could get was, I thought myself too young. The older I grew the worse I became. I then began to go in company that was wilder than I had previously been accustomed to. I became to be very fond of being at parties and weddings, where dancing was carried on. I generally joined in with the rest of the company. I could not say I was so fond of the amusement as to desire to be present on such occasions; sometimes I did it to be with my associates; and at other times I did it to hide my serious thoughts that I had of what was to become of me after death. When I would go and dance, I would think afterwards I would never do so again; but the next call would be the same thing over. I lived in this manner until I was in my eighteenth year.

I had been out in the time of Christmas at my old amusements, wilder than I ever had been in my life. It seemed to me for a few days about that time that I had forgotten all fear that was before me all my life. I was sitting in a room by myself at my work, not giving myself any uneasiness about anything, when one of my little brothers came in an adjoining room and told my mother that one of my cousins was dead. He spoke so loud I heard him plainly. I was struck as sensibly as if it had been a streak of lightning; and I felt it as sensibly as if it had been spoken to me, "Why was it not me that had died instead of her?" If it had been, I would have gone to torment. It seemed to me that every sin that I had committed in my life was before me now; it seemed like a mountain of horror and sin before me; I had no where to turn my face, for my heart was overburdened with sin; I felt myself to be the most miserable creature on earth; I thought I never wanted to see anybody again; I could not look any way but what my sins were piled up before me; I could see my sins plainly, and see that I was a poor, convicted sinner; I thought that I had never seen my sins before; I did not know what to do; I looked every way to see if I could tell what to do. All that I could do was to beg the Lord to show me

what to do. I remained in this condition for several days, when I could begin to say—"Lord, have mercy on me, a poor, contrite sinner." I thought that I had found the greatest relief that any body ever had found when I got so I could beg the Lord to have mercy on me; for it seemed that my burden was more than I could bear, and I did not know what to do, for I had never prayed in my life. I knew not how until the Lord taught me; I thought then I never would cease praying, but I would soon forget it and think about something else; and when I thought of it again, my troubles would be more than double. I tried for some time to be very good; I thought I would quit all mirth and diversion with young company, and not stop praying until I had found salvation to my soul. But my love for the world was so great I could not cease partaking of the enjoyments, as I thought them then. When I went to hear preaching I tried to listen, but I could not understand it. My father was an Old Baptist; he and my mother would talk together about religion; it was as foolishness to me; I thought my troubles were great, but after hearing them talk, I would think that there was something deeper in it than I knew; so I found no consolation from anything that I could hear; I thought I was doing all I could; I kept making promises to myself, and then forgetting them; in the meantime I thought I would get married, and then I would get religion or die trying. In June, 1849, in the twenty-first year of my age, I was married; I did not forget my promises this time; I did not find my condition any better; I was more humble in my feelings than I had ever been before; but all I did was of no good to me. My health became bad, and my troubles grew worse daily; my life began to be a burden to me; I was so vile and so wretched in the sight of my Maker, that I was miserable to myself; my prayers did not seem to proceed from farther than my lips. By this time I became the mother of a little son, and my health still kept declining. In 1851, the child was taken sick, and it pleased God to call it from my arms, and take it home to rest. I thought at first I could not give it up, but I soon found that I was obliged to, I could see its condition was so much better than mine. This enlarged my grief, and made me think more and more that I ought to be prepared to meet it; my constant thoughts were death and torment. In 1852, about the first of January, I was confined to my bed. I did not have any thought of ever getting up again; there was such a load of guilt and sin upon my breast, I thought I was so weighed down that I never could rise again; it rang through my head constantly that torment would be my doom. I could not see any prospect of heaven before me; it had become as a constant thought, breathing it as I drew my breath for the Lord to have mercy on me. I could not see a moment's peace neither in body nor mind; my whole frame was in pain, from the fear of death. I had never told any person of my sad condition—it was more than my feeble tongue could express; I had so little faith in man that I could not tell any person anything about my condition. I put my whole trust in Christ to save me, and if I were lost it would be just; for I was such an unworthy sinner, I was now willing to read or do anything that I could to find rest for my poor

soul. I would lay a small testament on the bed before me and read some, but I could find but little for me, as I thought; I could read of the goodness of Christ; I was afraid I was too sinful to enter in to his blessed glory; I thought I was willing to exchange myself with the beasts of the field or fowls of the air. I could gain no comfort from anything; I thought my time was near at hand; I was afraid to raise the covering from off my head, which I drew close to my face to keep out the light and to keep anybody from seeing me; I did not feel worthy of being looked upon. I was afraid to close my eyes for fear I should never open them again; even if I did I should awake in torment, although I desired salvation above all things. I thought that if it were to come to me, it would frighten me almost to death; for I thought it would come to me outwardly if I ever got it at all. I thought it to be like a storm afar off; but it was a great mistake to me; at last I began to think I was on the wrong track; I thought if I were not, I would not have any fears of receiving what I desired beyond any thing else on earth, even my own life—I was willing to dispose of it at any time for happiness. It seemed that the pains in my breast grew harder, and my heart grew sadder every day. I lay in this awful condition nearly four months. One day I was laying meditating my condition, and I thought I felt easy—I could not say I was happy, but I felt better than I had done. I would smile to myself; so I told my husband one day as he was sitting by my bed, that I was not afraid to die; he said he was glad to hear it; but in ten minutes afterwards if I could have taken those words back, I would not have spoken them for this whole world. I never had told anybody of my troubles before. I would sometimes think I would tell my old mother-in-law. She had been an Old-School Baptist for several years; I thought that if I could hear her tell some of her feelings, it would show me whether I was in the right way or not; but I dared not speak any words of that sort to her; my lips were again sealed from my husband's ears; I was grieved to think that I had told him anything about my condition; for I seemed to be further from God than ever; I threw myself at the feet of bleeding mercy, and put my trust in Him that made me, believing that He, and He alone, could hear my cries and heal my wounds. I had not heard a sermon preached for nearly sixteen months, owing to my delicate health. I was not able to go, and thinking too that my heart was too low to hear the word of God proclaimed. I always chose some lonely spot or solitary place when I was able to walk, so I could pour out my lamentations to my Maker, and not be in anybody's presence. After I got to believe that I could do nothing of myself and put my whole trust in God, I did not look around the room or notice anything that was near me but very little. My heart seemed to be drawn like a magnet from the world towards my Maker for several days. I said but few words about anything, for I wandered in sin, and I could do nothing more or say anything more; I felt that I had prayed my last prayer. About the middle of May, 1852, spring had come. One evening, while everything seemed to be a solid mass of darkness before me, I could hear the thunder and see the approaching of a cloud through the

window, from the dreariness of everything around me. Oh, reader, you may judge my condition was an awful one. I asked my mother-in-law to have a neighbor lady sent for. I did not know what I wanted with her, without I was going to die, and wanted some other person present. The old lady told me the rain was coming up so fast that she could not get there. I did not know anything more until I was made anew in Christ. I thought for a few minutes I would not say anything about it; but it was more than I could hold—it was too precious to keep. As I said before it was quite different to what I thought. It was all love and peace flowing into my breast. I clapped my hands in praise to my God, and thought I could praise him forever. I loved everybody with such love as I had never felt before, and thought that I could gather every christian together in one band and fly to heaven. I looked before and thought that if I had my dear mother before me, I could have taken her in my arms and flew to Jesus in heaven above. My old mother-in-law came to the bed and folded her arms around my neck; I told her I could fly away on wings of love; I thought I never should see any more trouble. I did not feel as if I spoke the words that rolled from my lips—it seemed that God spoke them for me. I viewed the most beautiful light that any eyes ever beheld, and my Savior in the midst. I thought I could see my little child by his side; I rejoiced that I had a child in heaven. I thought I could tell to sinners all around to look to Jesus Christ and live. As the lightning flashed across my face, I felt as if nothing could hurt me. By this time, the cloud had passed away, and everything was so bright and lovely! My darkness was changed to light. I lay and rejoiced for several hours. I slept that night as quiet as a babe; but the next morning doubts and fears began to rise. Was I deceived or not? But it seemed that my foundation was too firm to be broken, for it was fixed on Christ. By the last of May, I could walk to the door, and nature was in its bloom; I thought everything was more beautiful than I had ever seen it before—even the sun shone with more brilliancy. The songs of the birds fell as music on my ear. When my troubles became more numerous, I would trace my feelings back to that time, and I would think my view was too clear to be false; and then I would be on the bright side again. I could not see wherein Christ could save such a worthless creature as I was. It seemed to me that I was a sinner by nature; that I was born in sin, and the sinful deeds that I did were outwardly, but did not proceed from my heart. I always felt as if God governed and guarded my heart, though for a long time I felt very far from Him. I cannot believe but that it was His power that led me up to Christ. I loved the brothers and sisters of the Old-School Baptist order, and I felt as if I wanted to join the church, if they thought I was fit to be among them. There was preaching appointed near my father's house, for the purpose of connecting myself with the church. I thought my doubts were more than they ever were; I could not express my feelings as I wanted to, and I was made to wonder why they received me into their church. I was baptized accordingly by our beloved brother, John R. Martin, and when I arrived at the place

appointed for baptism, I thought I never had seen water look so good in my life as that did. I thought, as I went into the water, of what Christ said to Peter—"Why be ye of so little faith?" I believed it was right to be immersed, for our Savior was; and when I came up out of the water, everything looked so bright to me then that I trusted the Lord had shown me that I had not done wrong by going to the church. I then thought I would try to keep from doubting and fearing the work of God. I was confined principally to my bed all the spring and summer of 1855. In the later part of the season, I was attacked with a very fatal disease that took away a great many from this world. I had not the least doubt that my time was coming to an end. I felt perfectly resigned to the will of my Maker—I felt calm and easy; I could not speak louder than a whisper; I had nearly forgotten everything and everybody of this world; I felt as light as air; and the love to Christ flowed from my heart as freely as a clear stream from a flowing fountain. I am now in my twenty-eighth year of age. I have been a member of the Old-School Baptist Church for nearly four years. I have tried to spend my life as agreeably as I could. I feel myself a poor, helpless creature here below, unworthy of anything. I have written enough for one such as me. I believe in ascribing all the power, honor, and glory to God for ever and ever. Brother Beebe, if you think this scribble worthy of a place in your columns, you can publish it; if not, do with it as you think proper. Your sister, (if I may be called a sister at all.)

JULIANA J. McCALL.

Franklin Co., Va., Feb. 16, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—With much gratitude we receive, regularly, the *Signs of the Times, Messenger, and Banner*. We are pleased with all three. The *Signs* is esteemed highly by many in our Sugar Creek Association. Some few have read it from its commencement, and have been much edified and comforted. I think it has many times made glad the City of God. While it carries consolation to the poor and afflicted ones of the earth, we wish it continued. We rejoice that infinite wisdom sets at the helm, and God will direct all for his own glory, and the good of his children. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? I feel, after expressing a wish, like saying, "O, Father, not my will, but thine be done." God works in his children, to will and to do his pleasure. I esteem the *Signs* one of the many good gifts which come from Him. While reading them, I have been made to rejoice in Him, as my Savior; built up in the most Holy Faith, and led to examine and compare christian experience with my own, and all by the word of God, which is written for our learning, that we, through patience and comfort of the Scripture, might have hope. In this way, my confidence has been increased, and my hope made good, through grace, not through works; for I have tried my works, and find them all imperfect in my sight. I was many years trying to live up to the requirements of God's perfect law. But,

"It appears so pure and true,
Not one good duty could I do."

Whereas, I was once blind, now I see imperfection throughout my nature, and

can say, with one of old, "I abhor myself in dust and ashes, and in my afflictions and misery, my soul hath still in remembrance the worm-wood and the gall, and is humble in me." This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning, and repeated every evening. But though He cause grief, yet will He have compassion according to the multitude of his mercies. For he does not afflict willingly, nor grieve the children of men. He only kills to make alive in Christ—so we read in Paul's experience. For I was alive once without the law—but when the commandment came, sin revived, and I died.

Brother Beebe, do you think one who has never become dead to the law, by the body of Christ, or been delivered from the law of works, and seen Christ, as the end of the law for righteousness, to the believer, can understand the vii and viii chapters of Romans? Or must one surely be brought out of bondage into liberty, before they can understand either? Must Paul have known by his own experience, both situations, before he could describe them? My reason for asking these questions is, that some, who would be teachers, are saying that Paul was not married to Christ when he cried, "O, wretched man that I am: who shall deliver me from the body of this death?" but this was a part of his experience, while under the works of the law. And in the viii chapter, he speaks of his deliverance; his mortal body being quickened by the same spirit which dwelt in him. Brother, I fear you will not understand my questions. Well, if you do not, no matter,—just throw them away. If you should, and would be kind enough to make a few remarks, they would be thankfully received. I know, brother Beebe, and others have written, formerly, their views on the warfare of a christian—which I understand Paul to be describing in these chapters. The flesh and the spirit; the one against the other. Does the flesh war against the spirit, after God's children receive Christ as a *satisfying full portion*? Do they, afterwards turn to the beggarly elements of the world and desire to be in bondage?

One more question, and I am done. Perhaps, brother Beebe will think, as I ask so many questions, that I must not be in a hurry for an answer. Well, I leave it to your good judgment, to answer or not. The question—Is regeneration, or the new birth, ever in Scripture called Baptism of the Holy Ghost? Is water baptism now binding on all believers as in the days of the Apostles, or did it with them cease?

Paul when writing to the saints at Ephesus, says: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one baptism." Do you suppose the apostle meant baptism of water in this place, or did he mean being born again? Does every child receive baptism of the Holy Ghost in the Spiritual birth? Love to God and his children is the fruit of the spirit—nothing but love has moved me to write this—and now I have written, I cannot see that it will do anybody good, except to furnish a dear sister of our church, with the present Vol. of your paper. I send the dollar, expecting her to receive your paper, as soon as convenient.

The Old Baptist Church, at Crawfordsville, remains about the same in members, some changes. Many of the old members, have gone to rest from their labors, and some have taken letters of full fellowship, and moved away. Some have but gone out from us because they were not of us. Notwithstanding all the parting, the Lord has, with a steady hand, supplied every place, so that her number has, for the most of the time, been about 120, for the last 20 years. Surely, goodness and mercy has been hers, and will dwell in the house of the Lord forever. Our regular church meetings, once a month, come on Saturday before the first Sunday, when we are always happy to see our friends and visiting brethren. They that fear and love the Lord, wish to speak often, one to another. My paper is full, so I will add no more. May our Heavenly Father continue to bless your labors of love, is my desire,

ANN JOHNSON.

Crawfordsville, Indiana, February 1856.

EDITORIAL

MIDDLETOWN, MARCH 15, 1856.

REPLY TO SISTER ANN JOHNSON'S QUERIES.—We cannot, of course, devote as much space to each of the several queries stated in the letter of sister Johnson, (which the reader will find on part of this page,) as their importance seems to require; nevertheless we cheerfully offer such remarks and views as our time, space, and ability will allow.

And on the first query stated, it is very fully demonstrated by the Scriptures and also by the experience of the people of God, that independently of the teaching of the Holy Spirit, no one can understand either these portions of the epistle to the Romans, or any other part of the Holy Scriptures. The natural mind of man, enlightened by education, is capable only of understanding natural things; of what relates to the letter of the word, they may and frequently do form opinions, and their opinions may be in some respects, and to some extent correct. But the spirituality of the Scriptures cannot be known to any extent, or in any degree, to any who are not born of God, and taught by his Spirit. For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. God has hidden these things from the wise and prudent, and revealed them to babes. In the seventh and eighth chapters of Romans, the inspired apostle dwells largely on two elements which are found in every saint on earth, the spirit and the flesh. The one born of God, the other born of the flesh; and these he assures us are contrary the one to the other. In the flesh there dwells no good thing; and in the spirit, it being the Spirit of Christ in them, there dwells nothing that is not good. That which is born of God cannot commit sin, because his seed remaineth in him; and he cannot sin, because he is born of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. That which is born of God is called the *new*, or *inward* man; and that which is born of the flesh, is of the earth, earthy, and it is called the *old* man, the *outward*, and the *natural* man. The law, or pre-

dominating power of the spiritual man, is called the law of the spirit of life, in Christ Jesus; while the predominating corruptions of the old man, are called the law of sin and death. These laws, or governing powers being opposite to each other, are the occasion of the christian warfare. The old man or earthly nature, being alone, antecedently to the new birth, has its own way, and drinks in iniquity as the ox drinketh water, without any principle within to oppose sin. But when the new man is developed, which after God is created in righteousness and true holiness, he makes an uncompromising war upon the old man and his deeds, and the old man in turn is always found in opposition to the holy emotions of the new and spiritual man. Consequently no unregenerate man can have any experimental knowledge of the true and spiritual import of the chapters under consideration.

Query 2. Paul did know by his own experience both the corruptions of the flesh and purity of the spirit; for he frequently referred to his own personal experience in expounding the subject; and until he knew these things experimentally he was totally incapable of explaining them. But Paul not only had the evidence of his own experience to demonstrate the truth of his declarations on this subject, but he was also inspired by the Holy Ghost, as an apostle of the Lamb.

Query 3. Paul, when crying, "O wretched man that I am, who shall deliver me from the body of this death?" did not allude to what had been his feelings or condition before his change, but to what was his condition when, as an apostle of Jesus Christ, he wrote the sentence; for in chapter viii, verses 22 and 23, "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." And in a former part of the chapter he says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." This settles the matter beyond all successful contradiction, that the indwelling of the Spirit which raised up Jesus, and which shall also quicken their mortal bodies in the final resurrection and raise them up immortal bodies, is that which now makes them groan within themselves and cry out, "Who shall deliver me from the body of this death?" Who shall change these vile bodies? Who shall swallow up death in victory? "I thank God," he adds, "through Jesus Christ my Lord."

Query 4. It is the understanding of the writer, that all christians receive a satisfactory evidence of their adoption when by the Spirit of adoption, they are made to cry, "Abba, Father." This is called the first fruits of the Spirit; and we have already proved that the apostles and primitive saints who had received the first fruits of the Spirit, did continue to groan within themselves waiting for the adoption, or redemption, or deliverance of their mortal bodies, when by the Spirit of Christ which was in them, they shall be changed, made like Christ's glorious and glorified body; raised up in immortality, and be forever

delivered from all the corruptions and pollutions of their earthly nature. The flesh never wars against the Spirit, in this sense, until the Spirit is manifested in them; but when manifested the war begins, and is continued until the redemption, or adoption of these bodies.

Query 5. This question is answered, Gal. iv. 9: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage." These Galatians had been called by grace, had received the Spirit, had run well, but under the bewitching influence of work-mongrel teachers, were turning to the abrogated rites of the legal covenant, which gendereth only to bondage; and so far as they were manifesting a desire to be under the Sinai Covenant as a rule of life, so far they manifested a desire to be again in bondage. There may possibly be some christians in the present day under the same infatuation.

Query 6. Regeneration, or the New Birth, is no where in the Scripture, called Baptism of the Holy Ghost. Those who were baptized with the Holy Ghost and with fire, at the day of Pentecost, had previously been born again. Christ had said to them before his crucifixion, Ye that have followed me in the regeneration, shall sit on twelve thrones, judging the twelve tribes of Israel. Their baptism of the Holy Ghost, was to endow them with power from on high, and to qualify them to fill the twelve thrones as apostles of the Lamb. In that baptism they received the gift of tongues, and power to work miracles in the name of their God and Savior. And all who were so baptized did perform miracles in the name of Christ.

Query 7. Baptism, in water, on profession of faith, administered according to the commission given to the apostles by our Lord Jesus Christ, by a regular ordained minister of the gospel, standing at the time of administering the ordinance in the fellowship, and acting as a servant of the church, is binding by the laws of the kingdom of Christ, on all heaven-born believers in Christ; and will continue to be binding on all such to the end of the world, according to the letter of the commission referred to above. And every believer in Christ who neglects it is guilty of disobedience to Christ, and of disowning him as their king, and may certainly expect to be beaten with many stripes for their rebellion.

Query 8. We understand Paul to mean, Eph. iv. 5. That all the members of Christ constitute but one body, and over that one body Christ is the Head. That one body is animated spiritually by that one Spirit, which raised up Christ from the dead, and which shall ultimately quicken their mortal bodies, and this one body in all its members is called in one hope of its calling. The hope of the very weakest member is the hope of all the body; if one member fails, the whole body fails, if one member triumphs, the whole body triumphs. All the church embodied in Christ, have the same one Lord, and the same one faith, and as embodied in him when he poured out his soul into death, all his mystical body was buried with him, BY BAPTISM UNTO DEATH, that like as Christ was raised up from the dead by the glory of the Father, even so should all his members walk in newness of life; even as now they are married unto him that is risen from the dead. Water Baptism is a figure of

this doctrine; but in water baptism, that portion of the body which lived before the days of John the Baptist had no part. Other figures were in force for them in their day, by divine appointment, as Peter refers to the salvation of eight souls in the Ark, and says the *like figure*, whereunto baptism doth also save us, etc.; showing that the salvation in the ark, and baptism in water, are like figures, the one under the old, and the other under the new dispensation. So in reference to water baptism the words of Paul do not apply. Neither are all the saints of God alike baptized with the Holy Ghost and fire; but in that baptism with which Christ said he had to be baptized, and was straitened until it was accomplished, all the redeemed of the Lord were equally represented. They were crucified with him, dead with him, buried with him, risen with him, and with him they sit in heavenly places in Christ Jesus.

CHAPLAINCY.—As in the proceedings of the House of Representatives, in the election of a clergyman to be fed at the public crib, several allusions have been made to the Old Order of Baptists, under the various names, appellations and epithets by which their friends and foes have seen fit to designate them, it may be proper for us to apprise our brethren of the proceedings of Congress on the subject, and to make known to our readers generally the real position occupied by the Old-School Baptists on the subject of National Chaplaincy. To secure the first of these objects, we copy from the *Banner of Liberty* the journal of the proceedings of the House, which we submit without farther note or comment, than merely to congratulate the opposers of Church and State establishments, on the growing prospect of ultimate success in their honest efforts to break down this horn of the beast.

As Old-School Baptists, we believe it is the privilege and duty of every saint to pray for the purity and perpetuity of our Government, and that the blessings of our God may rest upon our nation; and that He may rule our rulers, teach our teachers, and give wisdom to our Senators, and to all the Representatives of the people in Congress—that He would govern our Governors, and preside over our President, and over the destiny of our nation, and so overrule all their legislation and administration, that we may lead quiet and peaceful lives in all honesty and godliness.

With sincere regret, we learn, that our beloved brother, Eld. THOMAS P. DUDLEY, when on the way to his appointment, on the first of this month, and when fifteen miles from home, and alone, got a fall from his horse, by which one leg was broken, about three inches below the knee. Half an hour afterward, he was found by three friends, who took him to a neighboring house, where he was kindly cared for, until on the 4th inst., he was taken home, where brother Abraham F. Dudley writes us, he is now doing as well as could reasonably be expected under the circumstances.

May the Lord sustain him in his affliction, and speedily restore him to soundness of body, and long continue his eminent usefulness to the churches of his pastoral charge.

Debate in Congress on the Chaplaincy.

HOUSE OF REPRESENTATIVES, FEB. 20, 1856.

Mr. Jones, of Tennessee. When the House, some days ago, determined to proceed to the election of a Chaplain, I put in nomination the name of Elder Robert C. Leachman, of Prince William county, Virginia. The nomination was made without his knowledge, and of course without his consent. He is one of those who believe that preference should be given to no denomination of Christians—

Mr. Stanton. Is this debate in order? If a speech be made in favor of one candidate, it can be made in favor or against the other.

Mr. Jones. I am going to withdraw the nomination.

Mr. Stanton. Then I make no objection.

Mr. Jones. I merely wish to say, in justice to the gentleman to whom I have referred, that I put his name in nomination without his knowledge or consent. He is a member of that branch of the Christian Church who are opposed to all connection between Church and State. They are opposed to the employment of Chaplains by this Government; and he would not, in my opinion, accept of the office even if he were unanimously elected. Therefore, I withdraw his name from nomination.

Mr. Flagler. I desire to ask if it would be in order to move an indefinite postponement of this election?

The Speaker. The Chair thinks it would.

Mr. Flagler. I make the motion for the reason that I prefer the existing arrangement, by which the clergymen of this city and Georgetown officiate alternately at the opening of our sessions. Therefore, for the purpose of getting rid of this subject, I make the motion.

Mr. Benson. I am requested by my colleague, (Mr. Knowlton,) who is now absent, to state that he put in nomination the Rev. Mr. Conway, without that gentleman's knowledge or consent, and desires me to withdraw it.

Mr. Jones. I suppose, sir, that if this motion to postpone indefinitely is agreed to, then the order some time since adopted, on the motion of the gentleman from Alabama, (Mr. Dowdell,) will be in force?

The Speaker. It will.

Mr. Jones. Then it will be at the pleasure of the ministers of the Gospel of the District to make an arrangement among themselves to attend here as suits their convenience. I hope, therefore, that this motion will be adopted, and the election be indefinitely postponed.

Mr. Florence. Upon the motion to postpone I demand the yeas and nays.

The yeas and nays were ordered.

Mr. Sandidge. Having paired off with a gentleman from Ohio, I shall not be at liberty to vote upon this question, but I wish to say one word as to what I would like to see done by this House in reference to this matter. I am perfectly satisfied with the present arrangement, and would like to see this House go on under the rule already adopted. At the opening of every session of Congress, the ministers, not only of this city, but of the surrounding country, come here, either in person or through their agents, and log-roll to obtain the position of Chaplain. I think it high time that this system was abolished. If it is an office to be conferred, I think it should be conferred alike upon all the ministers of this city, and they should be invited to appear here and officiate alternately, according to arrangement among themselves, as Chaplain of this House, and they should be paid what is now paid to one. I hope this matter will be postponed, and that we shall go on under the existing arrangement.

Mr. Dowdell. Did I understand the Chair to decide that the resolutions which were introduced by me and adopted, in relation this matter, previous to the organization of this House, will be the standing order if this motion prevails?

The Speaker. The Chair understands that the resolution referred to is a subsisting order, and has been acted upon up to this time.

Mr. Dowdell. I shall then vote for the pending motion to postpone indefinitely.

Mr. McMullin. I desire information before I vote upon the proposition to postpone. I desire to be informed by the gentleman from Alabama, and by the House, what would be the practical effect of postponing the election of Chaplain indefinitely. Under the present order of the House, the clergymen of this city have been invited to entertain us with their prayers. [Laughter.] I should like to know how those gentlemen are to be paid? I am perfectly willing that these gentlemen should favor us with that which we so much need, and how are they to be paid?

Mr. Millson. I rise to a question of order. Is all this debate in order?

The Speaker. The Chair assigned the floor to the gentleman from Louisiana, (Mr. Sandidge,) before any response was made to the call of the roll. The motion to postpone is an original question before the House; and upon it the main question has not been ordered, and therefore it is in order to debate that question.

Mr. Millson. Is discussion of the question of postponement in order after the House has decided that the question shall be put upon the original proposition?

The Speaker. In the opinion of the Chair, the main question was exhausted when the original resolution was adopted. The resolution ordering to postpone is an original question.

Mr. McMullin. I intend to vote for an indefinite postponement of this question, provided the clergy of this city who shall entertain us shall be restricted in their compensation to what would be allowed to a Chaplain, if one was elected; but, sir, if those gentlemen are to come here and call upon us to pay each one of them such sum as they may choose to charge, I am opposed to a postponement, and opposed to the present plan. I desire to know of the gentleman from Alabama what was his expectation in presenting his resolution to the House? I desire that the House should vote understandingly upon this question.

Mr. Dowdell. There is nothing suggested in the resolution about compensation. As far as I am concerned, I left that out intentionally, in order that we might have prayers without pay out of the Federal Treasury; and until the preachers ask for pay I suppose that question will not be before the House.

I have myself conversed with some of the ministers in this city on the subject, and I understand that they did not look for or expect a salary. They were willing to comply with the request of this body, and open its sessions with prayer without pay, at least out of the Federal Treasury. If contributions were offered voluntarily by members, well and good. They doubtless would be thankfully received; and surely "the laborer is worthy of his hire." By adopting this motion, Mr. Speaker, and thereby continuing in operation the resolutions which I introduced before the organization of the House, we get all the benefits claimed for the chaplaincy—continue in spirit the customs of our fathers, and avoid the objections urged against the system. Under these resolutions no money will be taken out of the Treasury, and not the slightest discrimination will be made between the different denominations of christians in our country. In rotation a representative of each branch of the christian church will be called upon and invited to perform this duty, and I am persuaded they will cheerfully comply. Our deliberations will thus be opened with prayer, as they should be, and I imagine there will be found none to object. Those who attend should be entitled to the privileges of the floor, and will be. They can mingle with us, and I apprehend we shall lose nothing, but gain much, by social intercourse daily with humble, pure, and holy men. The gentleman from Virginia, (Mr. McMullin) will therefore understand that, so far as I intended, my resolutions will take nothing out of the Treasury. As the Chair has stated that they will be the subsisting order of the House, if the pending motion to postpone prevails, I consider it unnecessary to offer them again, as I had contemplated doing a few days since.

Mr. McMullin. I am very much gratified to have the response which we have just received from the gentleman from Alabama; and I do hope that we have piety enough, and practical christianity enough, left in the city of Washington to entertain us without money and without price. I shall therefore vote with great pleasure to postpone the resolution indefinitely; and whenever the clergy of the city of Washington shall be unwilling to come and entertain us without money and without price, then it will be time enough for us to elect a chaplain and pay him. I was going to call for the previous question, but as I see a gentleman desiring to address the House, I will not do so.

Mr. Etheridge. I avail myself, sir, of the present occasion to present to the consideration of the House a memorial on this subject, which I received this morning from R. L. Hendrix, and one hundred and forty-eight other citizens of the county of Henderson, in the State of Tennessee, in which they protest against the election and payment of a chaplain by this House. I only received it this morning, and avail myself of the first opportunity to present it. I will remark that the petitioners are too far removed from the store of Federal bounty to expect its aid or ask its favor. They belong to that respectable class of people—

Mr. Flagler, (interrupting.) Is this memorial in order at this time?

The Speaker. The gentleman from Tennessee does not propose to present the memorial. He is merely stating the substance of it, and in doing so is in order.

Mr. Etheridge, (resuming.) They are from that section of the country in which the people are so respectable, and so little skilled in political machinery, that I do not suppose any one of them has ever before signed a memorial to be presented to Congress upon any subject. They have embodied their objections to the election of a chaplain in a strong argument, which is worthy the attention of the members of this House.

Several Members. Read it.

Mr. Etheridge. The argument is short, brief, pertinent. If any reasons can be urged on this subject that would be perfectly unanswerable, I think this memorial contains them. The hasty examination I have given the memorial convinces my judgment that their objections are reasonable—I will not say unanswerable. The petitioners, in part, belong to that influential and respectable class of christians with which my friend from Tennessee (Mr. Jones) is, of late, inclined to consort. [Laughter.] I do not know them to be "Hard-Shell Baptists," but if they are, let me assure the House that no denomination of christians is more distinguished for unpretending piety and christian meekness. In

the immediate section of country in which I reside, their politics—their religion—is subject to no innovation. Those who are my neighbors are of the Democratic faith; and I rarely ever knew one who was not both able and willing to pay his debts. [Laughter.] If it be in order, and general consent be given, I will ask to have the petition read. [Cries of "Read! read!"]

TO THE HONORABLE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES: The undersigned, citizens of the State of Tennessee, deeming the employment of a large number of chaplains or national clergy by Congress and through its authority, at the expense of government, a serious violation of our rights of conscience, and of those principles of religious and civil equality and freedom, sought to be protected by the provisions of our National Constitution, respectfully call your attention to some of their reasons for asking the immediate abolition of the office of national chaplain in Congress, in the Army and Navy and elsewhere.

FIRST—BY ARTICLE 10TH OF AMENDMENTS, the Constitution provides that "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people," and the right of employing clergymen to preach or pray for the people, or any portion of them, not being delegated to Congress, either directly or constructively, we claim as a reserved right, which we deem sacred, inalienable and absolutely essential to our civil and religious freedom.

SECOND—BY ARTICLE 1, OF AMENDMENTS, the Constitution provides that "Congress shall make no law respecting an establishment of religion," and we deem the employment of a clergyman of any sect, an establishment to a certain extent of the religion of that sect; inasmuch as he is thereby made an officer of government, the doctrines preached by him in his official capacity must be considered those of the government, whose acknowledged agent he is, and by whom he is paid for promulgating his sectarian views, with money drawn from the whole people, nine-tenths of whom, perhaps, hold sentiments entirely at variance with those they are thus by law compelled to support.

THIRD—BY ARTICLE 6, SECTION 3, the Constitution declares that "No religious test shall ever be required as a qualification to any office or public trust under the United States," and from the very nature of the office of chaplain, a religious test is an indispensable prerequisite to determine the qualification of a candidate therefor, as the employment of a non-professor of religion or an avowed infidel, to such office, would be an inevitable absurdity. Such an office or public trust is most clearly unconstitutional. It is an office to which all citizens are not equally eligible without a religious test, as contemplated by that instrument from which alone Congress derives all its rightful powers.

FOURTH—The immense increase of the number of chaplains employed by the government within the past few years, has alarmed us to apprehend that an extension of the system may ultimately subject us to all the onerous and oppressive features of the unholy union of Church and State, with which the world has been so grievously burdened in all ages, and from which we had hoped we were forever delivered by the glorious epoch of the American Revolution. The Report of the Judiciary Committee of the House of Representatives, to the last Congress, at its first session, on the subject of the numerous petitions for the abolition of the chaplaincy, shows that the number of national clergy which the citizens of our country are annually forced to support, by direct taxation, is as follows: THIRTY in the Army; TWENTY-FOUR in the Navy, and two in Congress! besides a large number at the various naval and military schools, stations and outposts; and at various missionary stations, ostensibly as teachers of Indian schools. The aggregate amount which we are annually compelled to pay for the support of clergymen, as officers which the Constitution gives Congress no power to create or impose upon us, but on the contrary positively prohibits, cannot, therefore, vary far from a Quarter of a Million of Dollars annually! Should the number of national chaplains continue to increase in the ratio of the past few years, it will soon equal that of the national clergy in the despotisms of the old world, where the Church and State are allies in corruption and oppression. Indeed, we know of no stopping place or limit that can be set to arrest its progress, when precedent has overthrown the protective barriers of the Constitution.

FIFTH—We cannot perceive why clergymen should be sustained by government in either House of Congress, at our military and naval stations, on board our vessels of war, and in each regiment of our army, any more than in each township, parish, district or village throughout the land; and to sanction the former, could not be regarded otherwise than as an assent to the extension of the same system, that would place us upon a level with the priest-ridden despotisms of the Old World. Our members of Congress, military and naval officers, soldiery and seamen, are, or should be paid a just compensation for their services, and be left, like all other citizens, to support any clergymen, or none, as their consciences may direct them, without legal agency or coercion. Neither christianity nor the genius of our institutions contemplates any aristocracy predicated upon the clerical profession, and no special provision, therefore, is necessary by the government to admit clergymen to our army and navy, as they may enlist like other men, and labor like Jesus himself and his Apostles among the poor fishermen on the seaside. If it be objected that few clergymen would serve among the troops and marines upon such terms, we can only say that if actuated by correct religious motives, no minister would wait for government gold to lead him to his labors of love among them, and that none but hypocrites would be debased by the want of it. We think the government should not evince more religious zeal than professed ministers of the gospel themselves, by bribing them to perform religious service. If the clergy in the army and navy look for other compensation than the voluntary contribution of those among whom they labor, the various religious societies of the country might be more appropriately appealed to, as their funds are voluntarily contributed for such purposes, while those of the government are taken for State purposes by authority of law, equally from all classes of citizens of whatever

sects and whether professors or non-professors of religion.

SIXTH—Believing that religion is a matter entirely between man and his MAKER, with which no human government has a right to meddle; and that its true exercises must be voluntary, it is equally humiliating and painful to us as christians and as citizens to find the barbarous system of persecution, which characterized the dark ages, employed at this day in our army and navy, to compel attendance upon the religious services of our national clergy. Among the many cases of the kind, may be instanced the recent one of the private DUGGAN, who was sentenced by court martial, at Fort Columbus, New York harbor, for neglecting to attend the chaplain's religious services, after having been frequently punished for the same offence, to a FINE of \$5 per month for six months, and torture of the ball and chain for four months, and partial starvation upon bread and water during the remaining two months of solitary imprisonment. We rejoice that a portion of the sentence was remitted by the clemency of the department, but deeply regret that any religious persecution whatever is authorized by government, or rendered necessary to military discipline, by the employment of clergymen as government officers to perform religious services in the army and navy.

SEVENTH—While we reverence religion as a divine institution, only claiming the free exercise of our own consciences concerning it, we firmly believe that all attempts of human governments to foster it, will result similarly to that of Constantine, in its corruption and great detriment, and in rearing an ecclesiastical aristocracy of hireling hypocrites who will assume the clerical character from unholy motives, and ultimately lead to all the oppressive proscriptions, impositions and persecutions which have resulted from the same policy in the Roman and all other European governments.

We, therefore, earnestly pray your honorable bodies to carefully consider the unconstitutionality, injustice and oppression of the National Chaplaincy system, and to abolish the office of chaplain wherever it may exist by your authority, thereby restoring us the liberty of contributing our own money for such religious and charitable purposes only as our consciences may approve.

Mr. Etheridge. As the House has indulged me, somewhat out of order, in permitting the memorial to be read, which presents the views of that respectable portion of my constituents who have signed it, it might, perhaps, be improper for me to detain the House a moment longer with any remarks of mine. However, I may say, that I will be satisfied if the proposition of the gentleman from Alabama (Mr. Dowdell) prevails, requesting the clergymen of this city to open the proceedings of the House with prayer during the present session of Congress. The object which we would accomplish by the election of Chaplain will then have been attained. I shall, myself, vote for the motion to postpone, because, by postponing this election, and inviting the clergy of the city to attend every morning and open the session with prayer, if they think proper, you will have respected the sentiment of that portion of the people who think that our daily proceedings should begin with an appeal to Almighty God—a labor of love which any christian minister would willingly perform—while, at the same time, you will have removed the objections to creating the office of Chaplain, and thereby making it a political office, which my constituents have so strongly urged in their memorial. I will remark again, that the petitioners are a part of a highly respectable denomination of christians, and are earnest and sincere in the objections which they urge with so much apparent force. I would vote for no proposition which would cause us to dispense entirely with the voluntary offices of a christian minister; but as we will have their voluntary prayers and ministrations whenever required if this election be postponed, I hope the motion to that effect will be agreed to. For myself, I confess that I have witnessed electioneering efforts connected with the Chaplaincy of the House which I think were not at all compatible with the ministerial character. These scenes will be obviated if the office is abolished, and our daily proceedings shall have been left to be opened by an appeal to Heaven from such ministers as may do so without any pecuniary incentive. To-morrow, I will present the petition under the rule, and have it referred to the Committee on the Judiciary.

Mr. Stanton. I rise to a question of order. For myself, I think the only question for the House is, whether the proceedings of the House should be opened with prayer. As to this idea of our sponging our Gospel from the ministers of this city without compensating them, I have no notion of any such thing. The question which I desire to make to the Chair is this: The House has adopted a resolution to proceed to the election of Chaplain. Am I correct in that statement? I understand now, that there is a motion pending, after the adoption of that resolution, to indefinitely postpone. Now, that is equivalent to a rejection of the resolution. A resolution, after being adopted, may be postponed definitely to a given day; but an indefinite postponement is absolutely inconsistent with the action which the House has just taken. I hold this motion to be entirely out of order and inadmissible; and I make that point of order.

Mr. Richardson. Do you mean that such a motion cannot be made? Is that your idea of it?

Mr. Stanton. Yes; such a motion cannot be made after the resolution is adopted. When the Chair shall have disposed of this question of order, I shall ask the previous question on the resolution.

The Speaker. The gentleman from Ohio calls the previous question upon the motion to postpone.

Mr. Greenwood. I desire to know if it would be in order to commit this whole subject to a select committee, composed of the clergymen in this House?

The Speaker. The Chair thinks it would not be in order.

Mr. Greenwood. If it is not in order, I have no proposition to make. I would like to make that disposition of the matter.

Mr. Branch. I wish to inquire if the memorial, read at the instance of the gentleman from Tennessee, (Mr. Etheridge,) has been regularly presented to the House?

The Speaker. It has not.

Mr. Branch. If it had been, I should have proposed a reference of it.

Mr. Flagler. I appeal to the gentleman from Ohio to withdraw the demand for the previous question for a moment.

Mr. Stanton. I would cheerfully do so, but there are numerous other gentlemen who wish to be heard; and if I give way to one, I must do it for all. I think it is time that this matter should be disposed of. The previous question was seconded, and the main question ordered to be now put. The question was taken on the motion to postpone, with the following result—yeas 57, nays 58, as follows: YEAS—Messrs. Allen, Barksdale, Billingshurst, Bliss, Branch, Broom, Cadwalader, Caskie, Williamson, R. W. Cobb, Craige, Crawford, Davidson, Dickson, Dowdell, English, Etheridge, Faulkner, Flagler, Foster, Greenwood, Grow, S. W. Harris, Holloway, Houston, Hughston, G. W. Jones, Kelly, Kennett, Knight, Lake, Lumpkin, S. S. Marshall, McMullin, S. Miller, Morrill, Mott, Nichols, Mordecai Oliver, Quitman, Ruffin, Rust, Sabin, Savage, Scott, Seward, Shorter, William Smith, Spinner, Stephens, Stewart, Stranahan, Swope, Thurston, Wade, Williams, Winslow, and John V. Wright.

NAYS—Messrs. Aiken, Albright, Barbour, Bell, Hendley S. Bennett, Benson, Bingham, Boyce, Brenton, Burlingame, John P. Campbell, Lewis D. Campbell, Clawson, Colfax, Comins, Cox, Cullen, Cumback, Dean, Dick, Dodd, Dunn, Evans, Florence, Thomas J. D. Fuller, Granger, Harrison, Haven, Thomas R. Horton, Howard, Kelsey, Knapp, Knox, Leiter, H. Marshall, Killian, Miller, Millson, Norton, Parker, Pennington, Perry, Phelps, Pike, Purviance, Puryear, Reade, Rivers, Robbins, Simmons, Stanton, Trafton, Vall, Walbridge, Waldron, E. B. Washburne, Israel Washburn, Watkins, and Woodruff.

[In consequence of an error in counting the votes by the Clerk, the motion was declared to be carried, by a vote of—yeas 63, nays 57.] Pending the call of the roll.

Mr. Wright, of Mississippi, stated that he had paired off with Mr. Sherman.

Mr. Orr stated that he was not within the bar when his name was called, or he should have voted no.

Mr. Elliott stated that if he had been within the bar when his name was called, he should have voted ay.

Mr. Fletcher made the same statement.

THURSDAY, FEB. 21.—The Speaker. It has been ascertained, since the adjournment, that an error was committed in taking the vote on the question of the indefinite postponement of the further execution of the order of the House, that it proceed to the election of a Chaplain. The vote was declared—63 in the affirmative, and 57 in the negative. It should have been declared—57 in the affirmative, and 58 in the negative, no quorum voting. The Chair is informed that the Journal has been made to correspond with the fact: and the question, therefore, now recurs on the motion to postpone indefinitely the further execution of the order of the House, that it proceed to the election of a Chaplain.

Mr. Jones, of Tennessee. As no quorum voted last evening previous to adjournment, the vote then taken falls, and the question comes up again on the motion to postpone.

The Speaker. So the Chair has stated. On the motion to postpone indefinitely the yeas and nays have been ordered.

Mr. Washburne, of Illinois. I ask the unanimous consent of the House for leave to introduce a bill of which I have given previous notice, in order that it may receive appropriate reference.

Mr. Savage. I object.

Mr. Florence. If it be in order, I submit a motion, that the motion to postpone indefinitely be laid upon the table.

Mr. Houston. That will carry the whole subject to the table.

The Speaker. The Chair is of opinion that the motion is not strictly in order.

Mr. Florence. If it would carry the whole subject to the table, I would not submit the motion.

Mr. Campbell, of Ohio. I move that the rules be suspended, and the House resolve itself into the committee of the whole on the state of the Union, with a view to consider the President's annual message.

Mr. Phelps. That motion is not in order, for the order is, that we now proceed to the election of a Chaplain; and until that is executed, no other business is in order.

The Speaker. The previous question is ordered on the motion to postpone indefinitely; and, under the rules of the House, the Chair is of opinion the gentleman's motion to go into committee is not in order.

Mr. Branch. I desire to understand distinctly what is to be the effect of my vote on this motion to postpone indefinitely. Suppose the motion is agreed to, would there then subsist the order of the House under which the daily sessions have been, and are now, opened by

prayer? I am opposed to the election of a Chaplain, provided we can, as now, have our daily sessions opened with prayer by the clergy of this District, each in his turn.

The Speaker. The order adopted by the House in the early part of the session would still subsist.

Mr. Florence. To open our daily sessions with prayer is an act of volition with the clergy of this District; we have no assurance that they will continue to do as they have done.

Mr. Greenwood. The existing arrangement is a good one. The Speaker decides that, if the pending motion be adopted, that order will subsist. I shall, therefore, vote for the motion to postpone.

Mr. Florence. There is upon the Speaker's table a joint resolution from the Senate asking for a concurrent vote of this House to elect Chaplains, to alternate each week or day, as may be agreed upon; and, if the motion to postpone indefinitely be carried, the question will come up again on the adoption of that resolution. But suppose this order is indefinitely postponed, what assurance have we that we shall in the future, as we have had heretofore, have our daily sessions opened with prayer? And what assurance have we that, at the end of the session, a resolution will not be introduced—it is more than probable there will be a resolution introduced—giving to each of these gentlemen compensation?

The Speaker. Debate is not in order.

Mr. Florence. I know it is not; but, inasmuch as the gentleman from North Carolina asked a question, I supposed I might be indulged in an answer.

The question was then taken on the motion to postpone indefinitely; and it was decided in the negative—yeas 63, nays 65, as follows:

YEAS—Messrs. Allen, Barksdale, Henry Bennett, Billingshurst, Bliss, Boyce, Branch, Cadwalader, Caruthers, Caskie, Clingman, Williamson R. W. Cobb, Craige, Crawford, Davidson, Dickson, Dowdell, English, Etheridge, Faulkner, Flagler, Foster, Greenwood, Grow, Augustus Hall, Thomas L. Harris, Holloway, Houston, Hughston, George W. Jones, Kelly, Knight, Letcher, Lindley Lumpkin, Samuel S. Marshall, McMullin, Smith Miller, Morrill, Mott, Nichols, Mordecai Oliver, Pelton, Quitman, Ruffin, Rust, Sabin, Savage, Scott, Seward, Sherman, William Smith, Spinner, Stephens, Stranahan, Taylor, Thurston, Wade, Wakeman, Williams, Winslow, D. B. Wright, and John V. Wright—63.

NAYS—Messrs. Aiken, Barbour, Bell, Hendley S. Bennett, Benson, Bingham, Brenton, Burlingame, John P. Campbell, Lewis D. Campbell, Clawson, Colfax, Comins, Cox, Cullen, Cumback, Dean, Dick, Dodd, Dunn, Evans, Florence, Thomas J. D. Fuller, Granger, J. Morrison Harris, Harrison, Hickman, Thomas R. Horton, Howard, Kelsey, Knapp, Knox, Kunkel, Leiter, Mace, Alexander K. Marshall, Humphrey Marshall, Killian, Miller, Millson, Norton, Orr, Parker, Pennington, Perry, Phelps, Pike, Porter, Purviance, Puryear, Reade, Ritchie, Robbins, Roberts, Robison, Shorter, Simmons, Stanton, Swope, Trafton, Walbridge, Waldron, E. B. Washburne, Israel Washburn, Watkins, and Woodruff—65.

So the motion was disagreed to. Pending the call of the roll.

Mr. A. K. Marshall stated that Mr. Walker had paired off with Mr. Tyson.

Mr. Stewart stated that he was outside the bar when his name was called. If he had been within the bar, he should have voted ay.

Mr. Harris, of Alabama, made the same statement.

Mr. Shorter stated that he voted in the negative for the purpose of moving to reconsider.

The result was then announced, as above stated.

Mr. Shorter. I move that the vote just taken, by which the House refused indefinitely to postpone, be reconsidered.

Mr. Florence. I move to lay the motion to reconsider upon the table.

Mr. Smith, of Virginia. I ask for information; if the motion to reconsider is laid upon the table, what will be the next business in order?

The Speaker. It will be the execution of the order of the House for the election of Chaplain.

Mr. Ritchie. I ask for tellers upon the motion to lay on the table.

Tellers were ordered; and Messrs. Ritchie and Shorter were appointed.

Mr. Smith. I demand the yeas and nays.

The yeas and nays were ordered.

Mr. Florence. A number of gentlemen all around the House seem to desire to have a direct vote on the motion to reconsider. I do not understand the philosophy of the request, but I will accede to it, and withdraw the motion to lay on the table.

Mr. Marshall. I renew the motion.

Mr. Ritchie. I demand the yeas and nays.

The yeas and nays were ordered.

The question was taken; and it was decided in the affirmative—yeas 66, nays 61, as follows:

YEAS—Messrs. Aiken, Barbour, Bell, Hendley S. Bennett, Benson, Bingham, Brenton, Burlingame, John P. Campbell, Lewis D. Campbell, Chaffee, Clawson, Colfax, Comins, Cox, Cullen, Cumback, Dean, Dick, Dickson, Dodd, Dunn, Evans, Florence, Thomas J. D. Fuller, Granger, J. Morrison Harris, Hickman, Holloway, Thomas R. Horton, Howard, Kelsey, Kennett, Knapp, Knox, Kunkel, Leiter, Mace, Alexander K. Marshall, Humphrey Marshall, Killian Miller, Millson, Morrill, Norton, Orr, Parker, Pelton, Pike, Porter, Purviance, Puryear, Reade, Ritchie, Robbins, Roberts, Robison, Sherman, Simmons, Stanton, Trafton, Walbridge, Waldron, E. B. Washburne, I. Washburn, Watkins, and Woodruff—66.

NAYS—Messrs. Allen, Barksdale, Henry Bennett, Billingshurst, Bliss, Boyce, Branch, Brooks, Caruthers, Caskie, Clingman, Williamson, R. W. Cobb, Craige, Crawford, Davidson, Dowdell, Elliott, English, Eth-

ridge, Faulkner, Foster, Greenwood, Grow, Augustus Hall, Sampson W. Harris, Thomas L. Harris, Houston, Hughston, Jewett, George W. Jones, Kelly, Knight, Letcher, Lindley, Lumpkin, Samuel S. Marshall, McMullin, Smith Miller, Mott, Quitman, Ruffin, Rust, Sabin, Savage, Scott, Seward, Shorter, William Smith, Spinner, Stephens, Stewart, Stranahan, Taylor, Thurston, Wade, Wells, Williams, Winslow, Daniel B. Wright, and John V. Wright—61.

So the motion to reconsider was laid on the table.

Pending the call of the roll. Mr. Sherman stated that Mr. Sapp and Mr. Kidwell had paired off from yesterday morning until the 28th instant.

The Clerk then read the list of gentlemen put in nomination for the chaplaincy, as follows:

- Rev. Byron Sunderland
- Rev. Daniel Waldo
- Rev. Robert D. Morris
- Rev. Thomas H. Stockton
- Rev. David T. Doggett
- Rev. William Hodges
- Rev. William Patten
- Rev. J. G. Butler
- Rev. A. J. Caruthers
- Rev. William G. Baldwin
- Rev. Thomas Fisher
- Rev. Mark Trafton
- Rev. William Moseley
- Rev. French S. Evans

Mr. Trafton. With many thanks to the gentleman who so kindly nominated me to the chaplaincy during my absence, I must beg to decline the honor he intended, and therefore withdraw my name.

Mr. Letcher. A few days since I was informed by Mr. Davis, of Maryland, that he had been requested to withdraw the name of the Rev. French S. Evans. Mr. Davis is absent, and at his request I now withdraw the name of Mr. Evans.

Mr. Shorter. I placed in nomination, a few days since, the Rev. William Moseley, of Georgia. I did so without his knowledge or consent. He is a member of the primitive Baptist church of that State, and is opposed to the election of Chaplains in Congress under any circumstances. I make this statement in order that he may not appear before the country in a false position. If he were elected by the unanimous vote of this House, I am satisfied he would decline the honor. But, nevertheless, as he is conspicuous in the States of Georgia and Alabama for his opposition to the Know Nothing party there, and knowing his position upon this question, I shall take the liberty to withdraw his name, but I intend to vote for him as a compliment to the church of which he is a member.

Mr. Granger. I would inquire if the name of Mr. Waldo was read as one of the nominees? The Speaker. It was.

Mr. Granger. I wish to say that he is old, but every way competent for the service. He has been for seventy years a member of the Congregational church, without spot or blemish, and "still lives," able and willing to serve his country in his profession.

Mr. McMullen. I took the liberty, a few days since, of presenting the name of William G. Baldwin, as a candidate for the chaplaincy. I am not prepared to say that I was authorized to do so, but I know him to be an honest man and a gentleman; and if the House see fit to elect him, he will give us good prayers and short prayers.

Mr. Seward. I think we can narrow down this question, if gentlemen will continue to withdraw the names of candidates, especially such as have been put in nomination without authority. If members will do that, we shall get through quicker.

The Speaker then appointed as tellers Messrs. Ritchie, Woodruff, Reade, and English.

Mr. Letcher. Is it in order to move to postpone this matter indefinitely?

The Speaker. It is not, as the House has already refused to do so.

Mr. Letcher. Is it in order to move to postpone it for a week?

The Speaker. It is in order to move postponement to a day certain.

Mr. Letcher. Then I move to postpone it until the 4th of March, 1857.

The Speaker. That is equivalent to an indefinite postponement.

Mr. Letcher. Well, then, until the 3d of March, 1857; and I desire to say in this connection that this whole affair seems manifestly to be a farce, in the estimation of members.

Mr. H. Marshall. Upon the motion of the gentleman from Virginia, I wish to submit this observation, that however farcical this thing may appear to him, it seems to me to be a very solemn sort of proceeding. I have no doubt, Mr. Speaker, that we are now in the performance of a duty which good morals and the sense of the country will sustain us in. I supposed, after we had refused to postpone indefinitely, and the House had refused to reconsider that vote, that we should have gone on to an election; but the motion now made by the gentleman from Virginia, to postpone to a day certain— which is the day before the adjournment of this Congress under the Constitution—shows that we are to have a contest upon this subject, as long as the rules of order will permit the gentleman to make a contest. Now in order that we may accelerate and expedite the business of the House, I move to lay the motion to postpone to a certain day upon the table.

Mr. Letcher. Will the gentleman from Kentucky withdraw that motion for a moment?

Mr. Marshall. No, sir.

Mr. Letcher. I merely wish to say a word in reply.

Mr. Marshall. I can imagine what the gentleman will say.

Mr. Letcher. No, sir, you cannot imagine what I want to say.

Mr. Marshall. Well, I cannot withdraw the motion.

Mr. Letcher. I wish to allude to facts showing the operation of the practice in Virginia, where no Chaplain is elected at all; but, in consideration of the gravity of my friend from Kentucky, I will not press it.

Mr. Marshall. I will withdraw the motion.

Mr. Letcher. It has never been the custom of the Legislature of the State in which I reside to elect a Chaplain to open the proceedings with prayer. It has been the custom of the Legislature of that State, for a series of years, to invite the ministers of the city of Richmond, and such ministers from the country as happen to be visiting in the city of Richmond, to come in each morning and open the sessions with prayer. That system has been found to work well, and has given satisfaction. Now, sir, I understand, so far as the ministers of the city of Washington are concerned, that they do not desire to be elected to the Chaplaincy; that they are perfectly willing to come here and officiate as the ministers of the State of Virginia do at Richmond. I think if that course is pursued it will be much more likely to give satisfaction to the members of this House, composed as they are of all shades of religious cast, and some having no religion at all. [Laughter.]

Now, sir, I do not desire to see this thing confined to any one, where it can be effected in this way, which seems to me more acceptable, and which we have tried for a period of some months to general satisfaction, and I am sure to the satisfaction of my friend from Kentucky. We have had our sessions opened here with prayer alternately by the ministers of the various religious denominations of this city. Well, now, if that system can be continued, why should we undertake to place here a minister of any particular religious denomination as the Chaplain of this House?

Then, besides, Mr. Speaker, when I spoke of this thing as being farcical, I alluded to the fact, that just preceding this election there seemed to be none of that solemnity connected with it which my friend from Kentucky has referred to. And so far as the solemnity spoken of is concerned, I think my friend, from the manner in which he addressed the House, seemed to be about as much "put to" to conceal that it was farcical, as I am to show that it is.

Mr. Smith, of Virginia. I do not rise for the purpose of making any speech on this question, but I desire simply to suggest to the members of the House, whether it would not be good policy just to try the experiment of calling on the preachers of this city to officiate alternately at that desk? I ask the House, with confidence, whether the experiment, so far as we have tried it, has not worked well? And if it has, why should there be any objection to try it during this session? If it be found by further experience that the plan does not answer the purpose designed, the House can at any moment, whenever it is impressed with the conviction that it is necessary to elect a Chaplain, proceed to do so; there can be no difficulty in carrying out that necessity. The proposition to have ministers of the various religious denominations of this city officiate alternately, is evidently one entitled to favorable consideration. That there should be an unbecoming solicitation on the part of those who undertake to teach the law and the prophets, for payment from this House, is, I think, calculated to have a most painful impression; but I think that that idea will be effectually repelled by the course proposed, of applying to the clergymen of this city to officiate alternately. But that is not all: I think I can say, with absolute confidence, that the ministers of this city will cheerfully perform this duty, and that they will refuse to allow themselves to be placed before this House at the closing scenes of the session for allowance for their services. Such an insinuation is a gross reflection upon those who undertake to teach us. My colleague [Mr. Letcher] has adverted to the practice in the State of Virginia. That practice has continued for years, and I am happy to be able to say that not the first intimation has ever been made of a desire on their part to receive the slightest compensation for such services as they render. I beg the House—whatever may have been the past experience on this subject, whatever may be the particular views of members in reference to taking chance to elect a friend to the office of Chaplain—to consider whether it is not eminently proper that we should continue the system for the rest of the session, so as to test the utility and wisdom of the system which we have acted on ever since we assembled here in the month of December?

Mr. Millson. It is perhaps fortunate that the American people are not accustomed to judge of dangers to the Union from the amount of excitement in the halls of Congress. If they were, sir, they might be led to suppose that all our institutions were now in imminent danger; for I confess I have seldom seen so much excitement on this floor as seems to have been produced by the attempt to elect an humble Chaplain. Sir, this usage of electing a Chaplain is coeval with our Government; it was even anterior to our Constitution. It has been adopted by every successive Congress from the earliest to the present day; and I will not take the responsibility of being the first to depart from it. My colleague [Mr. Letcher] has adverted to the usage of the Virginia Legislature; but why should we forget or disregard our own usages? The practice of our own body is a more proper subject of consideration in determining what we ought to do. Though I am sometimes charged, Mr. Speaker—I beg pardon for appearing egotistical—

with being, perhaps, the strictest constructionist in Congress, yet, sir, I confess that it never once occurred to my mind that the election of a Chaplain was in any respect a violation of our sacred Constitution. How far are these objections to be carried? Gentlemen object to what they call the union of Church and State. Who, sir, would more object to it than myself? But let them be consistent in their objections. If it should please God to take from the world one of the members of this body, I suppose those gentlemen who are objecting to the appointment of a Chaplain, on the ground that it is to that extent a union of Church and State, will insist that the body of our deceased brother should be interred without any religious services, because it is not competent to connect the public Treasury with the administration in any sort of religious offices. And, to be still further consistent, they should at once introduce a resolution into this House, requiring the Librarian of Congress to expose to public auction all books now in the library relating in any degree to religion—the various editions of the Bible among them—on the ground that it was an abuse of our authority to expend the money of the people in the purchase of books which were in any manner connected with religion. Sir, I hope that this contest, after so many expressions of the will of the majority of this House, will at length be stopped. Have we no respect for the ancient usages of the country? Why question the need, why ask the necessity, of having a Chaplain? I think I can perceive an obvious propriety in it, even if there were not a necessity. If this matter has been made a farce, as gentlemen say, by whom has it been made so? There are some of us, I trust, who are not disposed to connect farcial associations with the administration of the duties of the Chaplaincy.

Mr. Crawford, (interrupting.) I desire to ask the gentleman from Virginia, whether there is not a resolution now in force in this House inviting the resident clergy of the city to appear here daily and open our sessions with prayer? And, in obedience to that resolution, have not the clergy of the city regularly appeared in this Hall and opened our sessions with prayer during the present session? I desire to say further, that I have uniformly voted against all motions to elect a Chaplain, not intending thereby to commit myself in opposition to the practice of opening the sessions of the House with prayer, but in opposition to the election of a REGULAR Chaplain to officiate for us, when our sessions would otherwise be opened as they have thus far been. It is with that view, with that feeling, that I have thus voted. Now, sir, I am gratified to have the ministers of the Gospel appear here every morning and make prayer. Under the resolution of the gentleman from Alabama, [Mr. Dowdell] sitting immediately before me, the clergy of the city have appeared regularly since the commencement of the session, and, as I understand, will continue to appear and open our sessions if a regular Chaplain is not elected. I prefer this arrangement, and therefore have voted against regular elections. I ask the gentleman from Virginia, whether, if we do not go into a regular election, we shall not continue to have prayers every morning as we have had heretofore? It is not my purpose, in voting as I have done upon this question, to be understood as being opposed to the long-established custom of opening our deliberations each day with prayer, but to manifest, in the most forcible manner, my utter dislike to the system of electioneering which seems to prevail in regard to the election of a Chaplain. I am in favor of the system of alternating, provided for in the rule which was adopted in the early part of the session, and which has proved to work so well up to the present time. I see no reason to change it; for in that course we have each morning the Divine blessing invoked and at the same time avoid the objections raised by so many good and worthy men, whose opinions I respect. I felt that the remarks of the honorable gentleman from Virginia [Mr. Millson] might make the impression that those of us who had voted for the postponement were opposed to the opening of each session of this House with prayer, and thought it due to many gentlemen voting with me, as well as to myself, to set this matter right. I thank my friend from Virginia for the opportunity which he has so kindly given me of being heard upon the subject.

Mr. Millson. The gentleman from Georgia can answer the question as well as I can. He knows a resolution has been adopted inviting the gratuitous services of ministers of the Gospel here. But, sir, I am noticing the objections that have been made to the system; I am answering objections urged by my colleague [Mr. Letcher] and others, in reference to the merits of the system at large; but I may say to the gentleman from Georgia, [Mr. Crawford] that some of the objections that have been made will apply as well to the resolution that has been adopted as to the election of a permanent Chaplain. But, sir, I should defeat my own object, which is to bring this matter to a speedy close, if I were to go into an extended discussion of this question. I do not desire to do that; I rose merely to submit a very few observations. At the time the gentleman from Georgia interrupted me I was making some remarks in reply to my colleagues, [Messrs. Letcher and Smith] who wish to know why this farce should continue. I have said that this was a usage that I would not be among the first to abolish. I believe it is a usage that has prevailed throughout Christendom, and I will not consent to go now into a discussion as to any necessity for it. I, sir, have a veneration for ancient usages, when they are not wrong in themselves.

Mr. Letcher. I desired to inquire of my colleague, whether he says I stated that I was opposed to having our sessions opened with prayer.

Mr. Millson. I did not say so.

Mr. Letcher. I so understood my colleague. I will state exactly what my position is in this matter. We have had prayers here, I believe, every morning since the commencement of the session; and I should prefer to have them alternately by ministers of different denominations, than to have them every morning by a minister of any one denomination. Gentlemen have these two propositions before them, between which to choose: to have alternately the services of the clergy of the city, of different denominations, or to have the services of one man regularly elected as Chaplain. For myself, I prefer the former.

Mr. Millson. I imputed no such wish to my colleague as he has indicated. What I meant to say was, that the argument of my colleague, [Mr. Letcher], and of my colleague on my right, [Mr. Smith], would apply as well to the gratuitous services of clergymen, such as we have had under the resolution some time ago adopted by the House, as to a permanent chaplaincy.

But, sir, I was saying, why should we discuss the necessity of this thing? It may be that the old shade tree which has stood for centuries is not of great intrinsic value, but where is the man who would say, "Cut it down?" True, it may be of questionable utility, but it is associated with all the recollections of the homestead, and who would give it over to the woodman's ax? It may be, that there was no original necessity that the first annual message sent by the President to the first Congress should contain an acknowledgment of our dependence upon a Supreme Power, but where is the President who would now depart from this custom?

Mr. Smith, of Virginia, (interrupting.) My colleague ascribed to me a disposition not to have prayers at the opening of our daily sessions. Now, sir, every portion of my remarks directly assumed that we were to have them; but, sir, I prefer to continue the voluntary system, rather than to adopt the hiring system.

Mr. Millson. Well, sir, I do not care to be making experiments always, and in all matters I think there are some things so sacred by usage, and by the approbation of the whole people, as to be entitled to exemption from these rash experiments.

The gentleman wants the experiment tried as to the comparative efficacy of mercenary prayers, as he may please to consider them, and of gratuitous or voluntary offices. I know, sir, it is fashionable to sneer at the clerical profession, because of their willingness—because, if you please, of their desire—to receive a decent or even comfortable provision; and they rarely do more than this. Why, Mr. Speaker, they are men; they have the wants of other men, and they must be compensated for their services as other men are. If you wish them to have leisure to devote themselves to the acquisition of theological information, they must depend upon the contributions of those for their support; and I think it is not in good taste to sneer at them because of their willingness to receive a compensation which is often inadequate for the services they are appointed to render.

Mr. Clingman. I do not rise to debate this question, but for the purpose of terminating the debate upon it. I move the previous question.

Mr. Florence. I move to lay the motion to postpone upon the table.

The question was taken, and the motion to postpone was laid on the table.

Mr. Dowdell. I ask that the preamble and resolutions under which the daily sessions of the House have been opened with prayer, may be read.

Mr. Clingman. I object.

The following are the preamble and resolutions which Mr. D. asked to have read:

"Whereas, The people of these United States, from their earliest history to the present time, have been led by the hand of a kind Providence, and are indebted for the countless blessings of the past and present, and dependent for continued prosperity in the future upon Almighty God; and whereas, the great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the Gospel of Jesus Christ, it eminently becomes the Representatives of a people so highly favored to acknowledge in the most public manner their reverence for God: Therefore

"Resolved, That the daily sessions of this body be opened with prayer.
"Resolved, That the ministers of the Gospel in this city are hereby requested to attend and alternately perform this solemn duty."

The House then proceeded to vote viva voce a first time for Chaplain for the present session, with the following result: Whole number of votes cast, 130; necessary to a choice, 70; of which

- Rev. Daniel Waldo received.....23
- Rev. William G. Baldwin.....16
- Rev. D. T. Doggett.....15
- Rev. William Patten.....11
- Rev. Thomas Fisher.....10
- Rev. Byron Sunderland.....8
- Rev. T. H. Stockton.....8
- Rev. R. D. Morris.....7
- Rev. J. G. Butler.....7
- Rev. William Hodges.....6
- Rev. William Moseley.....6
- Rev. A. G. Caruthers.....3
- Rev. Miss A. L. Brown.....3
- Rev. ——— Lawyer.....2
- Rev. ——— Hildt.....2
- Rev. C. W. Ruter.....1
- Rev. ——— Conway.....1
- Hon. Joshua R. Giddings.....1

So there was no choice.

Mr. Davidson (when his name was called) stated that he declined to vote.

Mr. Holloway stated that Mr. Albright was detained from the House in consequence of indisposition.

Mr. H. Marshall stated that, in order to facilitate an election, he would change his vote from Mr. Fisher to Mr. Waldo.

After the result had been announced, Mr. A. K. Marshall submitted the following resolution:

"Resolved, That Daniel Waldo be, and he hereby is, declared duly elected Chaplain of the House of Representatives for the first session of the Thirty-Fourth Congress."

The Speaker. Unanimous consent is necessary to the introduction of the resolution. Several members objected.

SECOND VOTE.

The House then proceeded to vote viva voce a second time for Chaplain, with the following result: Whole number of votes cast, 127; necessary to a choice, 64; of which

- Rev. Daniel Waldo received.....70
- Rev. William G. Baldwin.....25
- Rev. D. T. Doggett.....12
- Rev. William Moseley.....6
- Rev. T. H. Stockton.....6
- Rev. Byron Sunderland.....3
- Rev. Robert D. Morris.....3
- Rev. William Patten.....2
- Rev. Miss Antoinette L. Brown.....2
- Hon. Joshua R. Giddings.....1

Pending the call of the roll, Mr. Florence said: Mr. Speaker, I give up my personal preference, and, that there may be an election, vote for Mr. Waldo.

From the Alexandria Gazette. To THE EDITOR OF THE ALEXANDRIA GAZETTE:—In your paper to-day, I find the following item of news: "An attempt was made last week, in the House of Representatives, to elect a Chaplain, but without success. Various candidates for the office were proposed, and among them Mr. Jones, of Tennessee, nominated Elder Robert C. Leachman, of Prince William county, Virginia, who, he said, was a hard-shell Baptist in religion, and a Democrat in politics."

Lest it should be supposed by my friends abroad, that I was among the flock of hungry cormorants that have been lounging about the Capitol and haunting the members at their lodgings, since the first Monday in December, I desire to say, that I was no candidate for the office, and that the nomination was made without my consent or knowledge. I desire to say, further, that if elected I would not serve, for the reason, first, that Congress has no Constitutional authority for creating such an office, and, of course, none for robbing the people's treasury to support it; second, I could not be induced to leave the flock of God, over which the Holy Ghost has made me overseer, and hire myself out, Balaam like, to divine for money. I look upon the whole thing as a desecration of the ministerial office, a shameful and unlawful waste of the people's money, and a capital burlesque upon religion, as taught in the Bible; and if Congress designs perpetuating such sacrilege and extravagance, they will have to employ some other agent than me. I cast no reflections upon friend Jones, who put me in nomination, knowing, as I do, that he is as much opposed to the whole system as myself.

ROBERT C. LEACHMAN.

BREMEN, Pr. Wm. Co., Va., Feb. 19, 1856.

Obituary Notices.

BROTHER BEEBE:—By request, I send for publication, the obituary notice of our beloved brother, DANIEL TEWEL, who departed this life on the 23d of January, 1856. Brother Tewel was born on the 9th of May, 1799, in Mason county, Kentucky, and moved to Clearmont county, Ohio, in the year 1835. And there joined the O. S. Baptist church. He lived an orderly and beloved member till the year 1850, when he moved to Jefferson county, Indiana, bringing a letter with him, which he retained, because there was no church that he could fellowship. He was sound in the doctrine of the Primitive Baptists. He was a loving companion—a kind parent—a worthy citizen, and a good neighbor. He has left a kind companion and eight children, and numerous friends to mourn their loss; but their loss is his eternal gain. He was a constant reader and a true friend of the Signs of the Times. His disease was typhoid fever, and he bore his afflictions with christian-like fortitude. We wish the brethren and sisters to pray the Lord to remember us in our afflictions. We also request the ministering brethren to visit us, as many of them as can, for we have no preaching but Arminian trash, in this part of the world; but we would be glad to hear the truth once more. I live twelve miles from Mason, on the plank road leading from that place to Prairie, and one and a half mile from Ryfield's Mills. We earnestly solicit our preaching brethren to visit us. Should any of them conclude to come, please write to me. My post office address is Lancaster, Jefferson Co., Ia.

LEVI SHORT.

Jefferson Co., Indiana, Feb. 10, 1856.

DIED, Sept. 1st, 1855, at the residence of her son, Jonas Mason, Adams, O., Mrs. SUSANNAH DAVIS, aged 81 years. She was born in Brookfield, Massachusetts, March 17th, 1764. She was a daughter of Major Asa Coburn, of the first Ohio company with whom she emigrated to Ohio in the fall of 1788, about the commencement of the Indian war. She was married to Capt. Wm. Mason, who, it is said, was the second man to tread upon Ohio soil, at the pioneer landing, and who subsequently settled upon a farm in Adams township on the Muskingum river. Capt. Wm. Mason died in 1813; then the deceased was married to Elisha Davis, a son of Nehemiah Davis, the first regular Baptist preacher in Ohio. Susannah Davis has been a consistent member of the regular Baptist church 54 years. She was highly esteemed as a professor, and as a friend to the poor. Capt. Wm. Mason was born in Massachusetts, and was a member of the regular Baptists, and tried to preach the gospel for a small church during a few of his last years.

BARBARA BIBLE was born in Virginia on the 17th of March, 1785, and died December 25th, 1855, aged 70 years, 9 months, and 8 days. She came to Ohio when a girl, and was married at the age of 18 years, and became a member of the Regular Baptist church at the

age of 22 years, and was a constant member, and in good standing. She has left a husband and five children, with numerous friends and relatives to mourn their loss; but not to mourn as those that mourn without hope.

JOSEPH MASON.

February 26, 1856.

Associational Meetings.

BALTIMORE ASSOCIATION will meet with the church at Black Rock, Baltimore Co., Md., on Wednesday before the third Sunday in May, 1856.

DELAWARE ASSOCIATION will meet with the church at Welch Tract, New Castle Co., Delaware, (about one mile from the Newark depot, on the Philadelphia, Wilmington and Baltimore Railroad,) to commence at 11 o'clock a. m., on Wednesday before the fourth Sunday in May, '56.

DELAWARE RIVER ASSOCIATION will be held with the First Baptist Church of Hopewell, Mercer Co., N. J., (about seven miles from the Princeton depot, on the New Brunswick and Trenton Railroad,) to commence at 10 o'clock a. m., on Wednesday before the first Sunday in June, 1856.

WARWICK ASSOCIATION will be held with the church at Mount Salem, Sussex Co., N. J., (about 7 miles east of Port Jervis, 13 miles south of Otisville, and about the same distance from this place, Middletown,) to commence on Wednesday before the second Sunday in June, 1856, and continue three days.

CHEMUNG.—Brother Beebe: Please publish—The 60th Anniversary of the Chemung Old-School Baptist Association will be held with the Sullivan and Charleston church, at the meeting house at Cherry Flats, Tioga Co., Pa., on the 14th and 15th days of June, 1856. Brethren coming by Railroad will stop at Covington, on Friday, when and where they will find conveyances ready to take them to the place of meeting. The cars will not arrive on Saturday in time. Those coming from the east will call on Elder Eli Gatchell, or Peter Whittaker; those from the west will call on sister Ely, or brother Levi Elliott. Elders and brethren of our faith are earnestly requested to attend—especially Elder Beebe, as he has never visited this section of country. By order of the church.

LEVI LOVELL, Church Clerk.

NOTICE.—Please give notice that there will be a Fifth Saturday and Sunday meeting in March, with the Church of Fairfield, six miles East of Hamilton, Ohio. The brethren in the ministry are particularly invited to attend. Brethren Dudley and Lassing, we hope, will attend, and as many others as can, will be cordially welcomed. I. E. LINE, Br L. SOUTHARD.

Record of Marriages.

February 6.—Near Centreville, by Eld. G. W. Slater. Mr. CHAS. H. WIGGINS, of Otisville, to Miss NANCY E. THORN, of the former place. February 28.—At Andes, Delaware Co., N. Y., by Eld. Isaac Hewitt, Mr. ANSON JENKINS to Miss SARAH McKEEL, both of that place. February 28.—At Hopewell, N. J., by Eld. P. Hartwell, Mr. JOSHUA FURMAN, of Lawrenceville, to Miss MARGARET NAYLOR, of Hopewell. March 3.—At New Vernon, by Eld. G. W. Slater, Mr. ELISHA PRICE to Miss ROBERTS, daughter of Geo. A. Chamberlain, all of New Vernon.

Subscription Receipts.

Table with columns for location, name, and amount. Includes entries for NEW YORK, NEW HAMPSHIRE, CONNECTICUT, NEW JERSEY, VIRGINIA, GEORGIA, FLORIDA, ALABAMA, IOWA, ILLINOIS, INDIANA, OHIO, MICHIGAN, KENTUCKY, TENNESSEE.

Total \$108.18

NEW AGENTS—Daniel Putnam, Illinois; A. W. Rogers, Virginia; William Newland, Ohio.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen-cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so. PRICES, QUALITIES, &c.

Table with columns for book type and price. Includes entries for PLAIN BOUND, MOROCCO, PLAIN EDGE, EXTRA GILT EDGE.

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

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale. Respectfully yours, I. T. SAUNDERS, Hamilton, Ohio, November 12, 1855.

THE DEBATE UPON THE MAINE LIQUOR LAW, between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in a pamphlet form on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cents per copy, \$1 for 10 copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown Orange Co., N. Y.

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print minutes for any of the Associations in the United States, and forward them in packages, Post Paid, to the several churches of each Association as they may direct.

THE "SIGNS OF THE TIMES," devoted to the Old School Baptist Cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE; to whom all communications must be addressed. TERMS.—\$1.50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year. All monies remitted to the editor by mail will be at our risk.

List of Agents for the Signs.

The following agents for the Signs of the Times, are duly authorized to collect and transmit all money due us on account of subscriptions.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., APRIL 1, 1856.

NO. 7.

Communications.

For the Signs of the Times.

DEAR BROTHER BEEBE:—By request of brother Donelson, of Colchester, Delaware county, I attempt to write my views on Isa. xi, 31, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not weary, and walk and not faint."

In perusing the chapter that contains our text, we see that the prophet was commanded to comfort the Church of God. This chapter commences thus, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The whole chapter breathes the same, in exalting the God of glory as her God, and showing that the strength of all but her shall fail. That the hill worshipers and the mountain worshipers shall fail. The strength of Pharaoh shall fail, and the worshipers of idols shall all of them go to confusion together. Even the youth shall faint and be weary, and the young men shall utterly fail. But the strength of the Church shall not fail; her God is her strength, and it is she and she alone that waits upon the Lord. In the first place, as the bride of Christ, she obeys him as Sarah obeyed Abraham, calling him Lord; and in the second place, the servants of the Lord that do his commands, that they may have a right to the tree of life, and enter through the gates into the city. In both the relations, as bride and as servants, they have no will of their own; but God worketh in them both, to will and to do of his own good pleasure. The servant of the Lord is to wait on the Lord in doing his commandments, like as Paul, he says, "Lord what wilt thou have me to do." And as the bride has no will of her own, she has no strength of her own; the Lord is her strength to perform the duty that he requires, and so with the servant, as with Paul, the Lord said, "My grace is sufficient for thee;" therefore, the apostle said, "That he would glory in his infirmity, that the power of Christ might rest upon him."

The different duties that devolve upon the saints in doing the commands of the Lord, require that their strength should be renewed day by day. The Lord hath said the righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger. And the Lord has also said, he would give grace and glory, and no good thing will he withhold from them that walk uprightly. The servant that waits upon the Lord prays earnestly, "Increase my faith; increase my strength; give me grace to do thy will,

"And when his holiest work is done,
His soul depends on grace alone."

Thus they go from strength to strength, every one in Mount Zion appeareth before God; they feel their own strength to be weakness, their wisdom folly. A good understanding have all they that keep his commandments, they have been taught to put no confidence in the flesh; they sing the new song, Not unto us, not unto us, but unto thy name be the glory of our finished salvation,

"The more the glories strike my eyes,
The humbler I shall lie;
Thus whilst I sink, my joys shall rise,
Unmeasurably high."

"They shall mount up with wings as eagles."

They are described in Rev. xii, 1, as a woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars. The head of the Church is Christ, and upon his head the crown shall flourish.

As the eagle mounts up and builds her nest on high, "So Christ has ascended up far above the heavens, that He might fill all things. He gave some apostles, some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

The Church of Christ in possession of that faith of which Christ is the author and finisher, mounts up by faith, and ascends to the throne of God, and there faith takes its stand on God as its base, and is enabled to comprehend with all saints the height and length and breadth of the immeasurable grace of God, and the love of Christ, that they may be filled with all the fulness of God. They mount up like the eagle, when they are enabled to see life and immortality brought to light through the gospel. When they thus mount up, they are enabled to see their eternal and personal union with Christ.

"That worms of earth are made to 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."

Thus the christian lives above the world whilst in the world, and all the joy, comfort and consolation that they know, comes from heaven. Earth with all that is in it recedes, before the superlative glory of heaven; thus they are prepared to walk with God. The Church is sometimes represented as walking and running; they shall run and not be weary, and walk and not faint; for the matchless power which is ever new and ever young, shall be the strength of every saint, by reason of which the apostle said, "We do not run uncertainly. Again, the great cloud of witnesses all died in faith, and in hope of a better resurrection." None of the servants of

God, under the Old Testament dispensation, fainted or were weary. This confirms to all servants the same.

A feeble saint shall win the day,
Though earth and hell are swept away.

Yours, in the bonds of the gospel,

ALMIRON ST. JOHN.

Leavington, March 3, 1856.

For the Signs of the Times

DEAR BROTHER BEEBE:—I received a few days since, a letter from brother Burritt, requesting my views on Rev. xx. 6. As I have to write you on business, I will include in the same letter what I have to say in answer to brother Burritt, that you may if you please transmit it to him through the Signs.

In noticing this subject, it will not be necessary for me to notice particularly the text thus designated by brother Burritt. This twentieth chapter I consider a prophecy, the same as are the prophecies in the preceding chapters, and I therefore believe that it will be exactly fulfilled as will the others. And viewing it as Scripture prophecy, and believing that the Scriptures are for the use of the church in this world, I am of course led to infer that the events therein predicted, will occur in this world; but whether in its present state, or after it shall have been purified by fire, I will not express an opinion. As to the manner in which the things herein predicted will be manifested, I readily acknowledge my ignorance, and from the difficulties connected with every description which I have ever seen attempted to be given of the Millennium or the prophecy of this chapter, I conclude that others are as ignorant of the definite import of this prophecy as I am.—Permit me to say, that without wishing to measure other people's judgment or light by mine, or to call in question the superior light of brother Bloomingdale or others, I am fully convinced that no prophecy is clearly understood in its details until its accomplishment. As it is about transpiring, it will of course manifest itself in its approach and in the events connected therewith. I am thus convinced because that in all ages it has been shown that God alone is the true interpreter of his own word; and when the interpretation is made, God will be known as making it, and so doing it as to abase the pride and pretended wisdom of men; and yet the event comes as other occurrences of the world take place. Governments and men plot and exert themselves to carry out their ambitious and mad schemes, and know not nor consider that they are accomplishing God's purpose. I might illustrate this by other prophecies that have been or are about fulfilling, but I will not now multiply words. As there are so many other events prophesied of yet to precede what is contained in that chapter, it is not probable that any of the present generation will live to see it, if

it takes place in this world. Hence it is not so important that we should have clear ideas of this prophecy as it is concerning those which are now right upon us in their precursory events at least.—And God gives neither that grace nor that knowledge which is not needed.

Such are the views I now have relative to what is contained in that twentieth chapter. If brother Burritt can show that I am wrong, I shall be pleased for him to do it.—With love to brother Burritt and to yourself, I subscribe myself

Yours, S. TROTT.

Fairfax C. H., Virginia, Feb. 25, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I have been a reader of your paper, the Signs of the Times, for about ten months, and am so well pleased with the communications of the brethren and sisters, that I wish also to cast in my mite, small as it is. I do not think Old School Baptists ought to be ashamed to own their Lord and Master. But the brethren and sisters whose communications appear in the Signs, express my feelings so much better than I can, that I feel almost ashamed to write any thing for publication. I will however attempt to give you a short sketch of my travels. I had serious impressions on the subject of religion from the time I was a small boy. I thought that I must have religion before I died; but I always felt disposed to put it off until I was about seventeen years of age. At that period I concluded to set about the work, and I applied myself to it in my own strength until I became weary, and then returned to my former course, fulfilling the desires of the flesh; and then I concluded I would defer the matter until I became married. When I was about twenty four years old, I had a brother drowned; this sunk with great weight upon my heart, and I thought that I must no longer defer the salvation of my soul. Again I began in my own strength and went on until I again became tired, and returned again to my former wicked practices, until I was about thirty-one years of age. Very early one morning, a very solemn feeling came over my mind, which made me reflect on the subject of my future destiny, and made me fear that I had put the matter off too long. But I resolved that from that time, by the help of God, I would set out afresh and never give it up until I received a blessing, if there was any for me. But I had determined to die a trying; and I sometimes thought of the words of the poet,

"But if I die with mercy sought,
When I the king have tried,
Then shall I die,—delightful thought,
Where never sinner died."

I was now in trouble which caused me to go with my head bowed down, not knowing what to do. I tried to pray, but the more I tried the worse I appeared to grow;

and still it appeared that the very breathings of my soul were prayed to God for mercy. There was a little revival sprung up in the neighborhood, and there were frequent additions made to the church; and it seemed to me there was salvation for every one but me. But I must remain at the Pool and wait for the troubling of the waters; but while I was waiting, when even the angel troubled the waters, some one stepped in before me; but I could not step in without help, and I felt myself to be forsaken, and had none to help me into the pool. Even my wife had joined the church and left me behind in great distress. After a few days, when I was out at work, about dinner time I went to the house and got my Testament to read, which was my daily practice; and I read the fourth chapter of the epistle to the Ephesians. I read, "That ye put off the old man which is corrupt according to the deceitful lusts, and be renewed in the Spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." At that moment it appeared to me that my burden of guilt and sin was removed, and that a good work was wrought in me. My soul was filled with love and joy. But I was afraid of being deceived, and so much so that I could not feel fully satisfied that this was religion. Then I tried to get my burden back; but that I could not do. I then felt desirous to hold on to what I had received, and pray the Lord for a clearer manifestation, and if I was deceived to undeceive me. On the third Saturday in November I went to the Black Water church, and on the next day, with five others, I was baptized by Elder Moses Greer. Since that time I have had many doubts; but I can at all times say, I know that I love the brethren, and delight to be in their company. And the things which once I loved I now hate, and the things which once I hated I now love.

The weather has been so cold with us, I have had but little opportunity to go out and seek for the pleasant fruits of Canaan, which afford peace and joy and revive my drooping spirits, and which renew my strength to own my Lord and Master.

Now, brother Beebe, I will pester you no longer; if you think this will do any harm, do not publish it. I will close by subscribing myself a well-wisher of the Zion of our God. LEO. TURNER.

Franklin Co., Va., March 10, 1856.

For the Signs of the Times.

DEAR ELDER BEEBE:—As I wish the best interests of the Zion of God, and hope to be the means of contributing something that will tend to lead the child of grace to see the origin, author, and working of Mr. Fuller's system which was, and still is, agitating the professing world, the principles of which are so mixed up with the church of Christ and carried on with so much sanctity and sophistry, that many an humble seeker of Jesus is caused to stumble by the way, and their souls brought into a state of bondage, and they led to ask, Which is the way? what is the truth? I have thought that these two letters, under the circumstances, would be acceptable and beneficial to the numerous readers of the *Signs*, or if you think them of sufficient importance to publish in pamphlet form, I shall be glad to circulate them in this country. They are a verbatim copy as published in the *old Gospel Magazine*, in 1826, in England;

although they were long in the hands of the editor before they were made public. We have in these letters a clear statement of Mr. Fuller's disposition and character by his most intimate friend, and the savory advice and warning of a father in Israel, likewise the way he treated the letter, and the effects Mr. Fuller's sentiments have produced in the Church.

Humbly hoping that my motive in sending them to you has been prompted by the Spirit of God, and that you may be led to judge of them by the same Spirit, and that the Holy Spirit may make use of them for the edification and confirmation of the faith of God's dear children, is the prayer of your unworthy brother; but if in your judgment there is not sufficient in them to have them reprinted lay them aside, and it will satisfy

Yours in the best of bonds,

J. JOYCE.

Greenville, U. C., March, 1856.

DEAR SIR:—I hope you received your MSS. safe again. I thank you for the sight of them. I have noted no remarks upon them—one reason was, I had not time; another was, I did not desire to draw myself into the controversy, thinking there had been enough said about those things without either you or me saying any more about the affair, and (shall I say) to so little purpose. But if I may be permitted to give you my advice in the matter, I would wish you to suppress the publication of them, and never suffer them to appear in print; for satisfied I am, that they will be a means of doing mischief in the cause of Christ—it is impossible for them to do good therein. But if you must and will publish them, I would wish you to correct that partiality which you have indulged throughout your performance; both towards the sacred Scriptures, and the writers (on the opposite side) you have made your quotations from; it is a pity that you had not attended a little more to your age, and stayed a while longer at Jericho, before you had attempted such an undertaking, wherein more skill in the word of righteousness is certainly required for a workmanlike management of it than you have discovered in your MSS., or in what I have heard from you either in conversation or preaching. But I shall forbear lest I offend you, only I would wish you to consider a little whether or not there is some degree of inconsistency between your publicly professing yourself a particular Baptist, and your Arminian legal and general notions, wherewith you have filled your MSS., and think how much you are beholden to the Arminians for their assistance in helping you to maintain and carry your cause through, so far as you have got along with it, for I see that almost all the passages of Scripture, which the Arminians have collected to support and maintain their general scheme, you have gladly gathered up, and with their glasses to open them to assist in the management of your favorite notion. And, by the by, it deserves remarking that though there is but little consistency between your profession in being a particular Baptist and your general principles, yet there is a great consistency between your zealously maintained point and the Arminian tenets; strange it is to me to think that any, who profess themselves to be Calvinists in principle and settled upon the particular plan, should appear in their work so yielding, and so willingly

giving in to the tenets of Arminians. Surely Erskine's advice herein is forgotten by such: The more proud nature to the law doth sway, The more should preachers bend the gospel's way.

I am very sorry to find (in your work) so much occasion as I do to make such remarks as I have, and especially to mark the little respect you have shown to the works of Owen, Ridgely, Goodwin, Gill, Brine, Wagman, and others, whose haltings you seem to have watched for and to catch at their little slips; and by these little occasions to magnify yourself at the whole body and face of their works, which have long praised them in the gates, and which will stand as pillars of brass in the support of the truth, and as lasting monuments of their shining gifts, abilities, and faithfulness in the defence, propagation and support of every precious truth of the gospel of Christ, in spite of all the attacks and tribes of Arminians, and semi-Arminian opposers. Yea, and not only their works have you treated with strange indifference, but even the sacred Scriptures themselves you have treated, or (at least) made use of, in a very partial manner, while you have industriously collected together all those parts of them which seem to you (and indeed in many of them, that do no more than seem to you) to make for your turn; but those parts of them, of which there are many, which speak directly and clearly the Jews' language, and not the Ashdod's language, and stand like the valiant of Israel with their swords drawn against you, and all other such like Baxterian aphorisms. These I see you have observed (if not studied) silence about, or if at all very rarely suffer any one of them to make their appearance (even in their back parts) in your MSS., and you labor to make the Scriptures prefer the handmaid above the mistress; and to speak, though not so far and plainly as Baxter himself did, of the certain salvation of the elect, and the probable salvation of the rest—to render those who enjoy the gospel in a far worse condition than those who never had it. But I forbear further enlargement; and I think by this you may see and judge a little, as you desired to know, what is my opinion concerning what you have written,—it is but a specimen of what I think about it; nor do I think it worth the spending of my time to refute it. I should not have gone so far as I have, were it not that I am very unwilling that it should be published; and especially, that it should ever be said that such a thing came out of the little meeting at Kettering. Time was, and in my day too, that no such calf would ever have been suffered either to have been born or nourished there. My brother, my brother, raise not the dead, stir up no divisions in the churches—seek truth and peace, and in so doing I can bid you God speed, who am the little among the thousands of Judah, yet I hope one who values the truth, who am your unworthy brother in the gospel.

ROBERT TWELVETRE.

For the Signs of the Times.

DEAR BROTHER BEEBE:—As time is ever on the wing and year by year rolls round, and through the tender mercies of our God we are still permitted to live in these low grounds of sin and sorrow, I am reminded that the time has arrived when I ought to send on my subscription for your valuable paper, the *Signs of the Times*, which comes to us regularly, and comes laden with the

precious fruits of the everlasting gospel. I have been a reader of the *Signs* for the last ten years, and I hope to read them as long as they and I agree as well as we do at present; and may the great Head of the Church give you grace to conduct them as shall be for his declarative glory, and for the comfort of his sheep and lambs in this unfriendly world. I have been made to rejoice that we have such a medium of communication. I am satisfied, from experience, that they have been a benefit to many a lonely child of God in this our wide-spread country; many of them are destitute of the preached gospel only as they read it in the *Signs*, and I have known some who have become acquainted with each other, through the *Signs*, that did not live far apart. Therefore I, for one, am glad that we have such a channel of communication; and may God enable you to go on, not fearing the frowns of men nor courting their smiles, although dogs may bark and wolves growl; for he that will live godly in Christ Jesus shall suffer persecution. I am somewhat astonished that people calling themselves Old School Baptists should complain of the doctrine published in the *Signs*, but so it is; I am satisfied that the doctrine set forth in the *Signs* is the doctrine of the Bible; for if God did not choose his people in eternity in Christ Jesus, not one of Adam's sons or daughters would ever be saved; for it is written that they are all under sin, there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. That is while in a state of nature. But it is also written, that out of Adam's sons and daughters God chose a people and gave them to Christ. Read the 17th of John, and you will find that these are the people to whom he manifested the name of the Father, and that he received them and prayed for them. He did not pray for the world, but for them that the Father had given him out of the world; for the Father had given him power over all flesh; that he should give eternal life to as many as he had given him. And these are they of whom Paul speaks in Romans viii.: Who are called according to his purpose. For whom he did foreknow he did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified. And who shall lay any thing to the charge of God's elect? It is God that justifieth, it is Christ that died. Who shall separate us from the love of Christ? Not tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword. Baalam had a view of this people when he said, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. And that his dwelling place is strong, his nest is in the rock. For from the top of the rocks I see him, and from the hills I behold him. Lo the people shall dwell alone, and shall not be reckoned among the nations. Peter says, But ye are a chosen generation, a royal priesthood, an holy nation; a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into this marvelous light.

I remain your unworthy brother in the best of bonds, WM. J. FELLINGHAM.
Morris, Grundy Co., Ill., Dec. 24th, 1855.

For the Signs of the Times. — I do not feel to make any excuse for troubling you once more with some of my poor scribble. Were I at your house this morning, as brother M. Ford remarked, I think we should have some talk together. I know not that I should be able to speak to you with that seeming, and, as I believe, real unspeakable happiness that filled with rapture the soul of that dear brother at the time he wrote his last communication to you, for the *Signs*. I could have then, as now, heartily joined in with him in declaring that, Not unto us, but unto Him, who loved us and gave himself for us, be all, yea all the praise. It is truly refreshing for the weary pilgrim, in this truly dark and cloudy day, to hear that the Son of Righteousness is invigorating and illuminating the souls of His children; but, as for me, if I am permitted at all to enjoy at times some cheering influence, it is when I may repose a little while in the shade of the Rock of Ages; but I find that I have soon to mourn again—that I have yet to dwell in the tents of Keder. Why, I wonder, at times, whether I do not come into close contact with these black tents, and that for this reason I have become as black as the Bride, the Lamb's Wife. But blessed be our God that she could say, "I am comely." O that great mystery for the Nicodemuses or great teachers of the *do and live* system, do not understand what that means, to be born again, much less do they know the amazing effect it produces, that though the favored subjects of it, as respects their poor, vile bodies, they are indeed black, but that part which is born of God is, as you well expressed, brother Beebe, fair as the curtains of Solomon.

I am much pleased with the experimental communications of brethren and sisters in your (to me) welcome and much desired paper. I feel I can join with sister L. Johnson in declaring my desire that I, too, want to feel more meek and more mild, and what she further repeats in these beautiful closing lines of hers; why, dear sister, I must tell you of a truth that sometimes I feel as if I were much too big to enter in through the Strait Gate, and I desire to feel more of that blessed meekness, so truthfully displayed by our dear brother L. Cox, jr.; and I do desire to be more mild. It seems to me sometimes, when the blessed Master sends me on some message, say to prepare a lodging for him, and when these falsely-called charitable Samaritans refuse even to hear my message, except I come with some certain conditions, that if they will but comply, and exercise an act of benevolence, they shall be rewarded with being called benevolent philanthropists, if not charitable Samaritans; but as my message is unconditional, they refuse the Master and the message, and when I am permitted to look upon him with the eye of faith, I can but exclaim, "O, dearest Master and Lord, they have digged down thine altars, killed thy prophets, the Samaritans refuse thee a moment's rest for thy weary head, and the Jews seek to kill thee." Oh! dear brethren and sisters, in such an instance, I feel at times as if I could not be mild, until my loving Master looks upon me, and tells me, in the mildest language, ye know not of what spirit ye are.

Brother Beebe, I was much pleased with

your reply to your querist. I guess he will try to comfort himself to hold out a little longer where he is before he can embrace the supposed error in which he thinks Old School Baptists have gone. You have also shown plainly that thus far our enemies' desires and predictions have perished together. Go on, my brother, in the good cause, which you are granted to defend so ably. I should be very glad to hear, once in a while, of some of my ministering brethren through the *Signs*, with whom I had the pleasure to form a brief acquaintance. May I not, in grateful remembrance of you all, make mention of some of your names? Brother Wm. W. Brown, I wrote to you a few lines desiring to hear from you, either in answer to me or through the *Signs*. Brethren I. Hewett, Hartwell, Slater and Leachman, I hope we shall soon hear again from you, and also from brethren S. Trott, T. P. Dudley and other able writers. Go on, dear brethren and sisters, in filling the columns of the *Signs* with desirable and interesting matter, about the dealings of the Lord with you. Any of the Lord's dear children that have seen my feeble testimony of the Lord's gracious dealings with me, perhaps remember that I stated how I had served in the army of Caesar; but what I would say now upon this subject is only this, that I was never a leader in the ranks, but was sometimes used, in our onward march, in the rear guard, whose duty is to pick up stragglers, and urge the faint and weary on, to keep up with the main body of the army. And now, beloved, being granted through free and undeserved mercy, to be registered upon the rolls of King Immanuel, God with us, I am not a leader yet, but am suffered some time to act in the rear guard; but it is not to pick up the valliant standard-bearers of truth, whom God has raised up in Virginia or elsewhere, they never fall out of the ranks, for being either faint or weary, they, with the chosen little band, as Gideon's army, are ever ready to raise the shout—"The sword of the Lord and of Gideon."

Brother Beebe, I have been kept in close winter quarters for nearly three months, and have not been able to visit the outposts of our army; they had to live very saving upon their rations, and were very glad to see me come once in a while to distribute even but a few crumbs that fell from the Master's table. Sometimes I fall in with a straggler, but they generally look very lean, and they act as if they were very weak; they can't speak a word above their breath, either for or directly against our lawful Commander; but if I will treat them as a brother and fellow-soldier in arms against the common foe, and offer a piece of meat, even if it comes directly from the rich provision store of the Captain of our salvation, they will say it is too strong for them! Why, it seems that brother I. P. Howell has fallen in with some of this lean kine. He tells us that it is but seldom that he has one who loves strong meat; but some, he says, would like to eat honey, if they could be assured that it did not come out of the carcass of a lion. The brother does not tell us whether he means the lion which Sampson slew, or the Lion of the tribe of Judea, who was slain upon Golgotha, and who, after his resurrection, partook himself of a piece of a broiled fish and a honey comb; and of whom the valliant warrior David said, "When I have

found thy words, I have eaten it up, and it was sweeter to my mouth than honey or the honey comb." But, as our brother remarks, these creatures must be assured that the honey they want shall not be out of the carcass of any strong one. Upon this they crawl round, because they are weak and faint, and some are actually sick from marching in close rank and file in the narrow road that leads to final victory. They step aside in the popular broad road, and they soon fall in with companies of the enemies of our Lord, who hold every inducement unto them—speak many fair and flattering words to deceive the hearts of these simple ones. They tell them if they will walk in fellowship with them, they will soon make them to feel happy, and if they will but conform to their habits, they then will thrive and look better; but they should forbear to ask much, if any, strong meat; they should leave that rather for the priests, who served at the altar; and he knows best what is profitable to deal out. If his people, whom he loves dearly, for he calls them his people, never does he ask, nor care a mite, whether they properly belong to King Emmanuel or not; but he will use them well. If some complain of getting to be hungry, he tells them they can have some honey; but he makes a mistake and gives them a lump of beeswax, and then he tells them it is all he has of honey kind, and if they do not like to eat it, for fear if they did, hungry as they may be, that it would stick their teeth close together, and would not be able to say a word, he tells them, well, then just smell of it—it is very sweet; when they tell the priest that they feel a little thirsty, he tells them they are about to commemorate the dying love of the Savior, in partaking of the emblems of bread and wine; he tells his people that the Master used the pure juice of the grape on the occasion; when assembled with his disciples, on the last night of his life, he, the priest, holds it up, and avows that it is the pure juice of the grape, made from the sole substance of dried raisins, soaked in water all night, pressed out by his wife; if he has one, or else it may be done by some kind, pious sister; this mixture, sweetened some with brown sugar, or molasses, is called wine; but a common sailor would call it nothing; but *switchel*, as it really is.

But am I not losing my temper somewhat? I hope not; but lest I should lose some of the frame of my mind, I feel that I must conclude with the wish, as when I began this scribble, to be once more permitted, brother Beebe, as I had the happiness once to visit you and your dear companion and loving children, to do so again. I am a little afraid that you may feel somewhat as if I had trespassed upon your patience. If you think that something in this might perhaps prove to the comfort and encouragement of some dear child of the Lord, print it; if otherwise, lay it aside. Remaining yours, affectionately,

JOHN FISHER.

Stony Creek, Mich., Feb. 20, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—Not having a suitable coin to send for your paper, I am thus late in sending on for the ensuing year; though I was not slighted by you, it seems, for I this day received the number for January 1st. I thank you for it. I still regard it as a treasure far above gold,

therefore I am careful to transmit the gold dollar for it. I believe you are contending for the truth as it is in Christ Jesus, and a faithful delineator of christian experience; and what could we wish more? We are still destitute of preaching and church privileges, only a few lovers of the truth being in this place; your sheet supplies me in this respect. Sometimes a traveling brother comes along, and then we get a refreshing shower, for which we feel thankful, and look forward to the next meal with great relish, while at the same time we desire to say, from our heart, The will of the Lord be done; for we deserve nothing, and ought not to murmur. I do hope and believe that the "Sun" will ere long shine out, to the joy and comfort of the destitute and desolate; for "He will not always chide, nor will he hide his face forever." In the meantime we are thankful for crumbs, so send on the *Signs* to me at Greenfield, still. It is useless for me to say, May the Lord bless you, for indeed I think you are greatly blessed in the knowledge and understanding of the truth; and many a time have I enjoyed light and comfort from your writings in the *Signs*. I would not be without them in my lonely pilgrimage. May the Father of all our mercies grant you a continuance of his spiritual teaching and comfortable enjoyment of his presence and providence, while a sojourner still on earth; for "through tribulations deep the way to glory is."

So runs the experience of your unworthy correspondent, FRANCES A. NEILL.

Greenfield, Indiana, Jan. 18th, 1856.

For the Signs of the Times.

BROTHER BEEBE:—I should like to write something for the *Signs of the Times*, but as you have so many able correspondents, I think it useless. I fully concur with brothers Dudley and Benedict, and think the communication of brother Dudley very timely. I was much pleased with brother Howell, from Hillsdale, Michigan. Our little cause is still in existence, and should any of the brethren feel inclined to visit us on their way to or from the Associations and spend a Lord's day with us, we should be happy to have them do so; and if you could make it convenient to visit us again, we should be pleased to have you do so.

Respectfully yours,

JOHN GILMORE.

New York, March 17, 1856.

For the Signs of the Times.

BROTHER BEEBE:—I have been a constant reader of the *Signs*, I think for more than fifteen years, and wish to have them continued as long as the precious truths of the Gospel are maintained in them. I have read the *Signs* with a great deal of interest, and never have discovered anything of Arianism, or any other of the *isms* of the day. I do not read the *Signs* for the purpose of establishing my mind, but because the editorials and correspondence correspond so well with my views and experience of the doctrine of Salvation by grace. Yours in the love of the truth, JOSIAH JOHNSON.

Reading Hills, Mass., Feb. 4th, 1856.

For the Signs of the Times.

BROTHER BEEBE:—I for a number of years have had a hope that I have been born again, and am a seeker after truth; and have a desire that the Lord would search my heart by his Spirit, as Jerusalem was searched with candles, and purge from me every false way. I have been trying to prove all things, and to hold fast that which is good; but as yet, I have made but little progress; but what I have seen and heard, that declare I, as far as I can, as a witness under God. I want to give some of my views of the new birth, for Christ said, "Except a man be born again, he cannot see the kingdom of God," for that which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Christ certainly alluded to the natural birth, as a figure of the spiritual birth. But to analyze, we must first speak of the the natural creation; for Adam is the figure of him that was to come, viz: Christ. It is very evident, that the whole family of man was created in Adam; therefore in all that have been, or ever will be born in this world, there is not any new creation, it is only a development of the body of Adam. Then all that ever have been, or ever will be born a natural birth, have had an existence in Adam ever since the creation; he being their head, for in six days God created all things. But it is evident, that man cannot partake of any of the elements of this World, nor see any of its inhabitants, nor hunger and thirst after that which is prepared to sustain natural life, nor have any knowledge of it, until he is born into it. And it is just as evident, that a man must be born, before he can have any evidence that he is born; and that he has no agency in his birth is certain; neither does he at that time, know anything about this world, for all that any one knows about it, they learn after they are born into it.

Now to speak of the Spiritual family and their birth, we must speak of their creation in their head; for there cannot be a birth in nature or grace, without a creation. In Eph. xi, 10. For we are his workmanship, created in Christ Jesus unto good works, &c. Now this creation was certainly, anterior to the natural creation; for in 2d Tim., i, 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us (this Spiritual family, or the Church) in Christ Jesus before the world began." Now as the Church of God is the body of Christ; flesh of his flesh, and bone of his bone, in all that ever have, or ever will be born of Spiritual birth, there has not been any new creation; it has only been a development of the body of Christ. And as Christ is eternal life, he being the life of the Church, they certainly, as they were created in him, ever had an existence in him as their head or progenitor. Now it is just as evident in grace, as in nature, that no one can partake of any of the elements of the kingdom of God, or see any of its inhabitants, or hunger and thirst after Spiritual food, in that kingdom which is to sustain Spiritual life, or have any knowledge of it, until they are born into it; for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are Spiritually discerned. "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." Therefore, man has no agency in this birth, for in 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." But I was raised up under the system, that all mankind in their natural birth had a spark of the Spirit of God in them, and when they came to the years of understanding, God did strive with them, with that Spirit, teaching them the way to heaven; and all that was necessary for man to do, was to yield to God; nurse that spark of grace, and let it grow through life, and they then would see the kingdom of God. But in this system, there is no new change or birth, nor change of heart; it is only a growth of what was already there. And I am now satisfied that the whole arminian system, (in substance,) excludes the idea of the new birth, as much as Nicodemus did. And I am satisfied, that the Old School Baptists are the only people in this day, that I know of, that do preach the new birth in full, that I have been trying to illustrate.

Now speaking of some of the evidences of the new birth, natural life is manifested by natural hunger and thirst. So spiritual life is manifested by spiritual hunger and thirst. Therefore, every one that hungers and thirsts after Christ, has a sure evidence that they have been born again; and the promise is, Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Again, the apostle says, "Love is of God; and every one that loveth, is born of God." And the assurance is, whatsoever is born of God, overcometh the world. Again it is evident, that in this new birth, the old man, or the fleshy part, is not born again, for Paul said, "With the mind I myself serve the law of God; but with the flesh the law of sin; for the flesh lusteth against the Spirit, and the Spirit against the flesh." These are contrary one to the other, so that we can not do the things we would. Therefore it was not he that did it, but sin that dwelt in him; so then, that part which is born of God never did, neither can it ever sin: for whatsoever is born of God sinneth not, and 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. So every one that has the warfare in his own breast, between the flesh and Spirit, has a sure evidence that he is one of the poor and afflicted people of God; and the promise is, they shall trust in the name of the Lord, and they that trust in the Lord, shall be as Mount Zion, which cannot be moved, but abideth forever. So then it is impossible that any of the children of God should ever be cast off at last, for it cannot be either in nature or grace, that a man can be born, and then unborn.

WILLIAM QUINT.

North Berwick, Maine, Jan. 17, 1856.

For the Signs of the Times.

BROTHER BEEBE:—With a trembling sense of my weakness and inability, I address these lines to you. If I have but one talent I am forbidden to bury it in the earth. According to an agreement with sister D. L. Harding, made some months ago, I will try to relate some of my exercises and experience, hoping that it

may contribute some consolation to some of the feeble wanderers like myself.

In my youth, I often felt alarmed at the thoughts of what was to become of my never dying soul, when the great and terrible day of the Lord shall come, and when the Lord shall be revealed from heaven in flaming fire to take vengeance on the wicked. I was brought up by pious parents, from whom I received good instruction; but alas! my own depraved heart was desperately wicked, and urged me onward in the road to ruin. When in my fourteenth year I was sick, and my parents thought I would soon die; and they also thought the Lord manifested to me the pardon of my sins, and that I was about to die in peace. But they were mistaken. I was only careless and stupid in regard to my condition; but it pleased the Lord to restore my health. When I was in my twentieth year, the Lord revived his church in this place, of which my father, Eld. Hezekiah Pettit, was the pastor. The Spirit of the Lord was poured out, and the aged and the youth were made to cry out, "What shall I do to be saved?" I then thought the Lord showed me my lost condition, and that without his sovereign mercy I was forever lost. Time appeared to me to be very short, and that I should soon sink down to endless woe and misery. My young brother and sisters were made to rejoice in hope, and were baptized; all three of them were younger than myself, and one of them but eleven years old. I was left and it truly seemed that there was no mercy for me. As many were added to the church, I said, "Truly, the harvest is past, and the summer is ended, and I am not saved." I then set to work to make out a righteousness of my own; I prayed so many times in a day, and read the bible, &c.; but my trouble wore off, and my good deeds could not save me. I continued in this state five years, and then concluded that I could not live and endure such hard doctrine as my father and Elder Beebe preached,—it left nothing for sinners to do,—and I would not hear it. When Sunday came, my father went into the meeting-house, and I went past the door, to hear a Presbyterian read his sermon; but it was lifeless, and his prayers were dull. On the next Sabbath I went to hear a Methodist; his prayer was lively and suited my carnal mind; but in his discourse he repeated a passage which he said was scripture, but it was not true, and then my temper arose, and I wanted to rise and contradict him. It was all I could do to stay another minute in the house. But that old hard Baptist doctrine, I most gladly heard it again proclaimed. Once more my sins were arrayed before me, and I felt myself justly condemned, and was made to feel—

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

But still my cry was, Lord be merciful to me a sinner. I could do nothing to merit salvation. I was borne down with sin, and could not see how God could save so vile a sinner. One night when on my bed, I was in great distress of mind; my own good works were all gone, and I felt myself to be fast sinking down. My last hope was taken from me; and I was sure that only God by his almighty power could save me. The heavens appeared black in wrath above me, and ready to crush me down; my tongue was stiff in my

mouth, and I apprehended the time was near when the righteous Judge would sink me down below the reach of hope or mercy. I felt as though I should not live to see another day; and I knew that my condemnation was right and just; but on the next moment my troubles were all gone! I did not know what it meant. My mind was at rest, and in the morning, and throughout the week it was the same, all was peace. I could not think that I had a hope because I did not feel that animation which I had seen in others; and I was fearful that my peace was not of the right kind. When reading in the psalms one day, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God!" For a moment I was forcibly impressed that I had a hope in God. But soon doubts returned. I thought, it cannot be, I am so different from every one. In this state of unbelief I remained some weeks. A two days meeting was held in the fall, attended by Eld. Beebe and others. Old Eld. Harding preached from the words, "He that is not for us, is against us," &c. When he arose to speak he looked to me like an angel from heaven clothed in a white robe, (as I had dreamed of an angel speaking peace to me.) When he described those who are against us, I could not find that it suited my case; but when he described those who are with Christ and the people of God, I kept along with him, and before I was aware I was mounting up with wings as Eagles, and could confidently say, "I know that my Redeemer liveth!" I cannot express the joy and happiness I then felt; but you who have tasted that the Lord is gracious can understand what I enjoyed.

I had always thought that if I ever met with a saving change, I would keep it to myself; and truly I kept it as long as I could; and then my tongue was loosed, and I told the church my exercises, and was received and baptized on the second day of June, 1836, by my father, and I still continue to have a name with the church, unworthy as I am. And I still have a hope in the Saviour, that he will clothe me in his perfect righteousness, and keep me in the strait and narrow way that leads to everlasting life. Yours, in affliction,

LYDIA FAULKNER

Lexington, N. Y.

For the Signs of the Times.

DEAR BROTHER:—Having been a reader of your excellent paper, the *Signs of the Times*, for a short time, and being well pleased with them, I have showed them to my brethren and friends, that they might have part in the good things of the kingdom, and the result is, a small number of them are so well pleased with the glorious truth which they contain, that I am called on this morning to forward their names as subscribers, and for payment of which you will find enclosed Seven Dollars to be applied to the following names, &c. Now having concluded the business part of this letter, Brother Beebe, I am still in the land of the living. Many changes have I seen since the first and last time I saw and heard you preach at the Ketocton Association. I have grown old, and my heavenly Father has seen it good to lay his afflicting rod upon me, and I am almost a cripple. But believing, as I hope I do, that God is a sovereign, working all things after the counsel of his own good will and

pleasure, and that he is too wise to err, I therefore desire to be reconciled to his will in all things. While it is written in his word, and I can read the glorious truth, that all things work together for good to them that love God; to them who are the called according to his purpose. And these are they that love God, because he first loved them. And if there is any other way whereby the sinner can be brought to love God, I am a stranger to it. The Lord tells me, in his word, that he loved his people in Jesus Christ before the world began, and that he will save them from their sins.

My Brother, I feel to say with the aged patriarch, "It is enough," for not one jot or tittle of his word shall fail, but all of it shall be fulfilled. And he said, where I am, there shall my people be also. It is not the will of our heavenly Father that one of these little ones shall perish. "All that the Father giveth me, shall come unto me, and he that cometh unto me, I will in no wise cast out." "Of all that the Father hath given me, I have lost nothing." No, dear brother, not one; that would be impossible, for he has promised to raise them up at the last day. Shall his word fail to be accomplished, or what he has sworn to perform? Dear brother, I have thought, and still think and hope I believe, that the dear children of God are taught better things than to dispute their Father's word, who has said, He will never leave nor forsake them that put their trust in him. Who are they that put their trust in him? All who are born of his Spirit, and no others.

Dear Brother, I am nearly alone in this country. There are not many who believe my report. May the Good Shepherd stand by you, and enable you to wield the sword of truth, and feed the tender lambs of his flock.

Your affectionate, but unworthy brother in the gospel, JAMES JEFFERSON.

Marshall County, Va., March 16, 1855.

For the Signs of the Times.

DEAR BROTHER BEEBE—I send you enclosed two dollars and fifty cents, (in gold) for this and the ensuing years, which have been addressed to Mrs. Nancy Crump; she departed this life on the 9th of October, 1854, and I have since that time gladly taken the papers which were directed to her. For I believe the Signs of the Times is the best religious paper on the globe; and I am much gratified to say to you that I have received them regularly, and trust I have been both comforted and edified. Yes, when reading the communications from my dear brethren and sisters, my tears would frequently flow in love and gratitude to God, that I was permitted to see so great a cloud of witnesses presented in the columns of your paper. For, my dear brother, I look upon them as none other than the children of the living God; children born, not of the will of the flesh, nor of the will of man, but of God. My dear brother, if I may address you with such an endearing appellation, we are living in the midst of a "lo! here and lo! there" kind of people, while as a church we are a poor and feeble few, trusting alone in a once crucified but now risen Redeemer, who died for our sins but arose again for our justification; who was made sin for us who knew no sin, that we might be made the righteousness of God in him; knowing that in us, that is in our flesh, there dwelleth no good thing,

and that when we would do good evil is present with us. Yea, at times we have to walk through darkness, having no light—shut up and unable to come forth—yet even in this trying time of need there is hope, for which I desire to praise and adore the name of the Most High God. For he has said, He that is called to walk through darkness and have no light, let him trust in the Lord; let him stay upon the God of his salvation. Yea, in his own good time he will make crooked places straight, rough places smooth, and that he has done all things well for the good of them that love God, to them who are the called according to his purpose. I would say to the brethren and sisters, may the good Lord still enable you to write for the comfort and edification of the body of Christ.

I remain your unworthy brother in hope of eternal life, JOHN M. RANDELL.

December 16, 1855.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I am still alive, and enjoy as good a degree of bodily health as a man of my years has any reason to expect. As I pass through this long, cold winter, confined a large portion of the time in the house on account of the severity of the weather, my mind is constantly on the stretch in various directions, but mainly on the cause of truth, or visible kingdom of Christ on earth, and my connection with it. If I had the ability to put my thoughts into words in an intelligible form, I could write a very long communication. When my thoughts run over the land, New England in particular, and especially the State of Maine, the words of Amos (viii. 11) rush into my mind: "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine for bread, nor a thirst for water, but of hearing the words of the Lord." It appears to apply well to this region of country. Although we have two or three individuals in Maine whom we hope are qualified to speak the words of the Lord, in the Providence of God their mouths are stopped, or at least they are confined to very narrow limits; and from Massachusetts and other parts of New England I hear nothing, except now and then a communication from brother Cox, through the Signs of the Times, which is very acceptable in its place, from which I infer that he also is confined to narrow limits. While under these sensations of mind, in looking back quite a number of years and tracing circumstances down to the present time, I am led to conclude the famine with us is extreme. Under these circumstances it may readily be perceived that I feel lonely, not having heard the sound of the Gospel since September last. While reflecting upon these dispensations of Providence the inquiry arises in mind, Shall I die here alone, and never see any more good? The answer is at hand: "O Lord, thou knowest." But in reading on until I came to Amos ix. 11, "In that day will I raise up the tabernacle of David that is fallen," &c., and on to the end of the chapter, my mind seemed to revive, and I felt to submit and say, O Lord, thy will be done. I make these remarks that brethren, especially those in the ministry, may have something to look at, that peradventure the set time to favor Zion in this region of country may be near at hand. "Brethren, pray for us."

The only outward or visible means of

spiritual information I have is through the Signs and Messenger. The communications of brethren and sisters in different parts of the country, are both interesting and comforting. The communication of brother Dudley, on Church Discipline, I read with interest. My mind, I think, was opened into a better understanding of the parable of "a certain king which would take account of his servants," my mind has always been dark on the subject, but it struck me that the servant which owed the enormous sum of ten thousand talents, must have been one of those reckless or heedless characters who act upon the impulse of the moment; for he went out and found a fellow servant which owed him the small sum of one hundred pence, and took him by the throat, saying, "Pay me that thou owest;" which seemed to prove that there was no heart work in him, even when he fell down and worshiped, saying, "Have patience with me and I will pay thee all." Is not such an one ripe to be delivered to the tormentors, or, in other words, to be excluded from the church and there to remain until he shall pay all that is due?

"The Saints' Inheritance," by Elder Leonard Cox, Jr. I read the communication under the above head with much interest and with peculiar satisfaction until I came to the following sentence: "To some I may seem to advance a visionary idea when I say that I understand the text is yet to be fulfilled literally, and that this earth is the future abode of the glorified saints." I have to acknowledge that my mind is totally shut up on that point, therefore I do not presume to gainsay it; but if the idea can be sustained by the Scriptures, I hope the subject will draw the attention of able brethren.

Brother Beebe, I submit the foregoing remarks—if they are of any value, or any part of them, you are at liberty to publish them; if not, throw them by.

I subscribe myself in the bonds of christian love, HEZEKIAH PURINGTON.

For the Signs of the Times.

DEAR BROTHER BEEBE—I often feel, when I read the interesting editorials and communications of brethren and sisters in the Signs, as though I could rejoice, in some measure, in the God of my salvation. A degree of christian union and fellowship with the doctrine of the gospel, and the communion of saints, produces a vital exercise of thanksgiving and praise to God. Ever since Christ was revealed in me the hope of glory (if not deceived) I have felt that nothing short of eternal things would satisfy the immortal longing of that immortal life dwelling in me. My soul, and all the powers of my mind, sometimes, have been exercised in a glorious contemplation of heavenly things; then, again, it has seemed as though hell and all the powers of darkness with my earthly nature, were joined in one consolidated phalanx against the heavenly man, and in soul and spirit have been pressed out of measure above strength so as to despair even of life. It is true, I have not had so much of it in latter years as formerly, but I still find, to my sorrow, that my earthly man is rebellious, and has no love to eternal things. To explain more fully, I am not so subject to sudden changes and violent conflicts with the devil as I used to be; but still find that in me (that is, in my flesh) dwelleth no good thing. A radical change has

been wrought in me, and in part I bear the image of the heavenly, if indeed I am what I profess to be. Sometimes I can say, "My flesh and my heart faileth; but God is the strength of my heart and my portion forever." Again, "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 Him?" I

have felt to say, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." The psalmist said, "He only is my rock and my salvation; he is my defence: I shall not be greatly moved." The same God that the prophets and apostles trusted in, is the God and rock of our salvation. "Bless the Lord, O my soul; and all that is within me, bless his holy name." It was said of Christ by the Eternal Father, "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation," Ps. lxxxix, 26. All the children which the Father gave to his Son, shall trust in the God of their salvation. How blessed when all the family of God are enabled to say collectively and individually with Thomas, "My Lord and my God."

I have no doubt there are, at the present day, many of the family of God scattered abroad throughout the length and breadth of our land. Very many of them are in heaviness through manifold temptations; some mourn and weep in secret places, and many are in fear. But the Lord will give to them that mourn in Zion the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And He will say to them that are of a fearful heart, "Be strong." When the Lord speaks, it is done. It is true in the present tense, when the Lord comforts his people, they are comforted. Paul said, "Rejoice evermore. Pray without ceasing. In everything, give thanks; for this is the will of God in Christ Jesus concerning you."

I am highly pleased with the communication of brother T. P. Dudley on church discipline, and also what brother Wm. L. Benedict has written in connection on the same subject. I do not refer to them in particular, but only in relation to the important subject treated upon by them. I like all the communications of my brethren, as far as they speak and write in the channel of truth. But, for several years past, and, especially, since I came to Lexington, N. Y., I have reflected much upon the subject of church discipline, and the propriety of maintaining church order. Graceless men have no sympathy at all for the church of Christ, and they watch and observe the practice of the church out of no good motives at all. When any of the members thereof are found joined in their practice with those who are known to be enemies, the cause is dishonored, and the daughters of the uncircumcised triumph. Again, in the exercise of church discipline, there is a great liability, even among brethren, to let the flesh have a preponderancy in their movements, and therefore act under the exercise of a wrong spirit. In the things of the kingdom, we are to know no man after the flesh, either gospel ministers or the members of the church. We should not judge in religious matters upon carnal principles at all. Let the church of the Living God stand disconnected from the world—a nation by itself. And let the subjects of grace observe the gospel rule o

faith and practice. Christ's kingdom is not of this world. Peter said, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Paul said, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." The church in her militant state, know in part, and only see through a glass darkly; but when that which is perfect is come, then that which is in part shall be done away. O for a beatific view of the sublime glory which will ere long burst forth with superlative excellency and beauty, in the triumphant state of the church.

I did not expect when I commenced writing to express what I have. I often feel to submit my feeble testimony in writing, but a deep sense of my unprofitableness, often operates as a hindrance. But I often think of the following scripture which, I trust, I have experienced in part, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Pro. xi. 25-25. There is a blessedness in the gospel of our Lord Jesus Christ. When the Lord gives tongue and utterance, and ability to speak or write upon the precious things of the kingdom, the soul is made fat, and while he that watereth, is watered himself. Withholding produces a dearth, and famine to the soul. A spirit of vain ambition also is productive of many evil consequences. I sometimes can adopt the language of Paul sentimentally, "But 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." Again, "I die daily." Paul said in his letter to the church at Rome, "Who shall separate us from the love of Christ? Shall tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword? As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." Blessed truth.

I often think of the scattered sheep of the flock of Christ, who are deprived of gospel privileges. There are many of them in different parts of the country. Those in Maine, my native State, I cannot forget. I remember them in christian love and fellowship. I feel to pray for them. But the sovereign predestinating Providence and grace of God, (I cannot account for it in any other way,) has placed me here at present, contrary to my own calculation. I desire to say from the heart, "Thy will be done."

Sincerely, and affectionately, your brother,
in hope of a glorious immortality,

JOSEPH L. PURLINGTON.

Levington, Green Co., N. Y., March 15, '56.

For the Signs of the Times.

BROTHER BEEBE:—Feeling somewhat inclined to tarry in the house to-day rather than labor in the storm, I thought perhaps it might not be a lost moment were I to use the pen in conversing with those that we verily believe belong to the same family of our heavenly Father—who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. If peradventure the Lord should lead and direct my mind to that which would be beneficial, either to myself or any one else, it might not be in vain for me to write; but whether the Lord ever directed my pen to write, or my heart to indite, any good matter, I leave with him. While mysterious providences are cast around us, the way hedged up, and darkness pervades the mind, irreconciliation takes place in our heart; we find ourselves in a miserable state to impart consolation to others, either with the tongue or pen. But such are some of the things that burden the hearts of the people of God, if I have any experience in it; and in view of the wretchedness of old nature, the depravity of the human heart, together with the noise and clamor and strife abounding at the present day, I can truly say I have felt much depressed and declining in spirits. But He that neither slumbers nor sleeps will not suffer his children to be idle in their Master's vineyard. To become reconciled under the hand dealings of God in the day of adversity, we are led by experience to believe, is not a gift of nature, but is brought through the illumining rays of the Sun of Righteousness to the soul, saying, Be still, and know that I am God.

Dear brethren and sisters, through a series of years' experience the Lord has brought me on my journey, and yet how small a portion of his Word my memory retains; and could I retain my thoughts to describe the feelings through which I have passed, it might profit nothing. But amid the darkness of the way, the trials and conflicts, it has pleased the Lord to grant some refreshing drops of mercy to cheer my drooping soul, and give me courage to look onward and upward, trusting alone in the righteousness of Christ. In the language of the apostle I can say, Unto me, who am less than the least of all saints, is this grace given. And though tempest-tossed and cast down, yet not in despair—for the precious promises of his word are brought in conflict with the powers of darkness, and arm the new man with weapons which are mighty, through God, to the pulling down of the strongholds of Satan. The Lord reigns, let the earth rejoice. Although the days in which we live are flooded with isms and errors, yet he that controls the raging of the sea, that saith, Thus far shalt thou go and here shall thy proud waves be staid, still securely holds the purchased possession of the covenant of redemption. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers of this day; yet they may rest secure in the fulfillment of what God in his word has spoken, that not a hair of their heads shall perish, nor a sparrow fall to the ground without your heavenly Father's notice. But in their patience to possess their souls fear not, for ye are of more value than many sparrows. Could we rehearse the many exceeding great and precious promises given for our consolation, with our hearts imbued with the love of

God, we safely might rest on the breast of our Beloved and fear no evil, for thy rod and thy staff they comfort me though I walk through the valley and shadow of death.

But while darkness, in a great measure, seems to pervade the earth, and gross darkness the people, as it has been in former ages, so now the cloud seems to be gathering blackness, and who shall be able to stand to testify to the truth? None, we feel confident, but those whom God shall arm with heavenly zeal from the King of Zion. How few, comparatively speaking, amongst the numerous professed christians, that stand with perfect honesty and union, shoulder to shoulder, endeavoring to maintain the ancient landmarks, stand at their posts, unshaken in mind, amid the raging storms, girding on the gospel armor and maintaining good order and peace in the church militant and prefer Jerusalem above their chief joy! Sometimes a ray of light appears that indicates better days may come to the mourning sons and daughters of Zion on earth; but it soon vanishes, and with the psalmist we say, "For I am become like a bottle in the smoke;" yet do I not forget thy statutes, (119, 83.) Although trials and conflicts press them sore, yet the Lord is my portion, saith my soul.

The apostle says, "When I was a child, I thought as a child, I spake as a child, I understood as a child; but when I became a man, I put away childish things." And when I make a spiritual application of it to myself, I know not when I shall get to be a man. I make so little progress—the ear so dull of hearing, the eye of seeing, and the heart of understanding—that I feel as though I had come to almost a stopping place; but, notwithstanding, I believe the Lord will give grace to his children, whether I am one or not, but being confident of this one thing that the Lord has not granted to me that depth of knowledge in his word to edify and instruct others, either by writing or speaking, more than by what experience corroborates therewith. I still find it a source of consolation to peruse the Signs, as I consider it a boon to the children of God, in this trying period of time, when, as David says, "Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud." "May the Lord have mercy upon us and save for Jesus' sake, is the sincere desire of an unworthy worm of the dust. Come, brethren, let us sing one of the songs of Zion—

Give me the wings of faith to rise
Within the vale and see
The saints above how great their joys,
How bright their glories be.

Once they were mourning here below,
And wet their couch with tears;
They wrestled hard as we do now,
With sin, and doubts, and fears.

Brother Beebe, this is at your disposal. You may rest assured, if thrown by, not to offend the writer. Yours, in hope of eternal life,
R. WHITCOMB.

Macomb, March 4, 1856.

Bread riots are becoming common all over Great Britain. While the working classes are clamoring by thousands for bread, the Queen, as some one says, 'is in her parlor eating bread and honey, perfectly indifferent to the sufferings of her wretched subjects.' The war is literally eating up England.

EDITORIAL

MIDDLETOWN, APRIL 1, 1856.

What is Prayer?

In the preceding number of the *Sings* sister Gentry asked for our opinion and for the views of others on the subject of prayer. The subject of prayer has occasioned us much reflection at times for the last forty-five years; and yet we have been so dull a scholar in the school of Christ, if indeed we are a pupil of his school; that after almost half a century's tuition on the subject, we have now to confess the humiliating truth, that we often ask and receive not because we ask amiss; and, to this day, we know not how to pray as we ought. In the year 1811, when but young in our profession, we resolved to be much engaged in prayer, and, as we had read somewhere, that—

"Satan trembles when he sees
The weakest saint upon his knees,"

we were fully resolved to make him tremble continually. We supposed then that prayer consisted in periodical forms, in which we were required to humble ourselves before God, and ask of him whatever we were in need of. To our inexperienced mind there was much virtue in prayer—that is, in the form and language of prayer—and it was our impression that the poet was right, when he said—

"Restraining prayer, we cease to fight,
Prayer makes the Christian's armor bright."

And we verily thought, by our constant praying, we should avoid temptation, and live above doubts and fears. We should keep the old tempter so terrified with our devotions, that he would not dare assail us with any wicked suggestions. But we soon learned that our prayers were not the right kind to keep satan at bay; for it was not long before it really appeared to us that we were much more annoyed with his company when performing our solemn devotions, than at any other time. Often, when the hour of prayer, which we had set, came, we were either inflated with pride that we were so devout, or crushed down with such a sense of our sinfulness that it seemed wicked and presumptuous to call upon the name of the Lord. Sometimes, when about to rush into the presence of the Lord like the unthinking horse into battle, we found our thoughts, like the fool's eyes, were wandering to the ends of the earth, and we have been unable sometimes to utter one word of supplication. Self-abased before the Lord, we have risen up from our knees, and left the place, concluding that we could not pray; and perhaps in reality praying, or breathing forth the heart-felt and heaven-inspired desire of our inmost soul, that God would manifest himself as our God and portion, and give us grace whereby we might serve him acceptable with reverence and Godly fear.

These earnest desires breathed forth to God, we hardly dared to call them prayer, for we had imbibed the idea that prayer must have more formality about it—that we must go into some closet, or secret place, literally, and fall on our knees, or prostrate our body before the Lord, and then and there utter our prayers in an appropriate utterance of words. Often, like sister Gentry, we have been in great heaviness, because we could not pray, or rather because we were unable to satisfy ourselves that we had prayed. But we are now led

to believe that the most fervent prayers we have ever offered to God, were indited by groanings which we could not utter. There have been times when it has really seemed to us that the spirit truly helped our infirmities, and made intercession for us in that way; and we were made more sensible of our entire dependence on God, than we could have been, if we had believed that we had ability to pray when and as we pleased.

Volumes might be written in reply to the inquiry of our sister, "What is prayer?" without exhausting the subject. But in this short article we can only touch briefly upon the subject. Secret prayer, or that prayer of the saint which is poured forth as a communion between God and the individual worshiper, we believe, is often made when we may be in the open field, on the public highway, or when lying upon our bed; but it is always when none but God who seeth in secret knows the emotions of the suppliant's heart. And this is what we understand to be entering into our closet and shutting the door; here it becomes a matter between the God of heaven and that saint on whom God has graciously poured the spirit of prayer and of supplication.

Social prayer is that in which a number of christians are led by the same spirit to call upon the name of the Lord, and in which one is mouth for them all; such praying must necessarily be audibly uttered, so that all who are present may understandingly unite in the prayer. This public or social devotion is as important in its place as the secret aspirations of the praying saint in the closet. But all vain show and ostentatious parade should be avoided. We are to remember that God is in heaven and we are on his footstool, and it is becoming that our words should be few; for his people are not heard for their much speaking, nor for their loud speaking, nor for the sanctimonious tone in which the words of prayer are uttered. In the public assemblies of the saints, we do not find that every praying soul has been distinguished with the gift to be mouth for the church; but all the saints are blessed with the gift of prayer, whereby they may unite in the petitions offered, so far as they are indited by the spirit of God.

In regard to the answers of prayer, we are not to expect that there is either power, merit, or efficacy in our prayers, in themselves considered, to entitle us to the things which we pray for. God who has all things needful for us, either for time or eternity, in store, gives the spirit of prayer to his children, and that spirit searches all things, even the deep things of God; it knoweth what is the will of God, and it indites within us the desire for what God designs to bestow in answer to prayer. So, instead of our bringing the Lord under obligation to bestow blessings on us, for our prayers, here is an additional dependence on God, not only for the things that we need, but also for the spirit to ask him for them. And when we speak of our children and neighbors being quickened and born of God, in answer to our prayers, we mean to be understood that God has not only made bare his holy arm, and revealed his salvation in the conversion of sinners, and in reviving his church, but that he has made his children desire, and by the spirit of supplication, has led them to pray for the accomplishment of all these things. There

are many things connected with this subject, on which, at this time, we cannot dwell. Among others, faith is indispensable—not a faith of human origin that we can create or exercise; but that faith which is the fruit of the spirit and the gift of God—that faith of which Christ is the author and the finisher, and which is called the faith of Jesus Christ by which we live spiritually, and that faith which is of the operation of God. He that cometh unto God must believe that he is. How can we devoutly pray to a God, the existence of whom we doubt or disbelieve? And if we believe there is a God, how can we ask of him for blessings, unless we have faith to assure us that God has them in store for us, and that he will freely bestow them upon us through Jesus Christ our Lord? Without faith it is impossible to please God. Faith lays hold on his promises, and gives us confidence that they shall all be fulfilled. Faith looks to Jesus as the only medium through whom we may approach the Father; for he says, "No man cometh unto the Father but by Me." He is also the only medium through which spiritual blessings are sent down from heaven upon the saints. God has blessed his children with all spiritual blessing in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world; so, we have no reason to expect any spiritual blessing out of Christ, or in any other way than according as he hath chosen us in Christ before the foundation of the world.

BROTHER BEEBE—Having to write to you on business, although I am aware that you are crowded with requests for your views on various passages of Scripture by the brethren and sisters in different parts of the land, I am pleased to say to you, and to the brethren through the *Signs*, that I agree with your views on the Scripture in general. Now, suffer me to ask your views on the 19th, 20th, and 21st verses of the third chapter of First Peter.

A. BUCKLES.

Muncie, Del. Co., Ia., March 7, 1856.

REPLY.—For our views on the passage proposed by brother A. Buckles, we refer him to our article on that subject, in reply to sister Sarah Calvert, which will be found under the editorial head of the 8th number of the 23d volume, for 1855, a copy of which we will send him. In that article, we gave our views on the 18th, 19th and 20th verses. Brother Buckles' request includes also the 21st verse, viz:

"The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Baptism, according to this text, has a figurative import, and as a figure, of our salvation, Peter classifies it with the figure of the temporal salvation of Noah and his family in the Ark; the former figure is like the latter figure. Hence, we understand that both figures refer to and set forth a spiritual reality in reference to the manner of the everlasting salvation of the church of God. The spirit of Christ was in Noah as in other patriarchs and prophets of the Lord. And Noah, as a patriarch, a preacher of righteousness, the representative of a family and progeny to be saved from the deluge, and as a builder of the Ark which was to contain all that God had ordained to that temporal salvation, was an eminent type of Christ. Christ is the builder of

the spiritual Ark, the church, which contains all that God has, from the beginning, chosen to salvation through sanctification of the spirit and belief of the truth. He is also their spiritual progenitor, and they are accounted to him for a generation. And with him, in the church, they shall outlive all the storms and floods, which shall sweep away the ungodly, and rest forever on the Mount of God. Salvation by grace was clearly set forth in the figure of Noah's deliverance. And as also is the ordinance of christian baptism an expressive figure of the same salvation of the people of God. It is not, like the Jewish purifications, designed for the putting away the filth of the flesh, but it is the answer of a good conscience towards God, by the resurrection of Jesus Christ. Christian baptism, as instituted by our Lord, and practised by the primitive saints, sets forth a death, burial and resurrection, and is applicable to, first, the death, burial and resurrection of Christ; second, to the experience of saints, who are slain by the law and raised up from condemnation and wrath, by the application of the blood and righteousness of the now risen and glorified Redeemer; and, third, it sets forth the dissolution, burial and ultimate resurrection of the bodies of all the saints of God.

1. The death, burial and resurrection of Christ is called a baptism. "I have," said he, "a baptism to be baptized with, and how am I staidened until it be accomplished?" The sons of Zebudee were to be baptized also with that baptism wherewith Christ was to be baptized. And Paul says the saints addressed in his epistle to the Romans, were also buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so they should walk in newness of life. Hence, it is our understanding that the whole church of God was represented in Christ, as to her spiritual identity, when he died on the cross, slumbered in the tomb, and when he arose from the dead and ascended up on high. When he died for all, then were all dead, and they were quickened together with him, raised up together, and made to set together in the heavenly places in Christ Jesus. In this baptism we are truly saved: "The law has dominion over a man as long as he liveth." Rom. viii. 1. Christ as the embodiment of the church takes our law place, and that lawfully, not making void the law, but establishing it; for in him the law finds the church, and makes its stern demand. He asks for no abatement of the demand, but promptly meets and completely cancels it. The sword awakes against the fellow of the Lord of Hosts. Deep waters come into his soul, and all the billows pass over him. Immersed in death, the law can ask no more—the dreadful debt is paid. The yawning grave receives the slaughtered body, and closes its doors upon him, recognizing in his person all for whom he died. This is baptism, but it is not all. His flesh must see no corruption. The pains of death cannot hold him long. As in baptism, the body is immersed but also raised up to make the figure complete, so Christ must arise from the dead, and bring immortality into light in his resurrection. Under the law he dies, but quickened by the Spirit he rises, and brings up from the dead all his sheaves with him. As except a corn of wheat falleth into the earth and dieth, it abideth alone, and the

germ of its production remaineth undeveloped, but if it die it will bring forth much fruit, simply by developing that which was in it,—so in the death and resurrection of Christ, his people are buried with him by baptism into death, wherein the extreme penalty of the law being executed, the law can henceforth have no more dominion over them. Now quickened by the Spirit they arise, not to a legal bondage state again; but they arise to walk in newness of life, and are married to, and become one with him who is raised from the dead, and are no more under the law but under grace. "Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Romans viii. 4.

2. Christian baptism, sets forth the experience of the saints. When the commandment comes, sin reviveth and they die. They are slain, and all their legal hopes are cast off, and they are buried from their former element, and raised up from the horrible pit and out of the miry clay, and translated into the kingdom of God's dear Son. Dead to and buried from the rudiments of the law, and the beggarly elements of the world, they are crucified to the world and the world is crucified to them,—they are raised up to participate in all the privileges of the church of God.

3. The ultimate resurrection of our bodies from their graves and ascension to glory, is also embraced in the figurative import of Gospel baptism. One of the strong arguments of Paul, in proving the final resurrection of the bodies of the saints, is presented in these words: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. xv. 29. Baptism was evidently designed to signify a resurrection, and would be divested of its doctrinal import if there is to be no final resurrection of the bodies of the saints from the dead.

Record of Marriages.

FEB 22.—At Great Falls, N. H., MR. HORACE M. FORD, of Boston, to Miss DRAXY, daughter of Col. N. Butler, of Sanford, Maine.
MR. DENNIS BUTLER, of Boston, to Miss FRANCIS F. GUPTILL, of Berwick, Maine.

Obituary Notices.

DIED, at his residence near New Castle, Del., on Thursday, March 29, 1856, THOMAS BOOTH, consort of sister Catharine Booth, aged 73 yrs. The deceased was a friend to Old School Baptists, though not a member of the church. For some time previous to his last hour, he manifested a composure of mind resembling acquiescence in the divine will, and observed to sister Booth in the last conversation he was capable of holding with her, that the parting moment was near at hand, but that he hoped before long to meet her in Heaven, where parting would be no more. As a citizen, he was highly esteemed—as a neighbor, beloved, and as a farmer, much respected for skill and judgment. With respects to yourself and family, yours truly,
THOMAS SMITH,
Near New Castle, Del., March 15, 1856.

DIED, at the residence of her father, Mr. Archibald Hoyt, near Howell's Depot, in this county, on Sunday morning, the 16th ult., after an illness of a few weeks, Miss MILDRED HOYT, aged 20 years. We sincerely sympathize with this deeply afflicted family. May the Lord graciously overrule this trying dispensation to the good of the surviving members of the family, and grant them the support and consolation of his grace.

BROTHER BEEBE.—You are requested to publish the obituary of Mrs. MIRIAM EVERY, who died November 13, 1855. The deceased was the widow of our brother, Uriah Every, who was a good soldier of the cross, and highly esteemed by his friends and neighbors. His house was a home for the way worn ministers of the West. The deceased lived to old age, and died at the residence of her son-in-law, Henry B. Winchel, in the 84th year of her age. Before her death she gave a reason for the hope that she entertained, satisfactory to her friends that she died in the triumphs of the faith of the gospel, having the assurance of a resurrection and immortality beyond the grave. Although she never made a public profession of religion, a month or two before she died she seemed very much troubled in her mind, and said she believed she had done very wrong in not having united with the church. She was taken sick October 28, and during her sickness she manifested great resignation to the will of God, and longed for the time of her departure; hence, that she might be with Christ, which is far better; but she was willing to wait her appointed time. I stood by her bed-side, and think it was not more than two or three hours before she died, and heard her say, "All I want is to be in the arms of the Lord Jesus." I told her she was going very fast, and I thought her desire would very soon be granted. She responded:

"When I've been there ten thousand years,
Bright shining as the sun,
I've no less days to sing God's praise,
Than when I first began."

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

And such was her conversation until her expiring moment. Her funeral was preached by Eld. Jacob Winchel, on the 15th of November, from Daniel xii. 13—"But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

DEBORAH LOCKWOOD.
Olive, Ulster Co., N. Y., March 13, 1856.

DEAR BROTHER BEEBE.—It becomes my painful duty to publish the death of sister REBECCA WILSON, of Cape Elizabeth, who died Feb. 17, at about 6 o'clock P. M., aged about 66 years. She was brought to a knowledge of the truth when fourteen years of age, and united with the New School Baptist church, and continued with that church until about ten years ago, when she and her husband became acquainted with the Old School Baptists, and, for the truth's sake, she united with the Old School Baptist church at Bowdoinham, where she continued her membership until her death. Delicate health has prevented her from attending church meetings as she would have been glad to have done, and the distance, (since brother Wilson sold his place at Topsham,) is thirty-six miles from the church. Her mind was very calm, and she was well established in the plan of salvation, and it was her meat and her drink to converse upon that subject. She was confined about three years for the greater part of the time. More than a year ago she thought she was going to depart soon, and she sent for me, and I went to see her, and found her in a very good state of mind. She showed no anxiety to get up again. She told me that the doctrine of the gospel never looked so precious to her before. I shall not soon forget the charge she gave me to preach the word. She said the gospel seemed to shine brighter and brighter as she looked with wonder upon the excellence of the love of God. I was told that the same grace that was her comfort then, was her support in death. Just before she died, she called her family to her bed-side, and took leave of them as composedly as though she were going on a journey. O, what grace can do! May God grant to brother Wilson much of that same grace that sustained her in the trying moment. She has left two children to mourn their loss. May the Lord sustain brother Wilson under this severe affliction, and sanctify it to his good and God's glory. It seems, brother Beebe, that the Lord is taking our members away, and raising up none here to fill their place. I feel sometimes to enquire, "Has the Lord forgotten to be gracious? Are his mercies clean gone forever?" My desire is that the Lord may revive his work. But I must stop.

Yours, as ever,
J. A. BADGER.

DEAR BROTHER BEEBE.—I wish you to make some enquiry through the *Signs of the Times*, for an uncle of mine by the name of John Page. The last accounts I had of him, he was somewhere in the western part of Tennessee. As I am a subscriber of your paper, I thought I could hear where he is, and his address, hoping that he may hear of this and write to me at New Bethel, Benton Co., Ala., or through the *Signs of the Times*.

Your humble servant,
B. N. PAGE.
New Bethel, Benton Co., Ala., March 2, 1856.

Associational Meetings.

BALTIMORE ASSOCIATION will meet with the church at Black Rock, Baltimore Co., Md., on Wednesday before the third Sunday in May, 1856.

DELAWARE ASSOCIATION will meet with the church at Welch Tract, New Castle Co., Delaware, (about one mile from the Newark depot, on the Philadelphia, Wilmington and Baltimore Railroad,) to commence at 11 o'clock a. m., on Wednesday before the fourth Sunday in May, '56.

DELAWARE RIVER ASSOCIATION will be held with the First Baptist Church of Hopewell, Mercer Co., N. J., (about seven miles from the Princeton depot, on the New Brunswick and Trenton Railroad,) to commence at 10 o'clock a. m., on Wednesday before the first Sunday in June, 1856.

WARWICK ASSOCIATION will be held with the church at Mount Salem, Sussex Co., N. J., (about 7 miles east of Port Jervis, 13 miles south of Otisville, and about the same distance from this place, Middletown,) to commence on Wednesday before the second Sunday in June, 1856, and continue three days.

CHEMUNG.—*Brother Beebe:* Please publish—The 60th Anniversary of the Chemung Old-School Baptist Association will be held with the Sullivan and Charleston church, at the meeting house at Cherry Flats, Tioga Co., Pa., on the 14th and 15th days of June, 1856. Brethren coming by Railroad will stop at Covington, on Friday, when and where they will find conveyances ready to take them to the place of meeting. The cars will not arrive on Saturday in time. Those coming from the east will call on Elder Eli Getchell, or Peter Whittaker; those from the west will call on sister Ely, or brother Levi Elliott. Elders and brethren of our faith are earnestly requested to attend—especially Elder Beebe, as he has never visited this section of country. By order of the church.

LEVI LOVELL, Church Clerk.

Subscription Receipts.

NEW YORK—Eld. Thomas Hill 5, Eld. Jacob Winchel 1.05, Wm. Stage 1, John Moore 1.	\$8.05
MAINE—Reuben Townsend 1.15, Eld. Wm. Quint 1.	2.15
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CANADA WEST—Dea. James Joyce	5.00
Total.	\$77.55
NEW AGENTS—Eld. James Jefferson, Virginia; Joseph Graham, Ohio.	

The "Signs of the Times,"
DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
Is published on the 1st and 15th of each Month.
By **Eld. G. Beebe,**
To whom all Communications must be Addressed.

Terms:
\$1.50 per year, or if paid in advance, \$1.00. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, by mail, will be at our risk.

Miscellaneous Advertisements.

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print minutes for any of the Associations in the United States, and forward them in packages, *Express Paid*, to the several churches of each Association as they may direct.

THE DEBATE UPON THE MAINE LIQUOR LAW, between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in a pamphlet form on the same terms as the "Sure Cure for the Tetotal Mania," viz. 12 cents per copy, \$1 for 10 copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown Orange Co., N. Y.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the *Signs*, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were out of from each book, and such as they are, they are ready for sale.

Respectfully yours,
I. T. SAUNDERS,
Hamilton, Ohio, November 12, 1855.

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4.

This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents wherever it may be necessary to do so. PRICES, QUALITIES, &c.

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MOORE'S LETTERS.—*The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.*

We have received a copy of these "Letters," which have just been published by *William L. Beebe*, at the office of the *Southern Baptist Messenger*, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: *Fifteen cents per single copy; 5 copies for one dollar; 50 copies for \$5.*

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

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The following agents for the *Signs of the Times*, are duly authorized to collect and transmit all money due us on account of subscriptions:

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., APRIL 15, 1856.

NO. 8.

Communications.

For the Signs of the Times.

BROTHER BEEBE—After reading so many communications from the brethren and sisters and your editorial articles, I feel that I am almost a useless member of the body. I have been a professor of the religion of our Lord and Savior thirty-two or thirty-three years, and I have felt inclined also to relate my exercises and feelings; but a sense of my weakness and inability has caused me to defer it until the present time. When I was young I delighted in frolic, and in all kinds of wickedness, although at times I had serious thoughts on the subject of death, and of a judgment to come. But I still went on in sin. One Sunday I went to meeting, but not with a view of doing any better, but to see the ordinance of the Lord's Supper administered, and after the church had got through with that ordinance, they began to sing. This was the first time I ever beheld any beauty in religion. The saints then appeared to me the most lovely people I ever saw. And I then resolved to reform and become a christian; for I verily thought I should soon become good enough to be a preacher. I began to work, for I thought God would have mercy on me for my works; so I would go away by myself and pray, as I thought, and it seemed to me I improved and soon got so that I believed that I could pray very well. I was quite a good pharisee, and expected would soon speak to my natural ear, and reveal himself to my natural eye, in token of his approbation, and that he would signify to me that my sins were forgiven, for my good works. But, all this time, I knew nothing of God; nor of myself as a sinner; so you need not wonder that I could pray well, in my own esteem. But one day, as I was going home, unexpectedly it came to me suddenly, that I was not only practically a sinner, but that I was conceived and born in sin. That time and place are still fresh in my recollection, and it really seems to me that I was the vilest human being that had ever existed, and all my fine prayers and great works were instantly swept away, and I was left to groan under a load which I thought would kill me, and yet there were times when my burden and distress was still heavier. All my confidence in my good works being taken away, when my burden was less distressing, it made me fear that my convictions were not of the right kind. I wandered about, not knowing what to do. I would go to meeting in hopes of receiving some relief, and the preacher would describe all that I was doing or even thinking about, and it was a mystery to me, how he knew; for I had said nothing about my exercises to any one, for none seemed to be concerned about my condition, and it seemed as though I had not a friend on earth or in heaven. I be-

gan to think I had but a short time to live, and sometimes I was afraid to go to sleep at night for fear that I should awake in torment. When I tried to pray, it seemed to be wicked in me, as I was so sinful, it seemed to be wicked for so vile a wretch to try to pray. Thus I continued until all hope was gone, until one Sunday evening, as I was wandering through the woods and trying to beg for mercy. I knew not what to do, but thought I would try once more to pray, when very unexpectedly to me, and before I was aware, my burden was gone, and I felt relieved, and I wondered what it meant, as at that time it did not occur to me that my sins were forgiven. But, on the next day, as I was plowing in the field the plan of salvation through the crucified and risen Redeemer was presented to my mind, and I then felt confident that my troubles were all over and gone forever, and it really seemed to me that I could show everybody the way of salvation through Christ. I could then sing and rejoice in my Redeemer. But some how my pleasant frame and joyful feelings left me, and I wondered what this sad change could mean. Then I began to desire and pray for my load of guilt and distress to return. Although I now had a heavy burden, it was not the same that had formerly weighed me down, and I feared that I had been deceived, and I prayed that if deceived I might be undeceived and delivered from this dark state of mind. To die in a state of blindness and being deceived, this thought went hard with me. But in the Lord's own time he graciously delivered me again out of my troubles, and I went on my way rejoicing, and fondly hoping that my troubles were now at an end. But in this also I found I was mistaken. All this time I had kept all these things to myself, but at times I wanted to tell everybody what I had experienced. At length I went to the church and related the exercises of my mind, and was received and baptized. Here the tempter again took advantage of me, and I began to think that I was deceived and had deceived the church, and being baptized, had made the matter worse. I told the brethren of my troubles, and they assured me that they had also been exercised in the same way; but still it seemed to me that mine was a worse case than theirs; for their experience seemed to be so much brighter than mine. I was afraid of deception, and I would ponder these things in my mind; and I was sometimes in darkness and sometimes in light. Sometimes I thought I would do better; the will was present with me, but how to perform that which is good, I found not; and I found by experience that without Christ, I could do nothing.

When I first united with the church there were no Mission Societies, Temperance Societies, or any thing of the kind, among our churches—no schisms or divis-

ions among the Old Baptists, who, of all people, were the most near and dear to me, if I know anything of myself, whether I am a christian or not. In the divisions which have been thus caused by designing men, many have followed their pernicious ways, and some in whom I had great confidence, which makes me sometimes fear that I may yet be also deceived. I cannot pray without the spirit to make intercession for me. We may all say our prayers, but the vain repetition of solemn words without the unction of the spirit, is but as sounding brass or tinkling sycambal. Now, brethren, I have tried to show what it is to pray as Saul did, when on his way to Damascus, and as the publican did when he smote on his breast and said, God, be merciful to me, a sinner. Sometimes I try to pray, and think I commit a sin, because I am afraid that it is only lip-service. But we are commanded to pray without ceasing. At present I am in a dark cloud, and here I must remain until the Lord shall graciously deliver me; for without his power and grace I am gone forever. Now, brother Beebe, you may do with this scribble as you please. **THOS. F. BRUMFIELD.**

Pittsylvania, Jan. 12, 1856.

For the Signs of the Times.

BROTHER BEEBE—Being prevented, by disease, from taking my usual preaching tour this month, I feel like sending a word of exhortation and encouragement, through the medium of the *Signs of the Times*, to our brethren and sisters who will be disappointed, owing to my inability to visit them at this time.

Very dear brethren, the apostle says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." A hard saying for some of us to comprehend, especially at some times and on some occasions. So at least I find it to be with respect to myself. Sickness, disappointments, the powers of foes and the coldness of friends, the indwelling of secret passions, the pride of life, and the impudence of barefaced shame; in a word, every hateful lust belonging to our old nature, which is born of the flesh, is of the world, and desires to have its worldly taste and propensities gratified, and when disappointed, we enquire, Can this yield us any good? If I am a christian, can these trifles give me so much pain? Verily, says my unbelief, the promise cannot belong to me. Although I desire to love God, do I love him as christians love him? Temptations to sin pester me from day to day. Such a wandering mind, hard heart, and my affections bound down to the world. What trifles fret, and give me pain. How little do I feel, and how much less do I manifest, that I have an interest in the things of heaven:—can such trials and temptations work for my good? Above all, when I see

the languishing state of Zion, her wasted borders, her languishing pilgrims, scattered and down trodden and discouraged, and the hosts of the alien tribes agreeing, like Pilate and Herod, to drop their enmity and unite their forces against the Lord's little flock. Can this work for good? Our flesh says, No. But that faith which is the fruit of the Spirit, penetrating the veil, and resting on the immutable word of God, believes the record that God has given of his Son; and there, behind the frowning providence, sees that all is well,—that disappointments are all for our good,—that sickness makes us more humble and thankful,—that persecutions make us think less of the world, and look more to Jesus. The deeper we look into, and the more we see of, our hard hearts, the more thoroughly we are convinced of the deceitfulness of the flesh and the total depravity of the old man; and while the men of the world are extolling the dignity of human nature, we feel that it is but the devil's tinder-box, to which he has only to touch a lucifer match to kindle rebellion within us; and were we not kept by him who never slumbers nor sleeps, eternal ruin would be the consequence. Thanks to the matchless grace and eternal love of God, where sin abounded, grace did much more abound. Thus we see some of the wonders of God's redeeming grace to such vile worms as we are. Many things are too deep for us, for we see as through a glass darkly. But be assured, dear brethren and sisters, that "All things work together for good to them that love God; to them who are the called according to his purpose." Are you alone in the world? So was the blessed Jesus. Is it but seldom that you hear the gospel preached? It may be; but try to be thankful you have an ear to hear, and that Jesus has said, "Blessed are they that do hunger and thirst after righteousness; for they shall be filled," and Blessed are they that mourn, for they shall be comforted. Then be of good courage, for 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?" God has promised that he will never leave nor forsake you, when in the deep waters or passing through the fire, nor in old age, and he is still the unchangeable God, and Lord of heaven and earth. These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.

Remember you are soldiers of your Prince, and them that are with him are called, and chosen, and faithful. We are now on our march through this wilderness of wo; and shall we expect peace and quiet now? No; Jesus, our Master, was persecuted to death; they called him Beelzebub, and what better should we expect from his foes? If they have crucified our king, should we look for favor at their hands?

If they have done these things in the green tree, will they not in the dry tree? Then let us with patience run the race set before us, and stand fast in the liberty wherewith Christ has made us free. "Hold fast till I come." The Lord willing, I shall be with you as usual in April.

Yours in the bonds of christian love,
J. C. BEEMAN.

Blanchester, Ohio, March 16, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I know the columns of your paper are replete with the writings of those who speak of the beauties and perfections of Zion with far greater ability than I am capable of; yet I cannot forbear at times lispng that which is my theme and song, and thereby bear my feeble testimony to the truth. What an endless field of contemplation is before the mind, when it is led to reflect on the glorious plan of salvation; it is a subject on which my soul delights to meditate. And since there is a small number comparatively, of those who profess the religion of Jesus Christ, who rejoice in a complete salvation and proclaim it whether men will hear or forbear; is it strange that these should be united by the golden cord of love? or is it strange that they should prefer this society above any other, and only realize substantial joys when they are communing with these dear ones? They have seen an end of all perfection on earth, and with patience they look forward to the time when they shall be released from these mortal shores, and be welcomed in the peaceful presence of their adorable Redeemer. And when they are favored with a glimpse of the inner courts of the temple, its adornments and structure, and see that every branch is designed for some great and glorious purpose, that every member is brought in at a certain period, and that there are bounds set which cannot be passed; it is then the words, "It is finished," uttered by the once crucified but now risen and exalted Savior, comes forcibly to mind; they now see that the church is a chosen nation, a royal priesthood, a peculiar people, and indeed they are peculiar. It is this people that has ceased from their own works as God did from his; the tumult is hushed, their freedom is won, and they are ushered into the gospel rest. It is this people that has seen the travail of their souls, and are satisfied that what is of works is not of faith. It is this people that is every where spoken against, as being poor inert creatures; when they hear this, they remember that their Savior has said, I place you as lambs amid wolves; and he says, My kingdom is not of this world; if ye were of the world, the world would love its own. I have chosen you out of the world, and heavenly love is shed abroad in your hearts. He first loved them, and will they not love him? and will they not love each other? Ah, yes; it is this that inspires them to sing.

"Blest be the tie that binds
Our hearts in christian love,
The fellowship of kindred minds
Is like to that above."

O that I possessed a devout and thankful heart, that I could rightly praise and adore the Giver of every good and perfect gift, for bestowing his blessings on so unworthy a recipient, while so many are languishing on beds of sickness, unable to be at the social gatherings, I am favored with this privilege; but how many precious moments

are theirs, when they reflect on the power and love of God. Notwithstanding disease is making fast inroads upon their frame, they feel to say, Who shall deliver me from this body of sin and death? I long to depart and be with Christ, which is far better. If it is truly the same spirit that caused Paul to give vent to such exclamations, happy is it for them; but few more sighs will heave their breast, ere they will soar away to the mansions of the blest. O, ye afflicted ones, what a bright prospect is yours! Lift up your heads and rejoice, for your redemption is near. Christ says that he has chosen his people in a furnace of affliction, that they may come forth tried as gold; in the world ye shall have tribulation, but in him peace.

Dear brother, it is now two years since I first had a name among the Baptists, and I can truly say, "Permit me not to leave thee nor return from following after thee; for where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." I feel very small and unworthy to occupy the lowest seat, and a need of wisdom daily to discharge my duty aright; my short comings, my leanness, is my oft repeated cry. How true are those words in Genesis: "The imaginations of the heart are evil, and that continually." But one hour spent where the humble followers of the meek and lowly Jesus dwell, I consider a bright spot in my life. "My soul doth magnify the Lord, my spirit doth rejoice in Christ my Savior," for the comfort that this branch of Zion has in hearing the gospel preached in its purity. I fear my sinful heart will never be attuned, while in this vale of tears, to prize it as I should. The Way, the Truth and the Life are so emphatically set forth, and a dividing line between truth and error so plainly drawn, that the feeblest lamb of the flock can see clearly. And how often do I think of those dear ministering brethren who were present, from up and down these United States, at the two Warwick Associations of '54 and '55. They came as clouds laden with rain, and most profusely did the refreshing showers descend, which were distilled like pearly drops in many a heart, a verdant offering to their memory. And now, as we see their well-remembered names, and by their writings see that they adhere, with the same firmness, to the gospel's joyful sound, a doctrine which is an exact likeness of that proclaimed to the New Testament saints many hundred years ago; yea, it is the same that gladdened many a despondent on the day of Pentecost, and bade the eunuch go on his way rejoicing; we then see that the promise given our fathers, that he would never be without a witness, is verified; and how true that one of these shall chase a thousand, and two put ten thousand to flight; for of the abundance of the heart the mouth speaketh. He is the Wonderful Counselor, the Mighty God, the everlasting Father, the Prince of Peace. Well may the emancipated believer praise His holy name that all things are in accordance with his will. The debt is canceled, and the redeemed of the Lord are now coming, one by one, with those precious notes upon their lips, "Glory to God in the highest, peace and good will toward man." Had not an almighty arm been stretched forth, darkness would still have been their pavilion. And now, when the legalists tell of their faith, their response

is, Your beloved is not my beloved. I have learned a higher and nobler song; they are living truths, which are ever new.

That those who have had this song imparted to them may not again be entangled in the yoke of bondage, but firmly established on that ever-enduring rock, with the apostles and prophets, as shining lights, is a pilgrim's prayer.

Yours in love,

FRANCES A. DENTON.

Sullivan Co., N. Y., March 20, 1856.

For the Signs of the Times.

BROTHER BEEBE:—As I have written a little on business, and my paper is not quite full, I would like to just say, that there are a few still left, even in this Sardis, who are trying to contend for the faith once delivered to the saints. Although we are few in number, and like the army of Gideon surrounded by the host of Midianites, yet our trust is in the "living God, who giveth us richly all things to enjoy." And although we are sometimes beset by "false prophets, deceitful workers, transforming themselves into the apostles of Christ," we consider it "no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." In some of our conflicts, we feel as if we could say with Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." No, forever blessed be the name of our God, we are not destroyed; and the reason why is, because our God reigns, and controls all the movements of our adversaries, and will not let them advance any further than shall be for his own glory, in the manifestation of his wisdom and power. In the manifestation of his loving kindness toward us, he often gives us to realize that our own strength is weakness, and our wisdom folly, and enables us to say, with David, "The Lord is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." O, what a glorious place of defence is here! Then let the dogs bark, and the wolves howl; yea, let the "strong bulls of Bashan" bellow, and shake their heads at us, and gape upon us with their mouths; they can only manifest their impotence and rage; they cannot harm us, for our God is a sure defence to all that trust in him. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

I remain, as ever, yours in a precious Redeemer,

CLEMENT WEST.

Polo, Ogle Co., Illinois, March 14, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I have been taking your valuable paper for about a year and a half, and have been well entertained in perusing them; they have been to me quite a welcome messenger, and like cold water to a thirsty soul, very refreshing. I do think, brother Beebe, as far as I can gather from your writings, that you and I are traveling one, and the same road, to wit: in that high way that was cast up of old for the redeemed of the Lord to walk in, which way far exceedeth that way which seemeth right unto a man, the

end of which is death. This high and holy way is the one in which no unclean beast shall come, neither shall any ravenous beast pass over it; but the redeemed of the Lord shall walk there. Brother Beebe, I would like to write you a long letter, if I was capable; but as I am very incompetent, I must confine myself to narrow limits, and let those who are qualified, do the writing. But it does seem sometimes as if I could hardly hold still. I want to talk about the goodness and mercy of the blessed God, in sending his only begotten Son into the world, to die the just for the unjust, that we poor sinners might be brought nigh to God by the blood of Jesus Christ, which cleanseth us from all sin. I have written enough to let you see that I am a poor, ignorant creature; but blessed be God, he hath chosen the poor and the weak things of this world to confound the wise, and things that are not to bring to nought things that are. May God look upon Zion in her languishing state, pour out his Spirit upon her, and cause her to revive and break forth with singing praises to his holy name; and may he add unto her daily, such as shall be saved with an everlasting salvation, is the prayer of an unworthy companion of yours in tribulation. Yours, in hope of eternal life,

JOHN R. DAVIS.

Darbyville, Pickaway Co., Ohio.

For the Signs of the Times.

BROTHER BEEBE:—I herein send you the money for another subscriber; please send the back numbers of this volume, if you have them. I have now received four numbers of your valuable paper, and I can truly say I am well pleased with them; and I feel anxious that they should be circulated among our brethren and sisters in this part of the land. I have been greatly comforted in reading the communications of the brethren and sisters, though they are strangers to me in the flesh. I think I can bear testimony to the precious truth they write. Their communications produce within me a uniting tie which is like a three-fold cord that cannot be broken. At some convenient time, if the Lord permits, I may write you some of my exercises on the subject of religion, and how I hope the Lord brought me to see that I was a poor lost sinner, together with my travels in my passage from nature's darkness into the kingdom of God's dear Son.

In the bonds of christian love, I subscribe myself your brother in Christ,

JAMES OSBURN.

Lawrence Co., Indiana, March 11, 1856.

For the Signs of the Times.

BROTHER BEEBE:—With pleasure I inclose you the money for the *Signs of the Times*, and *Banner of Liberty*. I acknowledge, Brother Beebe, I have not been as industrious as I might have been, in extending the circulation of your valuable papers. I have no hesitation in saying they are the best papers that ever reached our western country. I have not language to express the joy it affords me to learn through the *Signs*, that God has reserved to himself those who have not bowed the knee to Baal, and who proclaim salvation by grace and grace alone. Go on, Brother Beebe, in the strength of the Lord, and when it is well with you remember me, as one who feels his dependence upon the independent sovereign.

HOWARD JACKSON.

Moniteau Co., Mo., March 8, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—If I may so call you, your papers are gladly received by several of us in this vicinity, and I trust the time is not far distant when your subscription list will be enlarged considerably. I think, brother Beebe, it has been one of the most welcome messengers to me that ever was published in the United States; for it does not stop at being ably edited, but it contains communications in abundance, which contend earnestly for the faith of Jesus Christ and him crucified, as I believe; and I can truly say that I believe that to be the only doctrine that is able to save all that come to God by Christ. At all events, it is the doctrine that I hope I believe with all my heart.

Brother Beebe, if you knew my situation, you would be surprised that I could do what I can. I have been for nearly four years unable to bear any weight at all upon my feet, nor can I even sit alone without holding to or leaning against something; but still the Lord has so directed my course, and devised plans in such a way that I am now able to do nearly as much work in my business as if I were on my feet. You will know, brother Beebe, from the above, that it is only with great difficulty I can travel about; so it is but seldom I hear preaching, and only at the church where my membership is, and that only once a month unless visitors call upon us, which is sometimes the case. And I have thought that I would be as glad to have you call on us here, as to have any thing the mind could call for in this world.

I desire your prayers, brother Beebe, and the prayers of the saints of the Most High. I intend, if it be the will of God, to give you the reason of my hope in Christ, at some future day, and also an account of the providential care the Lord has had over me, from my youth to the present time.

Yours, as I hope, in christian love,
E. G. CLARK.
Wilson, N. C., March 22, 1856.

For the Signs of the Times.

BROTHER BEEBE:—I have had the perusal of some of your papers, the *Signs of the Times*, through Elder Buckles and one of my neighbors, and I am much pleased with them; for I can see the difference between the countersign, *Seboleth* and *SHEBOLETH*. I have been a sort of a Baptist about forty years, and I became one, not by my own exertion, for I hated the doctrine from my very heart, but in one short hour the Bible became to me a new book, as well as the doctrine which it contained. It is ten years since I came from Maine; since that time I have not heard the doctrine of the Baptists preached. I live in a land of *isms* of all sorts, which terminate in spasms, if not worse. I heard one preacher say that the doctrine of Election was concocted by the devil, and to hell it would go. And not long since one stated in public, thus,—“I am on my way to heaven, and I expect to get there by my own exertion.” O, my soul, thought I, how different his carnal nature from mine; his is in friendship with his Maker, mine is enmity itself and never will be otherwise. To the honor of God I would say it, when my soul has been pressed down with darkness and distressing doubts, this Scripture

was spoken to my soul, “Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.” My soul has leaped with joy, and I have pursued my way rejoicing, and for the time being could say with the apostle, “By the grace of God I am what I am.” And truly, my hope is in the mercy of God, through the altogether lovely Savior, Jesus Christ. I am myself a sinner; not at times only, but continually. I cannot trust myself one moment, for I am nought but sin. I can put confidence in nothing short of truth. The word of God is truth. There are a few names in this land of drought, who touch not and taste not of the *isms* which abound in the land, but cleave to the truth, and I hope they love it.

Dispose of this as you think best. I am yours sincerely, in the bonds of love,
WILLIAM MEADER.
Rock Island Co., Illinois, Feb., 1856.

For the Signs of the Times.

TO BROTHER LEONARD COX, JR., OF MASSACHUSETTS:—Dear brother, will you favor me with your views on Ezekiel xxxvii. 11, 12. “Then he said unto me, Son of man, these bones are the whole house of Israel. Behold they say, Our bones are dried and our hope is lost, we are cut off for our parts. Wherefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel.”

I hope brother Cox will favor me with his views on the above text, and, if his mind should be so led, to go back to the three preceding chapters, and give his views upon them through the *Signs of the Times*, and by doing so confer a favor on a poor unworthy brother in tribulation. I am much pleased with his manner of writing in the fourth number of the present volume, on the subject of the saints' inheritance; especially where he says they shall be free from all sin, and dwell forever with the Lord.
L. T. THOMPSON.
Fairfax C. H., Va., March, 1856.

SIR—You may recollect how some months ago I sent a few lines to you, concerning your MS., and the publication of it, as they were friendly both to truth and yourself, I hoped they would have been so received; but you soon let me know that my hopes were vain, nor are you unconscious that your pen was the index of a spirit of high resentment; the reason why is best known to yourself. However, it had this effect with me, I experimentally saw the truth of that divine maxim; he that reproveth (or even attempts to teach) a scorner, getteth himself a blot. *But that I shall leave to yourself, and venture to take up my pen once again, but upon a different subject; namely, upon some of the effects which the publication of your heterogeneous treatise has already produced. You and I, sir, have already lived to see how, upon the publication of it, several of the churches have shut their doors upon you, which used always to be opened to the ministers of the little meeting at Kettering; you are the man, and you are the cause.

Again: you and I, sir, have already lived to see what I suggested and you taunted; divisions and contentions, breaking out amongst the Lord's people through

it: you know, Bedford and Tuthill, M. F. is at the bottom.

Again: you and I, sir, have lived to see (or hear) that both town and country are in a ferment about it; though that, perhaps, may suit you, to find you are a man of such consequence, though it be in doing mischief, some men will sacrifice anything for a great name.

Again: Sir, you and I have already lived to see your kindred own you and congratulate your eyesight being so enlightened with the smoke and cloud of Time, that they view you forthcoming into the open daylight of Arminianism; only for the present somewhat in the predicament of the jackdaw in the fable, pecked by both parties; both Calvinists and Arminians are upon you. And is it not something very remarkable that a professed general should be a more free-grace man than Mr. Fuller, who profeseth himself so much a Calvinist, as to ensnare and wear the character of a particular Baptist, to the shame of the particular Baptists for ever.

Ah! the madmen of Alunster will never be forgot. However, you see, and I see, that Daniel Taylor is greatly delighted at the promising prospect he has before him, of your increasing light into the truth, that it will not be long, ere they shall pass an act of naturalization for you into their society, (though now because of your point) they cannot quite admit you; and, indeed, I don't count that you have got quite to the end of your wanderings; for as a stone rolling down a hill seldom stops till it has got to the bottom, and so those who like not to retain God and his truths in their hearts, for they always go together; he used to deliver them up to their own hearts' lusts, and as you have once known the way of righteousness, but after having known it have turned away from the holy commandment; so God only knows what the end of these things will be. And as (by your own confession) you found yourself shackled, while you professed the truth, your heart exulted at an opening opportunity; and (like Joseph's brethren) you hasted from Thuhem, and are now found in Dothan; the old resort of those who are restless under the shackles of the particular system of the gospel.

But again: Sir, here's little orthodox Button, steps forward and with the boldness of the righteous, and confronts you, with Gill, Brine, Charnock, Owen, Hussey, Davenport, Wayman, Johnson, &c. Dare you open your mouth against his sentiments, against his plea? he expects to be treated with scorn. Dare you be the scorner? lay your hand upon your breast; but Goliath scorned little David. Well, sir, but next comes Withers, clad with such as you and I can't dress with. The languages, philosophy, mathematics, logic; and with what else? fine smooth stones out of the brook. You may have the hardness to expose yourself yet more than you have; but I am inclined to think, that through conscious want of abilities, neither you nor your friendships, will attack him upon the main point; perhaps you may nibble at some few rather remote particulars; peccability—Adam's federal hardship—the Sabbath, &c. But there is another way of getting rid of it, where abilities fail, craft may supply, and fix a stigma upon it, and so slide away. But in the main point he is shielded with the immutable nature of

truth, and the force and strength of right words, against which you will find it hard to kick against the pricks; though, if you don't attack him, I presume it will not be for want of will, but through want of skill; and perhaps it may be the best if you don't, lest he should exclaim again, “What have you done, good sir, that God should deliver you up to such strong delusions?” Yes, sir, and here's Dan. Taylor, too; and here's Priestly tyranny, too—what have you done, good sir, that occasions all this. And who, and whose scheme is at the bottom of all these things, Mr. Andrew Fuller. These things, with several others, you and I have already lived to see come to pass, upon the publication of what I advised you not to publish; I shall have you to judge, whether my suggestions were altogether chimerical or not. But I remember that once you said, “You may go on, sir; none of these things move me;” and does the same spirit still occupy your bosom? See the strength of delusion—see the Cambridgeshire calf! What a figure it makes as it hangs up in the shambles of Button, Withers, Taylor and Dunton!

We know what a design God had upon Ahab, when he permitted a lying spirit in the mouth of all his prophets; but what his design is concerning you, and the little meeting people at Kettering, time only must unfold; but this is evident already that the fellowship of that and several of the sister churches has nearly broke through it. But, perhaps, you will say again, none of these things move me. However, I rejoice to find that, though it is a day of great defection from the truth in question, yet it has still many private and several public advocates. But whence came Taylor and Withers? If my information is right, one was lately in obscurity, and the other a popular general. Do think! do, sir, reflect, and say, what have I done? How is it that I raised up to be thus a troubler in Israel?

Though I met with such poor success in writing to you before, yet having this opportunity, and these materials put into my hands, I have ventured and took it, not expecting better fare than before; nor do I write for, or even desire an answer, unless it contain a recantation of your errors. You may take me, sir, for a friend or an enemy, just as suits you best; but I am authorized to mark them which cause divisions and offences contrary to the doctrines which I and you once, sir, have received and avoid them, I still remain, sir, (I hope) a lover of the truth, and all those who love it as it is in Christ Jesus.

ROBERT TWELVETRE.

For the Signs of the Times.

DEAR BROTHER BEEBE:—As such I address you in our dear Lord and Savior, Jesus Christ, in whom the whole family in heaven and earth is named. What a great and precious privilege it is to be called sons and daughters of the King of kings, and Lord of lords, to be turned from darkness to light, from bondage to liberty, and to have access to the holiest of all, through the blood of Jesus. We have taken your valuable paper since June, 1854, and we have found it to contain the same precious doctrine which I have believed and enjoyed for years. I have many times rejoiced while reading the communications of the dear brethren and sisters, and especially in read-

ing what the Lord has done for them. I find that it is the same spirit working one and the same things in all. I have many times thought I would like to say a little about what I hope the dear Lord has done for my soul; but I have so many fears, that I find it hard to stand my ground. A corrupt nature and a tempting devil, make sad work. But though God, by a troop be overcome, he shall overcome at the last. The sound went forth from Calvary, "It is FINISHED!" O, blissful sound! I believe I have by faith had a taste of its sweetness.

I was born in November, 1806, in Suffolk, Eng. My mother died before I was three years old, and I was left with two brothers, in the care of my dear father, and a kind and affectionate grand-mother, who was with us for a few years, and I was brought up in the (so called,) church of England. Many members of my mother's family were dissenters; but they were situated at a distance of eighteen miles. But when I was old enough to walk there, I visited them, and for the first time attended a dissenting place of worship. I felt nothing of a power attending the word; but I felt as though I would like to remain among them, but I could not. I reached my twenty-first year in darkness and ignorance, though well acquainted with my bible in its historical record. At about the time mentioned, my eldest brother was called by grace. The state of my soul lay heavily on his mind, and he prayed earnestly for me, and he wrote to me, recommending me to read the scriptures, naming several portions. I was more than a hundred miles from him, and I felt a great desire to see him, and I returned home, and found a great change in him. I asked him to read for me. He replied, "you can read;" but I told him I could not understand. I did not know that God alone could teach the way of salvation through a crucified Savior. I attended among the Baptists for some time before I felt any real concern for my soul. While walking home from the meeting one day, "Except a man be born again, he cannot see the kingdom of God." The Lord opened my blind eyes to see that I was a stranger to this spiritual work. He shewed me that I had transgressed his most holy law, and now I set about amending my life; but I thought to obtain heaven by my own works. But, like the poor woman in the gospel, I grew no better, but worse. I soon discovered that I was under the condemnation of the law, and that without a surety, I must perish forever. Then my cry was, Lord be merciful to me a sinner. The preaching was often comforting to me; but I felt my sins a burden, which I knew would sink me down to hell, unless I was saved by Christ. His ability to save me I did not doubt. He often spake words of comfort, like the following: "I love them that love me, and they that seek me early shall find me." "Though your sins be as scarlet, they shall be as white as snow; though they be as crimson, they shall be as wool." "The Lord looked down from heaven to hear the groanings of the prisoners, and to loose those who were appointed unto death." "And unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings," with many other such passages; but still I could not feel that my sins were pardoned, though they were like cordials to my sin sick soul. Some of the Lord's people suggested that I should join the church, but I feared that I should, in so

doing, eat and drink damnation to myself. I took my bible one evening, when in a despairing frame of mind, and thinking there was nothing for me, and when I read the tenth chapter of Romans, and the fourth verse, "For Christ is the end of the law for righteousness to every one that believeth," then I had a sense of the pardon of my sins. I saw how God could be just, and the justifier of all that believe in Jesus. I saw that I was accepted in and through Christ's perfect righteousness, and that salvation is by grace, and not of works. I soon went and told the Lord's people what great things the Lord had done for me, and was received and baptized, and went on my way rejoicing for a short time, and then the enemy assailed me with the suggestion that it might be a delusion. But these words comforted me, "Wo unto them that are at ease in Zion." I did not feel myself to be at ease, but earnestly seeking for a better acquaintance with my dear Savior. I knew that I delighted to be with the Lord's people, that I might know more of him, whom I knew to be the chiefest among ten thousand, and altogether lovely. I have truly found him to be so. By some years of experience, I have also learned that the way to the crown is by the cross; yet in all our temptations, Christ can succor and support us, and he will preserve us unto his heavenly kingdom.

I came to Canada in 1835, and with a few others in Dundas, have been brought through many trials in the church, which have occasioned me much grief. You are acquainted with some of them, so I need not say any more on that subject, which is painful to think of. I have passed through much darkness, and many doubts and fears have had much heart wanderings, much coldness, deadness and indifference; but when Jesus shows his face and speaks peace to my heart, then all is peace. "O for a closer walk with God." There is true peace in communion with him.

Now, dear brother, I have not said much; but what I have said, I have felt; and if it be blessed of God to the comfort and encouragement of any of the lambs of Christ's flock, to him ascribe all the glory. Unto me belongeth shame and confusion of face.

I should have mentioned that my youngest brother, Wm. Hazlewood, now of Dundas, was also called by grace, after I was. So that, in this case, the dear Lord, instead of taking two of a family, has taken three. O, the wonders of sovereign grace.

I remain your sister in Christ,
SARAH SCEATES.

Aylmer, Canada West, March 19, 1856.

For the Signs of the Times.

ELDER BEEBE:—Having frequently during childhood and youth, been much instructed and delighted by a perusal of your invaluable paper, I wish for its welcome appearance here, far away from my childhood's home. My father, (Eld. Wm. W. Brown, of Junius, Seneca Co., N. Y.,) has doubtless remitted to you before this, the price of a subscription, as it was his intention to do so soon, when I left home several weeks ago.

My dear father has been a constant subscriber for your paper ever since I was a child, and it has grown to be with me one of the well remembered and fondly cherished friends of my early home. But I did

not take up my pen to eulogise your paper, for to those who love its deep heart teachings, it needs no eulogy, indeed, I should not have attempted to write for publication at all, but for a particular object—it is to request a call from any Old School Baptists who may journey this way in their labors of love. One can easily find us, as we reside in sight of the little town of New Cordyon, Wabash township, Jay Co., Indiana, by inquiring for Woolman C. Vanderbergh, my husband. I should be very sorry if any should pass us by. I have sometimes thought when reading the contents in the SIGNS, of the deep exercises and troubles of God's dear children, that it would be a pleasure and relief to write some of my own wicked thoughts and doubtings of our all-wise, all-good Heavenly Father, and see if any have such sinful thoughts as I. I am not a professor of religion; neither am I without any feeling in this most worthy of all subjects; and I am not altogether at ease in sin, but by far, far too much so; would that I might feel more and do better. Sometimes my only cry is, Lord make me feel my need, my deep need of thy salvation, and the thought is brought home to my heart with power, that it is a dreadful thing to live "without God and without hope in the world." But I will close by requesting the prayers of all God's people for a poor, weak, frail sinner, for I have already written much more than I intended.

Yours truly,

ELIZA B. VANERBERG.

Jay Co., Ia., Dec. 2, 1855.

For the Signs of the Times.

BROTHER BEEBE—I am yet upon the land of the living, but why the Lord has prolonged my life until this time, I hardly know; it is a mystery to me, for it sometimes seems to me that there is not another one like me upon the earth—a poor sinner saved by grace, if saved at all. I will try to relate some of the Lord's dealings with me. Twelve years ago, I had such strange feelings! everything within and about me appeared to be sin. I can now look back and see how every thing worked for good. Ten years ago the Lord was pleased to take one of our children. Elder Hare preached on the occasion, and tarried a short time with us after preaching. I thought he must pray for us before he left our house, but I dared not ask him to do so.

"This is the way I long have sought,
And mourned because I found it not;
My guilt my burden long has been,
Because I was not free from sin."

I often looked on christian people, and longed to be one of their number. I searched the Scriptures, but could find nothing there for me. Sometimes I would shut the book and conclude it was of no use for me to read any more; but I could not refrain from reading it. Four years ago I was at a meeting, and the text was: "Know ye not your own selves, how that Christ is in you, except ye be reprobates." I sincerely wished I had remained at home, for I felt conscious that I was the reprobate; for I had sinned against a holy God, and there appeared to be no mercy for me. I thought I must be forever lost; but God who is rich in mercy, can make the blind see, and the deaf hear.

Jesus sought me, when a stranger,
Wandering from the fold of God;
He, to save my soul from danger,
Interposed his precious blood."

I had a dream, in which my companion and myself and two others appeared to be in a very deep water; I had no fear; we all got safely through; and on the 28th of March, 1853, as I went out of the house, I was made to stand still; I looked at the grave of our child, and death, and the funeral appeared as plain as though it had been but yesterday or to-day. A thick cloud seemed to arise out of that grave, and a voice, saying, "That is the glory of all the saints that are dead." I cannot express what were my feelings at that time. The words of Job's wife came to my mind, "Curse God, and die." I replied, I would not curse God, whatever might be my punishment. That evening as I was sewing, I thought I had never before worked with so much pleasure, and it was astonishing to me. On the next morning, as I went to the window, and looked out, everything looked pleasant. These words came to me, "For it is all glory." My soul was filled with joy unspeakable and full of glory. Then I was forcibly impressed that I must be baptized. I could hardly wait from day to day. Now I thought I could go on my way rejoicing. But, alas! how often have doubts and fears arisen in my mind, whether I am one of God's children or not. Now, if I know my own heart, I desire to be with the people of God. Although we are a poor and afflicted people, we enjoy that which the world can neither give nor take away.

If you think this worthy of a place in your paper, you may publish it; but if not dispose of it as you think best. It is from your unworthy sister, whose hope is in Christ above.

RUTH MOWERS.

Schoharie County, N. Y., August, 1855.

For the Signs of the Times.

ELDER BEEBE:—As there has been much said by some people, about a passage of Scripture in Matt. xii. 43, 44, 45, of which many of us are anxious to know your opinion. And will you please give us your views in the next number of the *Signs*, as we are often refreshed by reading in those papers. I truly think that I have my spiritual strength as much renewed by reading the communications in the *Signs* as by most of the sermons we have in our place. Although we are strangers in the flesh, yet I trust we are not in spirit, for I am often led to think, while reading in the *Signs*, that I have brothers and sisters that I have not yet seen. We do not take the *Signs* this year as we have before, but intend to next year if we can get them. We have been much refreshed by a visit from Elder A. St. John, and he is still in the place, but intends leaving to-day. He has preached with us a number of times, and I think we know such preaching to be the sincere milk of the word. We are surrounded with people who call themselves Baptists, but they are not of the Old School. There is but a handful of the Old School here, but I think that they earnestly contend for the faith that was once delivered to the saints of God. We should like to have a visit from you or any of the Old School Baptists, if they will visit us.

Very respectfully yours,

AMANDA M. FRENCH.

Oneida, N. Y., March 13, 1856.

For the Signs of the Times.

Enquiries Concerning the Sabbath and the Lord's Day.

BROTHER BEEBE:—I received a letter a short time since from brother Thos. McColl, of Canada West, requesting my views on Rev. i. 10, with a general reference to the observance of the first day of the week as a Sabbath. I have thought to address him, in answer, through the *Signs*; but if you think I am crowding too many communications upon you (as I have recently sent you several) for the prosperity and usefulness of the *Signs*, will you be so good as to enclose this in another envelope and send it to him, you know his post-office address; if otherwise, you will please publish it in its course.

Brother McColl, you mention in your letter having been accustomed to the observance of the first day of the week, as so strictly observed in Scotland, as the Sabbath, and the influence of custom on the mind. As I was in early life brought up among the New England Puritans, and was afterwards among the English Presbyterians, I know how to sympathize with you in reference to the influence of educational prejudices on the mind. But I have, I trust, as well as yourself, been led by Divine teaching to look away from all traditional teachings to the Scriptures, as the directory God has given for all religious observances. To the Scriptures therefore it becometh us to look, and to them alone, for our authority for observing the first day of the week. But in order to meet your former educational prejudices, it may be well first to enquire as to what the Scriptures teach concerning the Sabbath. We will come first to the fourth command as it stands in the decalogue, and inquire into its nature and design.

First, As to its nature in the letter of it, whether it is to be viewed as a *positive* or a *moral* command. I use the term *moral* here, not as relating to common morals, but as denoting that which has an obligation arising from the nature of things; or, in other words, that which is necessarily obligatory in consequence of our obligation to love God, and to love our neighbor. From our Lord's teaching on this point, I am led to the conclusion that this fourth command, in the letter of it, is *positive*, and not *moral*. That which is moral must alike be obligatory upon all who are obligated to love God and their neighbor. So the Jews seemed to view this command. Hence when the Jews complained of the disciples doing that which was not lawful on the Sabbath day, Christ said to them, Matt. xii. 5, "Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?" That is, in their kindling the fire on the altar, and offering the continual burnt offerings, &c. Now if this command was moral, it would be equally obligatory upon all. None could transgress the first command, "Thou shalt have no other gods before me," and be blameless. He further adds, in the same connection, "For the Son of Man is Lord even of the Sabbath day," thus showing that this law of the Sabbath in its letter, instead of arising necessarily from man's obligation to love God, depended altogether upon his sovereign command, and hence obligatory only on those whom he had commanded to observe it. And as it was given to national Israel, distinctively from the other nations

of the earth, it was only obligatory on them. Again, Christ said to the Jews, "The Sabbath was made for man, and not man for the Sabbath." Mark ii. 27. But man was made to honor and love God; hence it is manifest that the keeping of the Sabbath is not essential to man's loving God only as he is specially commanded to do it. Other texts might be quoted to the same effect, but the above are, I think, sufficient to convince you or any candid inquirer that the fourth command, concerning the seventh day, Sabbath, is *positive* and not *moral*, and therefore binding only on those who are directly commanded to observe it. And as there is not a text in the whole Bible to show that any but the nation of Israel were commanded to rest on that day, no others are obligated to observe it. Again, a *positive* command must be *positive* in the very wording of the command, and as this command particularly specifies the *seventh* day as the day of rest, we see how futile is the reasoning of those who would represent that the spirit of the command is observed by keeping the *first* day as a day of worship.

A second inquiry, relative to this command, is, Why, if it is not moral, was it placed in the decalogue among those that are moral? I answer, Paul tells us that *the law is spiritual*; meaning, evidently, the whole ten commands. Again, by showing us that *Love is the fulfilling of the law*, (Rom. xiii. 8-10,) he shows us that the law in its spirit is all moral. So is the fourth command in its spiritual import. Let us consider it in its parts. First—*Six days shalt thou labor and do all thy work*. There is manifestly a reference to the curse with which God cursed the ground for man's sake. Gen. iii. 17-19. In this, connected with his labor, or the *sweat of man's face*, is the *sorrow* with which he shall eat of the ground, and the *thorns and thistles* which it shall bring forth. Would not love to God, with all the heart, lead us patiently and cheerfully to endure the labor and to bear all the sorrows, the thistles and the thorns he has appointed to us in this world? The second branch—*But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, &c.* For in six days the Lord made the heavens and earth, the sea and all that in them is, and rested the seventh day, &c. Here is the reason assigned for the command, viz: That the heavens and earth and all that in them is, are God's *finished* work; and therefore all that we are, all that we possess, and all with which we are surrounded, is God's, as being made of him, and therefore rightfully subject alone to his government and disposal. Hence love to God would lead us to rest entirely in God, satisfied with what he has made, and for him to dispose of us and all around us at his pleasure, and to seek to serve and glorify him in all that we are and in all that we enjoy—not only for one day in seven but, as *seven* and *seventh* signifies, and is used frequently to denote, a fullness and completeness, so this teaches that all our time should be the Lord's and all we do be for his glory. "By the law is the knowledge of sin." And I know of no command more fully calculated to show us our depravity, our selfishness, our want of submission to God's government, and our propensity to choose for ourselves, than is this fourth command when viewed in its spirituality. But all this is lost, by confining it

down to a seventh day rest. Truly, by their traditions the Gentiles, as well as the Jews, have made void the law.

A third inquiry is, Whether the seventh day rest or Sabbath is not typical, and of what? It is written, Ex. xvi. 29, "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." As to the bread here spoken of, the *manna*, it was typical of that true bread which the Father giveth from heaven, so the Sabbath must be typical of a gospel rest, in which those to whom it is given shall not have to labor for the bread then to be eaten, but it shall be given them beforehand. God says to Ezekiel, "Moreover, also I gave them" (that is, Israel) "my Sabbaths for a sign between me and them, that they might know that I am the Lord that sanctify them." Ezkl. xx. 12. This must be typical of God's dealings with his spiritual Israel. But the apostle in his epistle to the Heb. iv. 1-11, shows from a reference to the 94th Psalm that there is a rest remaining to the people of God, both after the rest which Joshua, here called (verse 8) Jesus, gave to Israel in the land of Canaan, and also God's rest on the seventh day; and further showeth it is by faith, and by that only, any do enter this rest, which was shadowed forth by the other two. This then is that rest which the believer finds in Christ. For this the reason is assigned: "For he that is entered into his rest hath ceased from his own works as God did from his."—(verse 10.) Many of our brethren understand by the *He*, who is entered into his rest, in this place, the believer. It is true that when *any by faith* enter into this rest in Christ, they *cease from their own works*, but not, I think, as God did from his, as having finished it, and pronounced it all good. When Christ entered into rest in his glory, it was that he had ceased from the work of redemption, having finished it, and it was accepted as good, as well pleasing to the Father. To the believer the fourth command and other commands concerning the Sabbath, apply with full force antitypically, and find a ready response in his heart. This work is all done beforehand. Christ has performed the whole six days work, and the curse with its thorns are removed; and he therefore rests in a finished redemption; he goes no more out to *hunt sticks to kindle his fire*—no more to look for bread beyond that he finds in Christ crucified. Why, then, my brother, should we cling to the typical rest, when the substance is already come, and we find it all in believing in Christ?

A fourth inquiry is, Have we scriptural authority for considering the first day of the week as particularly pointed out as the day for the meeting together of the churches? I think we have. I do not say for worship as is commonly said, because if we do not feel led to reverence and worship God daily, I fear our hearts are far from him. Some, in their opposition to a legal Sabbath, may have denied that any particular day is specified as a day for the church to meet together. I differ from them on this point. I cannot think there would have been any regular meetings of the churches kept up, if there had been no particular times or days set apart by apostolic custom and authority, for the churches to meet to observe those ordinances and that order which the apostles by the authority of Christ had enjoined. In those

times of severe persecution after the apostles' day, if the meetings of particular churches had not from time to time been broken up so as to prevent their making appointment for any future day of meeting, they would have been tempted not to make any regular appointments to avoid persecution, and thus their regular meetings would have been broken up, and they would have had to depend on some particular notice to get together again. Take away any regular day of meeting, and you take away all regular appointments of meeting. But if you suppose that the apostles by their institutions established a uniform custom in the churches of observing the first day of the week in commemoration of the resurrection of Christ, as the day on which they were to come together, then it is evident as that day from time to time occurred, they would be reminded of their obligation *not to forsake the assembling of themselves together*. When we examine the New Testament on the subject we find not as much said in reference to the observance of the first day of the week as might be expected, from the confidence with which it is asserted that it is substituted for the Jewish Sabbath. From the Acts of the apostles, it would appear that the church at Jerusalem was daily together and engaged in that which appertained to the gospel and its ministry. The apostles as they went from place to place preaching the gospel, went, of course, where the gospel had not been preached, and where churches had not been planted. There they embraced, in the first place, the meeting together of the Jews in their synagogues on the Sabbath, for preaching Jesus; and then other places of public resort, and even went from house to house preaching the gospel. In Paul's First Epistle to the Corinthians, he repeatedly speaks of their gathering together and coming together in one place as a church. This, of course, implies that they had stated times of coming together, but he, in these cases, gives no intimation in reference to the time of their coming together. Where, then, it may be asked, do we find any intimation of the first day being the day on which the disciples met together? First, we know that it was on the first day of the week that our Lord arose from the dead; that he showed himself to certain women and to Peter, and afterwards to two of his disciples, and then at night, when the disciples, with the exception of Thomas, were together, it being as expressly said, *the first day of the week* he met with them. (See Luke xxiv, John xx, 19-23.) We are again told that after *eight* days his disciples were within and Thomas with them; then came Jesus, &c. (John xx, 26.) It has been said that the expression *after eight days* would carry this second meeting to the second day of the next week; and so it would, according to our mode of computing time. But the scriptural mode is different; according to that, the day from whence a period commences and the day on which it terminates are *both* computed. I need but refer to two instances to establish this position; the first is found in Lev. xxiii, 15-16: "And ye shall count unto you from the morrow after the Sabbath from the day that ye brought the sheaf of the new offering, seven Sabbaths shall be computed, even unto the morrow after the seventh Sabbath shall ye number fifty days," &c. From the morrow after

the Sabbath to the morrow after the seventh Sabbath would make but forty-nine days, unless we reckon both the morrow after the first-mentioned Sabbath, and the morrow after the seventh Sabbath in. Yet it is expressly said to be fifty days, and the feast is called Pentecost; that is, the fiftieth-day feast. The other is the declaration of Christ; "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. xii, 40.) It was about the ninth hour of the sixth day that Jesus gave up the ghost, and he arose early on the first-day morning. So that we have to reckon the sixth, seventh and first days to make the three days and nights. According to this mode of reckoning an eight days after would bring us to the next first day at evening. Our Lord met his disciples at other times, but no mention is made of which day of the week it was. Hence we have a two-fold testimony of his meeting with them on the first days of the week, but none that he met with them on any other days than the first days. Again the day of Pentecost, when the baptism of the Holy Ghost ushered in the kingdom of heaven in its full light, was on the first day of the week as we have seen from Lev. xxiii, 16; that is, the morrow after the Sabbath. As on this day was the first establishment of New-Testament order, it would seem to designate it as the proper day of the week for the church to meet together to observe that order. We find, also, that when Paul came to Troas on a certain occasion, he waited seven days, until the first day of the week when the disciples came together to break bread. (Acts xx, 7.) Again, in 1st Cor. xvi, 2, we find Paul in giving directions concerning the collection for the poor saints, he tells them upon the first day of the week let every one of you lay by him in store, &c. The incidental manner in which the first day of the week, (or the first of the week, which is the same thing,) is spoken of in these two instances, seems to me clearly to show that it was the custom of the disciples in those days to meet together in their church relations on that day. We have thus a double precedent of Christ's meeting with his disciples on the first day of the week, and a two-fold testimony of the apostolic churches meeting together in conformity to that precedent, as well as the clear testimony that on that day of the week, the morrow after the Sabbath, the apostles received their power from on high and commenced their witnessing to the resurrection of Jesus Christ in the preaching of the gospel, and that with great success.

We have thus ample testimony, as in the mouth of two or three witnesses every word shall be established, to establish the order of the disciples meeting together in their church relations, and of course for the churches attending to those ordinances and order, as directed in other parts of the New Testament, on the first day of the week. And nothing beyond this. It would seem that the Holy Ghost in inditing the New Testament was particularly careful that nothing should be written, not an apostolic injunction, to give any countenance to that legal observance of the day as especially holy, which he foresaw would be the case by legalists. There is no authority to show that wherein disciples are in any way providentially prevented from

assembling together with the church, they should observe the day as a special day of rest, any more than there is for their eating the Lord's Supper by themselves, when prevented from meeting with the church to do it. The practice of the churches meeting together on the first day of the week, is marked in church history and other writings up to the apostles' days. But I know of no account of its being observed as the Sabbath, until Calvin instituted the observance of it as substituted for the seventh day, Sabbath, under the law. Mosheim, in his church history, speaking of the internal history of the church in the fourth century, says: "The first day of the week, which was the ordinary and stated time for the public assemblies of christians, was, in consequence of a peculiar law enacted by Constantine, observed with more solemnity than it had formerly been." This shows how the first day of the week was observed previous to Constantine's time, merely as a stated time for the assembling of churches. And even Constantine's law does not seem to require its observance as a Sabbath. But Calvin taught that the Abrahamic covenant was binding on the gospel church and that the law was a rule of life to the believers. Hence the Presbyterians have observed the first day as the Sabbath, and from them the Independents or Puritans of New England regard it as the Sabbath. And from them this view of the first day, has been adopted by other denominations who are by no means favorable to Calvinism.

I now come, my brother, to your text, Rev. i. 10: "I was in the Spirit on the Lord's day." The term *Lord's day* in this text, has been considered by some as designating the gospel dispensation. The gospel day is in a peculiar sense the Lord's day; it is a day enlightened by him as the Sun of Righteousness, and is the day of his reign, as the Mediator, having all power in heaven and in earth. *It is one day that is known to the Lord, and is a day to be observed by his subjects, or spiritual Israel, as a day of rest, as noticed in the view of the anti-typical Sabbath.* But John, I think, certainly intended to designate by this term the particular day, or point of time, in which the Lord Jesus appeared to him, to make known to him the things written in that book. And I think it altogether probable that the first day of the week was intended. But I cannot think that this name was given to it to denote that the Lord claimed this day as especially his out of the seven days of each week. For, as noticed above, the whole gospel day is peculiarly his, in which he exercises his kingly power, and in which he requires his Israel to rest from all their works, and to honor and obey him. If this name was designed to designate the first day of the week, it was evidently designed to mark it as the day observed by the saints for assembling together in commemoration of Christ, as the other days of the week were named after certain heathen gods, and probably to denote the times of their worship.

There is one point more in connection with this, which it seems proper to notice. It has been contended that for the good of man, and of society, men should rest from their worldly labors one day in seven; and there are evident traces of such weekly rest being observed by other nations beside the Jews. To all this, in itself considered, I do not object. And I have no doubt that God

in giving laws to Israel as a nation, had in view their national good in giving them the seventh day Sabbath, as well as their other holy days and Sabbaths. But when these things are brought forward as arguments to support the idea of a first day Sabbath as belonging to the religion of Jesus Christ, I do seriously object to it. According to the argument, this rest belongs to national or worldly policy; but the religion of Christ belongs to a kingdom not of this world. As our Lord has in his revelation of the institution and order of his religion, severed it from all connection with worldly governments, not intermeddling with their laws and policies. They have no business to intermeddle with his religion, or to hitch any of their policies or plans on to it. If civil governments think that custom, and public opinion are not sufficient to protect the dependent laborer in the enjoyment of his weekly day of rest, it might be proper to pass laws requiring the release of minors, servants, &c., from their regular daily labor one day of seven, on the same principle with the ten and twelve hour systems of daily labor adopted by some States. But they have no right under pretence of authority from God, to connect anything of religion with it, any farther than to have those whose religious views would lead them to observe the seventh instead of the first day, to do so.

I have thus, my brother, given you what I think is, and what I believe you will on examination find to be, a scriptural view both of the Jewish Sabbath and of the New Testament practice of meeting together on the first day of the week. I have been lengthy, because I wished to take in review the whole subject in its various connections. I shall probably be thought too tedious on the subject, but I hope you will bear with that.—With brotherly regards,

Yours,
S. TROTT.
Fairfax C. H., Va., March 21, 1856.

EDITORIAL

MIDDLETOWN, APRIL 15, 1856.

Remarks on Eph. ii. 10—In Reply to Brother Leachman.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

BROTHER BEEBE—Please give your views, through the *Signs*, on Ephesian ii, 10—"For we are his workmanship, created in Christ Jesus," &c. R. C. LEACHMAN.

The epistle in which our text is found is addressed to the saints which were at Ephesus, and to the faithful in Christ Jesus, and embraces all those of every name and locality, of every kindred and throughout all time, which were chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love, predestinated to the adoption of children, by Jesus Christ, unto God, and made acceptable in the Beloved. With these the apostle includes and identifies himself in the pronoun *we*. For we are his workmanship. As well in the apostle's day as at the present time men were found contending for salvation by works; and those who expected to be justified by the deeds of the law, and accepted according to their own righteousness. In branding this heresy, and to settle this matter forever, the holy apostle, inspired by the Holy Ghost, has said in the preceding connection of our subject, most emphatically, For by grace ye are saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. And then follow the words of our text, "For we are his workmanship," &c. Being the workmanship of God, we cannot be our own workmanship,

nor the workmanship of men or of angels. And this workmanship embraces and includes all the work, from first to last, that has any bearing on our salvation, or the good works which he has before ordained that his people shall walk in. The creation, formation, manifestation, as well as the inscription of the names of all the saints in the Lamb's Book of Life before the world began, must necessarily have been the work of God himself. Therefore he says, Bring my sons from afar, and my daughters from the ends of the earth—even every one that is called by my name, for I have created him for my glory. This people have I formed for myself, they shall shew forth my praise. Thy Maker is thy Husband, the Lord of Hosts is his name. But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. The workmanship of God plainly appears in their creation and formation, and also in their redemption, "For I have redeemed thee." Their Redeemer is the Holy One of Israel, the God of the whole earth. The whole arrangement of the covenant of grace and salvation was the work of God alone. He loved them with an everlasting love. He elected them, as he has declared, "Ye have not chosen me, but I have chosen you." It was his work alone to "Bless them with all spiritual blessings in heavenly places in Christ Jesus," according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. He 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. In all this the exclusive workmanship of God is indisputable. Nor is this all; their regeneration and heavenly birth are also the work of God. Of his own will begat he them; and they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God—not of a corruptible seed, but of an incorruptible seed, by the word of God which liveth and abideth forever. Hence the men of God, inspired by the Holy Ghost, most devoutly acknowledged that God has wrought all our works in us—that it is God that worketh in us, both to will and to do of his good pleasure. No man can come unto God but by Christ, and no man can come unto Christ except the Father draws him. No man knoweth the Son, but he unto whom the Father shall reveal him. Simon Bar-jona was blessed in this, that flesh and blood had not revealed to him the Son of God, but the Father which is in heaven. And Paul also testifies the same. When it pleased God, who separated me from my mother's womb, to reveal his Son in me, straightway I conferred not with flesh and blood. Again, God who commanded the light to shine out of the darkness hath shined in your hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Each of these Scriptures, separately considered, prove beyond all successful controversy that the saints are exclusively the workmanship of God, and all of them collectively confirm the same important truth. Of this truth every one that is born of God and taught by his spirit has a witness in his own experience, and as soon as he is born of the spirit, he

begins to lisp it forth in language like this: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul; He hath taken me up out of an horrible pit, and out of the miry clay, and he hath established my goings, and put a new song into my mouth," &c. The workmanship of God is inimitable. Neither men nor angels can create within us a clean heart, or renew within us a right spirit. When men attempt to convert sinners, make ministers, direct the course of the gospel, or to protect the church, they make wretched work; their base imitations may be received by the world, but they are easily detected by those who are taught of God. "Great and marvelous are thy works, Lord, God, Almighty." Truly, he is a wonder-working God. "All his works are perfect." But none of the works of men are perfect. And this is the work of God, said Jesus, that ye believe on me, for faith is the fruit of the spirit, and it is the gift of God. *Created in Christ Jesus.* As our natural creation was in Adam, so our spiritual creation is in Christ. What we understand by our creation in Adam is, that God gave us an existence in the person of Adam, which was to be developed in the proper time by ordinary, or natural generation; and so it is our understanding of the Scriptures on this subject, that God gave his people their original spiritual life in Jesus Christ, who is the second Adam and the Lord from heaven, and that all spiritual blessings were given to the church in him, according as he hath chosen us in him before the foundation of the world. And as the apostle John has said, And this is the record, (or divine testimony) that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. The Son of God is the life of his people, as it is written, When he who is our life shall appear, then shall we appear with him in glory. The life given to the church is called *eternal life*, and that which is eternal, is without beginning of time or end of duration; yet it is spoken of as a *creation* in our text. What, then, are we to understand by the term, in its application to the spiritual existence of the church of God in Christ Jesus the Lord? To help our infirmities, we being finite creatures, God has in his word pointed us to natural things, as figures of things which are spiritual. Thus the natural creation of the world is illustrative of the creation of the new heavens and the new earth, wherein dwelleth righteousness. But while we trace the instruction given in the figure, we should be careful to observe that the figure is natural, but the things signified are spiritual. As, for instance, in the new birth, allusion is made to a natural birth, but not to signify that the new birth is a natural birth, but in the natural a new production or manifestation of natural life is developed; so in the second birth a new and spiritual life is brought forth and made manifest. All we know of the natural creation of the world is, that God spake the word, and it stood fast; He commanded and it was done. All things were spoken into existence, which did not previously exist; and this calling things into existence was called creation—formation is another thing. But in the beginning God created the heavens and the earth, and all that in them is, and all the years that fill up the space from the creation to the great

burning day, are required for the development of what was in the beginning created. The spiritual existence of the church is also attributed to the Word of God, which liveth and abideth forever. And it is thus set forth: "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him." That is by the Word, which was with God, and which was God. "And without him was not anything made that was made." "In him" (that is, in the Word which was with God, and which was God) "was life, and the life was the light of men." "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the Only Begotten of the Father) full of grace and truth. John bore witness of him, and cried, saying, "This was he of whom I spake. He that cometh after me is preferred before me. And of his fulness have all we received, and grace for grace." Thus as the existence of the natural world was embraced in the word of God's power, and sprung forth into development, when that word of power was spoken, so the spiritual existence of the church or the life of the church of God was in the Word which was with God, and the Word which was God. And this Word, in which was life, and grace, and truth, is the same that was made flesh and dwelt among us, and whose glory was seen by the saints as that of the Only Begotten of the Father. The relative appellation of Son applying to Christ, in his mediatorial position, is based on his being the Only Begotten of the Father, and begotten full of grace and truth. His being the Begotten Son of the Father, shows that his existence was in the Father, and One with him, and that his being set up as the Mediatorial Head and life of his people, in eternity, is what we understand to be expressed by the terms begotten, set up, brought forth, sent, &c., together with every other term implying derivation or subordination, which is in the Scriptures applied to him, except such as apply to the flesh which he assumed or was made, when made of a woman, and when he took part of the same flesh and blood which his children are partakers of. Thus, as in the creation of the natural world, God spake all things into existence by the word of his power; so, in the spiritual creation in Christ Jesus, he spake the Word and it stood fast. He spake and said of Christ, "A seed shall serve him, and it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this." Our hope of eternal life, therefore, rests upon the promise which God, who cannot lie, made before the world began. And hence it is affirmed that God hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began.

THIRD. The third and last point to be considered is, unto what end were we created in Christ Jesus? Our text informs us that they were created unto good works, which God hath before ordained that we should walk in them. Many portions of the Scriptures express substantially the same thing. Peter says, "But ye are a chosen generation, a royal priesthood, a holy nation that ye should shew forth the

praises of him who hath called you out of darkness into his marvelous light." And Paul says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The psalmist whose words we have quoted says, "A seed shall serve him," &c. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this." The good works in which God has ordained that his people shall walk are also ordained of God. God has said, they shall shew forth his praise. They shall come, and shall declare his righteousness, and to this end were they created in Christ Jesus, and to secure this end, he has not only taken them up out of the horrible pit, but he has established, or before ordained, their goings, and put a new song in their mouths. It is not in them that walk to direct their own steps; for God has before ordained that he will lead them in a way that they knew not, and in paths that they have not known; and put his fear in their hearts that they shall not depart from him, and he will not turn away from them to do them good. This people he has formed for himself, and they shall shew forth his praise, for he has before ordained it. No works are good in his sight, but such as he has before ordained for them to walk in, and of these the New Testament is replete with instruction; and the man of God is thoroughly furnished unto all good works. All works, which he has not ordained, are evil. In no other works than those which he has ordained can we glorify God in our body and in our spirit, which are his.

In our fleshly nature, we are fallen and depraved, and the whole fountain of our carnal hearts and minds are polluted and wicked, and "Who can bring a clean thing out of an unclean?" Not one. From our creation in Adam we have a nature which is totally depraved, in which there dwelleth no good thing. In that nature, "There is none that seeketh after God; there is none that doeth good—no, not one." But in our spiritual creation in Christ, we are constituted members of him. His spirit is put within us; his law is written within our inward parts, and we are redeemed from the law, and become dead to it by the body of Christ, that we should be married unto another, even to him that is risen from the dead, that we should bring forth fruit unto God. By vital union with Christ we have our fruits unto holiness, and the end everlasting life. But as the branch cannot bear fruit of itself except it abide in the vine; neither can we bring forth fruit to the honor and glory of God, except we abide in Christ; for he is the true vine, and we are the branches.

REPLY TO SISTER FRENCH.—The words of the text were addressed, by our Lord, to the Scribes and Pharisees, and in his usual manner of speaking to them in parables. The corrupt state and condition of the Jewish commonwealth is forcibly set forth in the parabolical language of the text, and the impending judgments which were soon to fall upon them. All the privileges they had been favored with, having Moses and the prophets among them, together with the Levitical priesthood, the altar and the offerings in which they were constantly engaged, had never cleansed their hearts from dead works to serve the living God;

but like the man out of whom the unclean spirit had gone, there had no radical change been wrought in them,—they were still a most rebellious and stiff-necked people. And now that Christ had come and was calling his living children out from them, their house was about to be left desolate, or without any spiritual inhabitant, and they nationally to be left to the hardness of their hearts and reprobation of their minds, were to be as the cage of every unclean and hateful bird. The unclean spirit but temporarily dislodged, by outward reformation, and the observance of carnal ordinances, was to return with seven other spirits more wicked than himself, and re-occupy the premises. And the latter end of that generation should be worse than the first, for so, he said, it should be with that wicked generation. In the same chapter he clearly identified the generation intended, calling them an evil and adulterous generation, seeking after a sign, &c., a generation of vipers, who being evil could not speak any good thing. According to these words of our Lord, we see it came to pass with that wicked generation in whom was found the guilt of all the righteous blood shed, from that of Abel, to the blood of Zacharias, whom they slew between the temple and the altar. And in the judgments inflicted, as well as in the greater abominations by them committed, their last state was worse than the first.

RUSHTON'S LETTERS.—We continue to receive orders for Rushton's Letters, and also for our Refutation of Parker's Doctrine of the *Two Seeds*. Our former editions of both the above-named pamphlets are exhausted. But we shall, in a few days, strike off a new edition of Rushton's Letters. The other pamphlet, on the *Two-Seed Doctrine*, will not, probably, be reprinted. We intend to have Rushton's Letters, in refutation of Andrew Fuller's perversion of the doctrine of the Atonement, ready soon.

NOTICE.—Please give notice that the Old School Baptists of Northern Pennsylvania will hold their annual meeting at Clark's Greek in Abington, Luzerne Co., Pa., the 11th and 12th days of June, 1856. Clark's Green is at Clark's Summit station, on the Delaware, Lackawana and Western Railroad. Those going to the meeting by railroad, will call at that station for brother Job Northup and Stephen Miller, or at Abington station for the subscriber,
JOHN NORTHUP.

Obituary Notices.

DEAR BROTHER BEEBE:—The duty appears to devolve on me to write a short obituary of our beloved sister, LAURA DONLEY, who departed this life on the 4th day of October, 1855, aged about 49 years. She was confined to her bed one year with consumption. She made a public profession of religion about twenty years ago, and was baptized by Eld. Hezekiah West; soon after she joined the church she went into a state of darkness, in which she remained until within four years of her death, when the Lord visited her with the gracious manifestations of his presence, and since that time she has been a bright and shining light in the christian church, always manifesting a great love for the brethren and sisters in her connection.

The writer of this notice well remembers her loving disposition, and godly conversation, always having something to say in honor of her Lord and Master. She seemed to be entirely weaned from the world long before her departure hence; relying alone on the blood and righteousness of Christ for her salvation. Her family have met with a great loss in her death, and the church feels deeply the bereavement; but we believe our loss is her eternal gain.

Yours in the Redeemer,
ABIGAIL DODGE.

Terrytown, Pa., March 20, 1856.

BROTHER BEEBE:—We had intended to have written to you some months ago, announcing the death of our daughter, but have failed to do so until now.

Although on earth to many dear, Yet earth was not her home; Her Savior call'd her to appear At her Redeemer's Throne.

New Zanesville, Ohio, March 8, 1856.

The verses accompanying the above obituary, are necessarily omitted for want of room. The numerous obituaries which crowd our columns, require to be as short as possible, in order that we may insert them in the Obituary department of our paper.—Ed.

DEAR BROTHER BEEBE:—By request, I send you the following obituary notice for publication in the Signs. LAFAYETTE WARREN, son of Mr. Enoch Barnes, aged about six years, residing near Theres, N. Y., was fatally injured on the 26th of July, 1850.

Little darling sleep thou on In thy silent resting place, Tho' thy friends are called to mourn The loss of thee from their embrace.

Yours in christian fellowship, DELILAH W. BALL. Grand Lodge, Michigan, March 15, 1856.

BROTHER BEEBE:—By the request of some of the surviving relatives of Bro. John Houchins, I send you the following notice for publication in the Signs. Brother Houchins was baptized in the Indian Creek Church, Monroe county, Virginia, upwards of twenty years ago, and continued a sound, constant and worthy member of that church up to the time of his departure from the trials and turmoils of this life.

holier sphere. May the Lord sustain and comfort for his bereaved family.

Let friends forbear to mourn and weep, While in the grave his flesh shall sleep; A world of toil he leaves behind, Celestial rest and bliss to find.

Most truly your brother, J. F. JOHNSON. Delaware Co., Indiana, March 17, 1856.

Associational Meetings.

BALTIMORE ASSOCIATION will meet with the church at Black Rock, Baltimore Co., Md., on Wednesday before the third Sunday in May, 1856.

DELAWARE ASSOCIATION will meet with the church at Welch Tract, New-Castle Co., Delaware, (about one mile from the Newark depot, on the Philadelphia, Wilmington and Baltimore Railroad,) to commence at 11 o'clock a. m., on Wednesday before the fourth Sunday in May, '56.

DELAWARE RIVER ASSOCIATION will be held with the First Baptist Church of Hopewell, Mercer Co., N. J., (about seven miles from the Princeton depot, on the New-Brunswick and Trenton Railroad,) to commence at 10 o'clock a. m., on Wednesday before the first Sunday in June, 1856.

WARWICK ASSOCIATION will be held with the church at Mount Salem, Sussex Co., N. J., (about 7 miles east of Port Jervis, 13 miles south of Otisville, and about the same distance from this place, Middletown,) to commence on Wednesday before the second Sunday in June, 1856, and continue three days.

CHEMUNG.—Brother Beebe: Please publish—The 60th Anniversary of the Chemung Old-School Baptist Association will be held with the Sullivan and Charleston church, at the meeting-house at Cherry Flats, Tioga Co., Pa., on the 14th and 15th days of June, 1856.

LEVI LOVELL, Church Clerk.

Subscription Receipts.

Table listing subscription receipts from various locations including New York, North Carolina, Missouri, Wisconsin, Michigan, Virginia, Tennessee, Iowa, Canada West, Kentucky, Indiana, Ohio, California, and Mississippi.

Total \$243.41. NEW AGENTS—Charles Elliott, Indiana; Elder Alfred Hefner, Texas.

Miscellaneous Advertisements.

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print minutes for any of the Associations in the United States, and forward them in packages, Post Paid, to the several churches of each Association as they may direct.

THE DEBATE UPON THE MAINE LIQUOR LAW, between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in a pamphlet form on the same terms as the "Sure Cure for the Tetotal Mania," viz. 12 cents per copy, \$1 for 10 copies, or \$8 per hundred.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time.

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

SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, AND BANNER OF LIBERTY.—To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made arrangement to supply the three papers, to any one subscriber who will take them all, for Two dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1.50 cents in advance, or one of them for \$1.

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia. We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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The following agents for the Signs of the Times, are duly authorized to collect and transmit all money due us on account of subscriptions.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., MAY 1, 1856.

NO. 9.

Selected and Original Poetry.

[RE-PUBLISHED BY REQUEST.]

Because thou sayest I am rich, and increased with goods.—Rev. iii. 17.

What makes mistaken men afraid
Of sov'reign grace to preach?
The reason is (if truth be said)
Because they are so rich.

Why so offensive in their eyes,
Doth God's election seem?
Because they think themselves so wise,
That they have chosen him.

Of perseverance why so loth
Are some to speak or hear?
Because, as masters over sloth,
They vow to persevere.

Whence is imputed righteousness,
A point so little known?
Because men think they all possess
Some righteousness their own.

Not so the needy, helpless soul,
Prefers his humble prayer:
He looks to him that works the whole,
And seeks his treasure there.

His language is, "Let me, my God,
On sov'reign grace rely;
And own 'tis free, because bestow'd
On one so vile as I.

Election! 'tis a word divine,
For, Lord, I plainly see,
Had not thy choice prevented mine,
I ne'er had chosen thee.

For perseverance strength I've none,
But would on this depend:
That Jesus, having lov'd his own,
He lov'd them to the end.

Empty and bare, I come to thee
For righteousness divine,
O, may thy matchless merits be,
By imputation, mine!"

Thus differ these; yet hoping each
To make salvation sure,
Now most men would approve the rich,
But Christ has blessed the poor.

[ORIGINAL.]

Thou Art Gone, Dearest One.

LINES WRITTEN ON THE DEATH OF AMY FOBES.

Thou art gone, dearest one, to enjoy that salvation
Wrought out by the Savior, and treasured in store,
For Adam's most distant repentant relation,
Where thou shalt be happy henceforth, evermore.

Thou art gone, but thy mem'ry is precious as ever—
Death, distance, nor time, pure affection can't sever;
We will meet yet again when life's journey is over,
In that happy home that is far, far away.

Thou art gone; I must follow—how soon, there's no
knowing;
Each day, hour and minute it draws still more near;
The wheel at the cistern will soon cease its going,
And then I shall join that lov'd one, ever dear.

Until then, treasur'd memories of past recollection
Shall fill up all time I can spare for reflection,
Looking forward to death and a bright resurrection
In that happy home that is far, far away.

Thou art gone to that borne where there is no re-
turning;
This thought causeth sorrow, and tear follows tear,
And I now feel no solace but what flows from mourn-
ing,
For the absence of one that now seems doubly dear.

Thou art gone; I have lost who can tell what a
treasure!
Your affection, while here, I can dwell on with
pleasure;
My loss is your gain—yes, a gain beyond measure
In that happy home that is far, far away.

Thou art gone; then, blessed Savior, prepare me to
follow,
To join that bless'd throng ever chanting thy praise;
Thou hast conquered grim death; henceforth the
dark valley,
To all that trust in thee, is travel'd with ease.

She is gone; is it wrong if I now long to meet her?
United, I think that our songs would flow sweeter;
Forgive, if I err in desiring to greet her,
In that happy home that is far, far away.
LUREBY, June 18, 1855. M.

Correspondence of the Signs.

For the Signs of the Times.

BROTHER BEEBE:—My letters have been few and far between; not because of any fault I have with the *Signs*, or the editor, or any desire to dissent from the general tenor of their doctrinal positions; but because I do not feel willing to crowd out any of your more edifying correspondents by my poor scribbling. I do nevertheless sometimes feel desirous to introduce some subjects that arrest my mind, for the consideration of those who can more fully comprehend and illustrate them. We live in an age, and are surrounded by circumstances, factions, and speculations, which must call into exercise all the latent powers of the soul of every one who wishes to defend the truth, expose error, and feed the flock of Christ with a sound knowledge of divine things. In my examination of all the parties which now distract the religious world, (yes, the *religious world*, for the world has its own religion,) they all have one great point of agreement, on which they are all united; and that is, that Christ died in some sense for all of Adam's race indiscriminately; or, in other words, that the atonement made by Christ was equally for all men, if they will only embrace it on proffered terms. Now, my brother, you know that the Scriptures never taught, and the church of Christ never believed this doctrine. Therefore there is, after all the long catalogue of sects and parties that so distract the world and persecute the church, but one great cardinal principle with them all, and that is redemption for all men. All natural men build upon this in one way or another, and only differ as they reason and infer differently from the same position. The Scriptures contain the word of the truth of the gospel, or the word of faith which we preach. This every child that is born of God believes, and is therefore a believer. I find but two general classes in the Scriptures: the believer is one; call these the *saints*, the brethren, or whatever they are called, yet these are the believers. On the other hand call them sinners, the world, anti-Christ, or whatever they may be called, these are unbelievers; that is, they are infidels. The whole community therefore make no more than the believer and the infidel. Whatever may be our zeal, our profession, our morality, the outward show or inward excitement of religious fervor and apparent benevolence, and display of piety and knowledge, still if we are not the believer we are the infidel; there is no medium or middle state. There is but God or Mammon to be served and worshiped; there is but Christ or Belial to trust in. There is but he that believeth, and the infidel. All men love and cleave to one or the other of these, and hate and despise the other. They cannot approve and serve both at the same time. I hold that it is self-evident that on all points of

revealed truth, the divine testimony never conflicts with itself; therefore in all cases where any point of revealed truth is fully and fairly established by Scripture, there can be no other part of Scripture, when rightly understood and applied, that will contradict it. To admit such confliction in the Scriptures, is to establish infidelity; for if the Scriptures contradict themselves, and establish conflicting points, then their harmony is destroyed, their truth impugned, and infidelity established. On any point, therefore, where I have one text, correctly understood and applied to prove it, I have all the texts in the sacred volume to corroborate and sustain it. But if I have not all to sustain my position, but find some to contradict it, I must re-examine my first position; for I must have all the Scriptures or I have none. The church of Christ, as taught by Christ and his prophets and apostles, and by the Spirit of truth, have uniformly believed and defended the doctrine of special atonement, and the redemption and eternal salvation of all God's children, and of them only. On this point their faith has been constantly assailed by all the multifarious host of infidels belonging to the religious world.

My position in the examination of this issue is this:—Without a legal relation, oneness or union, there can be no legal imputation either of sin or of righteousness. Without such an imputation there can be no legal redemption, and without such redemption there can be no legal justification, and without such justification there can be no eternal salvation from sin and from the curse of the law. To these points let us very briefly attend, and show, as we pass, the entire universal atonement system, and all the arguments relied on to sustain it, have a natural tendency to establish infidelity, and therefore cannot be of God.

1. Without a legal relationship, oneness or union, such as constitutes Christ and his people one in law, there can be no justice in the imputation of our sins to him, or his righteousness to us. But such a relation and union does exist. Christ is the husband of the church and she is his bride, or married wife. He has betrothed her to himself as a chaste virgin. As all legal contracts of the lawful wife are legally imputed to her husband and he is held, legally bound to cancel them, and his receipt of payment is her indemnity from all such debts. This imputation is legal by virtue of the legal union or oneness of the conjugal relation, but in the absence of such relation as constitutes them one in law, such an imputation is tyrannical, oppressive, unjust, and a violation of all law, human or divine; therefore no debts but those of the bride of Christ can be legally imputed to him; and it follows, of course, that no sins but those of the bride, can be in law or justice charged to Christ. Hence to teach a universal atonement, or to deny the real

existence of such a union, is to accuse God of injustice, viciate the death of Christ and make it of none effect, and therefore has a natural tendency to infidelity. Nor will a purposed or prospective union or oneness make it any better. It is not because a marriage is foreknown or purposed by one or both the parties, that the imputation is legal and just, but because such a oneness is lawfully consummated previously to the imputation, and before any demand can be legally made on the man to pay the woman's debts. So also with the shepherd and his flock, none but the lawful owner of the sheep can be legally held bound to atone for their trespass; nor can his purpose to become the owner afterwards, nor his foreknowledge that these sheep will be his own sheep at some future time, make the demand on him just and legal; they must be his sheep, his own sheep by a lawful title, before he can be legally called on to atone for their trespass, for to impute their trespass to him, without the relationship of owner and property, lawfully established, the imputation and demand would be unlawful, unjust, oppressive, and dishonorable in man; and it must be highly criminal to so charge the Almighty with injustice and cruelty to his own beloved Son. Hence again we see that the notion of an atonement for one more than Christ's flock is unjust, a violation of law and legal righteousness, and has a natural tendency to establish infidelity.

Christ is the Life, the Head, the Surety and the Savior of his body, the church, and, individually, they are members of his body, of his flesh, and of his bones, therefore the imputation of all their penal offences are legally imputed to him as their proper and legal Head and Life. But to demand and execute the Head and Life of the church for an imputation of capital offences committed by those who never stood in any such relation to him, as members to their Life and Head, would be an outrage on all law and justice, and strongly tending to establish infidelity.

From this hasty glance, a legal oneness appears indispensable to a legal imputation of our sins, considered either as debts contracted, trespass committed, or capital offences involving the head and life of the offender, and that a denial of such a union as will make the imputation legal and just, tends directly to charge God with injustice, viciate the atonement itself, and establish infidelity inevitably. Therefore it cannot be the doctrine of Christ. Hence the doctrine of indiscriminate atonement is infidelity disguised.

2. Without a legal relation and imputation there can be no legal redemption: this follows of course, for redemption from under the law, from its penalty and curse, is the legal effect of a law-fulfilling and law-satisfying transaction. The legal oneness of Christ and his bride, his flock, his body

and his members, shows, as we have seen, that the imputation of all our offences was perfectly legal; therefore redemption by his blood, or by means of his death for the redemption of their transgressions that were under the law, (committed under the law,) was a law-fulfilling transaction, by which he has obtained for us eternal redemption. All being legal and law-fulfilling, in him we have redemption through his blood. Christ's blood and death could not so redeem us if it were not legal or law-fulfilling, and in the absence of such union as we have been contemplating no such legality appears; but the greatest violation of law and justice. Again, we see that the legitimate tendency of the doctrine of universal atonement, or indiscriminate redemption, is to establish infidelity; it cannot therefore be a christian doctrine.

3. Without such a legal redemption as we have been contemplating there can be no legal justification. "It is God that justifies," and he justifies freely, through the redemption which is in Christ Jesus. But if no legal relation existed no legal imputation of our sins to Christ could be made, and of course the demand on Christ to suffer and endure the penalty was an unjust infringement of law, order, mercy and true benevolence; and God will never justify an ungodly sinner on account of an act of cruel injustice inflicted on his undefending and innocent Son. To deny the oneness of Christ and his people, in a legal sense, is to deny the legality or righteousness of the imputation of our sins to him, and the illegality of his death would follow of course, and redemption by his death would be vitiated, and justification could not be just, nor show justice in the justifier. Approach this subject as we may and deny the oneness, and infidelity is the unavoidable result of the doctrine of an indefinite or universal atonement.

4. Without such a legal justification from sin, and from the curse of the law, eternal salvation is predicated upon a legal righteousness, lawfully imputed to the sinner, which so fully absolves him from all condemnation in the stern eye of the law, his sins being so covered by a full equivalent that no stain can be found upon him. The blood of Christ cleanseth us from all sin, and so being freely justified from all things, we can be saved from wrath through him. This agrees with the experience of every new born child of God. His comfort and hope of salvation is built upon the obedience of Christ in his behalf; but if the obedience and death of Christ was alike for all Adam's natural race, indiscriminately, no assurance whatever that he died for me can give me one gleam of hope or comfort while I have no evidence that every one of Adam's numerous progeny will be saved; for if one for whom Christ died is finally lost, I may be that one; and if his death has proved ineffectual in one case it may in all, and so all christian hope and comfort be forever blasted, and infidelity sustained. But we have not so learned Christ, if so be that we have been taught of God.

Having thus briefly glanced at a few things under the four general propositions, I shall leave it for you and all the brethren and sisters to improve upon. From my little reading, and what I have been taught, by tradition, or otherwise, I find no example of universal atonement being attempted

either by the heathen, in their offerings to their gods, the Mahometans, Jews, or Christians. The old patriarchs offered for themselves and their tribes only, and never for all men. This practice continued from the days of Cain and Abel until the giving of the law and the authorised priesthood. Under that priesthood relation and imputation were fully set forth. The priest was the patriarch, father or head of his tribe, for whom alone he offered, until the law had organized the twelve tribes into one nation; one tribe was then chosen in the relation of a brother to the other eleven tribes, and the law recognized that relation in the priest to all the consolidated tribes, as a type of the gospel church under the priesthood of Christ. And here again is the doctrine of legal relationship and imputation of all the sins of all the tribes of Israel to the victim, by the confession of the priest who bear the names of the twelve tribes, and no more, upon his breastplate. All the offerings made by these priests were special and limited to the chosen tribes of Israel, and to them exclusively. This system of types Jehovah ordained; but if Christ died for all of Adam's race, and without such a legal relation as we have contemplated, then all the types were lost, and perpetual disagreement and paradox exists between the divinely authorized system of types and the offering of Christ that the former cannot be the type of the latter, and such irreconcilable contradictions exist as to forbid the application of the types to their antitype, and the harmony of the old and new volumes of inspiration would be distorted, and infidelity established as the unavoidable result.

I have written too lengthily. Do with it as you please.

Yours, as ever,

WILSON THOMPSON.

Milroy, Indiana, March 27, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE—From my long silence you may have thought that I was dead or had apostasized; but I was from home, on a tour and practice of medicine, at the proper time of writing, which, with sickness myself and in my family, and last, the mails being stopped through the winter, in view of this combination of circumstances, I think you will excuse my apparent negligence and accept my thanks for your forbearance and perseverance in the laborious task of conducting one of the widest spread periodicals published in our day; and for patiently enduring all the persecution, storms, and fires of malice which have been hurled against the cause of truth and righteousness in which you are engaged, by anti-christ. This is a day both of the travail and warfare of the Zion of God, and of the struggle of the second beast for the mastery. Hence their cry of "Lo here! and lo there!" with their doctrines of works with an apparent sprinkling of the doctrine of grace, while floods of delusion are spreading from the Atlantic to the Rocky Mountains, while nation against nation, and kingdom against kingdom are marshalling in hostile array, and rapid strides are made in our own beloved country for uniting Church and State. Kindred spirits in open and in secret institutions are leveling their artillery and plying their battering-rams at the very foundation of our civil and religious liberty.

Oh, how this state of things makes the

watchmen quake; but it cannot cause them to faint while their chart, which is in their hands, assures them that God's people, as such, always have, and always shall dwell alone, and not be reckoned among the religious nations of the earth. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. And if ye suffer for righteousness' sake, happy are ye. Be not afraid of their terror; neither be ye troubled. How cheering are the assurances of the word, that these trials are but momentary and for the trial of our faith. I am most confidently impressed that the religion of Jesus Christ never tastes so sweet to us on earth as when persecution threatens its immediate overthrow. How we glory in the full assurance that He who hath promised is faithful; and how consoling are the words of Peter, Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. So, let us be patient; for if our Great Head could learn obedience by the things which he suffered, and if before the sweet singer of Israel was afflicted he went astray, and as the church at Corinth was admonished to purge out the old leaven, these things are doubtless all for our good. While the thickening clouds are gathering around us, and our well-drilled foes in solid phalanx are in sight, let us stand shoulder to shoulder. Let us keep our eye upon our chart, observe well the discipline of our army, and adhere strictly to all the orders of our glorious commander; for he has never yet lost a single soldier, and what is still more cheering, as he who cannot lie has spoken truth, he never will; for he has said, Because I live, ye shall live also. Fear not them who can kill the body. Our weapons are not carnal, but spiritual and mighty through God, to the pulling down the strong holds. True, our enemies are many and we are few, but so were the Midianites, when the sword of the Lord and of Gideon prevailed. They are armed with poisoned darts of falsehood, pointed with malice, hypocrisy and pride, and are striving to obtain a coat of mail from legislative enactments, and now wield the sword of delusion, under the name of good works, and their banner is branded with falsehood. They may make a fair show, for Satan himself is transformed as an angel of light, and it is no marvel if his ministers be transformed as ministers of righteousness. But their time is limited, and their destruction is sure. Old Time, with well-fledged wings, is soaring rapidly in her sphere. Jehovah's deep designs and immutable decrees are being fulfilled, and in seeing them accomplished, we should not be dismayed; for our prospect brightens before us of our full deliverance, which is near at hand, and for which let us ever pray. Farewell. Yours, in gospel bonds.

DAVID WORTMAN.

Watersville, Mo., March 4, 1856.

For the Signs of the Times.

BROTHER BEEBE:—I have had a standing in the primitive church from the time of the separation, and I was with them in the time of the great contest when she broke the strong holds and separated from Babylon. I then thought for a season I took great delight with a little band of brethren.

A sweet union existed, and love flowed from heart to heart. We then sat under the administration of the word, and enjoyed all the blessings that can be expected in this world of trouble until 1852, when I moved my residence to this place, forty miles from the church of Reading and Tyrone, which is the place where I hold a standing. But O, the thought, how can I bear it? Not a person do I meet who speaks the language of Canaan. This whole country is filled with infidels and the children of Hagar—plenty of the latter. South Dansville is the nearest place to me where I can find any privilege, the distance of twenty miles. I have not been there but once. My circumstances will not allow me to pass over such a rugged road to get to meeting, therefore I am deprived altogether of any privilege with God's people; and I am denounced and called every thing but a good citizen for not running after the beast, and refusing to bid them God-speed who do. Were it not for your valuable paper, I should be ready to say, in the language of prophet, "They have digged down thine altars and slain thy prophets, and I only am left alone; and they seek my life also." But the *Signs* assure me that God has reserved thousands upon the earth who have not bowed the knee to Baal. If I am indeed a child of grace, I am one of the smallest; still, if I have any understanding of the gospel, it is that which I feel to contend for. My brother, you may be a help to the cause which you so dearly love, by sending me the Everlasting Task for the Arminians; that may be the very thing I want, as I have long desired something by which I could choke them down, some of them at least, so that they could never breathe that element (Arminianism) again. They are ever teaching, and never able to come to the knowledge of the truth, and they are strangers to a gospel experience. Clouds they are, without rain. One thing more. I think it will be of service to the cause if you will explain the passage, Rom. xiii. 1, 2, "For there is no power but of God; the powers that be are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." I ask these two favors, if consistent, and if not withhold them. I want the Task to wield over the heads of some of those *bogus* or counterfeit preachers, and shall do it without fear; for I fully believe that it is my duty to stand as a witness for the truth, according to the ability which my divine Master has given me.—But I shall weary your patience.

Yours in affliction. L. DAVISON.

Canisteo, N. Y., March 24, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—For twenty years the *Signs of the Times*, like an old tried and faithful friend, has very regularly made its appearance; and I have become so accustomed to it and from its pages been so often comforted, built up and instructed in righteousness, that I would be loth to part with them. Indeed, though not rich, I would not sell my right in the *Signs* office for a considerable sum. Some of my happiest moments have been passed, and some of my sweetest tears have been shed when, all alone with the *Signs* before me, I conversed familiarly with many dear brethren and sisters whose faces I never

expect to see in time. And one of my best evidences of having passed from death to life, has been drawn from feeling such deep love for some of your correspondents whom I know not but from their writings. Often, when under the influence of those feelings I have gathered my writing materials and sat down with the full intention of trying to express my feelings through the *Signs*, but after writing a page or two pride, one of my besetting sins, would step in and I would quietly lay it aside, concluding I could not write anything I would not be ashamed to send you. But as this is a lonely Sunday, and I have been prevented by ill health and inclement weather from meeting with my brethren and sisters at the house where we hope prayer is wont to be made, I have concluded to make another attempt, to be disposed of as you please.

Brother Beebe, I have been for nearly twenty years a member of the visible church of Jesus Christ, but whether I am in reality a member of his body or not is still a matter of doubt with me. For a good many years after I joined the church I got on pretty well, though often sorely beset with doubts and fears. But my kind heavenly Father knew I was but a little child, and graciously administered to my wants. I well remember that I then lived for days on a verse of Scripture, or of a hymn, when passing through some as sore trials as but seldom fall to the lot of mortals. Still, I could raise my head and sing,

"Enough my gracious Lord,
Let faith, triumphant, cry;
My heart can on this promise live,
Can on this promise die."

I often wonder, when I call to mind my favorite hymns, why they were a source of so much comfort to me in times of deep trouble, the one just quoted and others of the same stamp—"Twixt Jesus and the chosen race," and "Why should the saints be filled with dread." There was something very sweet in them to me, and yet if I had been called on to define their sweetness, I should have been sorely puzzled. I hope I loved the truth, but do not think I understood it. And probably should not until now, but for the war that has been raised against it. I also had my favorite portions of Scripture—the history of Elijah, Job, the Psalms, parts of Isaiah, Daniel, and of the New Testament I preferred John, Romans, and Ephesians. Jehovah's absolute sovereignty over all creatures and worlds was to me a soul-cheering reflection. I believed my every loss, cross, and disappointment, was meted out to me, "And would last and end as should best please my heavenly friend." And I believe this yet; but often look back and greatly desire that childlike faith I then had, if not mistaken altogether on this subject. Thus I moved on for years; and, although I had many seasons of darkness and gloom, sometimes almost despair, yet they did not last long, and I insensibly grew too large in my own esteem. Sensible comfort says Newton, is desirable, but every one is not to be trusted with too much of it. Instead of esteeming others better than myself, I began to find out all the faults and failings of my brethren and sisters, and I had but little patience or feeling for their errors; I did not know how to make any allowance for their state of mind or circumstances. The fact is, I had ceased to watch self, my most potent enemy, and was busily engaged watching others; and ere I was aware, the

hydra-headed monster had complete possession of the citadel, and so inflated me with an idea of my own goodness and humility, that I began to look with perfect astonishment at the shortcomings of my brethren and sisters. My own judgment, too, became immaculate, and all who could not see with me were wrong of course. Just about this time the recent split commenced with the Old Baptists, and some of my favorites were on both sides of the discord. Now was I often at my wits end to know which was right. Sometimes I was angry and vexed with one side, sometimes with the other; often have I been sorely tried with my old friend, the *Signs*, for publishing for either party. I would say, They are splitting hairs; there is no real difference. Why raise all this disturbance amongst us? They separate very friends. And I said, confidently, I will never give up some of those I love for such nonsense. These were idle words. I think I have already given an account of them, for the day of judgment was close at hand. I had enveloped myself in a robe of self-righteousness and I must be brought to see it was all as filthy rags. I had said in my heart, and a good deal by my words and actions, to my poor halting brother or sister, Stand back, I am holier than thou. I had loved milk—I must be made able to bear strong meat. I had put too much confidence in man, whose breath is in his nostrils—leaned too much on arms of flesh—I must be bro't to feel and know that all flesh is as grass, and all the glory of man, as the flower of grass. That "Cursed is man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." In short, I hope it was a weaning time with me. (Now I learned this from the *Signs*, I think from a circular that had our beloved brother Trott's name to it.) And to that dear school, called experience, I must go to learn some painful, but very important, lessons. I tossed and fretted like a wild bull in a net, but all to no purpose—down I had to come, until like Job, I almost cursed the day of my birth, and desired to be hid in the earth where no eye could see me but God. With Job, I was bound to say, "I have sinned: what shall I do unto thee, O thou Preserver of men? Why dost thou set me as mark against thee, so that I am a burden to myself? Show me mine iniquity, make me to know my transgression and my sins? Wherefore hidest thou thy face and holdest thou me for thine enemy? Wilt thou break a leaf driven to and fro? Wilt thou pursue the dry stubble?" And impatiently I cried—Why dost thou not pardon my sin and take away my iniquity? For now thou wilt suffer me to fall and bring a reproach on the name of Jesus, and rather would I die. Oh! my Father, for in this dark place I learned to say—My Father God: and oh! how sweet the name, to my poor fearful trembling soul, save me, for thy great name's sake.

"No voice but thine
These dying hopes can raise.
Speak thy salvation to my soul,
And turn my prayer to praise."

Leave me not to myself—cause me not to err from thy ways—harden not my heart from thy fear—turn me, and I shall be turned—heal me, O Lord, and I shall be healed—save me, and I shall be saved—be not a terror unto me—thou art my hope, my only hope. The thing I most dreaded was SELF—I considered it my worst of

foes; the coffin, the cold sweat of death, the grave, were pleasant things to contemplate in comparison to the idea of being left to my own strength, because I had none, and knew I must fall unless upheld by a stronger power,—a mightier arm than mine. But it would be in vain for me to attempt to tell the sore trials and temptations that I was subject to for several years. And although all the gold that has ever been found in California could not induce me to pass through those years again, yet I would not have it otherwise; but humbly hope the furnace has not proven wholly unprofitable to me. Although I erred in spirit, I have been brought to understanding; and although I was a murmurer, I have been taught doctrine. And I am hopeful that the Lord, my Redeemer, the Holy one of Israel, was teaching me to profit—leading me in the way that I should go. Yes, in the dark night of temptation, desertion, and trial, I have been taught, I trust, more of God and his infinite perfection; more of the total insufficiency of self, or the carnal mind, to have one good thought or to perform one good action, and more of my own weakness, entire helplessness, and most miserable ignorance, than I ever knew before. I really thought I had been pretty well acquainted with the deceit and wickedness of my heart for many years; but ah! I had much to learn. I have also been taught to love and in some measure, at least, understand those disputed points of the doctrine of God our Savior, which I once thought not worth contending for, but now esteem most important and most glorious. The doctrine of predestination I have for many years loved; but it took many hard lessons and sharp trials to make me prize it according to its worth. But the heart-cheering, soul-reviving doctrine of election, or the eternal, indissoluble union of Christ and his bride, I protest to you, brother Beebe, I did not understand until the discussion took place on the subject. Nor do I yet, as I wish. I had erroneously blended predestination and election, making them in my mind synonymous terms. I think I must have been leaning on this glorious truth, though not aware of it; for I can scarcely tell how I got along so many years without feeling a deeper interest in it. I also feel assured, from daily experience, that that which is born of the flesh is flesh, and that which is born of the spirit is spirit; hence the warfare. The flesh warreth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would, causing me often to exclaim, Oh Lord! how am I ever to get out of this deep pit, wherein is no water? It would be just as easy for me to make a world like this we inhabit, as to extricate myself from those sloughs with any strength or power possessed by me. Then who shall deliver me? Why, my head, my husband, who is legally bound for all my debts. If I am the very smallest member of his body, I am just as safe as if I were in heaven with him.

"How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?
How can I die while Jesus lives,
Who rose and left the dead?
Pardon and grace my soul receives
From my exalted head."

I heard an old Baptist say, not long since, that the doctrine of free-will would do to live on, but would not do to die on. I

could just as soon die on it as live on it. I presume he either spoke without reflection, or had not been tossed with tempest as I have, or he would not have talked thus. I daily, yea hourly, need the aid of that Omnipotent arm to keep me in life that I hope to lean on in death.

But notwithstanding, I do hope that I have been taught some very important lessons, in the dark valley through which I have been passing with but few rays from the Son of Righteousness to illumine its deep gloom. Yet there is at times an inexpressible yearning, a most ardent desire in my heart, for the "light;" I find myself exclaiming, with the Spouse, "Tell me, O thou whom my soul loveth, where thou feedest—where thou makest thy flock to feed at noon; for why should I be as one that turneth aside by the flocks of thy companions?"

"Oh why should I wander an alien from thee,
Or pine in the desert for bread?
Thy foes will rejoice when my sorrows they see,
And smile at the tears I have shed."

Oh brethren and sisters, how sweet the thought that our foes are the foes of Jesus also; and that it is in the strength of him who has all power, both in heaven and earth, that we have to fight both internal and external foes. Even death, the king of terrors, is subject to our king.

"Hear me death, thou king of terrors,
Christ has took thy sting away!
But for this, I dare not face thee:
E'en thy looks would cause dismay.
Since my Savior drank thy venom,
Thee I hail a welcome friend;
And thou 't soon transport my spirit,
And my life of warfare end."

"Hear, Oh grave! thou greedy dungeon,
Thou no terror hast to me!
My Redeemer burst thy prison,
Sang aloud the victory.
Thou may'st take this feeble body,
Worms may feast and cause decay,
But thou shalt not hold one fragment
O'er the resurrection day."

Brother Beebe, when I sat down to write, my full intention was to give a sketch of my early experience. Insensibly my mind was led in a different direction, and I now submit what I have written to your far better judgment; and if I had no more confidence in your judgment than I have in my own, none of my scribbling would ever reach you. No one save myself knows that I had any idea of writing, so I will not even be mortified if I never hear of this again.

Brother Beebe, a text of Scripture has been often in my mind of late; you will confer a favor by giving an explanation of it through the *Signs*. If you feel disposed to do so, you will find the words I have reference to in Micah iii. 12. Also one in Luke iv. 1-14. If you are burdened with such requests at present, just hand them over to Eld. Wilson Thompson, or J. F. Johnson, of Indiana, reminding them that we are commanded to bear each other's burdens.

That the Lord may bless you, and that you may long be continued a blessing to his people is the sincere desire of a worm.

M. P. BRICKLEY.

Beach Forest, March 2, 1856.

For the Signs of the Times.

BROTHER BEEBE:—Having finished the business part of my letter, I will write a few lines to inform you, in part, how I get along in spiritual matters; for it is but in part that I can write or tell how I get along. I must acknowledge that I get along at a poor dying rate. My heart is

so cold and hard it seems to me that I have no feeling nor realizing sense of how I do get along. The most of my time I am in a cold, lifeless state of mind respecting spiritual things. Sometimes christians are the ones I long the most to see, and at other times I shun them for fear they will speak to me. I think, if I am not deceived, I have been brought to see the end of all perfection here below—that there is no help in an arm of flesh—for I would not have raised one finger, if I could have secured the strivings of the whole human family in behalf of my salvation; I was satisfied that nothing short of the power and mercy of God could effect my salvation or do me any good. At that time, I could see no way that God could be just and save such a sinful mortal as I viewed myself to be; for I was justly condemned by God's righteous law, and that law was as holy as God himself; and I had no desire for that law to be marred, let what would become of me. I think I was made willing that God's will should be done. My burden at that time did not consist in the fear of being punished and tormented to all eternity, but it consisted in having a view of my unholiness, impurity, sinfulness, depravity, and rebellion against God, and the enmity of the carnal mind. My desires were to be rid of every thing unlike God; to be pure and holy as God himself was; all I desired; and would not that have been enough? But I was under the law and under its curse, and must there have remained eternally had not the great I AM provided a plan in infinite wisdom, ere time began, to rescue fallen man. He gave his only begotten Son to come into this world and take upon him the sins of all that the Father gave him in the covenant of redemption, and bear them in his own body on the cross. He magnified the law and made it honorable, cried, "It is finished!" gave up the ghost, and opened up a way whereby God could be just and save such sinful mortals as you and I. And if we are ever saved, it must be in a different way from that which seems right unto man; for inspiration informs us that there is a way that seems right unto man, but the end thereof are the ways of death. Men take light for darkness, and darkness for light; they call bitter sweet, and sweet bitter; and the carnal mind is enmity against God, not subject to his law, neither indeed can be. I do not know what the natural man possesses but what is carnal, and I know of no way that we can be cleansed but by an application of the blood and righteousness of Jesus Christ; for his blood cleanses from all sin, and it is in and through his merits and righteousness that we are accepted of the Father, if we are indeed accepted of him. I believe that every one that was given to Christ in the covenant of redemption, that has not will be prepared here in time, and made meet temples for the Holy Ghost to dwell in, and eventually be received at the Father's right hand to sing praises to God and the Lamb in a never-ending eternity. I have a hope that I shall one day arrive there although I am so vile. I will not say that my hope is small, but I can truly say that I look small to myself, for I can see nothing in self that looks like a christian; and if I am one, why am I thus? It appears to me, if I am a child at all, I am the least of all. I frequently hear brethren and sisters call their hope a little hope, and frequently

see it thus expressed in the *Signs and Messenger*, by brethren and sisters. If I was writing for the press, I would ask brethren and sisters what our hope is, if it is not Christ formed in the soul the hope of glory? I so understand it. And if so is our hope small? I think every one that has this hope has a big hope, and it is that they would not exchange for worlds like this.

Brother Beebe, I thought when I commenced writing I should write a little of how I get along in spiritual things; but you see how my mind runs away with my pen, so I may as well stop writing. I will just say that the *Signs and Messenger* come regularly, and they are welcome messengers to me, for they come laden with good news; they speak a language that no mortal man can understand except he has been taught by the spirit of God.

But I will close lest I intrude upon your patience. And may grace, mercy and peace be and abide with you, and the Israel of God, now and forever.

Yours in affliction,

NEHEMIAH BUTLER.

Sanford, Maine, April 7, 1856.

For the Signs of the Times.

BROTHER BEEBE:—I have been an occasional reader of the *SIGNS and MESSENGER*, for the last three or four years, and I am well pleased with them. I have been very much comforted and edified in reading the communications and editorials which generally appear in those papers, and from reading the experience of dear brethren and sisters who have written in these valuable papers, my mind has been moved upon of late to write out a short account of some of the Lord's dealings with poor unworthy me, and to send it to you for publication; and as I am writing to you, I avail myself of the present privilege of doing so, and if you think it worthy a place in your columns, you may give it publicity; if not, dispose of it as you think proper. As this is the first time that I ever attempted to write anything for publication in a religious periodical, I have thought it not improper to state something in regard to my chronology. According to the account of my parents, I was born in Wilkinson Co., Georgia, on the 3d of May, 1820. Sometime in the year 1824, my parents removed to St. Clair Co., Alabama, where they lived not quite twelve months; thence they removed to Williamson Co., Tennessee, where they lived till the year 1834; thence they removed to Graves Co., Ky., where they now live, and in which county I also live. From the earliest of my recollection, I believed in the existence of a Supreme Being, and from a very early period of my life, I had serious thoughts about God, and my accountability to him, as one of his creatures, death and a future judgment. My father made no profession of religion. My mother joined the Methodist denomination when I was quite a small boy, and she had me sprinkled in the name of the Trinity. Being naturally predisposed towards Arminianism, as I grew up, my mind soon became indoctrinated with the principles of Methodism, though I did not profess to know God in the pardon of my sins. I was frequently in the habit of setting times and places when I expected to forsake my sins, and get religion; but when the time set would roll around, some obstacle would present itself in the way, so that I would not be ready; so I would procrastinate to

some other time and place; but when the time set would again roll round, I would not be ready, but would continue to procrastinate. Thus I continued from time to time, and from place to place, till I grew up to manhood, without ever professing an experimental knowledge of God, though not without often having my passions greatly excited with alarming fears by the Methodist, and other Arminian preachers, who I often heard preach. They would depict to my imagination the terrors of hell and damnation in the most glowing terms, the ability of all mankind to comply with what they called the conditions of the gospel and be saved, and the threat of an eternal punishment if they should not so do, which at that time, I supposed to be true, being like all the balance of Adam's family by nature, corrupt and dead in trespasses and in sins, blind respecting the things of the spirit of God, and having no correct views of the depravity of the human heart, or of the glorious plan of salvation fixed in Christ Jesus for the recovery of poor, fallen, lost and ruined man. About the year 1842 or '43, there was a great excitement throughout this section of country amongst all Arminian denominations. Many in the circle of my acquaintance, professed religion, several camp meetings were holden, the Methodists holding one in the neighborhood in which I lived. I went to it and heard the Methodist preachers recapitulate their old doctrine of universal call, universal conditional provisions for all mankind indiscriminately, the ability of all mankind to comply with the conditions of the gospel and be saved, and the threat of an eternal punishment should they not so do. I recollected the previous promises I had made, and I thought it high time that I should fulfill them; but I was moved to action purely through fear of dying and going to hell; heart-felt and pungent conviction for sin I had not felt. When the mourners were called for, I went up to be prayed for, and I continued to go up on every occasion when an opportunity offered; several times in succession, till my passions became greatly excited, and my fears intense; after which an abatement of the passions took place, and the burden that was on my mind in consequence of fear, subsided, and I felt such a change come over my system, that I supposed it to be religion. But when that meeting was over and several others, and the excitements consequent upon them, I began to reflect seriously about what I had done, the profession I had made, &c. I began to doubt my having religion, for I read in the New Testament, "A man must be born again, or he cannot see the kingdom of God." I could not see that any change had taken place in me at all, and I talked to several of the Methodists upon the subject. They told me they thought I had embraced religion, and that it was the devil persuading me that I had no religion, and for the time being they got me tolerably well satisfied with my situation; but being an unchangeable man, I was still in love with sin, for I feared to sin expecting that I should be punished for it, should I not obtain forgiveness. So when I would do what I knew to be wrong, I would frequently try to ask God to forgive me, looking only to that particular sin; but eventually I found myself doing so many wrong things, I came to the conclusion that if ever I had religion I had lost it, and that I should have to

repent and do my first work over again. It is proper to state here, that up to this time I had been seeking justification through the deeds of the law, or in other words, by my own action by complying with the deeds of the law, but which the Methodists call gospel conditions; but the gospel of Christ knows no conditions. About this time my mind began to be exercised about doctrine, or the different views that are held forth by the different denominations; although at that time I was not very well versed in reference to the different creeds. I know that there was a wide difference in the different views that the preachers of the different denominations held forth to the people. I had heard some old Baptist preachers preach; but at the time I heard them their words were to me as idle tales. I did not believe them; I knew they held the doctrine of election and predestination in opposition to all the other denominations in this country. I had a desire to be right, if I knew what right was; and I was satisfied that all the different denominations that claim the name of christians could not be right; so I concluded to read over the New Testament, and try to understand it as well as I could. So I commenced, and every thing I read appeared to condemn me. I read that a man must be born again, or he cannot see the kingdom of God—by the deeds of the law shall no flesh be justified; and I became quite distressed in consequence of my situation. About this time, the Lord, by the light of his spirit, was pleased to shine into my unbenighted understanding and enable me to see myself and the depravity of my nature in a light in which I had never before viewed it. I saw that I was a sinner by nature, and in consequence of my being a sinner by nature, I acted out sin. I at once abandoned all hope in what I had previously supposed to be religion, for I knew that that was a light in which I had never before viewed myself. My sins were arrayed like mountains before me, and I began to cry to God in good earnest to have mercy on me. I saw clearly the justice of God in my condemnation. I was cut off from all hope of being saved for any thing that I could do, for it appeared to me that even my prayer was sinful. I could not be willing to go to hell, though I believed it would be just in God to send me there. I could see no way by which I could escape hell, except purely through the mercy of God. I was for some time in great trouble and distress of mind, sometimes giving up all hope in despair, sometimes trying to pray to God, if possible, to let mercy come. I read, all manner of sins and blasphemes shall be forgiven unto men, but blasphemes against the Holy Ghost shall not be forgiven unto them neither in this world nor the world to come. I was fearful that I had been guilty of the unpardonable sin, and that there was no mercy for me. I was in so much trouble and distress of mind for weeks, that when I would go to my business during the day I could not retain my mind on it, but would often try to seek some secluded spot where I would not be seen by any person and there try to pour out my complaints to God. At night when I would retire to rest, I would roll and tremble over my bed from side to side in great distress, trying to ask God to have mercy on me. I spent whole nights in which I do not believe I ever went to sleep while I was in this dis-

tressed state of mind. I did not make known to any person the cause of my distress, and I tried to conceal it as much as possible. I was then living with my father. I came to the house one evening in great trouble. There was company there; I spoke to them, and tried to render myself as agreeable as possible. I did not stay there long till I walked out and walked up a little path that led into the woods, intending to seek some secluded spot, and there once more pour out my complaints to God. As I walked along, every thing around me looked dark, gloomy and dismal. I felt as though I was just ready to step into the gulf of hell. All at once—at an unexpected time—I felt my guilty and stubborn heart give way, and I was enabled by faith to view Jesus as a Lamb slain from the foundation of the world for sinners, and to lay hold on him as my Savior, and a flow of love towards God and every thing around me flamed into my heart which is indescribable. Every thing around me looked changed and appeared to be rejoicing. I turned my course and made my way back to the house. I thought I had never beheld people look so lovely before. I did not then tell any of them the change that I felt, but I have no doubt, if they had observed me, it was quite visible in my countenance. I continued for some time in this delightful mood of mind, and I was quite fond of talking upon the subject of religion with any person that would converse with me on it. I continued to read the Scriptures and tried to ascertain as well as I could what the different denominations held. I determined to join that denomination whose doctrine agreed most nearly with my experience and what I believed the Scriptures to teach.

I heard different Arminian preachers of the different Arminian orders preach, but none of them told it to suit me, for I knew if I was a changed man it was all of the Lord. I went to Feliceana one day where I met with Elder Silas Covindor, a minister of the Old Baptist denomination. We got into conversation upon the subject of religion. I told him my experience and the change that I had recently felt. He told me I had a good experience, and that I ought to join the Old Baptist church, and from the way that I talked upon the subject I was an Old Baptist in belief. Shortly after this, I took up and taught a school in an Old Baptist meeting house, where they held monthly meetings, Elder Silas Covindor having care of the church, and I boarded at the house of one of the members. I conversed with him and different other members concerning the Old Baptist faith, when they would talk to me on experience, it appeared to agree exactly with my own. They held to nothing but what I believed to be scriptural. So I concluded to join them. Accordingly, at their May meeting, on Saturday, in the year 1845, I went forward and told my experience to the church in conference at Brush Creek, and I was received and baptized the next day by Elder Silas Covindor, with which church I have lived in fellowship and held membership from that time to the present. In taking a retrospective view of my past experience up to the time of my connection with the Baptist church, I think that I can see the predestinating hand of God in his providential government over me during all my past life—first, in leaving me to my own ways that I might fully try my own

strength; then, in bringing me to see the depravity of my heart and my lost and ruined state by nature, and the futility of trusting in an arm of flesh for salvation, or in my own righteousness: then, in revealing Christ to me as the only way of life and salvation, and the order of his spiritual kingdom.

My sheet is full. If you publish this, I may, at some future time, send you an account of my experience since my connection with the church, together with my call to the ministry. Yours, in gospel bonds,
JACOB FROST.
Graves Co., Ky., April 1, 1856.

For the Signs of the Times.

BELOVED BROTHER:—I am much pleased with sister Gentry's letter and your reply, for it corresponds sweetly with my experience on that subject. Also with the communication of brother Wm. Quint, in No. 7 of the present volume, I am very well pleased and, in fact I am pleased with the principles contained in the *Signs* generally. I do not know how any Old School Baptist can, with any propriety, find fault; for the matter which they contain is in sweet accordance with the word of truth, and their experience, as taught them by the Spirit of God. And in perusing them I am sometimes made to rejoice that there are so many living witnesses of God's saving grace yet on the earth, whom the Lord has preserved from bowing down to the modern idolatry of the Gentiles, who have a form of godliness but deny the power thereof. May God still grant to his dear children the mind to take heed to the admonition of his word, to keep themselves from idols. It seems to be a trying time to Zion, at least in this part of the land; but we rejoice to know that none of her precious jewels shall be lost; but when they are tried they shall come forth as gold. They must pass through the furnace of affliction, for the trial of their faith is as needful as it is that they should have faith. Even the trial of their faith will be found to the praise and honor of God in the day in which he makes up his jewels. When it is our happy lot, as sometimes it is, to feel assured that we are the Lord's, we can say, We joy in God, through our Lord Jesus Christ; and not only so, but we joy in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. But it has not been our happy lot, much of the time of our pilgrimage, to live above doubts and fears for the last nineteen years. There has been an almost continual warfare in our breast, and I

"See every day new straits attend,
And wonder where the scene will end."
But my hope is that I shall gain the victory through our Lord Jesus Christ.
Yours in christian love,
JOHN H. BIGGS.
Delaware County, Ohio, April 10, 1856.

For the Signs of the Times.

BROTHER BEEBE:—As a certain passage of Scripture has been revolving in my mind for some time, I feel disposed to express some of my thoughts concerning it; but I am deeply sensible that I shall not be able to give a correct exposition of it, unless I am directed by something more than human

knowledge. And, in expressing my views upon it, I most sincerely wish to have due regard to every child of grace; remembering that I am a frail, erring mortal, and that the Scriptures were given by him who is infinite in all his perfections, and that nothing short of his Spirit can give an understanding of their vitality.

"Blessed are the meek, for they shall inherit the earth." Matt. v. 5.

The blessed Redeemer, in the fifth chapter of Matthew, was designating special characters, whom he called "blessed;" and they were blessed for certain reasons by him assigned; not that those things caused the blessings, but because they were the blessed those benedictions, containing such glory, were pronounced upon them.

Blessed are the meek. For one to be truly meek is an inestimable blessing, because the natural heart is proud, stubborn, and rebellious; it is deceitful and desperately wicked, and has no desire for true humility, but feels itself strong, rich and wise; for "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The grace of God only can make one truly meek, though the pride of the human heart may make a person assume much external meekness, both in word and deed. A christian may affect much, by appearing to the church much depressed, deeply environed in sorrow, and that he depends upon grace alone, when the internal desire of his mind is to gain the sympathy of the church by such formality.—O, my soul! in how many ways does the arch adversary lead astray the people of God.—A truly meek christian is one who feels to say from the heart, I am guilty and unclean—all my own righteousness, at the best, is but a filthy garment; I cannot serve God as I desire; I am destitute of pure love. O, my leanness! my leanness! Can it be possible that a wretch like me has been made a recipient of God's grace? O Lord! create within me a clean heart, renew within me a right frame of spirit.

For they shall inherit the earth. In the first chapter of John it is declared that, "In the beginning was the Word, and the Word was with God, and the Word was God. And the same was in the beginning with God. All things were made by him and for him; and without him was not any thing made that was made." As all things were made by him and for him, he is before all things and by him all things do consist; therefore the universe is upheld by his Omnipotence. The Redeemer, as I understand the subject, in addressing his disciples, on the Mount, was plainly setting forth not what the saints would inherit, but what they then were inheriting; and in using the expressive word *shall*, as rendered by the translators, I think we are not to understand the Savior that the meek did not then inherit the earth, but in the very forcible expression, *shall inherit*, we are to understand that they not only inherited the earth then, but would continue to in all coming time, till the last elect vessel of mercy shall be gathered in. In the saints inheriting the earth, we are not to understand that they are to control kingdoms and nations in the making and executing of their laws; for Jesus Christ, the Redeemer of Israel, was subject to the powers that were exercised by man; other-

wise he would not have paid tribute; and yet, was he not the Creator of all the worlds and sustainer of the same? What he inherits his people do; for "if sons, then heirs—Heirs of God and joint-heirs with Christ." Is not the Redeemer heir of this earth? and if this earth is the Redeemer's, it surely is inherited by his bride; for she is one with him; because she is Christ's and Christ is God's.

The church is called the salt of the earth; also the blood of Christ was shed for the church, and his flesh was given for the life of the world. This earth was spoken into existence to develop the church in a mortal state of existence; therefore the meek do inherit it, and will continue to till every member of Christ's mystical body is developed; then a great change will take place in this earth, by its being purified by fire; but what that change will be, I think none are fully able to understand, or what state the earth will be in after that purification.

In all ages of the world, the wicked acts of men have been overruled by God for the good of His dear people; consequently no weapon formed against Zion can prosper, and every tongue that rises against her will be condemned, and her heritage is of the Lord. Though nation rise against nation, and kingdom against kingdom, and the earth become a scene of carnage and strife, still the church inherits it, and the foundation stands sure, having this seal, "The Lord knoweth them that are His."

W. J. PURINGTON.

For the Signs of the Times.

DEAR BROTHER BEEBE—I desire again to address the dear saints of God through the columns of your valuable paper. Brethren and sisters, the Lord has spared my unprofitable life thus far, and O that I might offer a tribute of praise and thanksgiving to his great name. While meditating upon the riches of redeeming grace and dying love, I often feel to exclaim, "O that men would praise the Lord for his goodness and for his wonderful works to the children of men," and truly it is no wonder that the prophet of old, while contemplating the great plan of salvation and his great and mighty acts towards the children of men, broke out in language somewhat like the following: "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people and will have mercy upon his afflicted." Isa. xlii., 13.

Truly, the children of God are a poor, afflicted people, and need the watchful care continually of the Great Shepherd of the flock to keep them from following after the vain and transitory things of time and sense; and how often were the children of Israel left to their own inclinations, and as often did they stray far away from the path of rectitude, and did the Lord leave them to utterly perish? No, no. In his own appointed time, and in his own way he brought them back and caused them to acknowledge that "God is the Lord."

And, my dear brethren and sisters, when I think of my poor, depraved nature, my wicked heart, that is full of all manner of uncleanness, I feel ashamed and fain would hide myself from my friends, that so vile a creature as I am should profess to love the Savior. I am often led to exclaim, "O what a proud heart is mine, how filled it is with unbelief and sin;" and then again I exclaim, "My leanness, my leanness!" But

glory be to his great name, for he hath said in his word, "For I am the Lord—I change not; therefore, ye sons of Jacob are not consumed." Mal. iii, 6.

My dear brethren and sisters, sometimes the Scriptures appear to me like a sealed book, and then again they seem bright, and, as it were, as a chain of gold, perfect in all parts, so that if one link should be taken out the beauty is destroyed. But not all the powers of darkness can destroy the beauty of the gospel chain; and it is not quite two years since I had a view of the bible as it now lies beside me, and in a moment it became in appearance like fine gold, and it increased in size till it filled the whole earth; and surely the glory of the Lord shall fill the whole earth, for the mouth of the Lord hath spoken it. "Heaven and earth shall pass away, but not one jot or tittle of my word shall pass away." The eternal throne is not more safe than is the redeemed soul. Oh, no; God who is infinite in wisdom, and who holds the winds in his fist, would not send his only begotten Son into the world to die the ignominious death on the cross in vain; for he is the "Alpha and the Omega, the beginning and the ending, the first and the last, and he has the keys of death and hell."

My desire is, that I might be submissive to the will of God, "but I find a law in my member warring against the law of my mind, bringing me again into captivity," and I often feel to mourn that I am so vile—that my affections are so much upon earth and earthly objects; and if I ever had any true desire after holiness, it is all of the Lord, from first to last. An unworthy sister in Christ, DEILAH W. BALL.
Grand Lodge, April 12, 1856.

EDITORIAL

MIDDLETOWN, N. Y., MAY 1, 1856.

Dearly beloved, avenge not yourselves.—Rom. xii, 19.

Who that read the solemn admonitions with which the New Testament abounds, do not feel deeply humbled under a sense of their short comings and propensity to err. Were we not in the flesh and exposed to temptations, we should not require to be thus frequently admonished; but such is our present exposure to the alluring vanities of the world, the corruptions of our own carnal nature and the temptations of Satan, that we need every admonition that is given us in the Scriptures, and we also need abundance of grace to incline and enable us to heed them. Among other trials which are common to the saints of God, their exposure to unjust injuries in their persons, their reputation, their property, or what is by far more trying to them, in that which brings down on them the unprovoked censure, suspicion, and disfellowship of those whom they esteem as the excellent of the earth, among whom is all their delight. This, although more cruel than the grave, is sometimes the lot of the dear children of God, and while called to pass through these bitter waters of Meribah, while chafed and fretted in their feelings, how very apt is their carnal nature to suggest to them the idea of retaliation. Our carnal minds will urge that it is just and right that we should resent the injury done us, and smite those who have wantonly smitten us, and deal to them a just retribution for their wicked assault upon us. Self-preservation is said to be among the fixed laws of our nature, and it is sometimes mistaken by even the children of God, for a law of the spirit of life in Christ Jesus. But we, alas! have found it to be a law of our members, warring against the law of our mind. Under no circumstances are the disciples of Christ to administer

retribution to those from whom they have received injuries. Dearly beloved, avenge not yourselves. Your cause is before the Lord, and perfectly under his control. He will judge his people, and avenge his own elect who cry unto him night and day. There are several good reasons why the saints should not attempt to avenge themselves, of which we will call the attention of our readers to a few; and

1. Because we are forbidden to do so, not only in our text, but also in many other portions of the word. This, in the absence of all other considerations is a sufficient reason. We cannot avenge ourselves nor attempt to do so, without involving ourselves in an act of disobedience to our Lord and Master. He has, both by precept and example, pointed out to us the better way. By precept, he has commanded us to love our enemies, bless them that curse us, and do good to them who despitefully use and persecute us; and if they smite us on one cheek, turn to them the other also; if they violently take away our coat, give them our cloak also. As we reverence him, let us regard his authority. In his example, he was meek and lowly; he gave his back to them who scourged him, and his cheek to them who plucked off the hair. When he was reviled, he reviled not again; when he was reproached, insulted, slandered, rudely led away to be crucified, as a lamb is led to the slaughter, and as a sheep is dumb before his shearers, so he opened not his mouth. And when writhing in agony and blood upon the cross of Calvary, condemned as a criminal to die a painful and ignominious death, though he could command the hosts of heaven, and had power to summons all the legions of mighty angels, he called not for vengeance, but he cried, "Father, forgive!" Righteous precept! Blessed example! Dearly beloved, let us obey the command, and follow the example of our blessed Savior.

2. Another reason why we should not avenge ourselves, is our incompetency to accurately estimate the amount of injury received, the criminality of the motive of the offender, and the amount of retribution due to the transgressor. Both from the world and from brethren, we are liable to receive injuries. From the world we have no right to expect anything less; and from brethren, whom we hold near and dear, we shall sometimes encounter such treatment as is calculated to wound the spirit by which we are sealed, and provoke the corrupt passions of our yet unsubdued and sinful natures. When in conflict with the world, let us remember that our God has said, "Vengeance is mine, I will repay," and leave the matter with him who knows how to deliver the tempted and to reserve the ungodly to be punished. He will preserve his people from the wicked who are his hand and his sword; or, as the poet has said—

"When men of spite against me join,
They are they the sword, the hand is thine."

And when from brethren we are made to feel the force of the words of the psalmist, "It was not an enemy that reproached me; then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man, mine equal, my guide, and mine acquaintance. we took sweet counsel together, and walked unto the house of God in company," &c. Psalms iv, 12, 14. While in this world of

conflicts, sorrows and afflictions, it is impossible but that offences will come among the disciples. See Luke xvii, 1. But when offended by a brother or sister, instead of laboring for redress, or for the punishment of the offender, the divine rule is clearly given us, and we are commanded by our Lord Jesus to labor according to the rule to reclaim the offending brother; if he hear thee, well; thou hast gained thy brother; but if unsuccessful in laboring to reclaim him, conclude not that his is an hopeless case; for the failure may be, in part, or wholly attributable to thyself; take the second step; take with thee two or three faithful brethren, who are prepared to give wholesome advice, and to judge impartially between you; and let it still be the grand object to gain the erring brother, and if this second step should fail to reclaim him, still presume not to decide the case yourself. You can neither search the heart nor try the reins of the delinquent brother. Do as your Lord directs you, tell it to the church. The Lord is there. God is in his holy temple; and he will judge his people. Let all the saints look to him for counsel, and ask of him, and he will give you that wisdom which comes down from heaven, which is pure, peaceable, gentle and easy to be entreated, without partiality or hypocrisy; such wisdom he will give to his saints and not upbraid them; and such wisdom we greatly need to direct us in the adjustment of all the difficulties which occur among the saints.

3. We should not avenge ourselves, because to do so would be a usurpation of a prerogative which belongs only to the Lord. It is treason, when the subjects of any government usurp the prerogatives of the king or sovereign to whom their obedience is due. None who possess the spirit of Christ would willingly and understandingly grasp his sceptre or attempt to seize his crown. But they all, while here in the flesh, possess a fleshly nature, which is full of opposition to that which is good, and it is from that polluted fountain that all our corruptions flow. From whence come wars and fightings? Come they not of your own lusts? The saints have never been afflicted with any conflicts among themselves, which were not attributable to their own fleshly lusts; for that which is born of God, cannot commit sin; and if we, as christians, possessed nothing about us that is not born of God, we should neither be disturbed with sins, trials, nor conflicts one with another. Under all these considerations it is exceedingly improper that dearly beloved brethren should avenge themselves.

4. Were we allowed to so avenge ourselves, such are our liabilities to err, we might severely injure those for whom Christ has died, without securing to ourselves any thing more than the gratification of a vindictive and revengeful feeling of the flesh, which should rather be denied and crucified. It is greatly to be feared that christians sometimes mistake their carnal passions which are aroused to resentment of real or supposed injuries, for a justifiable grief of spirit, and their attempts to avenge themselves, for an obedience to the divine rule which requires us to labor to reclaim such as have departed from the order of the house of God. Liable, therefore, as we are to err, it becomes us the more earnestly to take heed to the admonition—"Avenge not yourselves."

5. The relationship in which we stand to each other, as dearly beloved brethren, presents another good reason why we should not avenge ourselves. When Moses saw two of the Hebrews striving together, he reproved them, saying, "Sirs, ye are brethren, why do ye wrong one to another?" As a fraternity, bound by the most sacred considerations to keep the unity of the spirit in the bonds of peace, we should rather give place to wrath than attempt to avenge ourselves. The saints of God are not only brethren, but they are *dearly beloved*. Dearly beloved of God; for, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us, together with Christ," &c. Behold what manner of love the Father hath bestowed on us that we should be called the sons of God. Such was his love that he spared not his own Son, but delivered him up for us all. And our Redeemer has also said, when lifting his eyes to heaven and addressing his Father, "that thou hast loved them as thou hast loved me; and, O righteous Father, thou lovedst me before the foundation of the world." As God has so loved them before the world began, and given such incontestable evidences of his love towards them, is it meet that we should attempt to retaliate on them, when we feel confident that they have injured us? As we love the Lord supremely, will we not rather for his sake suffer the wrong for a season, until he is pleased to reclaim the wayward. But the saints are not only dearly beloved of God, but they are dearly beloved one of another; and as we love him who begat them, we also love them that are begotten of him; and his solemn charge and new commandment to them was that they should love one another. How can we obey this new and blessed commandment, if we seek to avenge ourselves?

6. Aside from the wickedness of disobeying this command, if there were no law against it, should the saints attempt the administration of retributive justice, they would make wretched work, cause trouble for the saints and make a thorny pillow to recline their own heads upon. "Behold how good and how pleasant for brethren to dwell together in unity." But what can be more unchristian, or more unpleasant than for brethren to indulge in hard feelings, and hard sayings, and unkind actions one towards another?

To the foregoing we might add many other reasons why the saints should not avenge themselves. The whole spirit and letter of the gospel forbids it—the law of Christ written in our hearts forbids it. Then, from all these considerations, dearly beloved brethren, let brotherly love continue; let love be without dissimulation, and love one another with a pure heart fervently. Avenge not yourselves. Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. And while in love we admonish one another, and with much long-suffering, reprove those who err; let us at the same time remember how much our brethren have to bear from us, and how much our God has forgiven us. We are not to be

remiss in faithfully laboring to reclaim the erring; but let it be in meekness, considering that we also are subject to many temptations.

Reply to Brother J. H. Gammon.

REMARKS ON 2 TIM. III. 15.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Mankind is naturally inclined to be religious, in some way or manner. Cain was as zealous in his way as Abel, but Cain's religion was of this world, and required no faith to open to him by the revelation, the things of the Spirit of God; and all worldly religionists from his day to the present time have gone in the way of Cain, ran greedily after the error of Balaam, and perish in the gainsayings of Core. However they may differ on minor points, they all agree that the salvation of men depends upon the will and works of men, and all repudiate the doctrine that salvation is exclusively of the Lord. They differ much as to what is to be done, but all agree that something must be done by the sinner or he cannot be saved. Certain who went out from the apostles taught the churches that, except they were circumcised and kept the law of Moses, they could not be saved. Jews, Pagans, Papists, and Protestants, all have their terms, conditions, offers, proffers, means, and instrumentalities, which they hold to be indispensable to salvation, and among others in modern times there are not a few who hold that the Holy Scriptures, if studied attentively, will so enlighten the natural judgment of men, as to give them a saving knowledge of God; and the Bible is therefore a means of salvation. And these construe the text proposed for consideration, as establishing that doctrine, and hence the zeal which has been manifested for the last half century for supplying the heathen with bibles and missionaries, by which they claim that they are putting into the hands of the heathen the means or instrument by which they can, if they will, secure their everlasting salvation. We will examine the passage before us, and see if it warrants any such conclusion. Timothy, unto whom the words were addressed, was a Gentile, his father being a Greek; but his opportunities to become familiar with the Old Testament scriptures, were far greater than what was common among Gentiles, because his mother, Eunice, was a Jewess; and of her and her mother, Lois, Timothy's grandmother, it is said, that the faith which Timothy possessed had dwelt in them both before it was manifested in him. This undoubtedly accounts for the fact that Timothy had from a child known the Scriptures. He had known them from oral instruction and from reading them. He knew them in their letter, as they were read in the synagogues of the Jews every Sabbath day. Whether Timothy had any spiritual knowledge of them from his childhood we are not informed, unless we so construe the words of Paul in our text as to signify that Timothy was divinely instructed from a child. Paul himself also had known the Scriptures from his infancy, for he was well instructed in the law and the prophets, and in all the Jew's religion, so far as the letter of the scriptures was concerned; but we know that he was as ignorant of everything of a spiritual nature as any of the heathen who had never seen the Scriptures or heard

them read, until God was pleased to reveal his Son in him. With all his biblical knowledge and religious instruction and pharisaical zeal, he continued to breathe out slaughter against the saints, and verily thought he ought to do many things contrary to Jesus of Nazareth until about noon of the day when God arrested him on his way to Damascus.

The Scriptures of the Old, as well as those of the New Testament, are holy Scriptures, because they were written by holy men, who wrote as they were inspired by the Holy Ghost. But holy as they were, they could not give eternal life to any dead sinner who read them. The carnal Jews, with many of our day, sincerely believed that they could, and to expose their error, Christ said to them, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Instead of embodying eternal life for those carnal Jews, they contained a full and complete testimony of Christ, in whom those Jews did not believe. But our text says they are able to make thee (Timothy) wise unto salvation. But how; through the reading or studying of them? No, certainly not. Thousands had read and studied them, and had become as familiar with them as Timothy or Saul, but died in their sins. Paul does not say they were able, but which are able. Timothy, at the time this address was made to him, was manifestly a subject of saving grace, and Paul was persuaded that the faith which had dwelt in his mother and grandmother, dwelt in Timothy also. Being now a christian, having the faith of God's elect, born of God and taught of the spirit, those Scriptures which he had only before known in their letter, and which had had no power to give him the light of the knowledge of the glory of God in the face of Jesus Christ, are now, in his quickened, regenerated state, able to—do what? To save him from the perdition of ungodly men, from the curse of the law, or from the wrath of God? By no means. From all these he was already saved, as Paul had affirmed in the first chapter and ninth verse of this epistle, was already accomplished. "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." What then are the Scriptures able to do for a saved, called, justified, and divinely instructed Timothy? They are able to make thee wise unto salvation; that is, to that salvation in which he now stood, to enlighten his spiritual vision in more fully comprehending that glorious plan of grace and salvation in which he with all the election of grace was embraced, and thus save him from being like children tossed to and fro by every wind of doctrine. The salvation unto which the Scriptures are now able to save thee, (Timothy,) is fully expressed in the next verse: "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. They are not designed that the man of the world may be perfect, but the profit is unto the man of God, in furnishing him to all good works, and thus making him wise unto salvation, through—what? Through faith which is in Christ Jesus; not through faith which originates in the creature, but that of which Christ is both the author and the finisher—that by which we live. "For the life which I now live in the flesh,

I live by the faith of the Son of God, who hath loved us and given himself for us." This faith is in Christ, and Christ is in you, the hope of glory. The spirit of Christ was in the prophets and men of God who wrote the Scriptures, and being in them, signified beforehand the suffering he should endure and the glory that should follow, the same spirit is now in the saints, and by it the Scriptures in their spirit and life, marrow and fatness is opened to their understanding, and they are thereby made wise; for if any man have not the spirit of Christ he is none of his.

Extract from Minutes

Of the 33d Annual Session of "Fishing River Association of Regular Baptists," held at Marion, Ray county, Mo., in September, 1855. Copied into our columns by order of the Association.

WHEREAS, three thousand clergymen of the United States, for whom it is claimed that they embrace the ministers of all the several denominations of our country, have, in the name of Almighty God, protested against the passage of what is called the Kansas and Nebraska bill, by the Senate and House of Representatives of the U. S., and threatened Congress with the vengeance of God if they should pass the said bills; therefore,

RESOLVED, That we consider it due to the churches and ministers of this Association, to the Regular Baptist denomination of professed Christians, and to the cause of God and truth, in which we are deeply interested, to disclaim in the most unequivocal and emphatic manner, all or any participation in, or fellowship for the said protest; and while we wish not, as a religious body, to meddle with the political bearing of that, or any other subject before Congress, we cannot withhold a declaration of our decided disapproval of the presumption, and, in our judgment, blasphemous desecration of the sacred name and divine prerogatives of the Almighty God, by the self-styled Clergy, as developed in the aforesaid petition to Congress.

RESOLVED, That we protest against our ministers leaving the field of the gospel to become Congressmen or Legislators, as such a course is in strong sympathy with, and is an approximation to an amalgamation of Church and State. Our motto has always been, and is now, that the members and ministers of our churches should yield obedience to the "powers that be." All we have ever asked, in any nge, of any human government, is to guarantee to us our privilege of liberty of conscience, that we may not be molested in regard to our mode of worship. We hold that it is our bounden duty to obey the laws of our government with promptitude, payment, and subjection.

HENRY HILL, Moderator.

L. W. TRUE, Clerk.

Extracts from Business Letters.

SOUTHAMPTON, PENN., MARCH 16, 1856.

BROTHER BEEBE—I have nothing special further to write, only to record the goodness of the Lord unto me. His mercies have been great thus far. When I look back to the "Rock from which I was hewn and the pit from which I was digged," and consider what grace has been displayed in rescuing me from that pit, I feel ready to adopt the language of the apostle when he said, "this 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 had hoped when I commenced trying to preach, that after a little I should not feel so poverty stricken and dependent as I then did. But I now think that while I live I shall have to say, "give me this day my daily bread." How oft, my brother, I think if I could only go back to New Vernon, and go to meeting and sit and listen to you instead of having to speak myself, what a relief it would be! Then again I think what a privilege it is

"to speak of the glory of Christ's kingdom and talk of his power." So you see I can do all things through Christ who strengtheneth me; but without him can do nothing. Surely I am a strange creature to myself, for I would always like to be full—feeling no lack—and yet tell the people if they were not made to feel their poverty and weakness, the Scriptures could afford them no hope, and that it is a blessed state for them to be in. You state there is a prospect of an organization of a new church at Middletown, or a change of the name of Walkkill Church. It is pleasant to hear of the cause of Truth prevailing in the land, to any extent; it strengthens the children of God, and gives fresh courage. I feel a great interest in the cause in those parts, and that your labors may be abundantly owned and blessed by the Great Head of the Church, in gathering together the outcasts of the people, and in feeding and strengthening the afflicted saints, and that you also may be strengthened and comforted with the blessings of the new covenant.

My love to you and family, and all the brethren and sisters. Farewell, for the present.

D. L. HARDING.

GRAND LEDGE, Michigan, March, 1856.

BROTHER BEEBE:—May the Lord enable you to blow the gospel trumpet in power and demonstration of the spirit, that the soldiers of the cross may prepare for the battle. Truly the Lord reigns and blessed be his name. I am poor and needy, but how many very many times has my heart been made to rejoice while reading the contents of your valuable paper. Truly God will reserve to himself witnesses; he will accomplish his work; he will cut it short in righteousness. Glory be to his great and exalted name.

Yours in affliction,
DELLAH W. BALL.

Special Notices.

ELD. WILSON THOMPSON, having changed his place of residence, desires his correspondents hereafter to address him at Millroy, Rush Co., Indiana, instead of Harrisburgh, Indiana.

WARWICK INSTITUTE—The Summer Term of the "Warwick Institute" will commence on Monday, the 12th of May, inst. The boarding house will be under the superintendence of W. L. BENEDICT and Mrs. P. BENEDICT, as matron. The principal and assistant teachers will board with the pupils, and have charge of them at all times. Circulars containing terms, &c., will be sent on application to the Secretary.

JAMES P. WHEELER, President.
W. L. BENEDICT, Secretary.

BROTHER BEEBE:—I see you have given notice of the meeting of the Delaware Association, to be held at "Welch Tract." You will please say to the brethren and friends, who wish to attend, that there will be carriages at Newark Depot, on Wednesday morning, to convey them to the meeting, and we expect you, Bro. BEEBE, will be in the company.

Yours, &c., ALEXANDER COULTER.

BROTHER BEEBE:—Please give notice that the Old School Baptists of Northern Pennsylvania, will hold their annual meeting at Clark's Creek, in Abington, Luzerne Co., Penn., on the 11th and 12th days of June, 1856. Clark's Green is at Clark's Summit Station, on the Delaware, Lackawana and Western Railroad. Those going to the meeting by railroad, will call at that station for brother JOB NORTHRUP and STEPHEN MILLER, or at Abington Station for the subscriber, JOHN NORTHRUP.

BROTHER BEEBE:—Please to give notice, through the "SIGNS," to the brethren who are coming to the Baltimore Association, to be held this month, that there will be conveyances on Tuesday evening and Wednesday morning, to convey the friends to the Association, at Cockeysville, on the "Northern Central Railroad," formerly Baltimore and Susquehanna Railroad. We wish the ministering brethren and friends to come and see how we are getting along.

Yours, LEWIS R. COLE.

Record of Marriages.

March 20—At Sommersville, Massachusetts, Mr. OLIVER Z. DAVIS, of Sommersville, to Miss SUSAN PRAY, daughter of David Pray, of Sanford, Maine.

March 27—At the residence of the bride's father, in Oxford, C. W., by Elder Thomas McColl, ROBERT KERR, Esq., of Aldborough, to Miss JANNETT KERR, of Oxford.

April 3—At the residence of R. S. Smith, Esq., by Eld. Reed Burrill, Mr. MATTHIAS J. JAQUISH to Mrs. JULIA E. DURLAND, all of the town of Hector, N. Y.

April 3—At Wells, Maine, by Eld. William Quint, Mr. ROBT. J. GETCHELL, of Lynn, Mass., to Miss SUSAN M. JANES, of Topsfield, Mass.

Obituary Notices.

DIED at New Vernon, Orange Co., N. Y., March 26, 1856, ADDA EASTON, infant daughter of James and Elizabeth Easton, aged 13 ms. Adda was an unusually beautifully and lovely child, and had deeply engaged the tenderest affections of her parents and friends.

"Sleep on, sweet babe, and take thy rest, God call'd thee home—he saw 'it best."

DIED at New Vernon, September 3, 1855, Mr. SALMAN W. CORWIN, in the 26th year of his age. He was the eldest son of Horton and Jane Corwin, and a young man of the most promising talents and amiable deportment, respected and beloved by all who had the pleasure of his acquaintance. His health had long been gradually declining, and for many months the unwelcome conviction of his near approximation to the terminus of his mortal pilgrimage was being fastened upon the minds of his numerous relatives and friends. His death occurred during our absence last fall, while we were visiting the churches and Associations in Indiana and Kentucky, which will account for the late appearance of this solemn notice.

NORTH BERWICK, MAINE, APRIL 4, 1856.

BROTHER BEEBE:—Please publish the following obituary: Died at the residence of his father-in-law, Deacon J. Perkins, in Wells, Maine, March 30th, 1856, Mr. JOHN RICKER, aged 32 years. His disease was consumption, of which in five months from the time he began to fail, he died. He gave satisfactory evidence that he had experienced a change of heart when about seventeen years of age. He seemed perfectly reconciled to the will of God throughout his sickness. He has left a wife and two small children to mourn their loss. May the Lord sustain them, and all the mourning friends.

WILLIAM QUINT.

LXINGTON, N. Y., MARCH 22, 1856.

BROTHER BEEBE:—By the request of Bro. D. Whitehouse, of Maine, I send you the obituary notice of the death of sister MARY YOUNG, wife of Bro. R. Young, of Morrill, Waldo Co., Maine. She died of the typhoid fever, October 8, 1855, aged about 49 years. She never joined an O. S. Baptist church in Maine, because she never had an opportunity to do so, but was once a member of a Baptist church in the British province of New Brunswick, where she was born, and formerly lived. She loved the truth and was a constant reader of the Signs, which she perused with much comfort and encouragement of mind. I will merely state from personal acquaintance with her some years since, that she was one among many others in Maine and the British provinces, who were, and some still are, oppressed with the unsound doctrines and practices of the New School Baptists.

Yours in love, JOSEPH L. PURINGTON.

WHITE CO., ILLINOIS, MARCH 15, 1856.

ELD. BEEBE:—At the request of the bereaved companion of our late brother, RICHARD ATTERBERRY, I send you for publication, this notice of his death. He departed this life on the 9th of May, 1855. He was born February 24, 1786, and married Martha Moore in 1807. They raised a numerous family of children, all of whom were settled in the world before his decease. He joined the Old School Baptist church in Kentucky, and was baptized by Eld. Joseph Wilson, in March, 1811. The writer of this obituary was intimately acquainted with the decease for about seven years before his death, and regarded him as an exemplary christian, and a pillar in the church. He was uncompromising in his opposition to the errors and institutions of the day; and for himself, depended alone on the sovereign grace of God, for life and salvation, and he was truly a father in Israel. We visited him several times during his sickness, which lasted some time, and, although he suffered much, he bore it

with christian fortitude. But he is now gathered like a ripe shock of corn, and has gone to receive his crown. His aged companion still lives, and with many friends and relatives deeply feels her bereavement—but they sorrow not as they who have no hope. May God preserve his people and defend his truth, in the sincere prayer of your brother in tribulation, FELIX POTTER.

Associational Meetings.

BALTIMORE ASSOCIATION will meet with the church at Black Rock, Baltimore Co., Md., on Wednesday before the third Sunday in May, 1856.

DELAWARE ASSOCIATION will meet with the church at Welch Tract, New Castle Co., Delaware, (about one mile from the Newark depot, on the Philadelphia, Wilmington and Baltimore Railroad,) to commence at 11 o'clock a. m., on Wednesday before the fourth Sunday in May, '56.

DELAWARE RIVER ASSOCIATION will be held with the First Baptist Church of Hopewell, Mercer Co., N. J., (about seven miles from the Princeton depot, on the New Brunswick and Trenton Railroad,) to commence at 10 o'clock a. m., on Wednesday before the first Sunday in June, 1856.

WARWICK ASSOCIATION will be held with the church at Mount Salem, Sussex Co., N. J., (about 7 miles east of Port Jervis, 13 miles south of Otisville, and about the same distance from this place, Middletown,) to commence on Wednesday before the second Sunday in June, 1856, and continue three days.

N. B. Brethren and friends coming to the Warwick Association by the New York and Erie Railroad, will find carriages in readiness at Middletown on Tuesday, the 3d day of June, on the arrival of the Express or Mail train from New York and from Newburgh, also on the arrival of the night Express from the West, to convey them to and from the Association.

CHEMUNG.—Brother Beebe: Please publish—The 60th Anniversary of the Chemung Old-School Baptist Association will be held with the Sullivan and Charleston church, at the meeting house at Cherry Flats, Tioga Co., Pa., on the 14th and 15th days of June, 1856. Brethren coming by Railroad will stop at Covington, on Friday, when and where they will find conveyances ready to take them to the place of meeting. The cars will not arrive on Saturday in time. Those coming from the east will call on Elder Eli Getchell, or Peter Whittaker; those from the west will call on sister Ely, or brother Levi Elliott. Elders and brethren of our faith are earnestly requested to attend—especially Elder Beebe, as he has never visited this section of country. By order of the church. LEVI LOVELL, Church Clerk.

Subscription Receipts.

Table with columns for location, name, and amount. Includes entries for Maine, New York, New Jersey, Pennsylvania, Baltimore, Virginia, North Carolina, Georgia, Alabama, Texas, Mississippi, Iowa, Missouri, Illinois, Indiana, Ohio, Tennessee, and a Total of \$169.79.

NEW AGENTS—Eld. Samuel Wheat, Texas; Eld. Zechariah Angel, Virginia.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail; postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

Table with columns for book title and price. Includes Plain Bound (\$0.75), Morocco, Plain Edge (1.00), Extra Gilt Edge (1.25).

Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPEA, ALABAMA.

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

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: Six cents per single copy; 20 copies \$1; one hundred copies to one address for \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale. Respectfully yours, I. T. SAUNDERS, Hamilton, Ohio, November 12, 1855.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, Is Published on the 1st and 15th of each Month, By Eld. G. Beebe, To whom all Communications must be Addressed. Terms: \$1.50 per year, or if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, by mail, will be at our risk.

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The following agents for the Signs of the Times, are duly authorized to collect and transmit all money due us on account of subscriptions

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., MAY 15, 1856.

NO. 10.

Original Poetry.

BROTHER BEEBE:—I send you the following verses for publication, if you approve them:

THE BEAUTIES OF CHRIST.

Christ is my soul's most charming theme,
There's none besides so dear as him;
For none besides could e'er redeem
My soul from sin, and death, and shame.

Most searchless beauties in him dwell,
On which my soul delights to dwell,—
A beauty this—his matchless love,
Which he delights to make me prove.

A beauty rare, his precious blood,
Which brings my soul most near to God;
And wrath and death doth move away,
From my poor soul eternally.

Nor is his spotless righteousness
A beauty in the least the less,
As beautiful it renders me
Unto my God, eternally.

And his most constant faithfulness,
A beauty is which cannot cease,
For it will evermore endure,
My soul forever to secure.

His mercies and compassions are
Beauties divine, beyond compare;
'Tis through them that I daily live,
And God, through them, my sins forgive.

He's beautiful as my glorious Head,
Who ever lives my cause to plead;
Who did from condemnation free
My ransom'd soul eternally.

Bright beauty in his power I see,
To conquer Satan's power in me;
And to subdue my every foe,
While through his Mesech vale I go.

He's beautiful as my gracious God,
Who went for me thro' sweat and blood;
And as my gracious glorious King,
Who for me spoil'd death of his sting.

He's beautiful as my Brother dear,
The Man who did my sorrows bear;
And as my true and living Way,
To the bright realms of endless day.

He's beautiful as my Prophet too,
To teach me all I need to know;
And as my Priest who did atone,
And Advocate before the Throne.

He's beautiful as my faithful friend,
Who will not fail me to defend,
And as my Pilot, truly wise,
He'll safely guide me to the skies.

He's beautiful as my husband dear,
Who, to relieve, is always near,
And as my Savior, truly kind,
Whose saving power I daily find.

He's beautiful as my Rock and Tower,
When Satan would my soul devour;
My refuge sure, my hiding place,
In every sore and deep distress.

He's beautiful as the Tree to heal,
The many wounds and pains I feel;
And daily yields sweet fruit to cheer,
And solace me, while traveling here.

He's beautiful as my glorious Sun,
To warm my heart when cold as stone;
And make my faith and hope revive,
And feel to his dear self alive.

He's beautiful as my trusty Shield,
Which sure defence to me will yield;
From Satan's darts, and Satan's power,
Who ever seeks me, to devour.

The beauties which in Jesus dwell,
Half of their worth no tongue can tell;
Nor solve the glorious mystery,
Which must be so eternally.

WILLIAM P. COOK.

CHILI CENTRE, APRIL, 1856.

Correspondence of the Signs.

For the Signs of the Times.

DEAR BROTHER BEEBE:—The following testimony of the prophet Jeremiah has been much upon my mind of late. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." It is as true now as it was when spoken by the prophet; and I believe there are those now on earth who have a realizing sense of its truth. Graceless men, of course, do not understandingly know and believe its full import. If God has a people now under his special teaching, they have to acknowledge that the prophet was correct in his testimony. Our way, naturally, is perverse and contrary to the holy perfections of God's character. The service of sin and Satan is our element and choice. God's government is absolute and omnipotent. Earth and hell and all the powers of darkness are held by his Almighty hand. Mankind, considered in their fallen state, are voluntary in their sin and rebellion. But they are chained, if I may so speak, and it is a blessed thing that it is so. If God's government over his creatures, and over all things, was attended with any weakness on his part, dreadful would be the consequences. There is no lack of a disposition, or heart's desire, on the part of earth and hell to sin and rebel, but there is a lack of power. As men resist his sovereign will and government, it is only as he suffers it so to be. And for what purpose? Is he not able to prevent it? Yes. Then he has purposed it for his declarative glory, and for the exhibition of his wrath on the vessels of wrath fitted to destruction. Adam, as he came from the hand of his Creator in his formation and manifestation, was a natural man—sinless, and very good. He sinned, and all the human family sinned in him and with him. Our name is Adam. We are all sinners. Can it be there were any contingent circumstances transpired with Jehovah after the creation of the world and of man? No. Or, in other words, did anything take place whereby Jehovah had to revise his plan, or change his purpose? Certainly not. For centuries God suffered all nations (Acts xiv. 16) to walk in their own ways, yet he bestowed upon them providential mercies. Were they voluntary in their wickedness? Yes. Were the bounds of their habitation set? Certainly. Is man an accountable being? Of course; otherwise he would not be considered criminal for his sin and transgression. Christ said to the Jews, when they took him, "but this is your hour, and the power of darkness." Were they guilty and criminal in their course? Yes. Notwithstanding they by wicked hands crucified the Son of God, yet it was according to the determinate counsel and foreknowledge of God. Men naturally suppose they love God: so did

those wicked Jews. They ignorantly worship God, trusting in a righteousness of their own. The prophet said, "The heart is deceitful above all things, and desperately wicked: who can know it." A solemn truth, an affecting consideration. A violation of the laws of our natural existence as creatures, such as intemperance, licentiousness, and every form of outward wickedness, is attended with all the concomitant injuries and calamities arising therefrom. If there was no God of Providence, as well as of grace, there would be no God of judgment and mercy to render to every man according to his works. The universal government of the eternal God over all worlds, visible and invisible, and over all things, is clearly set forth in the Scriptures of truth. The prophets and the apostles had a view of his supreme government, and expressed themselves accordingly. It is well for the church of God that it is so. The spirit of wickedness existing in the heart of man is irresistible to everything but the irresistible power of Almighty God. Nothing short of irresistible grace and love can kill the sinner to a love of sin and Satan; and when quickened to spiritual life, he feels to be in a state of death. His cry is to God for mercy, and his own life and conduct, and his sinful heart, looks very bad to him. So it is with every penitent sinner: he is silenced and confounded through the multitude of his sins and transgressions. He knows and feels, experimentally and vitally, what is absolutely true in relation to all of the human family—the justice of God in his condemnation and destruction. Upon the principle of God's unchangeable purpose of love and mercy, he is made, like every other subject of grace, to experience the forgiveness of his sins, and receives the spirit of adoption as a child of God. All of the heirs of promise are born of God, and hence possess a holy nature as the sons and daughters of the Lord God Almighty. They are not little gods, but are the children of God, heirs of God, and joint-heirs with our Lord Jesus Christ. Their everlasting Father is holy, so also are the children; hence they are called the holy people. They live, and are supported by their heavenly Father; they subsist upon heavenly food, and cannot be satisfied with anything short of eternal uncreated things. Christ is their life, and their life is hid with Christ in God; and when Christ, who is their life, shall appear, they also shall appear with him in glory. What a blessed consideration.

But the church of God in time are called to wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Formidable opposition. They have to wrestle against all of the powers of darkness, of earth and hell. What would become of the family of God, if the govern-

ment of God could be overthrown? Dreadful thought! They have no sympathy from the world, the flesh and the devil, and their depraved nature is perverse, and opposed to all that is good. Is it not a soul-comforting reflection that the Lord God omnipotent reigneth? Most certainly it is to all those who love God, and rejoice in his government. He affords timely assistance to all his saints in all their trials and afflictions. He keepeth the feet of his saints, for they have not sufficient wisdom of their own to direct their steps. Truly, their way is not in themselves, for Christ is the way, the truth and the life. In his providence they cannot control their own course and destiny, and in his grace they are altogether dependent. They learn much of their own folly and weakness, and desire to be reconciled to the will of their Creator. They are a happy people, notwithstanding the opposition they encounter. It is true the flesh sometimes predominates and they are in trouble. I will quote the language of a christian brother of my acquaintance, which is somewhat expressive. "I have been whittled down some in my feelings; I have been plagued and vexed a great many times: I have had my pride awfully mortified more than once in my pilgrimage. More than once have I arraigned Jehovah to my bar because his works were not congenial with my devilish notions. If I had the handling of things, I would have a nice, pretty, orderly church. But the word says, here and there a traveler: and they that live godly in Christ Jesus shall suffer persecution." Because God's ways are not as our ways, therefore we are often in difficulty. We like to have our own ways naturally, for God's ways are equal, while ours are unequal. We have to be chastened with the rod till we are sufficiently humbled. But when the glorious promise is applied and Jesus is revealed, and the darkness and distress pass away, how pleasant it does appear. Our fears are removed, comfort flows into the soul, the mind is at rest, and the peace of God reigns within. We rejoice in spirit, and regret to think we were so unwise as to mistrust his goodness. The gospel, in its proclamation, is a joyful sound, and for the reason that we walk in the light of His countenance.

The process of being weaned from the world and from a hankering after the vanities which are bought and sold in the great city which is spiritually called Sodom and Egypt, requires considerable crucifixion of the flesh with its affections and lusts. And to have our old man crucified produces a severe conflict within; still we learn that it is profitable to us. We are made to "glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It

remains the incontrovertible truth of the eternal "I AM" that salvation is of the Lord."

I have penned the foregoing thoughts as they arose in my mind. They are either true or false. If true, unquestionably they will stand. Not simply as thoughts, but as the truth of God; and as the truth of God it cannot be overthrown. But if it is not true, then it is nothing but the conjuration of a depraved mind; I have no hope, no encouragement to believe, no trust, no view by faith of anything which causes my soul to rejoice, I am, I know not where. If Jesus is mine and I am his, I can say, "My Lord, and my God." But if there be no Jesus, no God, no eternal happiness, we are left at loose ends—everything is uncertain; we are in a *chance* world, or something worse. God is either a sovereign in his providence and in his grace, or else there is no God. The fool hath said in his heart there is no God. There can be no *middle ground* between the doctrine of the absolute sovereignty of Jehovah and downright avowed atheism. They cannot both be true. If we acknowledge the truth of the Bible, we must believe the first; if not, we are infidels—or in other words atheists or deists. We may acknowledge a Deity, but yet deny divine revelation; if so, we are deists. Some of the greatest features of atheism now manifest, is in a formal acknowledgement of the truth of the Bible, and a virtual denial of its principles. For instance, there are those who say they believe the Bible, and with the Bible in their hands hold forth and pretend to say that sinners cannot be saved unless we use the means—something must be done by us, and others, to help or assist in the salvation of sinners. Money must be used, and much effort brought into requisition to save sinners, as though salvation was a partnership or joint concern between God and men. God does a part and the creature does a part, and if the creature does *his* part God will save him. These are the prevailing sentiments of the present age. Many suppose it is true, and never once question the incorrectness of it. And actually, there are so many at the present day that are so in the habit of sitting under the preaching of such unsound and rotten doctrines, that when they hear the gospel preached in its pristine purity they are greatly astonished. I have often thought of the following scripture, which laid with weight on my mind several years ago, and which I have not forgotten. "Beware, lest any man spoil you through philosophy and vain deceit; after the tradition of men, after the rudiments of the world, and not after Christ." I have no doubt some of the Lord's children are thus spoiled; their minds are confused, their vision is marred, and they are weak and sickly. I have been there myself; I have seen it, I have felt it to my sorrow. I can say to the praise of God's grace, however, that notwithstanding all of my troubles and sorrow in former days, I did not suffer more than has been for my good, and I trust for the glory of God. I partook of the wormwood and the gall, and I have not forgotten it. My soul is humbled within me when I call it to remembrance, therefore have I hope.

Heaven and hell are greatly at antipodes, so is truth and error. They that are not for us are against us, and they that gather not with us scatter abroad. There are

absolutely but two classes of people on the earth—the righteous and the wicked. They all love God or hate him. While they are all alike by nature, yet regenerating grace produces a radical change in them that are born again. A separation takes place; they are delivered from the power of darkness, and translated into the kingdom of God's dear Son; they are made *meet* to be partakers of the inheritance of the saints in light. Can those who are born of God, absolutely, be happy only in the presence of God? No. Why? Because they love God, and cannot be happy only as they enjoy his presence. They possess a heavenly nature, adapted to a heavenly state of existence. Why are they unhappy sometimes? Because they have a rebellious, fallen nature, which wars against that which is holy and heavenly, and they become carnally minded. Can graceless men, absolutely, be happy in the presence of God? No. Why? Because they do not love God, neither do they possess a nature (if it is proper so to speak) that is adapted to the enjoyment of his presence; they are enemies to him by wicked works. I use the word nature, here, to define the difference between the flesh and the spirit—between the new man and the old man—the image of the heavenly and of the earthly. They are opposite in their nature and character; and to define the difference between the righteous and the wicked—the one loves God, the other does not love him. Hence in nature and in principle they are at antipodes. If there is a union to God and to Christ, there is a union to his people. Christ said to his disciples, "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." This is vital gospel union, from first to last. If I hear a man preach the gospel in its pristine purity, and I have a union to it, I can receive him for Christ's sake; I love him for the sake of the truth he preaches. Upon any other principle it would be a selfish love. The question arises in my mind, Do I love God? Do I love Jesus? Do I love his people? Do I love his commandments? Sometimes I can say I know I do, and that I feel a union thereto. But then, what am I? What sort of a place do I inhabit? I am constrained to acknowledge God's truth, that I am carnal, sold under sin. My habitation is in the dust, and I am a worm of the dust. And yet love God? Yes; for I can say with Paul, (if not deceived,) "For I delight in the law of God after the inward man; 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. 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."

I have written more than I intended when I commenced. My thoughts have run, and my pen too, but I have expressed some of the sentiments and feelings of my soul. I once hated the doctrine which I try now to advocate; and no other than God himself ever caused me to love it and cleave to it, or caused it to cleave to me. I rejoice in it, and it is heavenly food to my soul and living water to satisfy my thirst. I love to speak and write in relation to it, as the excellent things of the kingdom of our God.

Yesterday it snowed throughout the day, yet I, with a few of the brethren and friends assembled at the meeting house, and I preached from Col. i. 13. I realized, in some degree, that it was more profitable than to remain at home. Still, the Lord does bless his people, at home or abroad, as it pleaseth him. The prophet Ezekiel in describing a certain city, in the last verse of his description of it, said, "and the name of the city, from that day, shall be, The Lord is there." His presence is life, and his loving kindness is better than life. "The Lord is there."

Yours affectionately,

JOSEPH L. PURINGTON.

Greene Co., N. Y., April 21, 1856.

For the Signs of the Times.

MY DEAR BROTHER BEEBE:—I have received a number of letters from brethren in this, and other of the States, very kindly enquiring for my health, and the present condition of my fractured limb; and have concluded, with your permission, to answer these inquiries through the columns of the *Signs*, as it will greatly lessen the labor on my part, and may be equally satisfactory to the brethren.

I am the more inclined to adopt this course, from the fact that the *Signs* was made the medium of conveying intelligence of the afflictive dispensation of God's providence, by which I have been confined at home for several weeks.

I was, as you have been advised, on my way to Mount Carmel meeting, some twenty miles from home, on the first Saturday in March; and, when within about two miles of the meeting house, my horse suddenly took fright and made a violent plunge, which threw me off my balance, having a large, heavy umbrella over me, and a second plunge threw me pretty violently on the ground. After a moment's pause, I raised up and sat in the public highway, amid snow, wind and ice, my horse having left me. So far I was not conscious that I had received serious injury, but attempting to rise to my feet, I found my right leg refused to perform its office. The sad reality that the large bone was fractured, about three inches below the knee, became at once manifest. Finding myself thus disabled, and knowing of no *earthly* assistance near at hand, I pushed myself along, in the mud and snow, to a stone fence, some eight or ten feet in the rear of me; and, with my hands and one foot, propping myself with my shoulders, I gained an upright position, resting on one foot and leaning against the stone fence. I hollowed for assistance, and after some twenty minutes or half hour I saw a servant boy approaching me; but ere he reached me, however, three friends rode up, who met my horse and brought him to me. They procured a conveyance in the neighborhood, and took me to the hospitable roof of my friend, Mr. David B. Judy, (whose wife I had baptized at Mount Carmel a few days previous,) where I was most kindly received and cared for, and almost every *earthly* want anticipated. A physician was very soon at hand, by whom the fracture was reduced and the limb bandaged, and my condition rendered comparatively comfortable. Thus, my dear brother, was the goodness of our God made abundantly manifest in providing for me.

My family and friends at home were made acquainted with my condition, who joined me the next day, and on consulting my physician and obtaining his approba-

tion, removed me home, after spending three days at my friend Judy's, to whom, with his family and neighbors, I feel greatly indebted for their kindness. I was brought home, with much less suffering than I anticipated, and have continued to improve, having little fever. For the last three weeks I have been hobbling about my house on crutches, with the prospect of a speedy restoration to my usual labors. Invalid, as I am, I attended our meetings at Bryan's, last Saturday and Sunday, on each day trying to "speak of the glories of *His* kingdom, and talk of *His* power." May we not join the inspired Psalmist, and say—"The Lord is good; a stronghold in the time of trouble." I very much doubt, brother Beebe, whether, within the last six and thirty years, since, I trust, "I was found of Him, of whom Moses in the law and the Prophets did write," I have ever enjoyed so much of the presence of the Lord Jesus, (if I may presume to say I have enjoyed his presence at all,) as I have within the last eight weeks. But still my ingratitude causes me distress.

I have somewhat anticipated my subject. After my wound was dressed I was allowed a retrospect of the occurrences of the morning. The last subject I recollect to have occupied my mind, up to the time I was thrown from my horse, was the following declaration of the Apostle Paul: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you." In view of the afflictions, trials and conflicts incident to our mortal state; and in view of the glories of the eternal world, which shall burst upon the vision of the saints, when they shall see their living Lord, and "be like him; for they shall see him as his is," I did not at all wonder that the Apostle should "desire to depart and be with Christ," and that he should have considered this "far better." But in contemplating the latter branch of the subject, the triumph of sovereign grace—in his *seeming* willingness to make so great a *present sacrifice* for the good of his brethren—is made manifest.

The question very naturally presents itself, why was it "more needful that he should abide in the flesh?" He was an *acknowledged, inspired* Apostle of the Lamb; notwithstanding which he had an "old man, which is corrupt according to the deceitful lusts," whose corrupt suggestions, lusts and works, entire, caused the Apostle to exclaim, with an aching heart, "When I would do good, evil is present with me." "O wretched man that I am, who shall deliver me from the body of this death?" Whence those exclamations? From the conflict within. The Apostle had also a "new man, which, after God, is created in righteousness and true holiness." Here was the antagonism, and to whom those corrupt suggestions, lusts and works were hateful. He tells us that the "Husbandman that laboreth, must be first partaker of the fruits." Hence, had he "put off this tabernacle"—had he been "clothed upon with our house which is from Heaven"—in a word, had "this corruptible have put on incorruption, and this mortal have put on immortality," he would have been utterly incompetent to the task of "comforting the feeble minded and supporting the weak."

Brother Beebe, I consider that there is a

needs be for all the temptations, trials, afflictions and sorrows that God's ministers are called upon to endure. The best interests of Zion's sons and daughters, while wading this wilderness of sorrow, are consulted. The command is "Feed my lambs, feed my sheep,"—"Feed the church of God, which he hath purchased with his own blood." "Teaching them to observe all things whatsoever I have commanded you." Without these temptations and trials, how could they fulfil their mission? "That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." The dear afflicted, tempest tossed, in Zion, are apt to conclude—"If I were a christian, it would not be with me as it is." "Certainly, if I am a christian, I am the least of all." "Certainly I am the greatest sinner that God permits to live!" And yet, when the Apostle comes to discourse with them, he being in the flesh, asks "Who is weak; and am I not weak? Who is offended, and I burn not?" "Unto me who am less than the least of all Saints."

"Christ Jesus came into the world to save sinners, of whom I am the chief." Not to be too tedious, let me say, so long as God's children are in the body, so long will they see and feel the force of Paul's declaration—"Nevertheless, to abide in the flesh, is more needful for you." When the Saints "shall be clothed upon and mortality shall be swallowed up of life," they will no longer need those baskets (the ministry) to bear food to them—then will they bathe in the ocean of eternal bliss.

But, brother Beebe, in the midst of my contemplations on this deeply interesting subject, a close and searching question came home to me, viz: "If you were a minister of Christ, a messenger to his churches, how comes it that you were stopped short in your career so suddenly?" I confess that I could not so readily solve this question. Admit that I am a minister of Christ, that I am a "Pastor" or "Teacher" divinely appointed, and I had no difficulty in determining that the affliction is not an individual one, although the bodily pain and distress is mine; yet the affliction necessarily extends to those among whom I am called to minister. Another close and searching question came home to me: Would the Lord chastise in the absence of delinquency in the discharge of duty? I answered this question, in my own mind, promptly—No. Then, if the affliction is general with the brethren in the midst of whom you minister; must not the delinquency be as general? That I fall short in the discharge of ministerial duty I am free to confess; yet, brother Beebe, I cannot charge myself with withholding truth for fear of offending, or with wantonly assailing the feelings of those who differ with me. Nor, indeed, do I suppose that any sane man who knows me, will thus charge me. I cannot feel that earnest, fervid, holy unction, in proclaiming the salvation of our God, that I desire to feel. I most anxiously desire more wisdom, knowledge, zeal, love, and spiritual mindedness—more fortitude and patience—more true devotion to God and Godliness, and less conformity to the world.

I think I have anxiously and, I hope, prayerfully, sought of the Lord, that he will "search me as with a candle," and display my whole self to me; that he will "convince me of my sin, then lead to Jesus' blood."

I think I have most anxiously desired, too, that the delinquencies of the churches may be made manifest; that we "may learn obedience by the things which we suffer;" and, finally, that we may unitedly and individually "return unto the Lord, for he will have mercy; and to our God, for he will abundantly pardon."

These matters, together with those ultimately connected with them, have occupied my mind most of the time for the past eight weeks. I feel disposed to sing—

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

I may resume the subject at some future time, if the Lord permits, when I may point out some of the delinquencies both of the ministry and the churches, as they have occurred to me.

God bless you, my dear brother, and make us, with all his servants, faithful unto death, that we may receive a crown of life that fadeth not away.

THOS. P. DUDLEY.

P. S.—Our kindest regards to sister Beebe and family, with all the dear brethren and sisters with you. I am yet unable to walk on my broken limb, but talk to the brethren sitting. Please give my kindest regards to brethren Elders Hartwell, Barton and Thorne, and say to them I have been looking for answers to my letters to each of them. Our kindest regards to all dear brethren and sisters who may inquire for us. If the Lord shall spare us, we shall look for brother Hartwell at our Association, according to promise. I hope some of the other brethren will accompany him. Can't you come? We should be delighted to have you with us.

T. P. D.

Near Lexington, Ky., April 25, 1856.

For the Signs of the Times.

BROTHER BEEBE:—In the providence of God it has been my duty sometime past, to direct a few lines to the Editor of the *Signs*, and I desire their continuance. Adam Griffin, my companion and your subscriber, bid adieu to earthly sorrows on the 12th of October, 1855, in the 49th year of his age. He united with the Predestinarian Baptists in his youthful days. It can truly be said of him he trusted in God for salvation, and put no confidence in the flesh. He died of consumption, calmly in full assurance our Saviour had conquered every foe for him. He selected for a text for the funeral—"Marvel not that I said unto thee, Ye must be born again." I need not tell you that we mourn his loss.

I cannot well deny my lonesome heart the privilege of saying a few words in the *Signs*, to let the brethren and sisters know that I am often comforted and strengthened by their communications. I have read brother Whitcomb's letter over and over again to-day with much satisfaction. I think surely the Lord's plan can save, all such poor undeserving creatures, who are almost always doubting and fearing, instead of adoring and praising a precious Savior. My dear brethren and sisters, I freely confess to my God and to you all, that I am a wicked wandering creature, but sometimes hope and trust I have rejoiced, and still do at times, in the imputed righteousness of Christ. Twenty-seven years ago last fall, I tried hard to work myself into the favor of God. I lived as free from sin as I ever expect to in this vale of

tears, and my best thought condemned me. I sat in my loom, trying to say God be merciful to me a sinner, when a still, small voice spake to my troubled soul, and I expressed my feelings by saying—I loved the Lord, He heard my cries, and pitied every groan. That was a happy hour to me; the sacrifice seemed complete, and God was well pleased with it. I soon found a home with the despised Baptists, because they talked my feelings, they saw they were poor; I truly felt so, but rich in faith. I thought I should live near to God, and serve him better than I have done.

Do with this as you think best, and you will not offend

CHARLOTTE GRIFFIN.

Broad Albin, N. Y., April 6, 1856.

For the Signs of the Times.

BROTHER BEEBE:—It is a very cold time with me, in regard to religion; but as the Lord reigns I ought to rejoice. I believe the Lord is the same, yesterday, to-day and forever. O that he would impart grace to me, that I might praise him for all his mercies. I have removed to a place where I do not expect to hear much Gospel preaching. I have had the privilege of hearing Eld. R. Burritt's old bell, which, though an old one, yet it is new; for the gospel sound is always new to the believer. I suppose the Psalmist was right, when he said—"As the hart panteth after the water brooks, so panteth my soul after thee, O God." To the thirsty soul that pants for the living God, the Gospel must be very refreshing.

Brother Beebe, you may say, if you please, that I now live at Dundee, and if any of our Old School brethren should pass this way, I will give them a friendly reception. This place is becoming very popular—we have a great number of fine people here, all working hard to get to Heaven in their own way—but scarcely a person I meet with can give me any evidence that they know anything experimentally about the plan of salvation through the imputed righteousness of the Redeemer. Alas! how are the people left to their own delusions. An Old School Baptist may as well talk to the streams of water to stop running, as to those flaming and self-righteous people. They will cry out, "Antinomianism!" "Fatalism!" &c. Well may it be said of them as it was of Ephraim, "They are joined to their idols, let them alone!" There is a God who overrules all things. Ancient Israel was as highly favored as any nation, but "Jeshurun waxed fat, and kicked." So it was with America—the religious denominations have gone after the daughters of Ashdod; and even those who are called Baptists, and who ought to know better, have very few ministers which God has made. When they find among them a young man whom they consider promising, away he is sent to Hamilton, or some other minister-making seminary, into which he enters like a calf, but comes out like anything but an ox—and he then enters the pulpit more like a stage player than like a minister of the Gospel. Brother Beebe, I am not opposed to education, for I feel the want of more of it myself; but I know that human learning cannot make a minister of the Gospel of Christ. When God calls learned men into the ministry, he makes them useful. Saul of Tarsus was a scholar, but his learning did not qualify him for the Gospel ministry. God changed his heart by grace, and

then made him a minister of the New Testament, and the Lord had a place for him. When God begins a work, he will not be baffled in the accomplishment of it. I suppose Saul had no idea of what the Lord designed to do with him, when he was in his high career, and on his way to Damascus. Let us imagine how he felt when breathing out laughter against the Saints. His thoughts may have run thus—"These dupes, these antinomians, these do-nothings, these Hard Shells, who are turning the world upside-down, I will make them stand about." Poor, simple Saul! how little did he know what God was about to do for him; and as it was with him, so it is with all unconverted men.

Brother Beebe, do you think Saul knew what salary he was to receive for preaching the Gospel of Christ? Forty stripes, save one, five times repeated, with all his perils on the land and sea and among false brethren, and his frequent imprisonments, would never have induced him to take the care of all the churches, if he had not been called by grace and filled with the love of God. But, after all his sufferings, he came off more than conqueror; not through his own good works, but through Christ Jesus, who died for him and arose again. I believe that Jesus laid down his life for his sheep; but the Bible does not teach that he died for goats. For his sheep he died—he was delivered up for their offences and arose for their justification—and for them he ascended on high, and ever lives to make intercession for them. Who, then, shall lay anything to the charge of God's elect? This subject is far beyond my feeble finite mind. O, the love of God, in providing a Redeemer to save his bride! I am lost in wonder, that hell-deserving sinners are saved and the law perfectly honored, God glorified, and his people secured and saved with an everlasting salvation.

HUMPHRY SLOAN.

Dundee, Yates Co., N. Y., April 19, 1856.

For the Signs of the Times.

BROTHER BEEBE—Having finished the business part of my letter, I desire, if it will not be intruding on your columns, to address a few lines to the brethren generally, and to those of my known acquaintance in particular, relative to my election to the Chaplaincy by the lower House of the Legislature of Texas at its last session. And I hereby inform the brethren and all others, that my nomination and election to said office was without my knowledge or consent, and that so soon as notified of the same, I, without hesitation, declined acceptance of the office, by letters, addressed to the Representatives from this county, stating briefly my reasons for so doing. My name was put in nomination by an esteemed friend and Representative from this county, without, as he since informed me, his having any knowledge of my sentiments relative to its unconstitutionality, or that I considered it inconsistent in a minister of the Gospel to receive wages for doing what every true minister is bound, both from principle and duty, to do, viz: "To pray for rulers and those in authority," &c.; and that, too, without money and without price. And surely were our Legislators, both State and National, assured of the fact that all well-informed Christians were, from a sense of duty to God, as well as from the promptings of their inmost feelings, offering up their prayers to God on their behalf, then

they would feel less solicitude to secure the formal services of a hireling to say prayers, in which comparatively few, even of those who employ them, can join or feel any interest or confidence. In conclusion, if any so poor, feeble, and unworthy as I know myself to be, may be permitted to address a word of exhortation to the brethren and sisters throughout our widely extended country, I would do so by stirring up their minds to pray for each other, that the bonds of christian fellowship and union may be strengthened; to pray for our rulers, legislators, and all in authority over us; that God would give them wisdom, prudence, and wise discretion in their respective places, that we may thereby lead quiet and peaceable lives; and while I feel assured that there is a scattered people throughout our hitherto favored country, who are of one heart and one mind, knit together in the bonds of christian love, and who feel for each other's peace and welfare as their own, I feel that in their united prayers to God, there is the strongest hope for the continuance of those civil liberties and religious privileges, secured to us by our Union, in our free and best of governments.

Peace, union and harmony abounds among the brethren in Eastern Texas; but we have to lament our cold and barren state in spiritual things, and have great reason to pray to God to send laborers into this part of his harvest field, for surely the harvest is great and the laborers few. I feel that an apology may be necessary for the mixed character of my letter, as well as for the matter it contains; and if you think it unsuitable for publication lay it aside. My sole motive in writing it has been to vindicate myself from any sympathy with the unconstitutional and anti-christian practice of hiring chaplains to say prayers for a form and a name; and further, as my name was published, to some extent, in the papers of this State in connection with said office, I wished to afford the brethren an opportunity, should they be charged with having one in their communion subservient to the wages of a hireling, to vindicate themselves. May grace, mercy and peace be with you and the Israel of God.

HOLLOWAY L. POWER.

Nacogdoches, Texas, April 18, 1856.

For the Signs of the Times.

BROTHER BEEBE—My mind has been much exercised of late about writing to you on the subject of my experience, and I hope it will not be regarded as an intrusion for me to communicate with you on that subject in which all the children of God feel an equal interest and nearness, although we are strangers in the flesh, and perhaps may always be; but in the spirit I hope we are no more strangers, but fellow-citizens with the saints and of the house of God. I desire to speak of the manifold mercies of God towards me, although I feel utterly unworthy to do so. I do believe and humbly trust that God has brought me to see and feel the wretchedness of sin, and the lost state and condition I was in. Bear with me, and I will try to relate to you some of my exercises in my passage from darkness to light; for I think I know that whereas I was blind, now I see. The first thing that affected my mind on this subject was, a few kind words from

death, when I was about eleven years of age. I thought I had a view of the blessed state of God's people. From that time forth the fear of death followed me. My tears flowed freely, but I did not know what ailed me, only that I had a strong desire to be one of the Lord's children. Thus I continued until I was in my nineteenth year, sometimes trying to reform, and sometimes trying to pray, and weeping on account of my sins. But at other times enjoying myself with scarcely a thought of any thing to trouble me. Sometimes my greatest desire was to hear the christian conversation of God's dear people. Shortly after this I was married! but O the indelible distress that awaited me! In the summer of 1853, I had to strive hard to maintain a mastery over my feelings, I could not conceal my trouble; tell it I must; but tell it I could not, except to my husband, for from him I could not conceal it. When my deepest convictions were upon me, I could say, "Oh, what mortal is as wretched and miserable as I am?" I felt that I was without hope, and that the mercy of God was not for me. At length, while reading the Scriptures, which I was often constrained to do, my attention was drawn to John xvii, and especially to the 20th verse. I had never before been able to find one promise that seemed to be for me; with tears flowing, I felt a faith to believe that it was the work of God upon me, and that I should be brought through, for Christ had said, "Neither pray I for these alone; but for them also which shall believe on me through their word." I then thought I could discover "how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." But this was not enough to fully satisfy me. I now began to see that it was only through Christ and in him that I could be reconciled to God. In the fall of 1853, it pleased the Lord to lay his afflicting hand on me, and O the terrors of death that were around me! My sins were set in order before my eyes, and a never-ending eternity before me, for which I was not prepared. At this time I could not raise my hand to my head, nor turn upon my pillow. I thought the hour of death was fast approaching. I could forbear no longer. I opened my mind to a dearly beloved christian sister, and from that time I began to mend; and through the mercy of God, after an illness of four months, I was restored to health. But then I sincerely regretted that I had told her. Doubts arose in my mind, and I feared that the Lord would not finish the work which I had hoped he had begun in me. But blessed be his name, he never begins a work that he does not finish. I can truly say, if the Lord ever manifested himself to me, it was in the year 1854, and in the month of September. I awoke myself one morning with prayer and devotion on my tongue. I arose from my bed, and as I stood, it appeared to me that if I were called to die, death had no terror for me. This was but momentary, but it was the most lovely and beautiful morning of all my life. I can truly say my burden of guilt was removed and gone; nor have I ever been able to find it again. I felt truly a love to the Old-School Baptists, and longed to be numbered with them. And by the goodness of God I was enabled, on the first Sunday in August, 1855, to take up my cross and follow the footsteps of the

dear Redeemer. I was baptized by Elder James Jefferson. I now feel unworthy to stand where I do, among the dear children of God. The greatest comfort I ever enjoyed is, in my hope which the world can neither give nor take away; and in reading the Scriptures, when my soul seems to be drawn out after God in love. But O, what gloomy doubts and fears often arise within me, and make me fear that I am deceived! I feel every day that I am a sinner; but not willingly so, for I desire above all things to be holy.

I know that no fig-leaf robe of human righteousness could avail me any thing; but I do believe, and all glory to the God of sovereign grace, who has brought me to believe that it is the dear Redeemer's blood and righteousness alone that redeems from sin and justifies the sinner before God, and his spirit that opens the eyes of the understanding, and shows us what we are, and bids us look to him, and trust in him alone for his never-failing grace. Blessed be the God of my salvation who has given me faith in Jesus Christ.

During the past year the Lord has been pleased to greatly afflict me, and to call away from earth our little daughter, our only child; she died in October, aged almost two years. We feel most deeply our bereavement; but our lovely child had filled her little span of time on earth, and God, we trust, has called her to fill her mansion in the heavenly building, whose maker and builder is God. It is consoling to believe that she shall bloom again to fade no more. May that God whose eyes never slumber nor sleep, guide us through this vale of tears and ultimately bring us to our home above, to praise and adore him forever, is the prayer of one of the afflicted, as I hope, in Christ.

ELIZABETH CONKLE.

Marshall Co., Va., Jan. 9, 1856.

For the Signs of the Times.

(PUBLISHED BY REQUEST OF THE CHURCH.)

To the Church assembled at New Vernon:

DEAR BROTHERS AND SISTERS:—I would greatly prefer at this time to meet with you, rather than converse with the cold language of the pen. I have not forgotten the many times I have felt encouraged, after meeting, with you, and went on my way rejoicing, feeling assured that we enjoyed the presence of Him who has promised that where two or three are gathered together in His name, He will be in the midst. It is truly encouraging to meet with those of the same faith—to hear them express their hopes and fears, their joys and sorrows, and the way they have been brought low—to see that they could not fulfill the righteous demands of the law, and that they could be justified only, by the grace of God, through the redemption that is in Christ Jesus, 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. In contemplation of all his works and ways, well may we exclaim, "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Many are his wonderful works, which we behold in nature on every side. "The Heavens declare the glory of God, and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night sheweth know-

ledge." But O how great above what we can conceive are his works of grace; how great his goodness to them that trust him, that God in his infinite mercy should conceive in eternity a plan whereby lost and ruined man might become reconciled to him; that he might be just and the justifier of the ungodly, by sending his own Son in the likeness of sinful man, who was tempted and persecuted—a man of sorrow and of grief, put to death, buried, arose triumphantly over all and ascended into Heaven, there ever liveth to make intercessions for the saints, according to the will of God.

O how unworthy am I of the least of his manifold mercies, how ungrateful, how unthankful! If one of his, would I not be ready at all times to render thanks for all his goodness? Instead, how often am I filled with murmurs and complaints. It is the cause of much anxiety to know whether or not I am one of his, on whom to believe is life everlasting; there is so much within, the reverse of what it ought to be; such a proud, deceitful heart, so desperately wicked; so many vain and sinful imaginations, my iniquities stand like mountains between me and my God, my sins hide his face. I am often forced to exclaim, "O wretched man that I am, who shall deliver me from the body of this death?" I am confident if one jot or tittle depends on my own performance, I am eternally lost. At times I almost despair of having a hope, thinking I am deceived all through, have climbed up some other way, entering not by the door. I become like the troubled ocean, cannot rest, come in deep waters where the floods overflow me. But "Rejoice not against me, O mine enemy; when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me." "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness." Yes! he has not left me to sink entirely, I but have found him ready to help in the seventh trouble. He stills the troubled ocean, it becomes calm at his command, then can we walk and meet Jesus on the water. Though he knows how treacherous, how vile, and how sinful we are, he says "fear not," freely forgives all, calls them brethren, heirs of the same heritage, is merciful to their unrighteousness, and remembers their sins and iniquities no more.

Ah! when viewing him with an eye of faith, resting on his promises, we feel we cannot again distrust his love, that our mountain is strong, that our rock is the rock of age; we are ready to meet afflictions, persecutions, enemies within and without, can run through a troop, leap over a wall; and are ready, with Peter, to go with him both into prison and to death, viewing him as our strength and portion forever, our righteousness, sanctification and redemption. But let us be left to try our own strength, would we be a with behind Peter? How often do I depart from Him in thought and deed. I am indeed the chief of sinners; if a saint, the least of all. If dealt with according to my deserts, where would I appear? It is of his mercies I am not consumed; he bestows his loving kindness on us, not according to our deserts, but according to his mercies and the multitude of his loving kindness. Many are his precious promises, and he is not

slack (as some men count slackness) concerning them, not willing that any should perish, but that all should come to the knowledge of the truth, and his power is sufficient to bring every member to its proper place. There is no liability of one being lost, for he has all power, giving eternal life to as many as the Father has given him. Nothing shall be able to pluck them from his hands, and they shall all be taught of the Lord. According to his abundant mercy, he has begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away. O how firm a foundation, treasured up in Christ Jesus before the foundation of the world. Your life is hid with him in God. Whether Paul, or Appollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christ's, and Christ is God's, and when he who is your life shall appear, then shall you also appear with him in glory.

If not deceived, I desire to walk in that strait and narrow path that leads to such Heavenly joys on high, to walk with them who are troubled on every side, yet not distressed—perplexed, but not in despair—persecuted, but not forsaken—cast down, but not destroyed—that run with patience the race set before them, taking up the cross daily and following him, for his yoke is easy and his burthen is light. May we feel thankful to him that when we depart from his ways he will visit our transgressions with a rod and our iniquities with stripes, and not take his loving kindness away. May we be thankful for the Godly sorrow that worketh repentance, that causes us to return as did the prodigal, causing us to hunger and thirst in a dry land, that we might run to him that has all fulness. Be thankful for the warfare within, showing our weakness, manifesting that we are in the path with those who would do good, but evil was present, the old man with his evil deeds, warring with the new, causing those afflictions which we are assured work for us a far more exceeding and eternal weight of glory. Thank him for persecutions for his sake. He says, "The servant is not greater than his master; if they have persecuted me they will persecute you also." Praise Him for anointing his Son to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, to open the prisons of them that are bound, to give unto them beauty for ashes, the garment of praise for the spirit of heaviness. Yes, let us praise him for all his wonderful works; proclaim him the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

Your sister, I hope, in the bonds of love,
M. E. VAIL.

March 28, 1856.

For the Signs of the Times.

DEAR BROTHER:—I have nothing flattering as yet to write. I have seen prospects more pleasant. It is true, there are those who know the truth, but still say, Have me excused (that is) with regard to taking up the cross.

My sensations were peculiar in reading the closing remarks of P. West, in the fourth number of the *Southern Baptist Messenger*. "I do not know of but one Old School Baptist minister within forty

miles of me." As the number is so small they should be industrious. I shall most likely remember the following through life: I was halting between two opinions as to duty; eighteen miles to the meeting house, and the morning unfavorable, the appearance being pretty fair for rain. I opened the Bible with a desire to learn my duty, and the first passage that my eye rested on was as follows: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honour him, not doing thine own ways, for finding thine own pleasure, nor speaking thine own words." I went, nothing doubting. The meeting was very pleasant.

Farewell. J. B. CHENOWETH.
Bureau Co., Ill., April 14, 1856.

For the Signs of the Times.

Fasting.

BROTHER BEEBE:—I have heard from very many of our heavenly Father's family through the medium of your paper, and on various subjects, but do not remember of having read any thing on the subject of Fasting; I therefore give you a few of my thoughts on that theme. As there is a variety of opinions respecting fasting, I am willing to show my opinion. I find, by examination, that the commands and examples in the Scriptures for this practice are very many. I will name a few: Esther (see iv, 16) when in great distress, fasted and was divinely assisted; and Daniel (see ix, 3) "And I set my face unto the Lord God, to seek by prayer and supplication with fasting," &c., this being a time of great affliction and bondage in Israel. Thus we see that this holy man of God, when presenting the most important cause on earth, fasted as a part of his humility, and was accepted of God. And Joel (ii, 12) "Therefore, also, now, saith the Lord, turn ye even to me with all your hearts, and with fasting," &c.; and 15th verse, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." And Moses, when in the mount with God and received the law, which must have been a most important time, fasted. And Jesus, the great Head and Lord of the church, when he met the tempter in behalf of his people, and overcame him for them, he likewise fasted. And Psalm lxxix, 10, David said, "I wept and chastened my soul with fasting," &c. And Mark ii, 19, Jesus saith, "Can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom they cannot fast. [Can this mean the giving of alms?] But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. [I think these must be the days.] And Matt. xvii, 17, "Howbeit this kind goeth not out but by prayer and fasting," [which shows that righteous prayer and fasting brings us near to God.] And Matt. vi, 16, the Savior informs his disciples of the improper manner of the hypocrits' fast, and then informs them of the manner in which they should fast. (See 16th to 18th verses.) I think that the language of the Savior in these verses amount to directions to fast. Some suppose that the reproof given in the lviii. of Isaiah for improper fasting disapproves of all fasting, save that of giving alms; but I think that in the first of this chapter, (vi. Matt.) the Savior gave a clear account

of the manner of giving alms, which shows that his meaning in the 16th and 18th verses must allude to the abstaining from food. And as a full stomach tends to stupefy the mind; so a measure of fasting leaves the mind clear and active. Again, Acts xiii, 2, "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away," &c. Thus we see that when the apostles were in the great business of setting apart to the gospel ministry, they fasted. And again, in Acts xiv, 23, "And when they had ordained them elders in every church, and had prayed with fasting," &c. These being our examples, how can we be exempt? And Luke ii, 37, Anna, a prophetess, when waiting for the coming of the Savior, fasted and prayed, night and day, until he did come. And II Cor., vi, 5; here, the apostle, in describing the deportment of a gospel minister, saith, "in labors, in watchings, in fastings;" which, I think, every gospel minister ought to do. And in chap. xi, 27, "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often," &c. Some have supposed that the apostle here spoke of fasting from necessity; but I think, inasmuch as he has connected hunger and nakedness with fasting to suppose that the term fasting was hunger from necessity, would be but a repetition of the same thing. From the definition of the term fast and the use made of it in the Scriptures, I am fully satisfied that it most generally refers to the abstinence from food; yet it is used to express various other acts of self-denial. The quotations that I have made are but a few of those that are in the Bible. The language of the prophets in the lviii. of Isaiah, and in the vii. of Zechariah, are a reproof for the hypocritical manner in which the Jews fasted, but did not prohibit a righteous manner of fasting, any more than the language of the Savior in the vi. of Matt. forbids us to pray in our families, or in public worship, or by the water side. I think that the language found in the vii. of Zechariah and the xiv. of Romans and x. of I Cor. 31, together with those passages that I have mentioned, with my own experience, have fully proved to me that there is such a practice as fasting and eating and drinking unto the Lord as a matter of private devotion. The first sin committed on earth was in eating; and I think that there is still much sin committed in the same way. In Ephesians v, 15, the apostle saith to his brethren, "See that ye walk circumspectly;" that is, cautiously, attentively, watchfully. For the want of this rule, as a rule of life among the saints, I feel that many live by the cold streams of spiritual Babylon. Prov. iii, 6, "In all thy ways acknowledge him, and he shall direct thy paths." I believe that religion is an every-day business. I daily feel the want of this cautious, attentive, and watchful manner of living. I think this rule belongs to the strait and narrow path. I do not think that Anna, in her fast, lived entirely destitute of food, but stopped short of a full supply of her appetite; and so may any of us, when our fasting may be known to none but our Father. I ask my brethren to look this subject over and act for themselves.

Brother Beebe, these are some of my

thoughts, and if you think it not too much work to prepare and publish, and should not think the subject improper, you may hand it to the brethren or omit it as you see fit. Yours, in the bonds of the gospel,

WILLIAM CHOATE.

Gilboa, Schoharie Co., N. Y., March 10, 1856.

Extracts from Business Letters.

BROTHER BEEBE:—I have been a subscriber to the *Signs of the Times* from the commencement of their publication. They are a welcome messenger to me thus far, and I desire to be thankful that God has preserved you, as the publisher, and so many brethren and sisters to communicate for your columns. I feel sensibly the truth of what you said of those servants of the Lord who set out with you; many of them the Lord has removed from these low grounds of sin and sorrow to the Paradise above. They trusted in Him that was able to deliver them, and they now rest from their labors, and their works do follow them. I hope the Lord will enable you to endure hardness, and to wield the "Sword of the Lord and of Gideon," and that you may be kept from every false way. Go on, feed the sheep and lambs of Christ, and if falsely accused, which I know you have been, commit your cause to Him that judgeth righteously, and who knoweth them that are his. He has assured us that all things work together for good to them that are the called according to his purpose. It is a wintery time here at present; *do and live* seems to be the prevailing doctrine of the day—but I have not been so taught in the school of Christ. I have not heard a gospel sermon since I was at the Warwick Association. I felt that it was good to be there. Jesus was exalted, and the sinner abased.

"What think you of Christ? is the test,
To try both your state and your scheme;
We cannot be right in the rest,
Unless we think rightly of him."

Yours in love,

WILLIAM H. JOHNSON.

Union, Essex Co., N. J., March 30, 1856.

BROTHER BEEBE:—I am here in this world of sorrows alone, with none to compare notes with, with none to care for my soul, none to preach to me the unsearchable riches of Christ. My spiritual hungering and thirstings are so great that I am constrained to call on the Lord of the harvest to send one of his servants here, that I may hear the joyful sound of the preached gospel before I die.

Dear brother, please tell me, through the *Signs*, how the Lord makes ministers, and also how the ministers of anti-Christ are made. Get up a looking-glass that I may hand over to those who have transformed themselves as the ministers of righteousness.

I have, for years, had a great desire to write you what I sometimes trust the Lord has done for my soul; but when I think of doing so, I am afraid I am deceived, and fear to deceive the Lord's dear little ones. O, how awful! may God forbid that I should be deceived, or deceive others. O that the Lord would grant that you may pray in faith for me, a poor sin-ridden and sin-sick man. May He give you and his children every where to feel my case, and to visit the throne of grace on my behalf in faith, and without wavering. God help you, and all his Israel, with strong consolation and good hope through grace, whatever may become of me. NATHAN PIERCE.

Caloma, Wis., April 7, 1856.

BROTHER BEEBE—I am a poor and lonely child, if a child of God at all. My wife and two or three others are all the Old-School Baptists any where near to us, and if we hear any Old-School Baptist preaching we have to go from eight to ten miles to hear it. We have been here nearly four years, and only about four or five of the brethren have called on us, and these only once. Nearly all consolation of intercourse or correspondence we have is in reading your papers; it seems as though I should almost despair if it were not for them. Brother Beebe, pray for us, that God may send some of his laborers into this part of his vineyard.

Please give me your views on Isaiah vii. 21-22, and you will very much oblige a poor unworthy brother.* May the Lord enable you to stand on Zion's walls as a faithful watchman, and proclaim the truth as it is in Jesus. May the Lord prosper you in conducting your paper to the edification of his dear saints. Farewell,

WM. Y. McNEELY.

Graves County, Ky., March 16, 1856.

* We have no special light on the text proposed.—Ed.

BROTHER BEEBE:—I see in the last *Signs*, that brother Kercheval makes some allusion to a piece I wrote which was published in the *Signs* some time last year, and which I have thought since had better not been written, for it has been my feelings not to give offence to Jew nor Gentile, nor to the church of God. Since it was published I have received information that the editor of the "Evangelist" was troubled about it, and how many more I know not. Nevertheless, "what I have written I have written," and, as my memory serves me, I had reference to several correspondents of the "Evangelist," who had repudiated the doctrine of free and sovereign grace, as I understand it. I did not intend to embrace any but such as were correspondents of the "Evangelist," and by no means all of them. And did I not say Illinois and Missouri? Brother Kircheval will please to forgive any wrong charge against himself or any brother or sister. I cordially accept his explanation with regard to the preaching of the gospel. But there are views advocated by some brethren in Illinois and Missouri to which I cannot subscribe, though it may be myself that is in error. We severally claim a right to our construction of the Scriptures; but it is written that two cannot walk together except they are agreed.

And I would farther say, that much of the matter contained in the "Evangelist" I consider good, and I am pleased with it.

Will brother Beebe please publish the foregoing, if he can consistently, but not if he shall consider it calculated to provoke controversy.

I remain, as ever, your unworthy brother in the Lord, I hope. PETER CULP.

DEAR FRIEND BEEBE:—We have been taking the *Signs of the Times* for some years, and herein send you the money to renew our subscription. Through them we hear from many of the dear saints which are scattered over this unfriendly world. The relation of their exercises and feelings sometimes makes me rejoice that I am not alone,—that there are some poor creatures who feel as I do; for I feel that I am a poor sinner, and I know that if Jesus does

not save me, I must be forever lost. And I do rejoice that he needs no assistance in saving poor sinners; I do believe that every poor sinner who has passed from death unto life can testify that they performed no part of the work of their salvation. The Lord says, "I am God, and there is none other;" and again, "Besides me there is no Savior." Whom the Son makes free are free indeed. Glory to God for such deliverance. Paul gloried in the liberty which he had in Christ, and so will I; not for any thing which I have done or can do, but for what Christ has done for me. The dear Lord has told his people that in this world they shall have tribulation, therefore none of his people leave the shores of time until the measure of their sufferings is filled up. O that I could live to the honor of his great name. The will is present with me, but how to perform that which is good I find not. My name is cast out, as it were, among publicans and sinners; but that does not lessen my desire towards the blessed cause of our Redeemer's kingdom. I will stop. Do with this as you please. We would be glad to have your views on Matt. xviii, 7. Yours, respectfully,

JOHN SMITH.

Pulaski Co., Mo., March 1, 1856.

EDITORIAL,

MIDDLETOWN, N. Y., MAY 15, 1856.

Views on Matthew xviii, 7.

REPLY TO BROTHER J. SMITH.

"Wo unto the world because of offences! for it must needs be that offences come; but wo to the man by whom the offence cometh!"

These words were spoken by our Lord to his disciples at a time when they had evinced an undue ambition for preferment in his kingdom. A spirit which was common to the Gentiles to lord it over one another, though common in the world, was unbecoming the followers of the meek and lowly Lamb of God. And he set a little child in their midst, and said, "Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." There is no aristocracy in the kingdom of our Redeemer; all the subjects of his government are brethren. All are alike dear to God, chosen of him in Christ—redeemed from sin, death and hell by the blood of the immaculate Lamb—quickened and born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, and all alike freely justified through the redemption that is in Christ Jesus. They are not to be lords over God's heritage; but they are commanded to be kindly affectionate one to another, forgiving one another, even as God for Christ's sake has forgiven them. The artless, unassuming disposition of little children becomes them. Wo unto the world because of offences. Although there is a *must needs be* for them, still the offenders of God's little ones are not held guiltless. The necessity for offences may be considered—

1. From the very opposite character of the kingdom of Christ from that of the world. While in the world the church must needs have tribulation. Because God's little ones are not of the world, therefore the world hates them, because the world hates God, hates Christ, hates holiness; and therefore it is, that if any man

will live godly in Christ Jesus, he shall suffer persecution.

2. It is needful for the saints. Their trials and afflictions are working together with every thing else for their good. God has chosen them in the furnace of affliction; and he sits as a refiner's fire and as fuller's soap, and he will thoroughly purge the sons of Levi. He presides over them in all their trials, and will not suffer the enemy to exact upon them, nor the son of wickedness to afflict them, beyond the limits which he has set. The wrath of man shall praise him, and the remainder of wrath will God restrain. As God used the heathen nations as his sword to chastise Israel, so the powers of this world are suffered to afflict the people of God, so far as shall be for their good and his glory, but no farther.

3. Offences must needs come; because so it is written; and the Scriptures must be fulfilled. In the last days shall come perilous times; many shall depart from the faith, giving heed to seducing spirits and doctrines of devils, etc. That wicked shall be revealed, whose coming is after the working of satan, with all signs and lying wonders, and with all deceivableness of unrighteousness, in them that perish. There were false prophets among the people, even as there shall be false teachers among you, etc. How could the Scriptures be fulfilled, if the saints should have no conflicts with the world, or receive no offences from the world?

4. These trials are needful for the trial of our faith. Hence the admonition to consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood, striving against sin. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, etc.

But notwithstanding the *must needs be* that offences should come—notwithstanding the wisdom and power of God in overruling them for the good of his people and for his own ultimate glory, it were better that a mill-stone were hanged to the neck, and the offender cast into the sea, than that he should offend one of God's little ones. Men of the world, when they belch forth their venom upon the people of God, do it from the most impure and wicked motives, as when the Jews and Romans stained their guilty hands in crucifying the Son of God, and they are equally as guilty as though their wickedness were not so overruled. God has created the smith that bloweth the coals, and bringeth forth an instrument for his work, and he has created the waster to destroy. He will suffer no weapon that is formed against Zion to prosper, or any tongue that riseth against her to go uncondemned.

The admonition of our text is addressed to the disciples. They have great occasion to deny themselves of worldly lusts, and to crucify those fleshly propensities within them, which war against the spirit, lest they become the authors of offences, by savoring the things which be of men, or of the world. And when of their own selves men rise up to draw away disciples after them; when they cause divisions, contrary to the doctrine which the saints have received, (by divine authority,) they are not to be countenanced by the church of God. However high their standing, or important their station in the church, "If thy hand,

or thy foot offend thee, cut them off and cast them from thee; or if it be an eye, let it be plucked out," according to the discipline of the house of God; for whoever may be the agents in producing offences, the spirit which leads to such offences, is of the world, and the principle is condemned.

Whenever christians grow up to be anything larger than little children, they may certainly conclude that they have increased with an increase which is not of God. Their flesh is inflated with a worldly spirit, which wars against the spirit of holiness, and from these fleshly lusts proceed wars and fightings, subjecting them to discipline, sorrow and woe. Let us who profess to be the followers of Jesus, put off the old man with his deeds; and may God grant unto us grace that we may walk humbly before him in love.

The pastor of a church in Michigan, who received but \$600 a year, and that collected with difficulty, at length entered his pulpit with the text, "The laborer is worthy of his hire"—preached a farewell discourse, and told his people if he could not get his bread in one way he could in another; and the next morning engaged himself as a conductor on a gravel train of cars, where he still remains, obtaining an easier livelihood than through the pulpit!—*Western Recorder.*

How transparent the motives of those mercenary wolves, who desire to be put into the priest's offices that they may obtain their bread, or who assume the livery of the ministers of Christ that they may make merchandize of the Gospel, and a worldly gain of assumed godliness. Six hundred dollars per year for reading his notes two or three times a week to a fashionable audience is quite too small a pitance for these lilly-fingered gentlemen, if they can find other employment that will pay better. Happy would it be for the church, and much better for the world, if there were gravel trains enough to purge the pulpits of our land, by drawing from them their venal incumbents to the more appropriate avocation of transporting dirt on Railroad cars.

NEW ENGLAND PURITANISM WHEN IN POWER. An article in the *Edinburg Review*, the author of which draws its facts from Felt's History of Salem, gives the following ludicrous description of the way things used to be done among the Puritans:

"The boys were ranged on the stairs of the meeting-house, and a man was appointed to keep people from sleeping by means of a short chubbied stick, having at one end a knob and at the other a fox tail, with which he would stroke the women's faces that were asleep, and with the other he would knock unruly dogs and men. In the same place, (Salem,) two men were appointed to make a circuit of the town during services, and to mark down the non-attendants, in order to present them to the magistrate, while, at the same time, three constables were appointed to keep watch at the three doors of the meeting-house to prevent any from going forth till all the exercises were finished."

CIRCULAR LETTER.

In publishing the Minutes of the Siloam Association of Oregon Territory, for last year, there was, by some means, a very mortifying omission occurred in the Circular Letter, as published in the Minutes, and as copied into the 22d number of Volume 23, of Nov. 15, 1855. About a page of the manuscript, and embracing a very important part of the Circular, was left out. Whether the omission was occasioned by our compositor's overlooking that part of the manuscript, or otherwise, we cannot say, as the first knowledge we had of it was by letter just received from the Clerk of the Association. To make the best amends we now can, we republish the Letter entire; and when the Association shall have their next Minutes published, if they think it advisable, we will publish the part which has been omitted in their Minutes without extra charge. The following copy is perfect:

The Siloam Association of the Regular Baptists now in session with the Church called Siloam, Marion Co., Oregon Ter., to the churches of which she is composed, sendeth christian salutation:

DEAR BRETHREN AND SISTERS:—We feel thankful to the God of all grace for His parental care extended towards us in preserving our unprofitable lives another year, and permitting us to sit in sweet counsel together in an associated capacity; and as you will as usual expect a circular address from us, we propose addressing you on the subject of the gospel of Jesus Christ, which we will do in the following way: 1st—Show what the Gospel is; 2d—The ends to be accomplished by it; and 3d—Its Ministry. 1st: What is the gospel? It is the plan of redemption through Jesus Christ, comprising all that Jesus did between God and man. It everywhere, in the Scriptures, sounds deliverance, and breathes the spirit of liberty. The death and resurrection of Jesus Christ appears to be the very essence of the Gospel. The apostle Paul says, "I am determined to know nothing among you but Jesus Christ and him crucified." And again, "for I delivered first of all that which I received, how that Christ died for our sins according to the Scriptures, and that he was bruised, and that he rose again according to the Scriptures. The Gospel exhibits the only plan whereby sinners can be relieved from under the condemnation of the law and be justified before God; consequently it is called the gospel of our salvation. The Gospel is the plan of Redemption through Jesus Christ, treasured up in the eternal mind of the great Jehovah, and revealed to his children in the dispensation of time by the Spirit of the living God. The Gospel was proclaimed by Jesus Christ himself, confirmed by his disciples, and is emphatically good tidings of great joy to all that hear (internally) among all nations; consequently the Psalmist could say, Blessed are they who hear the joyful sound, &c. The proclamation of the Gospel, in all ages of the world, has amounted to nothing more than foolishness to the unregenerate, as they have no eyes to behold the beauties of the plan of salvation through Jesus Christ. It is called the glorious Gospel, as being a display of the mercy, truth, and justice of God in the salvation of his children; and the glory of God shines forth with inconceivable lustre in the sweet harmony of all his divine attributes in the redemption, glorification, and eternal salvation of his children. 2d—The ends to be accomplished by the Gospel: We shall confine ourselves principally to the preaching of the Gospel. We do not understand that the eternal salvation of sinners ever depended on the preaching of the Gospel; for it is declared that Jesus Christ came into the world to save sinners, and we believe he accomplished it on the Roman cross, when he cried, "It is finished." National Israel was a representative figure of spiritual Israel, or the Church of Jesus Christ; and as the reading of the law of Moses and expounding it was intended expressly for the benefit of national Israel, in like manner the preaching the Gospel was designed expressly for the benefit of spiritual Israel, as a system designed of God for the instruction, edification, comfort, and the administration of spiritual food to his children. Our Savior said to Peter, "Feed my sheep," "Feed my lambs," &c.; but he

never once hinted that Peter should make sheep, or be instrumental in giving life to dead sheep. In the parable of our Savior, when the sower sowed his seed, some fell by the way side, some on stony ground, and some among thorns, and brought forth no fruit; but others fell on good ground and brought forth, some sixty and some an hundred fold. The sower of the seed did not make the ground good, neither does the minister take away the hard and stony heart and give the heart of flesh. The fallow ground of the heart is broken up, and prepared by the power of sovereign grace, and then to that soul Christ is preached the power of God and the wisdom of God. It pleased God by the foolishness of preaching, to save them that believe, from being carried about by every wind of doctrine by the slight of men, and cunning craftiness whereby they lie in wait to deceive; and to save them from the temptations, delusions and snares of the devil; to save them from running into forbidden paths, and backsliding from their Shepherd and their fold, and to save them from many hurtful vices and practices of the world, and to feed, establish, and comfort them in their pilgrimage. Our Savior says this gospel of the kingdom shall be preached in all the world for a witness unto all nations, bearing testimony to the divinity of Jesus Christ, and his mediation between God and men, and to sound deliverance to the captive sons and daughters of Zion; and in sounding this trumpet of the Gospel, the promise of God is, "So will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." And again, "I will say to the North give up, and to the South keep not back; bring my sons from far, and my daughters from the ends of the earth," &c. So we believe this glorious sound of salvation through Jesus Christ will go forth, until all the scattered flock shall be brought in to enjoy the rest and security of the one fold and the one Shepherd. 3d—The Ministry of the Gospel of Jesus Christ: It is the prerogative of God to call and qualify such of his servants as he sees fit, to go and preach the Gospel. He passes by the wise and prudent of this world, and makes choice mainly of men of low degree. We have no account that he ever used a worldly seminary for their qualification; but by his own heavenly lessons he teaches them how and what to preach. After our Savior's resurrection he said, "Go ye into all the world and preach the Gospel to every creature." The apostle Paul says, "How shall they preach except they be sent;" and again he says, "The Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by revelation of Jesus Christ." He again says, "He was separated unto the Gospel of God." The elders of the church at Ephesus were made overseers of the flock by the Holy Ghost. The apostle again says, "A dispensation of the Gospel is committed unto me;" and again, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; for necessity is laid upon me; yea, woe is me if I preach not the Gospel." The Scriptures no where authorise the church to choose her own candidates for the ministry, much less to send them to a theological school to qualify them for the Gospel

ministry. The word of inspiration warns us against a hired ministry; then let us be careful to discard every innovation that tends to make merchandise of the Gospel. And, dear brethren, while we exhort you to discountenance every innovation of men who endeavor to lead you away after their men-made institutions, and make gain of you, we would also exhort you to remember your poor persecuted ministry of the cross of Jesus Christ, who are too jealous of the glory of God, and the laws of his kingdom, to be purchased with money. Is it not so that while others have been running after filthy lucre, and making merchandize of the Gospel, we, on the other hand, have in some degree lost sight of the obligations we are under to administer to the wants of those who labor in word and doctrine? The New Testament is explicit on this subject; and we would also say to our ministering brethren, God has declared He will be with you always, even to the end of the world. Recollect that the weapons of your warfare are not carnal, but mighty through God to the pulling down of strongholds, &c. You have to wrestle against spiritual wickedness in high places that now exists perhaps in a greater degree than it has ever done in any age of the christian era. Endeavor to warn the children of God against the evils of going into mystical Bablyon; endeavor to establish them upon the truths of the everlasting Gospel of the eternal God; look upon Zion, the city of our solemnities; behold the destitution of many places; and may God enable you to fulfill the important functions of the gospel according to his will and word. And now, dear brethren, stand fast in the liberty wherein Jesus Christ has made us free. Let us often be engaged in prayer and supplication to God that He on all occasions will show us the good and the right way, and enable us to pursue it, and at the close of our pilgrimage we may be enabled to say, we have fought the good fight, we have kept the faith; and that we may finally finish our course with joy, is the prayer of yours, in the hope of eternal life.

I. CRANFILL, Moderator.

J. T. CROOKS, Clerk.

Ordination.

On Sunday last (13th) assembled for worship, brethren Elders Barton and Harding being present, immediately after the close of the second sermon, the church proceeded to the setting apart of our Bro. Ephram Rittenhouse, by prayer and laying on of hands, in which all the brethren in the ministry present took a part, at the request of the church. The congregation was large and manifested a commendable respect for the solemnities and services of the day and occasion—and we think a real interest was felt in the meeting by very many, and we hope God was glorified.

G. CONKLIN.

Kingwood, N. J., April 17, 1856.

Record of Marriages.

October 17, 1855—At the house of Mr. David Elmandorf, in Olive, Mr. BASLEY S. MORSE, of Roxbury, Delaware Co., N. Y., to Miss CATHERINE NORTH, of the former place.

April 10, 1856—At the house of Matthew Oakley, Hudley, N. Y., by Eld. Jacob Winchel, Mr. ELIAS H. ASHLEY, of Stuyvesant Falls, Columbia Co., N. Y., to Miss REBECCA ANN EMERY, of Olive, Ulster Co., N. Y.

April 29—At the residence of Thomas Pettit, Kingston, N. Y., by the same, Mr. JAMES WENSLY, of 202 West 24th street, New York city, to Miss ELIZABETH PETTIT, of the former place.

May 1—In Walkill, by Eld. G. Beebe, Mr. DEWITT C. DERVEA, of Barton, Tioga Co., N. Y., to Miss RHODA MARIA HORTON, of the former place.

Special Notices.

BROTHER BEEBE:—For the information of such of our brethren and friends as may wish to attend the Delaware River Association appointed to meet with the 1st Hopewell church, on the 28th day of May, at 10 o'clock, a. m., I would say that those who may come from the North by public conveyance, can leave New York city on the Philadelphia train, on Tuesday afternoon, and stop at Princeton, and will find friends there prepared to convey them, about nine miles, to our place. Should any from the North be prevented from coming on Tuesday afternoon, they can leave New York by the 8 o'clock train for New Brunswick, and there take the Lambertville stage for Hopewell, and will arrive here about 2 o'clock in the afternoon. Those who may come from the South by way of Philadelphia, will take tickets on the boat for Washington's Crossing, where they will find friends who will take charge of them and convey them on to the meeting. They will leave Philadelphia by the New York train on Tuesday afternoon. A general attendance is desired. Brethren, come and see us.

Yours as ever, P. HARTWELL.
Hopewell, N. J., April 28, 1856.

BROTHER BEEBE:—Please give notice in the SIGNS that the Alleghany Old School Baptist Association will be held at South Dansville, Steuben Co., N. Y., commencing on Wednesday, June 18th, 1856, and continue two days. Following, as it does, the meeting of the Chemung Association, we hope to be favored with the presence of a goodly number of ministering and other brethren and sisters, who may attend that meeting, as they will have ample time to come to this, without unnecessary loss of time. I am authorized to say that the brethren at South Dansville will be in waiting at the following Depots on Tuesday the 17th, with conveyances to bring any who may arrive, to the meeting, viz: At Wayland, for any coming via Buffalo, Corning and N. Y. Road; at Hornellsville on N. Y. and Erie Road; and at Burns for those who come from Buffalo and Canada.

Brother Beebe, we shall see you with us at that time, if the Lord will. P. WEST
Dansville, April 20, 1856.

BROTHER BEEBE:—Please give notice through the SIGNS that there will be a yearly meeting held at Four Mile church, four miles above Carrollton, on the Ohio River, on the 30th and 31st days of May and 1st day of June next, at which Elders T. P. Dudley, S. H. Walker and J. M. Theobalds are expected to attend. Preaching brethren of Indiana and Kentucky of the Old School Baptist order, are affectionately requested to attend. Also, all others of our order who may be able to be with us to enjoy the pleasure of a christian interview.

I remain your brother, H. COX.
Carrollton, Ky., April 29, 1856.

BROTHER BEEBE:—Please give notice, through the "SIGNS," to the brethren who are coming to the Baltimore Association, to be held this month, that there will be conveyances on Tuesday evening and Wednesday morning, to convey the friends to the Association, at Cockeysville, on the "Northern Central Railroad," formerly Baltimore and Susquehanna Railroad. We wish the ministering brethren and friends to come and see how we are getting along.

Yours, LEWIS R. COLE.

BROTHER BEEBE:—Please give notice that the Old School Baptists of Northern Pennsylvania, will hold their annual meeting at Clark's Green, in Abington, Luzerne Co., Penn., on the 11th and 12th days of June, 1856. Clark's Green is at Clark's Summit Station, on the Delaware, Lackawana and Western Railroad. Those going to the meeting by railroad, will call at that station for brother JOB NORTHRUP and STEPHEN MILLER, or at Abington Station for the subscriber, JOHN NORTHRUP.

BROTHER BEEBE:—I see you have given notice of the meeting of the Delaware Association, to be held at "Welch Tract." You will please say to the brethren and friends, who wish to attend, that there will be carriages at Newark Depot, on Wednesday morning, to convey them to the meeting, and we expect you, Bro. BEEBE, will be in the company.

Yours, &c., ALEXANDER COULTER.

WARWICK INSTITUTE—The Summer Term of the "Warwick Institute" will commence on Monday, the 12th of May, inst. The boarding house will be under the superintendence of W. L. BENEDICT and Mrs. P. BENEDICT, as matron. The principal and assistant teachers will board with the pupils, and have charge of them at all times. Circulars containing terms, &c., will be sent on application to the Secretary.

JAMES P. WHEELER, President.
W. L. BENEDICT, Secretary.

Obituary Notices.

DIED.—At New Vernon, Orange Co., N. Y., on Saturday morning, April 19th, 1856, Mrs. SALLY JILLET, relict of our late brother, Charles Jillett, Sen., in the 80th year of her age. Sister Jillett had, for many years, been a member of the Old School Baptist church of New Vernon, having experienced a hope in the Redeemer at an early age, and during her long pilgrimage she enjoyed the esteem of the members. The infirmities of age, and some injuries received by one or two falls some years ago, by which some of her bones broken, she was not able to fill her seat at the regular meetings of the church for some few of her last years; but we were happy to learn from some of the members who visited her a short time before her death, that her faith was strong in the Lord and in the power of his might to the last. Truly a mother in Israel has been called from her conflicts, trials and afflictions, and as we confidently hope, to wear her crown of unfading joy and glory in the peaceful realms of eternal happiness. Although we mourn our loss of her society, we mourn not as those who are without hope, for we believe

"The saints on earth and all the dead, But one communion make; All join in Christ our living Head, And of his grace partake."

Her funeral was attended on Monday, April 21st, and a discourse was preached on the occasion, from Matthew xxv. and part of the 34th verse—"Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." Although the day was extremely stormy and tedious, the assembly was large and attentive.

OLIVE, ULSTER Co., N. Y., MAY 2, 1856.

BROTHER BEEBE.—I send you for publication, the obituary of my father, Dea. PETER WINCHEL, who departed this life, April 26th, 1856. His days were eighty-two years, eleven months and three days. He had no particular disease, but seemed to walt away by reason of old age. "Man dieth and wasteth away." He was deprived of the privilege of meeting with the church for about ten weeks before his death. We can truly say, he died in the triumphs of the faith, of God's elect, of which he talked much as he approached the time of his departure. Well may we say in his case—"Blessed are the dead that die in the Lord." He received a hope in the Redeemer when he was sixteen years of age, and he was one of the constituent members of the church, in 1799, and remained a member of the church to the time of his death. He lived a life of morality and godliness, and was a father to the poor and needy, always ready to lend a helping hand. We can truly say, we have lost a kind and affectionate father, and the church has sustained a loss which will long be felt; for he always filled his seat in the church, from its first organization, and he was the last of those who were in the Constitution of the church. His funeral was attended on Sunday, on which occasion, Eld. Joseph L. Purington preached, by request of the deceased, from Romans iv. 25—"Who was delivered for our offences, and raised again for our justification." We could say much in regard to his life and deportment as a man of God, but lest we should extend this notice beyond the space which can be afforded in the SIGNS, I will forbear. I thought when his earthly remains were being covered, I could use the language of the prophet Elisha, concerning Elijah. "My father! The chariot of Israel, and the horseman thereof; and he saw him no more."

Yours, &c., JACOB WINCHEL, JR.

DIAMOND HILL, MISSOURI, APRIL 9, 1856.

DEAR BROTHER BEEBE:—By request, I send you for publication, the following obituary: Sister SARAH EMILY PENTLETON, wife of brother William Pentleton, died at her residence in Miller county, Missouri, on the 8th of October, 1855. She was attacked by the typhoid fever which caused her death in three days. Sister Pentleton was a member of Little Marais Regular Predestinarian Baptist church. She was an orderly member—and greatly beloved by the brethren and sisters. Her home and countenance were always open to receive her brethren and sisters—their company was her delight. Little Marais church has lost a precious and faithful member—brother Pentleton a loving and worthy companion, and her relatives a pattern in life to follow. For the satisfaction of brethren and sisters who may read this, I will add two verses of a hymn, which she told me expressed her feelings. The verses read thus:

"I am a stranger here below, And what I am 'tis hard to know; I am so vile, so prone to sin, I fear that I'm not born again.

"When I experience call to mind, My understanding is so blind, All feeling sense seems to be gone, Which makes me fear that I'm wrong."

She was a careful reader of the SIGNS, and feasted on the experimental religion therein published,

and particularly sister Sarah Izer's writings. Precious in the sight of the Lord is the death of his saints. I am yours in the hope of a glorious resurrection in Christ, DAVIS S. WOODY.

Subscription Receipts.

Table with columns for State/County, Name, and Amount. Includes entries for New York, Maine, Connecticut, New Jersey, Pennsylvania, Delaware, Virginia, North Carolina, Georgia, Alabama, Texas, Oregon, Iowa, Missouri, Illinois, Indiana, Ohio, Michigan, Wisconsin, Kentucky, Tennessee, Mississippi, and a Total of \$189.14.

Associational Meetings.

BALTIMORE ASSOCIATION will meet with the church at Black Rock, Baltimore Co., Md., on Wednesday before the third Sunday in May, 1856.

DELAWARE ASSOCIATION will meet with the church at Welch Tract, New Castle Co., Delaware, (about one mile from the Newark depot, on the Philadelphia, Wilmington and Baltimore Railroad,) to commence at 11 o'clock a. m., on Wednesday before the fourth Sunday in May, '56.

DELAWARE RIVER ASSOCIATION will be held with the First Baptist Church of Hopewell, Mercer Co., N. J., (about seven miles from the Princeton depot, on the New Brunswick and Trenton Railroad,) to commence at 10 o'clock a. m., on Wednesday before the first Sunday in June, 1856.

WARWICK ASSOCIATION will be held with the church at Mount Salem, Sussex Co., N. J., (about 7 miles east of Port Jervis, 13 miles south of Otisville, and about the same distance from this place, Middletown,) to commence on Wednesday before the second Sunday in June, 1856, and continue three days.

N. B. Brethren and friends coming to the Warwick Association by the New York and Erie Railroad, will find carriages in readiness at Middletown on Tuesday, the 3d day of June, on the arrival of the Express or Mail train from New York and from Newburgh, also on the arrival of the night Express from the West, to convey them to and from the Association.

CHEMUNG.—Brother Beebe: Please publish—The 60th Anniversary of the Chemung Old-School Baptist Association will be held with the Sullivan and Charleston church; at the meeting house at Cherry Flats, Tioga Co., Pa., on the 14th and 15th days of June, 1856. Brethren coming by Railroad will stop at Covington, on Friday, when and where they will find conveyances ready to take them to the place of meeting. The cars will not arrive on Saturday in time. Those coming from the east will call on Elder Eli Getchell, or Peter Whittaker; those from the west will call on sister Ely, or brother Levi Elliott. Elders and brethren of our faith are earnestly requested to attend—especially Elder Beebe, as he has never visited this section of country. By order of the church.

LEVI LOVELL, Church Clerk.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

Table with columns for Title and Price. Includes Plain Bound (.75), Morocco, Plain Edge (1.00), and Extra Gilt Edge (1.25).

Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPKA, ALABAMA. BENJAMIN LLOYD.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4.

This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale.

Respectfully yours, I. T. SAUNDERS. Hamilton, Ohio, November 12, 1855.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, Is Published on the 1st and 15th of each Month, By Eld. G. Beebe,

To whom all Communications must be Addressed.

Terms:

1.50 per year, or if paid in advance, \$1. \$5 paid in advance will secure six copies for one year.

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

List of Agents for the Signs.

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ARKANSAS.—Elder S. W. Brown. CONNECTICUT.—Eld. A. B. Goldsmith, Gen. W. C. Stanton, Wm. N. Beebe.

CANADA.—Dea. Jas. Joyce, John S. McColl.

CALIFORNIA.—Elder Thomas H. Owen.

DELAWARE.—Elder L. A. Hall, Thomas Cabbage, John McCrone.

GEORGIA.—Eld's D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, and L. C. Brock, Wm. L. Beebe, J. C. Simms, P. Stewart, G. Leeves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, D. F. Montgomery, J. W. Moon, T. Livingston.

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WASHINGTON TER.—Eld. Wm. M. Morrow.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., JUNE 2, 1856.

NO. 11.

Poetry.

ELDER BEEBE.—Please give the following lines a place in your paper; they were written some years ago by an individual under a sense of the exceeding sinfulness of a depraved nature, and who, while in that condition, joined the Methodists as a refuge; to what effect, the lines show:

My friends attend awhile to me,
And I'll relate my pedigree;
My travels and adventures, too,
I'll freely tell them all to you.

My father was in prison born,
Deaf, dumb and blind, he lay forlorn,
Had sold himself for nought, and he
Had nought to buy his liberty.

Insolvent thus confined he lay,
Deeply in debt with nought to pay;
Exposed to misery and shame,
And Sinner, was his proper name.

I, as my father's proper heir,
Did of his name and nature share;
Born deaf and dumb, and blind as he,
And all his debts devolv'd on me.

I, for a while, did feel content,
Nor did I know the law's extent,
Rejoiced in what my father left,
Nor did I know a better gift.

But justice did me demand,
Ten thousand talents paid in hand;
This sum I knew I could not pay,
I, therefore, strove to run away.

I met with some who thus did say,
"Thy debt is paid, why run away?
Thy father's debt is nought to you,
Just pay thy own, and that will do."

"And if a house and home you crave,
Come, go with us, and you shall have
As good a house as can be found,
If you should search the globe around."

To this proposal I agreed,
Because I felt myself in need—
I went to see—but how shall I
Describe this house? I did dery.

A shapeless heap, the house appeared,
Young growth, and old, each unprepar'd;
With knots and limbs, rough as they grew,
All intermix'd this building through.

Here all appear'd to be employ'd:
Some working in, and some outside;
And some others, to bawl and cry,
"Now work for life, or you must die."

But here again my creditor
For payment did to me appear;
And I again did cry and fret,
Because I could not pay the debt.

But, in my great extremity,
A glorious friend appear'd to me,
And paid my debt, and on me smil'd,
And freely own'd me for a child.

Then I was fill'd with gratitude,
My eyes pour'd forth a streaming flood,
And I exclaimed: O, is it true!
Or do I dream, as many do!

But thus my gracious friend replied,
"All this is true, and sure beside;
For by the Son thou hast been freed,
And now thou shalt be free indeed."

Hail matchless scheme! hail wondrous plan!
Such wisdom, who can but applaud?
The Son of God, made Son of Man,
To make man's sons the sons of God!

FIELDING RABOURN.

COVINGTON, INDIANA, March, 1856.

"THE LORD IS MY HELPER."—HEB. XIII. 6.

The Lord's my Helper and Support,
My Savior and my Friend;
He bears my sinking spirits up,
And will my soul defend.

Though earth, and hell, and sin agree,
My comfort to destroy,
The Lord of glory fights for me,
Nor will he let me die.

Correspondence of the Signs.

For the Signs of the Times.

DEAR BROTHER BEEBE.—I think the *Signs* increases in interest yearly, with increasing familiarity and simplicity of its correspondents, and the honest solicitations of so many of the lambs of the fold of Christ for light and truth on important texts of Scripture, on which they desire to be instructed, and the promptness with which the editor and others—who have been more or less instructed in the deep things of God and mysteries of his word—have been so ready to communicate what light they have; and thereby they have brought out of the treasury of the Scriptures things new and old. Food, strength, comforts and consolation have been communicated not only to the anxious solicitor, who has in all humility made the inquiry, but to them even to the ends of the earth, who feel the need of light, so far as the *Signs* have or shall circulate. Also the experiences related and travels of the saints, with an account of their trials, conflicts, victories and joys, by so many of the dear children of God, makes the *Signs* a source of consolation and comfort to those who have been led along in the same pathway. I was very much pleased with the late communications on the subject of discipline; though previously to reading Eld. Dudley's communication I was not aware of Old-School Baptist churches admitting the world, to any extent, into their meetings for particular church business, as it had never been the practice of the church of which I am a member to admit them, except in cases of necessity, as witnesses.

Brother Beebe, I wish to add a few words on the subject of prayer, in answer to sister Gentry, as she requested you, and other brethren and sisters, to express opinions. Although well satisfied with your reply, yet, as it is a subject in which all our Father's children are deeply interested, I should be glad to hear from many of them on the subject. I know that with most of the orders of those who possess religion, asking is considered praying; but with well informed children of God prayer is something more. The Apostle James says, "Ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts." I am led to believe that in all formal prayers, or words used for prayer, which are not indited by the spirit, and attended with a deep feeling of humility and holy desire after godliness, and that for the glory of God, without any selfish desire of our own, we ask amiss. The same Apostle says, "If any are afflicted, let them pray; if any are sick, let them call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick." Moreover, he says, "Confess your

faults one to another, and pray for another, that ye may be healed; the fervent effectual prayer of a righteous man availeth much." Here we have the effectual prayer brought to view. But who can pray the prayer of faith, or the effectual fervent prayer of the righteous? No one without the intercession of the spirit. "But because that ye are sons, God hath sent the spirit of his Son into your hearts, crying Abba Father." None can call Jesus Lord but by the Holy Ghost. Having that spirit in us, to make intercession according to the mind of God, then can we pray the prayer of faith. I believe that all the children of God pray the prayer of faith when they are led by the spirit of God. We read that it is not in man that walketh to direct steps; and we also read, that the steps of a good man are ordered by the Lord. A man that walks gives incontrovertible evidence that he is a living man. Now if a living christian and a good man, who has been born of God and learned in the School of Christ, cannot direct his own steps, how much less is he capable of ordering his speech aright before the Holy and Allwise God? But that faith which is of the operation of God, gives us confidence and strength to come before him with becoming fear and trembling, and sometimes with holy boldness, relying wholly on the righteousness and intercession of our Lord Jesus Christ and his spirit in us, to indite our petitions for us. Hence, when the christian does really pray, I am led to believe that he does pray the effectual prayer of righteousness, for nothing short of that is really prayer.

The Savior prayed in accordance with the will of the Father, and so should his people, with that true devotion and with sincere desire that God shall rule and reign over them, and lead and direct them in all things, especially in things pertaining to his kingdom. As in nature, the living child will cry, so in grace, the living child of God will pray; for he cannot help praying, for the Lord has said, "I will be sought unto by my people; do these things for them." Prayer seems to be inseparably connected with his spiritual life—it is his breath. Many times, when contemplating divine things, of heaven and immortality, before he is aware, his soul is drawn out in prayer and praise to God for his wonderful display of love and energy to the vilest of the vile. Now, does he in such instances ask amiss, or does he pray the fervent effectual prayer of the righteous which availeth much?

O, brethren! this is a deep subject which I am unable to fathom; but, to sum up my views in a few words, I believe that prayer consists in nothing more or less than the breathing back to God the holy desires which he breathes into the hearts of the saints. Yours, in the love of the truth,
EDWIN PAYNE.

Oriskany, N. Y., April 10, 1856.

For the *Signs of the Times*, most dear Brother Beebe.—I feel this morning a desire to relate some of my exercises of mind, and to declare what I hope the Lord has done for my soul, although I feel so poor, and so unworthy, that I hardly know how to express my feelings. In reading the able communications which are published in the *Signs*, my soul is often filled with joy in hope of the glory of God. They cheer my drooping spirits when cast down. I was born in Lawrence county, Ia., January 31, 1822. When at the age of fifteen years there was a revival of religion in the vicinity when I lived, and many were made to cry, "What shall I do to be saved," and many were changed from darkness to light. Being at the water-side on Sunday, when one of my brothers was to be baptized, just before he stepped into the water, I thought it was the loveliest sight I had ever beheld; and it appeared to me if I possessed the whole world I would freely give it to be as good as he was. I then thought I would try and get religion; and I accordingly did often try to pray to God to have mercy on me, but it failed to give me relief. Sometimes I thought I could pray very well, and at other times my prayers did not seem to rise higher than my head. I often tried to banish these feelings and defer the consideration of the subject until I should become older, and then get religion, resolving then not to be like other people, but better than any one else. I went on in this way about six years. One day, when out at my work, I was brought under conviction, and felt myself to be the worst creature on earth, and the more I tried to pray the worse I felt. I was justly condemned before God, and justly deserved to be banished from his divine presence. I frequently read the New Testament, hoping to find some comfort; but what I read only seemed to condemn me, for I had been so vile a sinner there seemed no comfort for me. After remaining in this situation about a month, I went out into the field to plow, and felt more cast down than ever before. I thought I should be sent down to receive my just deserts in torment, and there seemed but one step between me and eternity. I cried out—"Lord save! I perish!" and at that moment, unexpectedly to me, my burden left me and my mourning was turned into joy. I thought I never should see any more sorrow; for I felt so happy that I thought that if all the world had been present I could have told them the way—for it was through Christ that such poor creatures could be saved. I thought I would go to the house and tell them that my burden of guilt was gone. When I got to the fence I drove up into the corner and stopped, and after standing there a moment, I concluded not to go then, but I would wait until I turned out my team, for it was nearly dinner time, and then I thought I would open the subject;

and, if I lived until the next meeting, I would relate my exercises to the church, for I desired to be with them. But on that evening doubts and fears assailed me, thus—You must be mistaken; if you were a christian you would have no fears, and you could have told your feelings at dinner time. I was then glad that I had not told them, for if I was deceived I did not want to deceive any one else. Then I desired that my load of guilt and sins should return, but they did not. I prayed the Lord to undeceive me if deceived, and release me from this dark state of mind. I often wanted to tell what I hoped the Lord had done for me, but I had so many doubts and fears I was afraid to. I often went to meeting, and desired to be numbered with the saints, but I felt too unworthy to join with them. I was afraid I should be in their way. I was so poor and unworthy. All this time I kept these things to myself, and finally concluded that I never could tell my mind to any one. I continued in this way until the spring of 1852, when I went to meeting, not expecting to join the church. At the close of the meeting the door was opened, and a brother went forward and related his experience, and was received. The invitation was still extended, and the first I knew I was up and going forward. I related my exercises to the church, was received, and baptized by Eld. John M. Evans, and still remain an unworthy member.

Brother Beebe, I have written much more than I intended. I hope you will pardon me for my long letter, and dispose of it as your judgment may dictate. If you think its publication will do any harm, put it in the fire. It affords me much comfort to read the communications which are published in the *Signs*. I do believe all of God's children are taught by the same spirit. I will close, wishing all the lovers of truth, God's speed.

Your unworthy brother, if a brother at all,
ELI WOOLERY.
Lawrence county, Ia., April 20, 1856.

For the Signs of the Times.

BROTHER BEEBE:—This is the first time I have ever attempted to write anything for publication in your paper; but, as sister Mary S. Gentry, in No. 6 of this volume, has asked for your views, and those of the brethren and sisters generally, on the subject of prayer, I feel inclined to cast in my mite on that subject; and if I shall succeed in presenting a crumb for any one of the sheep or lambs of the flock, I shall be richly compensated.

WHAT IS PRAYER?

"Prayer is the breath of God in man,
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame.
Prayer is the simplest form of speech,
The upward glancing of the eye."

We are commanded to pray without ceasing, and to pray with all prayer; to pray with and for one another, and to let brotherly love continue and abound. And our Lord and master says—"Pray that ye enter not into temptation." I understand the very breathings of the heaven-born child to be prayer, for—

"Tis religion that can give
Sweetest pleasures while we live;
And religion can supply
Solid comforts when we die."

Our Lord told his disciples, before he left them, that he would send them another Comforter, which is the Holy Ghost; and Jesus said, "He shall take of the things of

mine, and shall shew them unto you. Ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Now, christian, do we believe this? Jesus also says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And again he says, "No man can come to me, except the Father which sent me draw him; and I will raise him up at the last day." God is love, and he draws his people unto him with the sweet cords of his love. He leads them in paths they have not known. He finds them where he found Jacob, in a waste, howling wilderness; and where he found David, in a horrible pit and miry clay. And just here, sister Gentry, I trust the Lord found you and me; but how unworthy I am! I hope he has put a new song into our mouths, which is prayer and praise.

"Why was I made to hear his voice,
And enter where there's room;
While thousands make a wretched choice,
And rather starve than come."

So it is all free and sovereign grace, from first to last, and not for anything good in us. I can assure you, that in my case the Lord has done all that is good, and I have done only what is bad. I feel myself so unworthy that I must exclaim with the poet—

"Hardly, sure, can they be worse
Who have never heard his name!"

When I would do good, evil is present with me. What I would, I do not, and what I would not, that I do. So it is not I that do it, but sin that dwelleth in me; for in me, that is, in my flesh, dwelleth no good thing. Who shall deliver me from the body of this death? Jesus says, "In the world ye shall have tribulation, but in me ye shall have peace; be of good cheer, for I have overcome the world." "Blessed are ye when men shall revile you, and persecute, and say all manner of evil against you falsely for my sake." Again, "Take my yoke, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls." Let us try to put our trust in the Lord at all times, and follow him through evil as well as through good report. He is with his people in six troubles, and in seven he will not forsake them.

Brother Beebe, dispose of this as you think best. Remember me and mine at the throne of grace, for if I am a saint, I am the least of all.

Yours in gospel bonds,

ASA McCRRARY.

Warren county, Georgia, March 26, 1856.

For the Signs of the Times.

BROTHER BEEBE:—While reading the communications from brethren and sisters, who are scattered up and down in the wide world, and also your editorials, which have caused my heart to be drawn out in love to them and to you, I do rejoice that God has reserved unto himself a people who have not bowed down to Baal. The popular religionists of the day exultingly tell us that there are but few of the Old "Hard-Shell" Baptists left, and they will soon be gone. The Old-School Baptists unto whom, by way of reproach or derision, they apply the term "Hard-Shell," are, I believe, the church of God; and when the time

shall come when there will be none of them remaining on the earth, then shall the end of all things be—for they are the salt of the earth, and for the elect's sake the world stands. Until that time God will have a people on the earth, and they shall have tribulation and suffer persecution, for "If any man will live godly in Christ Jesus, he shall suffer persecution."

Often are the children of God imprisoned in "doubting castle," and at such times are alarmed when they see those, whom they had hoped were the children of God, drawn away from the truth, and going after false teachers to serve gods which they have not known; and, like Jacob, we are tempted to say, "All these things are against us." But why should we be alarmed? It is no more than what the Scriptures have testified should be the case. Jude says, "There are certain men who have crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." As there were false teachers in the days of the Apostles, so I believe there are false teachers now in the latter days, speaking perverse things to draw away disciples after them. But blessed be God, he knows them that are his: Christ, the Good Shepherd, knows his own sheep, which the Father has given him; and he has said, "I give unto them eternal life, and they shall never perish; neither shall they pluck them out of my hands." Then, if we are indeed his sheep, why should we fear the howling of wolves? If God be for us, who or what can be against us?

I have written to assure you that I highly approve of your editorials, and, if it would not be too much trouble, I should like to read your views on Matt. xxiii. 37.

Your unworthy brother, if a brother at all,
ABRAM B. LESTER.
Ogle county, Ill., April 27, 1856.

For the Signs of the Times.

BROTHER BEEBE:—The communications, as well as editorials, contained in the *Signs*, appear to be interesting, I think, to all of Zion's pilgrims. Among those that attracted my particular attention, was a letter written by brother Thomas Barton, of Pennsylvania, in the first number of the present volume, in which he gives his views relative to our troubles in the camp. His exhortation appears to be well-timed. Is there not a proneness in man to attach blame to others without looking at home? Though wearisome days and tedious nights may be spent in searching for evidence to justify self in the use of old Discordance's glass, every true witness testifies against it, until the beloved disciple comes in with this sweeping clue, "For if our heart condemn us, God is greater than our heart, and knoweth all things." I concur with brother B. in his views relative to the disruption among the children, that they do not occur without the notice of our heavenly Father, who has a design in them; and it is designed as a chastisement, no doubt, which at the present seems grievous, yet we have the assurance that it will yield the peaceable fruits of righteousness to them who are led by the Spirit to consider "the rock whence they were hewn and the hole of the pit whence they are digged." We can never look for "thanksgiving and the voice of melody" where strife and dis-

cord abound; but while we retrospect the past, and look upon Zion in her languishing condition, and see her with tears on her cheeks, may we not inquire "what caused her beauty to depart?" And while we anticipate a time when violence, wasting and destruction shall be no more heard within the borders of Zion, when her walls shall be salvation and her gates praise, may we not attend strictly to the injunction of the apostle, "and not think more highly of ourselves than we ought to think, but to think soberly, according as God hath dealt to every man the measure of faith;" knowing that if we are members, though many, we are one body in Christ.

Brother Beebe, do as you think best with this poor scribble, and all will be right.

Your brother, I hope, in sincerity,
RANSOM RIGGS.
Nineveh, Indiana, April 26, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—If it will not be offensive to use the term, through the kind providence of our great Creator and Chief Benefactor, I am yet upon the stage of action; though in a feeble situation. I have been in bad health for some time, not able to write or attend to anything else; but my health is now gaining a little. It has seemed to me that I could not leave this world without trying to write a little, for the first time, as certain charges have gone out in our Circular Letter* against brethren Beebe, Dudley, Trotter, and Lowe. Of brother Lowe, I have not seen his communications in the *Signs*, that I recollect; but I have been a reader of the *Signs of the Times* from the first number published to the present, and, making allowance for depraved nature, they can't be beat. They were first handed to me by your agent, George Kittle, then of Hagarstown, Md., and I have been edified, comforted and instructed by the communications of brethren and sisters who have filled your columns. I have read your comments on many passages of Scripture, with much interest, and they all appear corroborated by the Scriptures, if I have understood them.

Your editorial of the first of May, "Dearly beloved avenge not yourselves,"—I must keep my tongue as well as my pen.

And now, brother Beebe, I feel myself deeply interested, as one of the Committee chosen by the Tygart's Valley River Association to examine that Circular. I saw nothing in it requiring amendment until it came to the charges, and I denounced them

* The Tygart's Valley River Association, of which brother Collett is an aged Elder, of long standing. We have received letters from other members of that Association who equally disapprove of the unprovoked attack made in their Circular upon the brethren. For our own part we are perfectly satisfied. We never believed that the Circular was a fair expression of the views and feelings of the members generally; and we assure brother Collett, and other precious brethren of that Association, that we should never have publicly noticed the Circular had we not been desired to do so by a highly esteemed brother of that Association. Now that the letter has been published, and we have replied, we advise our brethren to let the matter rest, as nothing can be gained by agitation. The editor of the *Signs* has sustained no injury, feels no resentment, holds no hardness against any of the brethren on account of what is past; but desires and prays that the Tygart's Valley River Association may be in peace and harmony, that brotherly love may continue, and peace may be within her borders henceforth and forever.—Ed. *Signs of the Times*.

as a fabrication of falsehood, to injure brother Beebe and the *Signs of the Times*. Brother Corder remarked that he had seen brother Beebe, and had heard him preach. I then remarked that I had been a reader of the *Signs* almost twenty-three years, and had never seen anything in his comments like any of the charges, nor to sustain any of the charges against brethren Dudley and Trött.—Here I find myself greatly at fault: if I had said in the house what I said out of doors, it might have altered the case; but feeling myself in a wrong frame of mind, I said nothing more on the subject, thinking that some one would say something relative to the charges. But I think there was nothing said, so it passed.

And now, brother Beebe, I have but one apology to make with regard to the Association: the excitement was great, on the subject of Elder T. Keller and his church; the letter being the first item called for, after the suspension, the brethren had not time to consider what would be the result of sending such unwarranted charges out. *Unwarranted*, I say, because I have read too much to believe them; and so far as I have been conversed with, the brethren, even at the rising of the Association, told me they did most heartily regret the circumstance.

For my part, I did not observe that our friend Clark was behind the curtain; but as our Minutes came to hand the whole secret was revealed. I cannot tell who wrote the Circular; but Elder John A. Corder was appointed. Another remark by the writer was, "It is my letter, and it must go *in toto*, or not at all."

Brother Beebe, I am willing to bear a full share of the blame, in regard to the awful blunder made at our Association, and for which I humbly ask forgiveness. I have been prevented from many night's rest since our Minutes came to hand; and when I saw your meek reply to brother Linn, and with what fortitude you bore it, it seemed to augment my grief tenfold. And now I have given some kind of acknowledgment for my fault. I should have written sooner, but was not able.

I have been requested by some of the brethren, whom I esteem highly, to write something relative to the dealings of God with my soul; but being a poor scribe, I have deferred it. And this is so poorly written I fear you will not be able to read it, but it is the best I can do at this time. If you can make any sense of this I may try to scribble again, if I get able. I hope, if consistent with the mind of God, to attend the next meeting of our Association, as I have only been able to attend it twice in six years.

I conclude, wishing you grace, mercy and peace, in our Lord Jesus Christ.

THOMAS COLLETT.

For the Signs of the Times.

FORD, a believer not of men, neither by man, neither of myself, but by the Spirit and power of God alone, to my much esteemed and beloved brother Beebe, whom I love in the truth and for the truth's sake, grace be to you and peace from Him who was, and is, and is to come; and may great grace be upon you, and you a vessel, sanctified, and meet for the Master's use, to contend earnestly for the faith, and make plain that path which is hid from all living, whether men will hear or not, for the gos-

pel of the grace of God is a savor of death as well as of life, and this is a most fearful truth for judgment, saith the Amen, have I come into the world; that they that see should be made blind; and they that see not might see; Men in a state of nature, filled with the wisdom of this world, and strong in intellectual faith are the ones that see; but their light shall be put out by eternal darkness, for natural faith leaves men upon the dead vine, the first Adam; but that faith which is the fruit of God's Spirit grafts the soul upon the living vine, the second man, who is the Lord from Heaven, and through this precious faith, God's elect do receive that blessed Comforter that Christ Jesus said should come. And when He takes of the things of Christ, and reveals them to us, how different do they appear than when viewed in the dim light of a natural faith! When we are made to know truth by the teaching of the divine Spirit we then know that the faith of God is a living principle within, and is truly the substance of things hoped for—the evidence of things not seen; and who can estimate the infinite value of this most precious grace? and O! what a blessing to be in the possession of this faith, for by this we know that we are in the great and finished salvation of our God; not that we are going to be saved by and by, but saved *now*.—God's servants in the legal dispensation spake of a salvation to come. Christ Jesus is God's salvation, and when we have him we can say, as good old Simeon did, "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." It is a grand mistake to make death our Savior, but when Jesus becomes our Savior, we then know that he saves to the uttermost, all that come unto God by him; and O, my beloved brother, what a most blessed Savior he is; and I have this morning been enabled by the blessed Spirit to meditate much upon the love of him who loved the church, and gave himself for the church. Oh, what a wonderful truth to think upon, that he that is the Eternal Word, and who formed all things by the word of his power, should appear in the form of a servant! He was rich and yet for our sakes he became poor, that we through his poverty should be rich—rich with riches that this world can neither give nor take away; for to be interested in that covenant which is ordered in all things and sure, is to be rich with the unsearchable riches of Christ Jesus; and to be now in the possession of his love, makes a present heaven in the soul, for love is of God, and what can compare with the love of Jesus Christ, our Lord, and to have this love in gospel measure, is to have God himself, for they shall dwell in love, dwell in God, and God in them; and if all of God's elect had this divine experience, there would not be so much doubt and darkness and division, as there now is. What a wonderful truth is this, when the family of God are but one, one fold and one Shepherd, and this Shepherd has but one mark upon all his sheep, and that mark is Love, Love. He that loveth is born of God, and interested in all the finished work of Him whose obedience makes many righteous; and in whose righteousness the church of God is fair as the moon, and clear as the sun, and without spot before

God. My beloved brother, I cannot help writing to you once in a while, for the fire of God's love burns within, and it must come out in word, or in letters, for out of the abundance of the heart the mouth speaketh; and "he that believeth on me," saith the blessed Savior, "out of his belly shall flow rivers of living water."

When I was a poor blind legalist under the law, shut up to the faith, I did not know this state in Christ, and I was helped on and kept there by blind legal teachers; but the blessed Lord who loved me, and gave himself for me, was pleased to reveal his own faith in me, and by the wonderful operation of the divine Spirit through faith, I was brought to know the infinite worth of that fountain that God has opened in the house of David, for sin and uncleanness; and through the efficacy of this divine fountain he made me to know that though my sins were as scarlet, they should be white as snow; and though red like crimson, they should be as wool; and now I am enabled to cease from an unweari'd labor under the law, to relinquish my first husband and cleave to my second husband. O! I do bless God for a knowledge of these divine realities; and I know by divine teaching that no man can separate law from gospel, unless the Spirit of God comes within and does its own work of grace in the soul. Oh, the blessedness of being taught of God; we then know what letter is and we know what Spirit is; and we know the kingdom of God is not in the letter but in the Spirit—not in word but in power—the same power that raised up Christ, and that raised up our once dead souls; and I never have felt more the blessedness of that salvation that is not by might nor power of man, than I do now; for I live in a large town where I see and hear very much of the effort and might of poor, weak, silly man, and the contrast to my redeemed soul is wonderful indeed; and this blessed truth my soul knows right well, we which have believed, do enter into rest and cease from our own works. Oh, to cease from a legal and dead system, and find peace and rest and joy in Jesus, is worth more than millions of worlds. My brother, do you wish to know the reason of my writing to you? I have told you one reason, that is, the love of God within must speak out; the other reason is, you have been much upon my mind for some days; and could my feeble body travel with my redeemed spirit, you would have seen me at your place ere this, to speak face to face of that king and kingdom which hath no end, and whose subjects must live when time itself will be dead. There was a time in my experience when I felt strongly opposed to you and what you advanced. Well, my brother, I am not alone in this; for the offence of the cross has not ceased; for when God makes a man to know Christ and his way, he cannot be very well thought of by men of the legal stamp. We see this truth wonderfully in the case of Paul, and I well remember my opposition to you. Your last editorial endeared you more closely to me than ever. I say not this to flatter, but to encourage you; for if you know the highway upon which the ransomed of the Lord return and come to Zion, no thanks to you for what you are you are by grace, and you have nothing but what you have received, and it is God alone that makes you to differ from the vilest; therefore to God be all the praise.

I care not to know any man after the flesh but after the spirit; and the earnest desire of my soul is that God will make you an instrument in his hands of good, *much good*, to his Zion; and that your latter days as you draw nigh to the close of life, may be your best days. O, what a blessed work it is to dispense the gospel of Christ, which is the power of God unto salvation to all that believe; and to know the mystery of faith which is held in a pure conscience, is to know that the fulness of time is come, and that we are no longer children under age—no longer Old Testament saints, but have come to Mount Zion, the city of the living God, to go no more out. In the best of all bonds, I am your brother,

MAHLON FORD.

Newark, April 20, 1856.

For the Signs of the Times.

Family Worship.

DEAR BROTHER BEEBE:—Having many thoughts on the subject of family worship, I thought I would write a few of them to you, to be disposed of as you see fit. Soon after I openly professed religion, I found an impression in my mind that it was my duty to pray in my family, which appeared to be a very great cross. I had many heavy struggles with that impression. I tried to satisfy my mind by entering my closet. I found evidence that this was right so far, but did not discharge the impression that was fastened on my mind. I had many objections, and I thought it would not do to commence on this great business and then leave off, but that I must continue as long as I lived. I then thought of a long life and all sorts of company, and my small gifts and cold feelings, which appeared like a mountain before me; but no excuse that I could find would discharge the impression. But when I took up the cross I found a measure of divine aid, and lived very happy for some months. My family then being small, our first business in the morning was to read a portion in the sacred book, and then try to look towards God's holy temple. In this way we often found something precious in the Scriptures, and some intercourse at the throne of grace; and then, sometimes going out to my worldly concerns as the sun was rising, it seemed that my Maker's glory shone all around, and I could see a measure of prosperity in my fields and flocks. It was then a time of prosperity in the church, and when I thought of the brethren I anticipated a happy meeting at our time of worship; and when my thoughts went beyond the grave, I had a strong hope of a day of eternal blessedness with all the heavenly host. In a condition something like this, with few exceptions, we lived a few years of the first part of our pilgrimage, my wife being agreed in this way of living; but by and by our worldly cares increased, and through unwatchfulness our minds became more strongly attached to this world. We were farmers, and as business and family increased, business called for attention early in the morning, and thinking that the family were weary of my poor performances, and sometimes having company and urgent business, I thought to omit reading and prayer for a time. I soon found that one neglect made way for another, and that less excuse would answer. I was somewhat like a drunkard—by drinking, his appetite increases and his judgment decreases. The longer I omitted the greater

the cross, and the more stupid my feelings. I found I was more easily overtaken in lightness or anger, which disqualified me for either family or public worship. I now concluded to do away with my old hope, and try for a better, and went to work with all my might to bring this to pass, until I was confused and confounded, and could not do anything. My case was most wretched. I had professed religion, but was in a state of destitution, and all was as dark as night around me. In this condition I sat down and knew not what to do, when the language of Peter came to my mind: "The trial of your faith being much more precious than that of gold that perisheth, though it be tried with fire," &c. A thought now came to my mind, have I faith that could be tried? I then looked back to see if I could find a trial of my faith, as my condition was now such that a good evidence of any degree of faith would be all in all to me, for I feared I was destitute, and professed that which I did not possess; but in looking back I soon found where I left the path, and was convinced that instead of my faith overcoming the world, the world had overcome me, and was by it brought into bondage. I found I had been living after the flesh, and death had been the effect. I now found that as long as christians live they must pray, for only while they pray they live. At the time I was under the greatest trials, of which I have named a few, some of my old brethren said there was no divine rule for stated family worship, and I in some degree leaned to their opinion, (like adhering to the old Prophet,) but now thought I would search for myself. Here I wish to say, that my understanding of the Jewish dispensation is, that it was a pattern or a figure for the Gospel. I first noticed Exodus xxix. 38, "Now this is that which thou shalt offer upon the altar: two lambs of the first year day by day continually; the one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at evening," &c.; and in the 42d verse he saith, "This shall be a continual burnt offering throughout your generations." This was the law for the first covenant, and when they departed from this and other such like rules, they were overcome and scattered by their enemies. But to confirm the idea that this was the understanding of the saints under the first testament, I will quote the following passages: I Kings, 18-29, "When Elijah returned to Ahab, and had proposed to the people that that God that should answer by fire should be the proper object of worship." We find in the 36th verse that Elijah made his offering at the time of the evening sacrifice, and was owned of God. And in Ezra, ix. 5, I found that Ezra, in a time of great distress, fell upon his knees at the time of the evening sacrifice, and was owned of God. And Psalms, 141-2, David saith, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." This shows that David considered this a proper time for worship. Again, in Daniel ix. 21, we find that Daniel in this most devout prayer, saith, "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision, at the beginning being caused to fly swiftly, touched me about the time of the evening oblation," which shows this was not only a time observed by holy men on earth as a time of

devotion, but likewise as a time of the communication of angels from heaven. And we find in Heb. viii. 5, when the Apostle is speaking of offering gifts according to the law, he saith, "Which serve to the example, and shadow of heavenly things." Thus it is plain, from the language of the Apostle, that the command given by Moses to the Jews, to offer a lamb morning and evening throughout their generations, was an example for those who are the heavenly things themselves, (see Heb. ix. 23,) which are the saints under the Gospel. And then the same Apostle, in writing to the Romans, xii. 1, saith, "I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." And in Heb. xiii. 15, he saith, "By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name." These, with other passages of the same import, plainly show that under the gospel, instead of killing a fat lamb and burning him to ashes before God, morning and evening, we should present our bodies: make a sacrifice of a little time, even if we have a few hired men, to read a portion in the Word of Life, and call on our Creator in the name of our Redeemer. Here I found that practice which was so specially enjoined on me in my feelings, fully authorized by the word of God; and I found that when I neglected this duty I, like the Jews, was apt to stray from other duties, and thus become captivated by the enemy and the world. From that time forward, with the exception of extraordinary circumstances, I have confined myself to the practice of reading a portion of the sacred book, and spending a few moments in trying to address the throne of grace, morning and evening, together with the duty and privilege of the closet. This is the only way for me to live without guilt before God.

Jesus told Peter that when he was converted he should strengthen his brethren. I wish to advise all my brethren to shun my missteps. I found in the sixth and last of Eph. a description of the gospel armor, a part of which is praying with all prayer. (I think this must include family prayer.) "If God pours out his fury upon the heathen and the families that call not on his name," (see Jeremiah x. 26,) I should think that those families that did not pray must be some like the heathen, and destitute of a part of the gospel armor.

The Old School Baptists have professed an open war with all that deviate from the Bible, and every soldier that goes to war destitute of his armor may expect to lose his life or be a captive. I have some fears that many of our dear brethren have become captive, for the want of the whole armor of God. I sometimes read the sixth chapter of Ephesians, and there find the armor of God, and find that it includes a perseverance in prayer for all saints. Then read 2d Cor. vi. 7, which speaks of the armor of righteousness on the right hand and on the left; then connect with these passages the language of the Savior, in the first verses of the second chapter of Revelations, to the church of Ephesus; here we see this church had been laborious and right in many things, and could not bear them that were evil; nevertheless, he had somewhat against them because they had left their first love; and unless they repented and did the first works he would remove

the candlestick out of his place. A soldier may be very watchful on one hand, and careless on the other, and thus become an easy prey to the enemy. The apostle, in 1st Cor. ii. 16, says we have the mind of Christ. I think that every soldier under Jesus should be in one mind with his captain, for he gave his life for his sheep. If we have the mind of Christ, and the armor of righteousness on the right hand and on the left, we shall be as careful not to be angry with a brother without a cause, as not to own him in an error. The best of the saints see but through a glass darkly, and the wisest know and prophesy but in part. Then in this imperfect state, when dealing with the objects of Christ's everlasting love, and that too in his open view, we should remember that he keeps them as the apple of his eye, and that he has borne all their errors in his own body on the tree, before they were born. Then to act among this people destitute of the mind of the head of the body, being destitute of the armor of righteousness on both hands, ought to be a fearful situation. There is a vast difference between laying down my life for my brother, and having a desire to take his life or character to sustain mine.

The Savior directed us to watch as well as pray. I have thought much of the subject of prayer, and I do think it is a most solemn duty and privilege; and I fear too much neglected by some, and too inconsiderately attempted by many. For a vile worm of the dust to attempt to address the Almighty in an inconsiderate manner, or with improper motives, being destitute of the spirit of Christ, must be a fearful condition; and to be in a condition not to have a correspondence nor intercourse in union with our Creator, is an equally fearful condition. We all ought to be thankful that the Savior has given us the form or manner of prayer—see Matt. vi., Luke xi., &c. I think a short, comprehensive prayer is most acceptable and useful: for this I find great necessity for the aid of that spirit that maketh intercession for us with groanings that cannot be uttered. I fear that many of us err, both in public and private, by repeating the same sense in different words, which must be vain repetition, and is forbidden; so we have need to watch, even in time of prayer. I have thought that many of our prayers would need sifting before they could be received as odors and retained in golden vials before the throne of God. Rev. v. 8.

Brother Beebe, I have written more than I intended; but the subject is not exhausted but increased in my view, and is too vast and deep for me. I forbear. Do with these lines as you think best; I do not suppose that you can publish all that is sent to you. I do esteem your paper a convenient medium through which the saints may speak to each other, though scattered in different regions.

That heaven may preside over you, dear brother, in all your deliberations, is the hearty desire of your unworthy friend,

WM. CHOATE.

P. S.—Your kind answer to my letter is thankfully received, and I hope to enjoy a heavenly place with the heavenly family in your region at the time of your Association; and it may be to spend some more time among the saints in that part of Zion, as I have long wished to. W. C.

Scotarie Co., N. Y., March 29, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—If one so unworthy as I feel myself to be may be allowed so to address you, I have been a reader of the *Signs of the Times* some five or six months, and have had so much enjoyment in reading the communications of the brethren and sisters, that I desire that every Old-School Baptist would write something for the *Signs*. I neither feel myself worthy nor competent to write anything interesting or edifying to the brethren or sisters; still I feel inclined to say something by way of correspondence with the saints. I have been a member of the Old Regular Baptists about twelve years. I could not help believing the doctrine which they hold, though I tried hard for a great while to disbelieve it. None of my relatives that I was acquainted with believed the doctrine, and some of them told me they did not care what church I joined if I would not join the Old Baptists. I therefore tried hard to believe something else, but could not. I then concluded to wait, but the longer I waited the more I became confirmed in the belief. I could not believe in any free-will doctrine, for I had completely worked myself out of that before I received a hope in the Lord Jesus. I once believed that I could do a great deal, and as I had been a sinner all my life, I felt that I must go to work and do something, or I should be lost; but the more I worked the worse I felt, and then I thought I had not started right, and I prayed that the Lord would teach me the right way; but my distress increased, until I tried to banish the thoughts of religion from my mind; but all my efforts were vain. I could not avoid trying to pray; but I felt so wicked that it appeared sinful for me to try to pray. I began to be convinced that I could not possess religion, unless it was the pleasure of God to give it to me; and I thought I had become so wicked that I could not see how God could be just and save a sinner so vile. I continued in this state for nearly twelve months. Being on a visit among my relatives, one of my aunts perceived that I was concerned about something more than common, and asked me if I did not feel that I wanted religion. I told her I did, and would give the world if it were mine if I could possess it; but I did not think it was for me, for I had been trying to get religion for twelve months, and now felt ten times as bad as at first. She told me not to give up, for God would do his part if I would do mine. These words made my distress double, for I thought there had been a time when I might have done something; but it had passed, and now I was lost forever. I thought that my punishment was just, but I could not forbear to beg for mercy. Of all wretched beings I thought myself the most miserable. My time seemed to me very short, and I was sinking into eternal wo. O, my dear brethren and sisters, no pen can describe my distress, until the words came to my mind—

"Fear not, I am with thee! O be not dismayed, For I am thy God, and will still give thee aid; I'll strengthen thee, aid thee, and cause thee to stand, Upheld by my righteous, omnipotent hand."

These words appeared to be the sweetest that had ever entered my mind, for they had banished all my troubles. I desired to praise God forever, and thought nothing could ever trouble me again, for I would think of these precious words, and they

would relieve me of all trouble. But, alas! how disappointed I have been. My hope has often seemed almost gone, and I have feared that I was deceived. But my whole heart's desire and prayer to God is that I may not be deceived, and that he would bring me in the right way. I know I have a proud heart and a worldly mind, and often wonder if any christian has so many ups and downs.

Sometimes my hope's so little, I think I'll lay it by;
Sometimes its sufficient, if I were called to die.

But the latter is so seldom that I sometimes fear that all I have felt is a delusion; that if I were really a christian my mind would not wander so far from God. But the communications of the brethren and sisters in the *Signs*, correspond so well with my exercises, that in reading them I almost forget all my doubts.

Yours, in hope of eternal life,

ARAMANTHA CLARDY.

Platt county, Mo., March 16, 1856.

For the *Signs of the Times*.

DEAR BROTHER BEEBE:—For the first time I desire, through your columns, to address the brethren and sisters who are scattered abroad through the length and breadth of the land. For some time past my mind has been exercised on the subject of writing to my dear brethren and sisters in Christ, if one so unworthy as I am may claim such endearing relationship to them. My design is to relate my travail of soul in being brought to the knowledge of the truth as it is in Jesus. When in my fourteenth year I was brought to see myself a great sinner, and resolved to reform and do better. So I went to work, but it was only from bad to worse. I was made to feel and mourn on account of my sins, and to retreat to some lonely spot and plead for mercy. I read the Bible, but found no comfort; I was unfit for earth, and unprepared for Heaven—darkness above, despair beneath. I tried to get rid of these feelings, but could but reflect on my condition. How strange I felt, by day and by night; I knew not what to think. The gloom of death hung over me, and I felt myself as being on the brink of death, my life suspended as on a slender thread, which was breaking every hour—judgment rolling above my head, and hell beneath my feet! I tried to pray, but could not. I tried to read or hear, but all seemed dreary, dark and void. My soul was oppressed with fear, and knew not how these feelings came, yet felt myself undone.—

Could I have felt true sorrow for my sins, I would have hoped that some good was in me begun. When I went to meeting, and heard those whom I thought were christians talk, I thought—Do such as they count themselves unworthy? What then am I? I am lost forever! I seemed to be sinking down, and expected soon to hear the dreadful sentence of everlasting banishment from the society of those dear and happy beings, who now seemed dearer to me than all the world beside, to take my place in that dreadful abode which my sins so justly merited. And the world—what now to me were all its boasted treasures? How cheerfully would I have given ten thousand worlds, if I possessed them, for a hope in the blessed Savior! I thought I was as helpless as an infant. I could do nothing but cry! The law in all its purity demands a perfect heart, and I am a guilty, helpless creature. One day, as I was tak-

ing a lonely walk, to plead for mercy; I thought the hour of my doom had come; my sins like mountains rose before me, and thus I stood, every moment fearing that I should hear my sentence, when these words passed in my mind—"Let not your heart be troubled; ye believe in God, believe also in me; in my Father's house are many mansions." In a moment my burden vanished, and the scenery that had looked so dark grew beautiful; and O, what a rest—what a quiet of mind did I then enjoy! Those that have felt it know that it was indescribable. I felt an assurance that Jesus died for poor sinners, and there was hope even for me. I soon found that my burden was gone, and tried to get it back again, for I feared that I was deceived. At this time these words came into my mouth—

"Why mourning soul, why flow those tears?
Why thus indulge thy doubts and fears?
Look to thy Saviour on the tree,
Who bore the load of guilt for thee."

I thought then I should never, never doubt again. O how precious does Jesus appear to one who feels the need of a Savior. At length I related some of my exercises to several, who told me it was my duty to go and talk to the church. I felt unworthy, but still longed to be numbered with God's dear children, and to be baptized in his dear name. On the 18th of October, 1854, Eld. H. Rush's wife and I went forward at the Greenville church and were received, and baptized by Elder J. C. Beeman. It was a joyful day, and I went on my way rejoicing. But I have had many gloomy hours to pass through since that time, sometimes mourning like a dove on a jonesome tree.

"I fear that I'm not worthy
With Christ's dear flock to meet,
To talk of blessed Jesus,
Nor at his table eat.
Whilst others look upon me,
And count me of that train,
I fear that I'm not worthy
To bear the christian name."

We read that peace and patience meet christians on their way, who bear their cross with meekness. O that I may be more meek, more mild, more humble and kind. I know, if I ever reach the realms of immortal glory, it will be alone through God's free grace.

I will close, hoping you will remember the poor, and pray for the weakest of all.

Yours affectionately,

SARAH BRYAN.

Dark county, Ohio, April 20, 1856.

For the *Signs of the Times*.

BROTHER BEEBE:—But little more than a year has elapsed since I humbly hope and trust I was led in a way I knew not, and in paths I had not understood, and made to rejoice in Christ as the rock of my salvation; and during the time I have often had a strong desire to relate to the brethren and sisters in different parts the reason of my hope; and here I must confess, though I do it to my shame, that not more than six months ago I even went so far as to write my little experience on paper, intending then to send it to you for publication; but on looking it over, to see whether it would do to meet the public eye, these thoughts came into my mind: If the editor of the *Signs* knew the deceitfulness of the heart from whence these thoughts arose, he would never condescend to disgrace his paper with their publication. I immediately laid them aside, and for a time abandoned the idea of ever making them public. But every time I have had the de-

lightful privilege of perusing your paper and of hearing from the children of the kingdom those precious things pertaining to their eternal welfare, the desire of my heart has been to cast in my mite with the rest; and I trust a sense of duty has prompted me to act; for I now feel as though I could exclaim with the psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." In early childhood I had many fears of death and judgment, and it gave me very unpleasant feelings to hear the bible read or even to hear christians converse on the subject of religion; but the years of childhood passed sinfully away, and with them vanished many of my childish fears; for, as I grew up I became more hardened in sin, had less fears of death and judgment, and for the most of the time felt quite secure and safe, except when some sudden death brought home the solemn warning, "Be ye also ready, for in such an hour as ye know not, the Son of Man cometh."

Thus time sped on until the spring of 1854. One Sabbath evening, whilst engaged in singing with my brother from a note-book a hymn that was all praise to God, and just as we had reached the middle of the verse, something seemed to whisper in my ear, that one so wicked as I was, ought not to sing praise to God. I felt such a sense of guilt that I stopped and looked around me to see who it might be that had warned me; but none was near save my brother, who finished the verse and then asked me why I did not sing. I made some frivolous excuse and left the room, to get rid of being further questioned; for I felt too guilty to sing. Another week passed, and the next Sabbath evening found me seated in the family circle engaged in reading aloud from a book, the title of which was, "A Guide for Young Disciples." The chapter I was reading was an exhortation to sinners, setting forth the many sins they would commit against a holy and just God, without once thinking of what they were doing. Again that same still small voice whispered in my ear; that I had been reading aloud my whole character before all the family. I felt a glow suffuse my cheek, and presently my whole face burned with the blush of shame. I felt very much confused, but durst not raise my eyes from my book, lest I should meet the gaze of all present; for I felt sure they must all notice the change in my countenance. However, these unpleasant sensations, like the former, soon wore off, and for a time I was as free and thoughtless as before. But Spring, with all its loveliness, soon passed away, and Summer returned, and with it returned many of my childish fears, with redoubled force. When the sky was overcast with dark lowering clouds, and the vivid lightnings flashed, then I began to wish I was prepared for death. Here permit me to say, that my parents were Old-School Baptists, and I thought they were about right, although I knew but little about the doctrine, except that they believed in election and were opposed to the modern style of what was so called *getting religion*. The doctrine of election was what continually harrassed my mind. I could not see how God could be just in saving part of the fallen race and not all. Not being able to solve the mystery, I reasoned thus with myself: If God has ordained that I shall be saved, he will save

me, in his own time; and here I tried to rest, and thought I would trouble myself no more about it. But O what a shimsy foundation to rest on! I could not banish it from my mind, but went on murmuring against God because I could not save myself, and thus I was led along until the month of November. It was then announced that Elder Harris, the New-School minister from the village, was about to commence a protracted meeting in our neighborhood. Meetings soon commenced and I began to attend them; but instead of having the effect on my mind that I had hoped they might have, I became more hardened than ever, until one evening the way of salvation was so clearly explained that my every hope seemed cut off. These words kept ringing in my ears, "No man can come unto me, except the Father draw him; and I will raise him up at the last day;" and I thought I was one of that unhappy number that would never be drawn by the Father. When preaching was over, opportunity was given for all that wished to speak. There were present three Old-School Baptists. I thought if I could hear one of them say the truth had been preached it would be a great satisfaction; but no one arose to testify of the truth, and I felt disappointed. Meeting soon closed, and as the congregation were going out I turned and looked at the minister. It appeared to me that an unnatural light shone from his countenance. I felt sure that he was indeed a christian, and wished that he might say something to me that would have some impression on my mind. My wish was soon granted; he came along and asked me if I was seeking my soul's salvation. I did not reply; for I felt that I was not, and was ashamed to tell the truth. He then asked me if I wanted to be a christian. I answered in the affirmative; but no sooner had the words gone out of my mouth than the conviction came that I had said what I had never felt. This was on Monday evening; and there was to be no more meeting until Wednesday evening. I felt as though I could hardly wait so long, for I thought that was the best meeting I had ever attended. The time for meeting soon rolled round, and I again had the privilege of going. But O how different were my feelings! I could not shed a tear; my heart was like adamant; and here I may say that nearly two weeks passed, in which it would be impossible for me to describe my feelings—they were so changeable! I attended meeting evening after evening; but instead of getting better, grew worse. Some of my young friends professed a hope, but I thought they were all deceived. When seated in the congregation I was weighed down with a sense of guilt, and could only sit with my head bowed down, like a bull-rush. It seemed to me that the minister knew what a hardened wretch I was, and every time I raised my head I was sure to meet his gaze. Sometimes I made up my mind that I would not attend meeting again; but there seemed to be something drawing me there, and when the rest of the family prepared to go I longed to go with them, to see if I could not hear something that would convict me of sin, for I thought that I had never been under conviction, and sometimes wished that I might be struck down by the way as Paul was—any thing, I cared not what, only to get rid of the hardness of my heart—such cold indifference. When

about in this frame of mind one evening the minister remarked to those that went forward for prayers, that if he were in their condition, he would not shut his eyes to sleep, but would spend the night in prayer to God to have mercy on his soul. I thought my condition was as bad as theirs, and would therefore take part of his advice to myself. I did not once think of praying to God, for I believed that it would be worse than mockery for one so unfeeling as myself to attempt to address so holy a being, and thought I would not close my eyes to sleep, but would lie and meditate on my awful condition; but in this I was disappointed, for no sooner had my head touched the pillow than I sank into a deep sleep, and did not awake until morning, and then I reflected how I had spent the night. It appeared to me that of all the creatures that God ever created I was the most thoughtless and unconcerned; it seemed to me that I had no feeling or never should have again. I then thought if I could only see my sins rising, as it were, mountain high and ready to crush me down to eternal ruin, as I had heard others tell of, then there would be reason for me to hope, but I could not. Again I attended meeting, feeling as hardened and guilty as before. Presently the minister arose and took his text, which was as follows: I Kings, 18-21, "How long halt ye between two opinions; if the Lord be God, follow him; but if Baal, then follow him." I thought that text was expressly for me. In a moment my feelings were changed, and as the sermon went on, my hard and stony heart gradually gave way, and soon I was made to cry aloud. My pride was gone, I could no longer keep back my feelings, although the congregation was large. I cared not who heard me; I felt that I was one that was halting between two opinions, and began to look around to see what I could do. But I was like the Israelites at the Red Sea—hedged in on every side. I could neither go forward nor back, nor turn to either side. I was there made to see my helplessness and to feel that unless God had mercy on me I must perish, and that for ever. I was solicited to go forward for prayers, as I had been before, but I had no desire to go, for I believed that God knew my heart, and that no outward performance could justify me in his sight. A heavy load seemed to press me down to the seat, so much so that I felt unable to move. I was then told if I could not go forward to kneel down where I was, and this I did, more to satisfy others than myself. I loved to hear christians pray, but thought their prayers were of no avail for me. That night I retired to rest as usual, but not to sleep; my mind was tossed to and fro like the waves on the troubled ocean. I had wept till the fountain of my tears was dried up, but still could not realize that I had seen myself a sinner justly condemned. All night I was tossing on my bed, trying to magnify my sins and make them appear in their true and proper light. In the morning, when I arose, there seemed to be a subdued feeling that I could not account for. I spent most of the day alone. In the afternoon our weekly paper arrived; previous to that, I had been very much engaged in reading a novelet, contained in its pages, so much so that I scarcely knew how to wait from one week to another to hear the result. But that day I had no desire to take the paper

in my hand—I loathed the very sight of it. I thought these were strange feelings, and wondered why it was. Sometimes a faint hope would spring up in spite of all my efforts to keep it down, that I had met with a change, but I durst not indulge it for a moment, lest I should be deceived. That evening I attended meeting again; my burden did not seem as heavy as it had before when seated in the congregation. When meeting closed I saw some of my young friends shaking hands and telling how happy they were. They appeared so happy and cheerful that I could no longer think they were deceived. O how I envied them! yet I had no desire to mingle with them. I felt that I was too miserable for their company, which caused me again to weep. This was on Friday evening; the next Sabbath morning Elder Holister preached from Romans xi, 28. That day my load of guilt seemed entirely removed, and I was not ashamed to hold up my head and look around upon the congregation, and for the first time in some weeks engaged with the rest in singing. Monday came, and it was a day of trial to me. It was expected that Elder Harris would preach again that evening. I thought if there was meeting I could not stay away, and I felt sure if I went he would seek an opportunity of conversing with me on the state of my mind, and then I should not dare to tell him a falsehood, nor should I wish to tell him the truth, for fear he would think I had met with a change and thereby be deceived. But, happily for me, it commenced snowing and blowing so furiously that no one could go out, and I felt heartily glad there could be no meeting. The next evening, while seated in the family circle, engaged in sewing, the thought occurred to me that I had passed from death unto life. I tried to drive these thoughts away, as I had done before, but could not; the more I tried, the stronger came the conviction, until I felt such a feeling within that I could hardly contain myself. I began to think if it was true religion that the whole face of nature would appear changed—that I should see some great light or hear some distinct sound from heaven. I laid aside my work and walked to the window, and gazed out on the face of nature. The moon shone bright and clear, and the stars twinkled in the distance, but I could see nothing unusual in their appearance. Being not yet satisfied, I took up the testament to see if that would not appear changed, but to my disappointment it was the same—no unnatural light shone forth from its pages. But still that same feeling within kept rising higher and higher. I could not tell whether it was a feeling of joy or not, but thought it was such as I had never felt before. Notwithstanding things did not appear as I had vainly imagined, I was constrained to believe that God, for Christ's sake, had forgiven my sins, and that they were all washed away in the atoning blood of a crucified Savior. That night I retired to rest with far different feelings than I had ever before experienced. I longed to break forth in singing these words—

"Joy to the world, the Lord is come!
Let earth receive her king;
Let every heart prepare him room,
Let heaven and nature sing!"

The following Sabbath I had the privilege of attending prayer meeting, and was strengthened to tell what the Lord had done for my soul. For some weeks I en-

joyed perfect peace of mind; every thing of a worldly nature appeared to me of very little importance, when compared with the religion of our Lord Jesus Christ. When I surveyed my past life and beheld how the Lord had watched over and preserved me, and notwithstanding all my sinfulness had drawn me by the chords of his love, and enabled me to put my trust in him; I could but wonder and exclaim, 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. I soon began to feel that it was my duty to make a public profession of religion; but where should I go, but to the poor and despised of this world? I had been to covenant meeting with my father some two or three times, to the first Baptist church, at Caroline, and from what I there heard felt as though I should love to be one of their number, if they could condescend to receive me. I accordingly related to them some of the exercises of my mind, and was received and baptized by Eld. K. Holister, Feb. 11th, 1855.

I have been more lengthy than I ought, but you know your privilege.

Yours, in the hope of eternal life,

AUGUSTIA S. POTTER.

Ithaca, N. Y., Dec. 14, 1855.

EDITORIAL

MIDDLETOWN, N. Y., JUNE 2, 1856.

SHELBY CO., INDIANA, APRIL 11, 1856.

BROTHER BEEBE:—Please give your views on Matthew xxiv, 31-39, and oblige Your brother,

L. G. JACKSON.

REPLY TO BROTHER JACKSON.—It would afford us much pleasure to give a satisfactory explanation of every passage of Scripture on which we are so frequently called to express our views, by our numerous correspondents, if we had the ability and could command the necessary time and space which would be required; but in all these respects we are deficient. On the passage referred to by brother Jackson we do not feel prepared to speak with as much confidence as we could wish, but we nevertheless offer a few suggestions, which may perhaps draw out the clearer views of some brother to whose mind the subject has been more fully opened, and thereby not only brother Jackson, but our readers generally may be edified. The connection shows that our Lord had been instructing his disciples in regard to the time when the building of the temple at Jerusalem should be thrown down, and what should be the sign of his coming; and of the end of the world. In regard to the destruction of Jerusalem, and the tribulations which should come upon the Jews when the cloud of impending retribution should burst in wrath upon them, subsequent history has fully identified the time literally when this fearful prediction was accomplished. And in our text we are told, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven," &c.

We do not feel at liberty to understand these predictions as relating literally to the natural heavens, or the natural sun and moon and stars; for whatever natural phe-

nomena may have been witnessed in nature, the subject must certainly have related to the heavens, sun, moon and stars figuratively as used in Rev. xii, 1, 4; and the shaking of the powers of the heavens, that which is signified in Heb. xii, 26, 27, wherein is set forth the total abolishment of the rites and ordinances of the Jewish heavens. Mark the language of the inspired writer to the Hebrews: "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are made, that those things which cannot be shaken may remain." And then the admonition which follows this last quotation: "Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear," shows clearly that this shaking of the powers of the heavens, darkening of the sun and moon of that heaven which was shaken, and the falling, or casting down to the earth those stars which were drawn by the tail of the dragon, Rev. xii, 4, were preparatory to the more full revelation of the church in her gospel organization and perpetuity, in distinction from that which was to pass away. If we are correct thus far in regard to the import of the twenty-ninth verse of our text, it must follow that in the revelation of Christ in fulfilling the judgments which should fall upon Jerusalem, should be recognized the sign or evidence of the Son of Man in heaven. Truly this was a sign, for before Christ suffered on the cross he had repeatedly given it as such; that is, as a sign on which his disciples might rely, after his death and resurrection and ascension, that he was accepted in his mediatorial work, and that he fully represented the saints for whom he had officiated in his priesthood; these things which he had declared should be, were necessary to show that he was in heaven. Not only that he had entered into heaven itself for us, but that he had ascended his mediatorial throne, and possessed all power in heaven and in earth, and was and is mighty and able to save unto the uttermost them that come unto God by him, seeing that he ever lives to make intercession for them.

Whatever allusion this declaration may have to his coming at the last day to raise the dead and judge the world, we will not presume to say; but to our mind, there is a sense in which his words were fulfilled before the generation then on the earth had passed away. As before that generation had literally passed away these predictions concerning the destruction of Jerusalem were literally fulfilled, and in their fulfillment a sign unmistakable and clear was given of his mediatorial glory, his spiritual kingdom brought to light in her gospel organization, the throne of his glory, peculiarly as that of the Son of Man, was manifested; so also we may infer, that although death may bear down to the grave all the posterity of Adam, yet the race of mankind, divided into two generations, the one called a generation of vipers, and the other a chosen generation, as such they shall not pass away until the second coming of Christ at the last day.

Shiloh Baptist Church, Washington, D. C.

The following statement is copied from the *National Intelligencer*, of Washington city, furnished to that paper, by their reporter, who, though comparatively a stranger to the Old-School Baptists, has evinced a greater degree of candor in his statement than what is common, when reporting the doctrine, order and position occupied by the "sect which is everywhere spoken against." While the sectarian influences of our country, and the influence of the popular clergy generally, have been employed to an alarming extent in fomenting strife in our National Councils, and sectional prejudices between the States of our Confederacy, hazarding the perpetuity of our free institutions, the Old Order of Baptists, we are happy to perceive, are becoming better known as forming an honorable exception. True to their original principles, they have always followed the instructions of their divine Lord, to "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." They, as a religious order, have never asked any legislative favors of the world. They are, and have always been, a law-abiding people:

"*Shiloh Baptist Church*, Virginia avenue, between 4 1-2 and 6th streets, on the Island, Elder Wm. J. Purington, pastor, preached in the morning from 1st Corinthians, i. 29, 30, 31: "That no flesh should glory in his presence; but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth let him glory in the Lord." From this text the speaker taught the sovereignty of God and the doctrine of predestination; that repentance, like love to God, was one of the fruits of regeneration, and that it never preceded it, unless it was such as Judas had when he went out and hanged himself; that love to God was found in his chosen people only; and that it was produced by electing grace through the vicarious sacrifice of Christ for his elect people, who were chosen in him before the foundation of the world. The speaker, who is evidently a close student of theology, and appeared to possess a devoted and humble mind, presented his subject in an affecting and impressive light, producing a solemn and awe-inspiring view of that Sovereign Being who is the Supreme Ruler of the Universe. This church is the only one in Washington, which represents a large and respectable set of Baptists, known as the "old-school" or "old line" Baptist. On account of their opposition to any moderizing or modification of their views of predestination and many other modern institutions, they are often called, as a term of reproach, "hard-shell" Baptists. They insist that their ministers shall not confine their minds when they stand up to preach to written discourses, but that they shall leave themselves free to any new thoughts which the Holy Spirit may be pleased to give them "in that same hour." They do not allow the organization of any societies auxiliary to the church. While they oppose missionary societies whose object is to send men to preach to the heathen, they do not oppose any man who desires, from his own sense of duty, to "go" to preach the gospel in other lands. While they do not unite with any Sunday School "Unions," they are not opposed to any measures which will extend among children a better knowledge of the unexplained Scriptures. Although there are a few of these churches in nearly all the older States of the Union, yet they are most numerous in the South and Southwestern States, numbering altogether about 150,000 members. The small wooden edifice in which this church worships in this city, together with the grounds around it, were donated to it some twenty-five years ago. Those who are attached to the views entertained by

this people in their own respective States, when they come to Washington are pretty sure to find the "Old School," or, as they prefer to be called, the Predestinarian Baptist, at the Shiloh church. Besides many good citizens, there were present on Sabbath morning two United States Senators, one of whom took part in the (congregational) singing with an apparent devout cordiality. It is to be hoped that the time is not far distant when this church will entertain the design of building a house of worship which will afford ample accommodations for all who sympathize with them in their faith and order of worship."

Extracts from Business Letters.

BROTHER BEEBE:—Your valuable paper, the *Signs of the Times*, is a very great comfort to me, in this wilderness land. I should be glad to have them arrive regularly if possible; but, from some cause, some of the numbers have failed to reach me. I would like to have the volume complete. The number for August 15th is the last I have received. Why this source of consolation should be entirely cut off is more than I can tell.

I have read with great satisfaction the communications of brethren and sisters who are scattered abroad in different parts of the world, who have set forth in order what the Lord has done for their souls, and from whose communications I learn that the Lord has yet a chosen and reserved people, who have not bowed their knee to Baal. The rich editorials are also cheering, and the circular and corresponding letters of the Associations are laden with rich fruits from the vineyard of the Lord; they are truly sweet to hungry souls. Indeed, I know not how to do without the paper.

Brother Beebe, may the Lord strengthen and support you in your arduous labors, is the sincere desire of your brother in Christ, if a brother at all. Remember me at the throne of grace.

Yours truly, **NICHOLAS GASS.**

ELDER BEEBE:—The above letter was written by my father a few days before his death, and it has not been sent on until now. I concluded to add a few lines to it and forward it to you. The missing numbers mentioned in the letter have come to hand.

MARTHA A. GASS.

Laper Co., Mich., Nov. 5, 1855.

BROTHER BEEBE:—On the fourth day of last August I was badly wounded by the wheel of a loaded wagon passing over my left leg obliquely, crushing both bones into many pieces, severely injuring my shoulder and hand. It happened near the residence of my son William, where I remained eight months, and was then removed to my own house. I am not yet able to help myself, nor to sit up but very little; whether I shall ever walk again is to me unknown. I am lying on my back, unable to turn myself. I have seen the hand of the Lord in all this, and I long to write to our brethren and sisters once more, as my former letter was unfinished, and this I will do, if the Lord permits. **HENRY HAIT.**

Patchogue, (L. I.) April 22, 1856.

CAUTION:—A little boy died in Bangor on Tuesday from the effects of using and old tobacco pipe to blow soap bubbles with. His little sister who used it with him, is lying dangerously ill. It is supposed they were poisoned with the essential oil of tobacco, imbibed from the pipe which they were using.—**BOSTON JOURNAL.**

Union with Christ.

The sinner united with Jesus by faith, Is saved from wrath and secured from death, Nor need he to fear, though Satan annoy, For he is predestined to regions of joy.

United to Jesus he cannot be lost, Though often by sin and by Satan much toss'd, Although sin distresses and makes him to mourn, From Jesus, his Savior, he cannot be torn.

United to Jesus, then let Satan roar, For safe I'm in Jesus, and that evermore, And Satan, my foe, cannot do me much harm, But Jesus all good things will for me perform.

United to Jesus in God's special choice, I ever may sing, and ever rejoice, United to Jesus and ransom'd with blood, I surely may triumph in him as my God.

United to Jesus all things must go well, For I am most surely secured from hell, And when earthly things shall have all pass'd away, I shall dwell with my Savior in unclouded day.

Dear brother, I have sent you these verses in a rough form. I trust that the truth, as it is in Jesus, lies near to my heart, and I love to hear it preached faithfully and spiritually, and to read it, and to meditate upon it; but above all, I love to enjoy it savingly in my own heart from day to day; and the desire of my soul is that you and all of God's dear servants, the world over, may be led to see more and more clearly the truth and experience more and more sweetly the watering of their own souls while they are engaged in watering others. Yours, in the best of bonds,

WILLIAM P. COOK.

Chili Centre, N. Y., April, 1856.

Life in a Drop of Water.

Just read this, children, "Life in a Drop of Water." Perhaps some of you have scarcely heard that there are animals so small as those here described. Speaking of a drop of water, and describing the animals, which a powerful microscope reveals, the writer from whom we quote, says:

"Clear and transparent it lies before us, vainly our eye endeavors to discover the least evidence of life, or the smallest creature, in that which seems in itself too small to contain any living object; the breath of our mouth is strong enough to agitate it, and a few rays of the sun are sufficient to convert it into vapor. But we place this drop of water between two squares of clean glass, beneath the microscope, and, lo! what life suddenly presents itself! we scarcely trust our senses. The little drop has expanded into a large plain, wonderful shapes rush backwards and forwards, drawing towards and repulsing each other, or resting placidly and rocking themselves, as if they were cradled on the waves of an extensive sea. These are no delusions; they are real living creatures, for they play with each other, they rush violently upon one another, they whirl round each other, they free and propel themselves, and run from one place in order to renew the same game with some other little creature, or madly they precipitate themselves upon one another, combat and struggle, until the one conquers and the other is subdued, or carelessly they swim, side by side, until playfulness or rapacity is awakened anew. One sees that these little creatures, which the sharpest eye cannot detect without the aid of a microscope, are susceptible of enjoyment and pain; in them lives an instinct which induces them to find sustenance, which points out and leads them to avoid and to escape the enemy stronger than themselves. Here one tumbles about in mad career and drunken lust, it stretches out its feelers, beats about with its tail, tears its fellows, and is as frolicsome as if perfectly happy. It is gay, cheerful, hops and dances, rocks and bends about upon the little waves of the water drop. There is another creature; it does not swim about—remains upon the same spot—but contracts itself convulsively, and then stretches itself palpatingly out again. Who could not detect in these motions the throes of agony? and so it is—for only just now it has freed itself from the jaws of a stronger enemy. The utmost power has it exerted in order to get away, but he must have had a tight hold, severely wounded it, for only a few more throes, each becoming weaker and more faint, it draws itself together, stretches out its whole length once more, and sinks slowly to the bottom. It was a death struggle—it has expired. On one spot a great creature lies apparently quiet and indifferent. A smaller one passes carelessly by, and, like a flash of lightning, the first dashes upon it. Vainly does the weaker seek to escape its more powerful enemy; he has already caught it, embraces it—the throes of the vanquished ceased—it has become a prey. This is only a general glance at the life in a water drop, but how great does even this already show the small; how wondrously does everything shape itself within that of which we had formerly not the least conception."

Obituary Notices.

Brother Beebe:—Two of our aged sisters have recently fallen asleep. The one, sister DUNN, on a Sunday morning, the 5th inst., and the other, sister ISABELA RITTENHOUSE, on Sunday morning, the 13th inst. Of them it may be said in truth: They were lovely and pleasant in their lives and in their death—the time of it, not much divided. They were such as Paul calls widows indeed, trusting in God—and like Timothy's mother Eunice and grandmother Lois, their faith was unfeigned. Like old Anne, the prophetess, they lived to a great age, four score and four years or thereabouts, and departed not from the temple—they were seldom absent from the appointments of the church, and nothing but stern necessity or some providential hindrance could keep them away. The company and fellowship of brethren and sisters was a matter of the first and highest importance to them, consequently, other matters were made subservient to this. And Christ and his salvation was their theme—we feel as though their example was well worthy of our imitation. They rest from their labors.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

GABRIEL CONKLIN.

Kingwood, N. J., April, 17, 1856.

Dear Brother Beebe:—It becomes my imperative duty to inform you of the death of JOHN MOAKS, who departed this life April 10, 1856, aged 80 years and 23 days. The deceased has been a professor for upwards of twenty years, a consistent Old School Baptist, and he has contended for that faith which was delivered to the saints through all the renovations of New Schoolism. He stood firm, where, as it were, he was alone in the church; he had no meetings where he could enjoy himself in hearing the word of truth discussed. He took your valuable paper, the *Signs of the Times*, and on Sabbath week before his death, I read one of the *Signs* through for him, it seemed to cause him to rejoice to some degree that there were some who yet contended for the truth. Notwithstanding his afflictions were great, he bore them till the last without murmuring, saying "He was going home soon, where he would be at rest." We have lost a friend and brother in the church at Goshen, but we have great reason to believe that our loss is his eternal gain.

ABNER MORRIS.

Greene Co., Pa., April 13, 1856.

Brother Beebe:—This afternoon I received a letter from brother Leonard Cox, Jr., conveying the painful intelligence of the death of his wife, Mrs. LYDIA L. COX, aged 34 years and 6 months. Brother C. wished me to inform you of the sad event. All who were acquainted with sister Cox, will deeply sympathize with our dear brother in his irreparable loss. She possessed in an eminent degree those graces of person and character which secure admiration, friendship and love. Joined to these were the fruits of the Holy Spirit, which shone in her life and conversation. Few have manifested a more ardent love for the truth, and none took greater delight in the society of the people of God. Her end was peace. Brother C. says: "Her mind was calm—her hope seemed to grow stronger as she neared the world of light. Some blessed discoveries of the land of rest were given her a day or two before she died." The last intelligent exclamation was *Jesus is victorious*. She fell asleep in Jesus on Saturday, the 3d day of May, 1856. Thanks be unto God who giveth us the victory through our Lord Jesus Christ; for "them also that sleep in Jesus will God bring with him." Your brother in tribulation,
W. L. BENEDICT.

Warwick, N. Y., May 10, 1856.

Brother Beebe:—By request of the friends, I send for publication, the death of bro. SALMON BEEMAN, who departed this life on the 2d day of January, 1856, at his late residence, Middletown, Delaware Co., N. Y., aged 81 years and 6 months. He was sick about nine months, and he endured his affliction with christian fortitude;

he appeared very much resigned to the will of God. In first sickness, he appeared to be quite unreconciled. I visited him a number of times during his sickness—at one time he manifested a desire to partake of the Lord's Supper, and agreeably to his desire, I administered the ordinance to him, and others that were assembled; he enjoyed his mind, and often spoke of the goodness of the Lord, and the doctrine of grace, the sovereignty of God in the choice of his people, and that they were kept by the power of God through faith unto salvation. Ten days before his death he had a shock of the palsy, which deprived him of his speech, and when he died it was some time before they could believe he was dead—they supposed he was asleep. Brother Beeman was born in the State of Connecticut; his father moved to the State of Vermont when he was about three years old; he lived with his father until he was seventeen, and when about twenty-one, he married Deborah Goldsmith; he obtained a hope in Christ when he was fourteen, but did not join any church until after he was married; his wife had belonged to the Baptists some years; at what time he moved to this State I have not been informed; I should think he had been a resident of Middletown between forty and fifty years. Brother Beeman was a very worthy and useful member in the church in his life and connection; he endeavored to maintain the unity of the spirit and bond of peace; his prayers, exertions and admonitions to the children of God, will long be remembered; he was decidedly an O. S. Baptist, and well established in the doctrine of God our Savior, he will be greatly missed in the Middletown church, and other churches where he was acquainted, but their loss is his gain. I had many precious opportunities in conversing with him. I was called to preach on the occasion to an attentive audience from Romans viii, 31-39. Bro. Beebe, if you have space in your paper, you may insert the following lines, that were a favorite verse of Brother Beeman:

"No lion nor bear his flock can devour,
Nor prey on those innocent lambs;
The shepherd the sheep in his bosom doth keep,
And them doth he bear in his arms."

ISAAC HEWITT

Delaware Co., N. Y., 1856.

Special Notices.

BROTHER BEEBE—In obedience to the wishes of many brethren, I send to you for publication a Fifth Saturday and Sunday meeting to be held with the Church at Mill Creek in June next, to commence at 10 o'clock. We say to the brethren in the ministry, as many as will come over (not to Macedonia) but to MILL CREEK, and help us, we think they will find the brethren's hearts and houses open to receive all that will come. Brethren Dudley and Lossing, of Kentucky, are expected. By request of the church, L. SOUTHARD, Hamilton, May 4th, 1856.

BROTHER BEEBE:—Please give notice in the Signs that the Alleghany Old School Baptist Association will be held at South Dansville, Steuben Co., N. Y., commencing on Wednesday, June 13th, 1856, and continue two days. Following, as it does, the meeting of the Chemung Association, we hope to be favored with the presence of a goodly number of ministering and other brethren and sisters, who may attend that meeting, as they will have ample time to come to this, without unnecessary loss of time. I am authorized to say that the brethren at South Dansville will be in waiting at the following Depots on Tuesday the 17th, with conveyances to bring any who may arrive, to the meeting, viz: At Wayland, for any coming via Buffalo, Corning and N. Y. Road; at Hornellsville on N. Y. and Erie Road; and at Burns for those who come from Buffalo and Canada. Brother Beebe, we hope to see you with us at that time, if the Lord will. P. WEST, Dansville, April 20, 1856.

BROTHER BEEBE:—Please give notice that the Old School Baptists of Northern Pennsylvania, will hold their annual meeting at Clark's Green, in Abington, Luzerne Co., Penn., on the 11th and 12th days of June, 1856. Clark's Green is at Clark's Summit Station, on the Delaware, Lackawana and Western Railroad. Those going to the meeting by railroad, will call at that station for brother Job Northrup and STEPHEN MILLER, or at Abington Station for the subscriber, JOHN NORTHRUP.

Subscription Receipts.

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Total, \$294.22	
NEW AGENTS—Eld. J. W. West, Missouri; Richard Hudkins, Indiana; Ezekiel Rush, Iowa.	

Associational Meetings.

DELAWARE RIVER Association will be held with the First Baptist Church of Hopewell, Mercer Co., N. J., (about seven miles from the Princeton depot, on the New Brunswick and Trenton Railroad,) to commence at 10 o'clock a. m., on Wednesday before the first Sunday in June, 1856.

WARWICK Association will be held with the church at Mount Salem, Sussex Co., N. J., (about 7 miles east of Port Jervis, 13 miles south of Otisville, and about the same distance from this place, Middletown,) to commence on Wednesday before the second Sunday in June, 1856, and continue three days.

N. B. Brethren and friends coming to the Warwick Association by the New York and Erie Railroad, will find carriages in readiness at Middletown on Tuesday; the 3d day of June, on the arrival of the Express or Mail train from New York and from Newburgh, also on the arrival of the night Express from the West, to convey them to and from the Association.

CHEMUNG.—Brother Beebe: Please publish the 60th Anniversary of the Chemung Old-School Baptist Association will be held with the Sullivan and Charleston church, at the meeting house at Cherry Flats, Tioga Co., Pa., on the 14th and 15th days of June, 1856. Brethren coming by Railroad will stop at Covington, on Friday, when and where they will find conveyances ready to take them to the place of meeting. The cars will not arrive on Saturday in time. Those coming from the east will call on Elder Eli Getchell, or Peter Whittaker; those from the west will call on sister Ely, or brother Levi Elliott. Elders and brethren of our faith are earnestly requested to attend—especially Elder Beebe, as he has never visited this section of country. By order of the church, LEVI LOVELL, Church Clerk.

Miscellaneous Advertisements.

Moore's Letters—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington, Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms:

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.
These letters having been written half a century ago, present indisputable proof that the doctrine as now held by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church at that time; before the invention and commandments of men had been introduced for the purpose of dividing and distressing the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the state of Virginia, and sentenced to lie there until he should rot for preaching the gospel of Jesus Christ.

PRIMITIVE HYMNS—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so. PRICES, QUALITIES, &c.

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Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, Wetumpka, ALABAMA.

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

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task. Respectfully yours, I T. SAUNDERS, Hamilton, Ohio, November 12, 1855.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns; and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale.

The "Signs of the Times,"
DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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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. XXIV.

MIDDLETOWN, N. Y., JUNE 16, 1856.

NO. 12.

Poetry.

"THE LORD HATH MADE ALL THINGS FOR HIMSELF."
—Proverbs xvi. 4.

O! dearest Saviour, who can tell
The love that in Thy bosom dwells,
To all thy chosen race!
Thou great Almighty, first and last,
Comprising present, future, past,
And every time and place.
Nor is thy goodness, Lord, confined
To those renewed by power divine,
And sealed by precious grace.
But all thy works bespeak thy care,
And point to Wisdom, everywhere,
Throughout all Nature's face.
These, in themselves, conspire to praise
The hand by which the whole were raised,
And still supported are.
But Sin, that deep, mysterious thing,
Has spread the poison of its sting
Through all this lower sphere.
While man, the noblest work within
The range of all created things,
The least reflects thy ways.
Though reason argues, all is still;
Let man the whole creation fill
With echo of thy praise.
So far estranged from where he stood,
When God himself pronounced him good,
And blessed his finished work.
Ere Sin had made creation groan,
Or death, by conquest, downward borne
The whole that came of Earth.
But all these things, though strange they be,
Are but in strict conformity
To counsels laid of old:
And have, with all things else, their place,
To prove thy rich, exceeding grace,
Which never can be told.
And what sin is, 'tis not in time
The mystery fully to define,
That hater of all good.
But best is known to those who fear,
And would God's holy name revere,
But cannot, as they would.
But e'en these very things, O! Lord,
According to thy sacred Word,
Shall praise thy gracious name:
For thou wilt both confound and clear,
To make thy glorious grace appear,
To man's eternal shame.
And when thy purposed time has come
To gather to thyself, in one,
All things in Earth and Heaven;
And time no longer needed more,
To show the workings of thy power,
In all that thou hast given;
When each, attendant on thy will,
Shall be dismissed, and all fulfilled;
And Thou thyself display,
In all the mysteries of thy grace,
And pure refulgence of thy face,
Through an eternal day.
Then, be it mine with joy to see,
Through grace, unchanging sovereign, free,
The immensity of love.
And sing, in Glory's hallowed round,
The mighty depths, far too profound,
But for the Church above.

J. M. B.

Utica, February 9, 1856.

Correspondence of the Signs.

Absolute Predestination of all Things.

BELOVED BROTHER BEEBE:—As a subject of grave consequence has exercised my mind for some time, I feel disposed to give vent to some of my thoughts through the medium of the pen, and send them to you on paper; but, after you examine the cogitations of my mind, as penned down, if you think the sentiment unsound, or tending to dishonor the cause of the truth, you need not publish my views,—and, in refusing, you will not mar my feelings of special regard to you. I shall found my remarks upon *predestination*, on the following declaration:
"Declaring the end from the beginning—and from ancient times the things that are not yet done, saying: 'My counsel shall stand, and I will do all my pleasure.'" [Isaiah 46: 10.]
Predestination is from *prae*, before, and *destino*, to appoint; therefore, a *before appointment* is the technical meaning of the word. If any thing is predestinated, the act of setting apart, whether physical or mental, must be absolute; otherwise it has not been separated or determined. A person may meditate upon a subject or subjects, and arrive at no definite conclusion; such meditations are not predestination, but merely reflections of the mind; but, if a man select a location for an edifice, the act of choosing was absolute; if he change his mind the next day, it was an absolute, mental act in the first choice, and will be in every succeeding one, though his mind change hourly; and his mind may change concerning the materials; yet, in every change, there is an absolute determination for the time being. Mankind often determine mentally, but they lack physical power to accomplish their design; yet the predestinating purpose of the mind was absolute.
Declaring the end from the beginning.
The Being, who uttered this, by the mouth of Isaiah, says: "I dwell in the high and holy place;" also, I AM THAT I AM. "Who worketh all things after the counsel of his own will."—Paul. It was predestinated in the Eternal Mind that this earth should have a place in the universe; and, that immutable laws should govern it while passing around the sun; and according to chronology it has obeyed the sovereign mandate of the Creator for nearly six thousand years, without any deviations from His fixed laws; and who can gaze at the starry heavens and not own the Absolute Predestination of all things? Verily, it seems as though the Almighty edict has been proclaimed in tones of thunder from the battlements of Heaven through the pen of inspiration—that all things must transpire according to the will of God! Known unto God were all His works from the beginning; consequently nothing has transpired counter to his omniscience; if nothing has occurred,

not known to Jehovah, it must have been included in the "all things." Objection. I think wicked acts are suffered to transpire, not predestinated.

Supposing that a man knows that on the morrow an event would occur, and should say: I do not want it to take place for it is very wicked; I have sufficient power to prevent its transpiring; and yet I know it will certainly come to pass on the morrow. Would not all sane persons say or be led to conclude that such a person is insane? Yet the logic is equally as good as it is to assume the position that events transpire by *permission* and not according to predestination. Every flower, every spear of grass, every kernel of grain, every shrub, every tree that has been or ever will be on the face of the earth, was determined before time was; every birth, every death, every war, every commotion which has taken place, or ever will, was determined, with Jehovah, in Eternity, and the time when all should occur.

Query. Do you think that wicked acts of men were predestinated by an unalterable decree, and that it was according to the will of God for sin to enter into the world? Do we not behold the two opposites in the visible creation? Such as light and darkness, heat and cold, land and water, summer and winter, good and evil, black and white, salt and fresh. "I form the light and create the darkness: I make peace and create evil: I the Lord do all these." God knows *how* "to reserve the unjust unto the day of judgment to be punished." If you take such broad ground, relative to the purpose of God, in all things, will you not represent Him, the Author of sin? Because a faithful follower of Christ, contends for the absolute sovereignty of God, why must it be said, if things are *thus* and *so*, God is the Author of sin? Does it not look something like attempting to expound that part of God's mystery, which is too profound for angelic wisdom, for any one to attempt to clear the character of God from what men call sin; but, because the Bible declares things are *thus*, are we justified in attempting to explain it away, or alter the plain construction? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of Him that made it: He made me not? or shall the thing framed say of Him that framed it: He had no understanding?

It was the will, pleasure and purpose of God, to form that worm of the dust, called man, and implant within him that awful and inscrutable being, the human soul, and give him a command, the transgressing of which justly brought death and damnation upon all his progeny. Was there a tempter ready to seduce? The Scripture reads thus: "Now the serpent was more subtle than any beast of the field which the Lord

God had made." Whether the arch adversary approached our first parents in the serpent or snake, or assumed the form of a serpent, affects not the question at issue; for he approached them with a lie in his mouth, declaring that what God had pronounced upon them, if they transgressed, should not come to pass; but they listened to his deceitful charms and yielded to the temptation, thereby incurring the wrath of God, received in full the penalty annexed to the restriction. Now was it by Divine appointment that they transgressed, or was it a casual circumstance? All orthodox Baptists will admit, I presume, that sin must enter into the world, in order that grace might abound, or that the blessed Redeemer might be manifested in the flesh, satisfy the justice of God and redeem the Church; otherwise how could the Fountain be opened for the house of David and the inhabitants of Jerusalem? for said David, "With thee is the Fountain of Life." If it was by Divine appointment that sin should enter into the world, the channel, through which it was to flow, must have been ordained of God. Now if God knows *how* to reserve the ungodly to be punished, does He not know *how* to introduce sin into the world and not be the Author of it? O! dear brethren! let us beware how we indulge in the expression, Author of sin; for sin's being introduced into the world, is one of the hidden things of God, which has been brought to pass according to the Divine arrangement. The enlightened child of grace sometimes hardly knows which should receive the greater degree of admiration, the remedy or the disease; for says the poor creature, who ever would have known the riches of God's grace, had it not been for transgression? According to Scripture, man was the proper subject for Satan's wiles to be practised upon; and man either possessed the inclination to listen to his device, or the devil was empowered to impart the same; but, be that as it may, we see that there was an innocent man and a malicious devil; and the combination of these two elements or dispositions has caused all the calamity amongst the family of man from that day to the present time. Now the grave question arises, is Satan self-existent or a created being? If self-existent, then he is independent; if created, then he is to fulfill a design; and the Scriptures plainly point out that wicked men and devils are environed by Almighty power; consequently their acts are limited according to God's will. Now because Satan possessed a malicious, deceitful disposition, averse to God's law, and man an upright, innocent nature, and the weaker being tempted of the stronger, and yielding thereto, thereby bringing sin into the world, causing that sable mantle of gloom to be cast over this earth and all that pertains to it, shall we dare to accuse God, in this mysterious

transaction, of being the Author of sin? Supposing a steam-engine had a very intricate machine attached to it, and the inventor should say to all, touch it not, lest you be destroyed; and a man should attempt to manage it, contrary to the express command of the architect, and, in so doing, should be destroyed, would it be just to accuse the inventor of the machine as being a murderer? We find by careful observation that it requires, in many instances, a combination of elements to produce a result. For instance: the storm for the watering the earth and nourishing the vegetation, is the result of wind, clouds and water, combined; and the awful storm of sin, resulting from transgression, was just as necessary for the development of the Church as the storm of the natural elements is for the maturing of the vegetation upon the face of the earth. After the serpent beguiled our first parents, he received his doom, which was: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The literal serpent is deprived of feet and, as a general thing, he is found hidden away in the grass or shrubbery (not liking the sunshine very well); by which we can see shadowed forth the hidden, treacherous manner in which the adversary of souls sows broadcast the seeds of disunion and strife amongst the dear people of God; and it is declared dust shall be the serpent's meat. We will briefly notice the manner in which the literal serpent takes his food: it is not masticated, but swallowed *whole* by a gradual process, whether it be a frog or a bird: also some serpents charm their prey. It is a lamentable truth that some of the dear people of God are, to a certain extent, for a time, swallowed up of the grand adversary; but they do not perish in his huge stomach as the prey does in the literal serpent, but in God's own time they are spued out again; by which absorption they learn obedience. Did the enemy of all righteousness show to the Christian the final issue of his temptation *at once*, instead of leading him off by degrees, he would perhaps be more on his watch; but like as the snake takes the frog, in the grass, by the foot and swallows him gradually, so are the dear people of God led astray gradually, until they are swallowed up; but, thanks be to God, they will not perish. Truly dust is the serpent's meat: for that which is born of the flesh is flesh; and the carnal or fleshly mind of the Christian, is what Satan loves to feed upon; and, though he may have occasion, at times, to use Scripture, as he did when he quoted it to the dear Redeemer, yet he cannot feed upon spiritual food, for dust is his meat; and if he ever has a feast, it is when the dear people of God are at variance and feel to bite and devour each other. Has not the end been declared from the beginning, in giving Satan his doom?

From ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. God is perfect, pure and holy, and nothing can add to His essential glory, or diminish aught therefrom; consequently what transpires in the visible creation as well as in the Church of the dear Redeemer, is for God's declarative glory. When God made promise to Abraham, concerning his seed, that they should sojourn in a strange land and be cruelly treated, and, at the set time, be delivered, the way in which they were

to go down into Egypt was not made known to Abraham; and, for aught we know, he had no just conception of God's method to bring to pass the declaration made to him; but none will deny its ordination of God, at the time it was uttered to Abraham by Jehovah; and, if ordained of God, it must have been absolutely predestinated.

Jacob had twelve sons, and one of them (Joseph) had two dreams or visions, which his brethren understood as an omen against them; and they resolved to rid themselves of the dreamer. While Joseph's brethren were feeding the flock in Shechem, Israel sent him unto them; and when they saw him afar off, they conspired against him to slay him; but God would not permit them to destroy him, for Reuben delivered him out of their hands and said: "Let us not kill him." He was stripped of his coat of many colors, and cast into a pit; but, while he was in the pit, there passed by Midianites, and they drew and lifted up Joseph out of the pit and sold him to the Ishmaelites; and they carried Joseph into Egypt and sold him unto Potiphar, an officer of Pharaoh's. Though Joseph was in bondage, God gave him special favor in the sight of Pharaoh; and though Joseph was unjustly cast into prison, he was not forsaken, and when the time had come for his deliverance from prison he was set free. It seems that Pharaoh's dreams could not be interpreted by any but Joseph, and after the wonderful explanation of the dreams Joseph was restored to be the first in Egypt, Pharaoh only excepted. During the years of plenty, Joseph gathered corn as the sand of the sea; and after the years of plenty came on a sore famine, which was over the face of the whole earth; and when Jacob saw there was an abundance of corn in Egypt, he sent his sons thither to buy corn for sustenance; and we find, by tracing the history of this wonderful transaction, that Joseph's dreams concerning his father's family were fulfilled, and, in the ultimatum, Jacob and his posterity went into Egypt. And Joseph said to his brethren: "Now therefore be not grieved nor angry with yourselves, that ye sold me hither, for God *did send me* before you to preserve life." Joseph was either mistaken or God did send him into Egypt; but we conclude that God did send him, and, as God sent him, was not the way ordained, in the mind of Infinity, in which he should go into bondage? Was not the course pursued by a majority of Joseph's brethren, to all human appearance very wicked? Surely it was. Yet it was the appointed way to save much people alive; and dare any accuse God of being the Author of sin in this mysterious transaction? Did not Joseph's brethren act out *voluntarily* their envious disposition towards him? Yet it was to be for their own good at last. Truly God's judgments are unsearchable and His ways past finding out. Verily, "Secret things belong unto the Lord our God." Did not God's counsel stand and He do all His pleasure, concerning Joseph and his brethren? We can plainly see that God appointed the sending of Jacob's family into Egypt, as the way in which Abraham's seed should go into bondage; and, as time passed on and Israel multiplied, they became sorely oppressed, and their lives were bitter by reason of their hard bondage. As Israel multiplied, an edict was issued that all the male children of the Hebrews

should be slain; but notwithstanding this, Moses was reared to be a leader to Israel, and through him God was to multiply his signs and wonders in Egypt. Pharaoh *could not* let Israel go till the appointed time; and if he promised to let Israel go while the judgments were before him, soon as they were removed his heart was hardened so that he would not let Israel go. God said unto Pharaoh: "And in very deed for this cause have I raised thee up, for to shew in thee My power, and that My name may be declared throughout all the earth." *For this!* Was Pharaoh raised up to oppress the seed of Abraham and bring all those dreadful, vindictive judgments upon the Egyptians, even to the slaying of the first-born, before Israel could go? So says the Scripture. After the host of Israel left Egypt, Pharaoh's heart was again hardened, and he pursued Israel; and as they were in great fear, having the Red Sea before them, the mountains upon each hand, and Pharaoh and his host behind them, God said: "I will get me honor upon Pharaoh and upon all his host, upon his chariots, and upon his horsemen." After the children of Israel had passed through the sea, Pharaoh and his host pursued them; but their chariot wheels were taken off so that they drove heavily; but in the morning all the host of Pharaoh were overthrown in the midst of the sea. Did not the counsel of God stand and He do all his pleasure concerning the seed of Abraham and the Egyptians? Jesus told his disciples that he must go unto Jerusalem, and what he must suffer: "Then Peter took him and began to rebuke him, saying: Be it far from thee, Lord; this shall not be unto thee. But he turned and said unto Peter: Get thee behind me, Satan; thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men." If the things which Jesus was about to suffer, were of God, they were so by Divine appointment, consequently could not be revoked. It seems that Peter possessed a wonderful degree of love and sympathy, declaring: "this shall not be unto thee;" and how often do we hear it said, such things need not be, for God did not predestinate that they should take place; but let us remember Peter's zeal, and the exceedingly severe rebuke of the Master to him. Jesus came down from Heaven *not* to do his own will, but the will of Him who had sent him; therefore it was appointed for him to be rejected of men, to suffer and die on the cross. In the garden of Gethsemane he prayed to his Father, saying: "O, my Father! if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." It was not possible for the cup (of Almighty vengeance, which he must drink for his dear people) to pass from him; for God said by the mouth of Hosea, "Repentance shall be hid from mine eyes." Behold the awful agony of the dear Redeemer in the garden; still Justice knew no forgiveness. Shocking precept, mysterious mandate! that he who was spotless, was doomed to suffer. When he was delivered into the hands of wicked men, one of his followers manifested a carnal disposition, for he used the sword; but the command was: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Then said Jesus: "Thinkest thou that I cannot now pray to my Father, and he

shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be." *Thus it must be;* therefore the decree could not be changed, and Judas was as absolutely predestinated to sell his Master for the thirty pieces of silver and then repent and hang himself, as Christ was set up from everlasting, from the beginning, or ever the earth was, that he might, in the fullness of time, be manifested in the flesh, to be delivered up for the offenses of his people, die for them and be raised again for their justification." "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Christ was not only delivered by God's counsel, but it was by his *determinate* counsel, and he was crucified by wicked hands. Did not God ordain that wicked hands should crucify his Son? And though it was done by wicked hands, still it was for the glory of God and the redemption of the Church. Verily the wrath of man is made to praise God; and He restrains the remainder as seems good in his sight. Said Christ, "Have not I chosen you twelve, and one of you is a devil?" also, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled." How could Judas be the son of perdition, unless he was born of perdition?

While Jesus was enduring contradictions of sinners against himself, in the judgment hall, Pilate said unto him: "Knowest thou not that I have power to crucify thee, and have power to release thee?" To which the blessed Son of God responded: "Thou couldst have no power against me, except it were given thee from above." Pilate received his power against the Son of God by Divine appointment; consequently the Jews and Romans were about to do what his hand and counsel had before determined should be done; therefore it was impossible for the decree to be changed. At the time when Christ was to be mocked, scourged, spit upon and crucified, there were characters possessing the very disposition and will to accomplish the purpose of God. Now were not those very characters prepared of God, to accomplish his will in proclaiming, "Crucify him, crucify him, and let his blood be upon us and our children;" and to conduct the dear Lamb of God to Calvary, and then and there to nail those dear hands and feet to the cross, as much as the blessed Redeemer was ordained of God to suffer the awful agony about to be inflicted upon him?

Was it not according to the counsel of God that, in the fifteenth century, a Columbus should be raised up to discover the Continent of America, in which place the Gentile Church should find an asylum, and her members be favored with the blessed privilege of worshipping God according to the dictates of their own consciences? Was it not according to the will of God that this country should be inhabited by another race, and the Aborigines be disinherited? Such sayings or questions may be termed very severe; but have we not examples recorded in Scripture, equally as severe? Samuel, the Prophet of the Lord, said unto Saul, the King of Israel: "Now go, and smite Amalek, and *utterly* destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. Objec-

tion. Amalek had done evil unto Israel, therefore justice demanded retribution; consequently the Aborigines of this country were not guilty like the Amalekites. Such an inference does not affect the grave question of absolute predestination; they (the Amalekites) were to be utterly destroyed, infants and adults, as well as all their substance; but, admitting the fact that the sin of the Amalekites was the only cause of their destruction, how do we know that the Aborigines of this country had not committed as great, or greater, sins against the Almighty? "And Samuel came to Saul; and Saul said unto him: Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said: what meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul said: "The people spared the best of the sheep and oxen to sacrifice unto the Lord thy God." What wonderful benevolence and charity Saul possessed, for he chose to listen to the people rather than obey the voice of God. Was not Saul's benevolence the same kind of charity which Peter possessed when he said, far be it from thee, Lord? Saul spared Agag, the king; but Samuel said: "Bring you hither to me Agag, the king of the Amalekites; and Agag came unto him delicately; and Agag said: surely the bitterness of death is past. And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal." What! after Saul, king of Israel, had spared Agag, must Samuel, the Prophet of the Lord, hew him in pieces? We might refer to numerous other examples of what men call cruelty, recorded in Scripture, to prove all things transpire according to the eternal purpose of God; but if the instances already cited are not sufficient to prove the absolute, predestinating purpose of God in all things, we despair of substantiating it, either by Scripture or argument.

The Emperor of Russia, the Sultan of Turkey, the Emperor of France, and the Queen of England, (all of whom were lately engaged in war,) are just as much God's instruments to fulfill some wise design, as Alexander and Cyrus were; and all the tumult now abroad in the earth is for the good of God's dear people, or else the inspired Apostle was wrong when he said: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Said the Redeemer, by the mouth of David: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth; thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." We are led to conclude from the declaration of David, that God has absolutely predestinated the number of the children of promise, (or recorded in the book of Life all the members of Christ's mystical body); and as there "is a season and a time to every purpose under the heaven," the time when each one shall be developed in the flesh, and how and when each one of them shall be brought to a knowledge of the truth, is unalterably fixed in the eternal Mind.

And there is a definite number of faithful ministers to be developed, for the comfort and edification of the Church; and though there be some now amongst the family of man, upon the face of the earth, wicked and envious as Saul of Tarsus was towards Jesus of Nazareth, prior to his being called of God to the work of the ministry, if God has designed them to be servants of the Church, they will be made willing and obedient at the appointed time; therefore all the efforts of men will not add one to the fixed number, neither will their malice take one therefrom.

It is to be feared that many are crowding themselves into the ministry, among the different religious sects, who have no knowledge of the justification of the Church through the redemption that is in Christ Jesus. Some go into the ministry for money, some for a good name, some to be elevated to honorable stations, and—a few are driven by Almighty power to proclaim to the Church of Christ the riches of God's grace; and such ones feel, "Wo is me if I preach not the gospel."

Brethren, may we all remember that God works all things after the counsel of his own will; therefore let us be still, and know that he is God!

WM. J. PURINGTON.

North Anson, Maine, Jan. 14, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—Unworthy as I feel myself to be, and much I feel my inability to write, I have had it on my mind for some time to give you a short account of what I hope the Lord has done for me, a poor helpless woman of the dust. I was born in the year 1788. Both my parents were professors of religion, and were of the Congregationalist order. When I was very young my mind was seriously exercised on the subject of death, which often made me trouble, for I was afraid to die. When I was in my fourteenth year, it pleased the Lord to lay his afflicting hand on me. I was taken with that loathsome disease, the small pox, which brought me to the brink of the grave. For a time I was insensible of my situation, and everything around me. Some of the neighbors came to see me, and thinking I was dying, or soon would die, one of them said to my father, "How thoughtlessly the poor child will go out of time into eternity." These were the first words I recollect of hearing, and they went like a dagger to my heart. O, that dreadful word, eternity! It seemed to me that I was sinking down to hell, for I thought that I was really dying, and should instantly realize my doom. The agony of my mind it is impossible to express. The gulf of despair seemed open to receive me! My father said, "Poor child!" I could hear him speak, but could not see him, my face and eyes being so much swollen. I begged him to pray for me, and he said that he had prayed for me, and that I must pray to Jesus, as he could only help me. But O! how could I pray? my distress and anguish were so great I trembled from head to foot. I tried to pray, and to beg the Lord to have mercy on me. My distress was so great that I rolled from side to side on my bed, until I had no more power to move; and, all at once, I felt calm and resigned, and willing to die, for I thought I was dying. A light seemed to shine all around me; more beautiful than anything I ever saw with my natural eyes,

and I thought I saw it, and the love of God, my Savior filled my soul with joy indescribable, and the terrors of death and hell were all gone. I was made willing to live or to die. The doctor soon came to see me, and he said I was better, and he thought I would get well, as the disease had taken a favorable turn. I was sorry he said I would recover, for the bitterness of death had passed. But after a while I felt differently, and was soon reconciled to get well; and as I got better, I became more anxious to live, that I might live a better life, for I verily thought I could please God by my good works, which I felt resolved to perform. For a while I got along with them pretty well, and thought I was a very good christian, better than some whom I thought were christians. I continued to live the life of a pharisee for a long time, hearing none but Arminian preaching. I heard all the different orders; but there was something in their preaching that I could not relish, nor could I believe it as they appeared to. I felt that I was as one alone, and the Lord, in his love and mercy, kept me from uniting with them. Blessed be his his holy name. Surely, all of God's children are taught of the Lord. I had never yet heard a Baptist preach, as there were none in the neighborhood. I was at this time living in Dutchess county, N. Y., on the East side of the Hudson river. I came over into Orange county on a visit. I had a brother living near Brookfield meeting house, where Elder H. Ball then preached. My brother told me that Eld. Ball was a Baptist, and he and his wife were members of the Baptist church, and invited me to go with them to meeting. I was much pleased with the opportunity, and went and tried to hear; and I trust the Lord opened my heart to receive the word spoken, and gave me an ear to hear and know the joyful sound; and I trust I did hear, although the preaching was so different from what I had ever heard before. It seemed so strange, for he preached salvation by grace; not of works, lest any should boast—"For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." And I assure you, brother Beebe, I was very much instructed and comforted under his preaching, and now I thought I had found the people of God. For many years I had been trying to find a people that I could believe were the people of the Living God, and now I thought I had found them. My soul was drawn towards them in love and affection, such as I had never felt before for any people, and I desired to be with them. Something seemed to say to me, "This is the way, walk thou in it." The blessed Lord, my Redeemer, was teaching me the insufficiency of self, and leading me in the way that he would have me to go; but I did not know it. He taught me my own helplessness and ignorance, and I had yet to learn. Soon after this I came over to Orange county to live, so I heard Baptist preaching altogether, for I did not want to hear any other, and the more I heard them the more strangely was I drawn towards them. I had never told my exercises and feelings, but I felt a desire to tell them to some of the old members; and when I had an opportunity to talk to any of them, I felt so shut up that I could not say anything, and the tempter suggested to me that I was not a child of God, or I could talk fast enough. I cannot

tell all the sore trials and temptations I had to endure for several years. I thought I had committed the unpardonable sin, and there was no mercy for me. I was almost in despair, and in the bitterness of my soul I cried unto the Lord to have mercy on me, to leave me not to myself nor to the power of Satan. I remained in this dark place of gloom and despair for several years. Sometimes I saw a glimmer of light, and then again all was dark, until it pleased the Lord to shine in my heart and reveal his holy countenance to me, and to dispel my gloomy fear. And, blessed be his name, when he begins a work in the heart of a poor sinner he will bring that work to perfection. I felt such a love for the Old School Baptists, that I desired greatly to be numbered with them. I had made several appointments in my mind to go and tell the church what I thought the Lord had done for me, and that I desired to unite with the church, if they could receive such an unworthy worm; but when the time came, something was in my way so that I could not go. So it was for a long time. About this time Elder Ball brought Missionary letters into the church, as I understood. The church remained without a pastor, until they gave Elder Gabriel Conklin a call, which he accepted; and after I heard him preach a few times I found there was something deeper in his preaching than anything I had ever heard; and the more I heard him preach the better I loved his preaching, until I felt perfectly at home, and again resolved to lay my case before the church, and if they could receive one so unworthy and sinful, I would unite with them. Accordingly I went, and, contrary to my expectation, I was received, and baptized by Eld. Conklin, on the 12th of January, 1834, I think it was. When I came up out of the water my soul was filled with a sense of the love and goodness of God to overflowing. O, it was the happiest day of all my life, and I remained in this peaceful frame of mind for some time, and thought my troubles were all past and gone. But soon I began to have doubts and fears in my mind, and was very much distressed at times for fear that I had not been born again. I have passed through many trials, and have sometimes thought that if I belonged truly to the heavenly family of the Allwise and Gracious God, I should not feel as I did. But I feel to bless God for his goodness and mercy in keeping me all my life long to this day. I think my time here is drawing to a close, and my departure is at hand. O, may I be found of God my Savior in peace, not having my own righteousness, which is of the law, but that righteousness which is by faith.

I have read the *Signs* almost from their commencement, and find great comfort and consolation in reading the excellent communications from the dear brethren and sisters, and in your editorials, which are full of instruction and comfort. May God sustain you in all your labors of love, and bless you with all needful blessedness, both spiritual and temporal; and may you be long spared to preach the unsearchable riches of Christ, and to feed his sheep and his lambs.

I have written more than intended. At some future time, if the Lord will, I will give you a more particular account of some of the way-marks in my travels as I have passed along. If you think this worthy of a place in your valuable paper, you may

give it a place in your columns, but if not, throw it aside and all will be well. May grace, mercy and peace be with you, and with all the dear saints, is the prayer of your sister, in hope of eternal life.

SARAH JOHNSTON.

Middletown, N. Y., May 12, 1856.

For the Signs of the Times.

To God's Poor and Afflicted People.

He has said, by the mouth of one of his prophets, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." I think this is a glorious resting place; where else can we have our trust to be safe? I feel if I have my trust in anything short of that Almighty arm, it will fail me. That is where I desire to have my trust. When I read the soul-cheering communications in the *Signs of the Times*, I feel as if I want to cast in a mite, if I have any. It appears to me that those who write in the *Signs*, all speak the same language, have all been taught in the same school, having the Lord Jesus Christ for their teacher. I can say, if I know my own heart, this is the language I love; this is the school I want to learn in. But I have a great many doubts and fears with regard to my interest in these things. When I view my heart-wanderings, my attachment to the things of earth, it seems that I have no interest in heavenly things. I can say as Job said: Behold I am vile. In me, that is, in my flesh, dwelleth no good thing, from the crown of my head to the sole of my foot; my thoughts are evil, and that continually. I am led to wonder, at times, that I should cherish a hope that I am a christian, but I hope, because I can't help it. I think if I could talk like this one and that one, I would doubt no more; if I could write like such and such ones who write in the *Signs*, it would be my delight to write. But I think this comes from a proud heart: there seems to be something within that is not willing to be the least. I know not why it is that such a poor ignorant creature as I am should think so much about writing as I do; but I meditate much about it, in the silent watches of the night, when I lie down for the refreshment of my weary body, and all around me are asleep, and think I will try. But when I view my imperfections, my sinfulness, my proneness to wander, my affection for the things which are but vanity, I shrink from it. I am not writing thinking it will edify any one, but just to relieve my own mind. I feel as if I want to be found among this little company, the Old-School Baptists, who are every where spoken against; this is the company I enjoy, if I have any enjoyment; these are the people who are near and dear to me, let me be what I may. I feel sometimes that I am not fit for the company of any one.

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?
If I love, why am I thus?
Why this dull, this lifeless frame?
Hardly sure can they be worse
Who have never heard his name.
If I pray, or hear, or read,
Sin is mixed with all I do;
You who love the Lord in deed,
Tell me, is it thus with you?"

I feel a desire to be thankful for many privileges which I enjoy, of hearing the Gospel preached, and having the *Signs* to read, by which we can hear from the saints of God scattered up and down in this wil-

derness world. Many there are who do not enjoy such privileges as I do; who are far from Gospel preaching, and no one to converse with upon religious subjects, who knows their language. To such ones I would say, I think much about you. Having been in the same situation eight years, I thought a few of us here in Maine were all there were upon earth who believed this hard doctrine which is advocated by the Old-School Baptists; but I find by reading the *Signs*, that we are not alone, but God has reserved unto himself his own elect, who have not bowed the knee to the image of Baal. I think I ought to esteem it a privilege that I can enjoy the company of saints here upon the earth, although unworthy to be among them. It seems now that I would sooner be deprived of almost any earthly enjoyment rather than this. But I sometimes look forward to the time when I hope we shall meet to part no more, where the wicked cease from troubling, and the weary soul will be forever at rest. I will now draw my scribble to a close, desiring an interest in the prayers of all God's children.

J. C. S.

North Berwick, April 23, 1856.

Circular Letter.

The Delaware Association to the Churches of which she is composed:

DEAR BRETHREN:—We wish you grace, mercy and peace, through our Lord Jesus Christ, through whose abounding goodness we continue unto this day. In reading the Scriptures we find that one main object of the inspired writers was the comfort of the Church while in her militant state. This object could not be accomplished by harassing her on abstract questions, but by a faithful exhibition of gospel truth. By *speculations*, we do mean the sublime doctrine of grace which constitutes the foundation on which our hope is built. We are aware that the doctrine of election and its kindred sentiments have been treated as speculations, or mere matters of opinion. But that which is plainly revealed in the bible, cannot be speculative, and that which is matter of revelation is not matter of opinion, but it is to be taken as fixed and unalterable truth; and we take it for granted that all that is necessary for the comfort and establishment of the christian, is plainly revealed in the Scriptures of truth. "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. iii. 16, 17. It is plainly revealed that the God of Zion is infinite in all his perfections, and that he rides upon the heavens in her help, and in his excellence on the skies; and that the Eternal God is her refuge, and underneath her are his everlasting arms, and that his counsel shall stand and he will do all his pleasure. *His counsel shall stand.* From this it will appear that God is a God of counsel: but with whom took he counsel?—Not with any inferior to himself; and he could counsel with none superior to himself, for he has no superior; but he worketh all things after the counsel of *his own* will. It has been contended that if God acts in conformity to an established rule, it must necessarily interfere with his independence. If the rule by which he acts was established by another, then this con-

clusion might be correct; but such is not the fact. His acting according to his eternal purposes, and carrying them into certain execution, so far from militating against his independency, establishes his independency of all creatures or powers, either for counsel, or power to execute his sovereign will, and presents him to our faith as an object of unbounded confidence, to whom, with the utmost safety, we may commit all our concerns for time and for eternity. It was this that led David to say, "Thou wilt perfect that which concerneth me." How could he speak with such confidence of the future if he had not possessed the most unshaken faith in the immutability of the counsel and purpose of God?

We are forced to the conclusion, from the Scriptures of truth, that all the dispensations of providence and grace are only the developments of the counsel and purpose of the God of Zion. That the advent of Christ was in accordance with the purpose of God, is evident from his own declaration: "I came not to do mine own will, but the will of him that sent me; and this is the will of him that sent me; that of all that he hath given me, I should lose nothing; but that I should raise it up at the last day. Thus, not only was the sending of Christ, in accordance with the will of the Father, but the particular object of his mission was embraced in the purpose, and the complete redemption of the Church. His death and triumphant resurrection, the sending of the Comforter, His calling of sinners from the bondage of sin, the institution of gospel ministry for the edification of the church, were all in development of the gracious purpose of God, in all of which his independent sovereignty is abundantly exemplified. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii. 23. "Who hath saved us, and called us with a holy calling, not according to our works; but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9. "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 base things of the world, and things which are despised, hath God chosen; yea, and things that are not, to bring to naught things that are; that no flesh should glory in his presence." 1 Cor. i. 27, 28. As it is in grace, so it is in providence, for the eyes of the Lord run to and fro throughout all the earth, to shew himself strong in behalf of them whose heat is perfect towards him." Thus we see, that the whole earth is under his supervision, all men, and all things are under his control, and the whole system of providence acts in favor of the Zion of God. And though, at times, he may hold back the face of his throne, and hide himself in the day of trouble, yet it is only as it appears to us; for he that keepeth Israel doth neither slumber nor sleep.

That God has an eye particularly to his people, in all their tribulations, is evident from facts recorded in the Bible, both in the history of individuals and of nations. The life of Jacob was attended with trying scenes. Cloud after cloud arose over his path, causing him, in a paroxysm of despondency, to say, "All these things are

against me!" Yet when he found that Joseph was alive, and Governor of Egypt, his spirit revived, and he said, "It is enough, Joseph is alive, I will go down and see him before I die." And when Faith can rise above the storms of life and fix on him who hath entered within the veil for us, she will also say, It is enough.

"Jesus lives, and Joseph reigns,
Praise him in the highest strains."

Joseph furnishes another striking example of the interposition of God in controlling the events connected with the life of his people. In his life we see a chain of unbroken events, the most trying in their nature, and yet all tending to accomplish his elevation. But had his brethren been kind to him; had his mistress been a virtuous woman; had the butler been grateful and reported him immediately to Pharaoh, the chain would have been broken and his elevation defeated. But, let Joseph tell the story himself: "And Joseph said unto his brethren, Come near to me, I pray you; and they came near; and he said, I am Joseph your brother, whom ye sold into Egypt; now therefore be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life. But as for you, ye thought evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive." Gen. xv. 4, 5; and L. 20.

Not only do we see instances of particular providence in individual cases, the whole nation of Israel was an object of the special protection of God. In their introduction into Egypt, their exodus therefrom, their journeying through the wilderness, and their final settlement in the land of Canaan, we see the hand of God directing their destiny. As with national, so with spiritual Israel. The whole church is under the special care of the God of Zion, and his care extends to every individual member.

"His honor is engaged to save
The weakest of his sheep."

For the comfort and encouragement of his people, God has provided an ample store of exceeding great and precious promises, and these promises are all safely deposited in Christ, as our great storehouse; for the promises are not yea and nay; but in him they are all Yea, and in him Amen, to the glory of God by us. If this store were in our own hands, we should soon waste it, and become bankrupt; but God, in his infinite wisdom and goodness, has made a better disposition of it; he has placed it in safe keeping. Christ is not only the storehouse in which are deposited the promises, but he is emphatically the Life of the church. "For ye are dead; and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4: "Because I live, ye shall live also." John xiv. 19. Here we have the foundation of the believer's hope of eternal life. It does not rest on his own personal faithfulness, but on Christ as his Life, his Advocate with the Father, his Intercessor at the right hand of God; from which we see that the life of the believer is as secure as that of Christ himself. "Because I live, ye shall live also." To deprive the believer of his life, the seat of that life must be successfully assailed. An assault was made on it when Christ was tempted in the wilderness; but the assault

proved unsuccessful; and in repelling the enemy, Christ not only triumphed himself, but his church triumphed in him.

The identity of Christ with his people, was strikingly exemplified when he arrested Saul in his mad career. "Saul, Saul, why persecutest thou me?" Personally considered, Saul could not persecute Christ. Christ was then in heaven, at the right hand of God. His enemies had done all they could with his person; they had put him to death; but he had triumphed over death and the grave, and he had led captivity captive. His triumphal entry into heaven had been celebrated. The everlasting gates had been lifted up, the everlasting doors had been thrown open, the King of Glory had entered and taken possession of his Mediatorial Throne. Yet he says, why persecutest thou me? Thus identifying himself with his church, and resenting her persecutions, as an honorable husband would resent an insult offered to the wife of his affections.

In view of the infinite perfections of our God, the ample store of exceeding great and precious promises, were it not for unbelief, we need feel no discouragement, nor symptoms of despondency while on our pilgrimage. "But unbelief, self-will, self-righteousness, and pride, how often do they steal our weapons from our side," and bow us to the buffeting of Satan, and our own miserable corruptions, under which we often have occasion to groan, being burdened, and to adopt the language of Paul, "O wretched man that I am, who shall deliver me from the body of this death?" But still we have the consolation to know that God does not make either our faith or our unbelief his rule of action towards us, but his own sovereign will. True, it is his pleasure to visit our transgressions with a rod, and our iniquities with stripes; and when he, with rebukes, doth correct man for iniquity, he maketh his beauty to consume as the moth; yet, his loving kindness will be not taken from Christ, nor will he forfeit one promise made to him; in which promise we see the salvation of all the elect family infallibly secured.

But while contemplating the security of the church in Christ, let us not forget that our unbelief, our short-comings, and our propensity to seek after other lovers, are sure to bring upon us the rod of chastisement; and while we rejoice in the one, let us shun the other. That we may be enabled so to do, let us be found often at the throne of grace, that we may obtain mercy and find grace to help in time of need. These exceeding great and precious promises are not designed to encourage us in carnal security or criminal indifference, but to afford us encouragement and comfort amidst the conflicts of this life. That you, dear brethren, may take warning from the chastisements which our faithful God administers, and comfort from his gracious promises, is the prayer of your brethren, in the joys and afflictions of the gospel.

The Elders and Messengers of the Delaware River Old-School Baptist Association, convened with the first Hopewell Church, Mercer Co., N. J., the 28th, 29th and 30th days of May, 1856, to the several Churches composing the same, send this our Circular unto you, as a token of love in the Lord.

DEARLY BELOVED:—The revolving wheels of time have brought about the period of

our annual meeting, and from a long established custom, you doubtless expect from us something in the form of a Circular; and as we know of nothing more comforting to your hearts than the love of God, we will at this time endeavor to call your attention to that all-important subject.

The Scriptures teach us that God is immutable; "being in one mind and none can turn," Job xxiii. 13, "with no variableness, neither shadow of turning." James i. 17. Consequently he does not love one object to-day, and hate it to-morrow; therefore his love is from everlasting to everlasting unto his people. "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." Jer. xxxi. 3. And Jesus saith to the Father, "thou hast loved them as thou hast loved me; for thou lovedst me before the foundation of the world." John xvii. 23, 24. This love to them in connection with his own glory, was the moving cause of all that provision of grace and salvation, treasured up in Christ, their head and Redeemer, from everlasting; and his works also in creation and providence. Hence says the Apostle: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to 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: In whom we have redemption through his blood, the forgiveness of sins according to the riches of his free grace, wherein he hath abounded toward us in all wisdom and prudence." Eph. i. 3, 7. And says the spirit of Christ by Solomon: "The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, or ever the earth was, when he gave the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth, I was by him, as one brought up with him, and I was daily his delights, rejoicing in the habitable parts of his earth, and my delights were with the sons of men." Prov. viii. 22, 23, 29, 30, 31. And by the Prophet he says: "I have put my words in thy mouth and have covered thee, in the shadow of my hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, thou art my people." Is. l. 1, 16. And Moses saith: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel, for the Lord's portion is his people and Jacob is the lot of his inheritance." Deut. xxxii. 8, 9. Thus we learn from the Scriptures the antiquity of his love unto his people. And notwithstanding they have rebelled against his law, and rendered themselves loathsome in his sight by sin, yet his love has in no wise abated toward them. "But in the fulness of time, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. "Herein is love, not that we loved God, but that he loved us, and sent

his Son; to be a propitiation for our sins." Jno. iv. 10. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. iii. 16. "For scarcely for a righteous man will one die, peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners, Christ died for us." Rom. v. 7, 8. "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. It is also manifested in the raising up of Christ from the dead. For says the Apostle: "And what is the exceeding greatness of his power to us ward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principalities and power, might, and dominion, and every name that is named, not only in this world but also in that which is to come. And hath put all things under his feet, and gave him to be head over all things to his church, which is his body, the fulness of him that filleth all in all." Eph. i. 19, 23. It is also manifested in quickening them into life. For the death of Christ could only free them from the curse of the law by his being made a curse for them; yet, they must be born of his Spirit, to enable them to worship him who is a Spirit, and seeks such to worship as do worship in spirit and in truth. This work is not performed by instrumentalities. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whomsoever he will." Jno. v. 21. And when made alive, and brought to see their fallen condition as sinners, and that by the deeds of the law no flesh living can be justified, and the Spirit presenting that spotless robe of righteousness which his own gracious hand has provided, and giving them faith to lay hold upon it, and to receive it as the gift of God unto them, and that they are his children, and if children then heirs, heirs of God and joint heirs with Jesus Christ. What a fulness is here presented to the heaven-born, and all flowing from the love of God to them! Jesus Christ, the first begotten and only Son, possessor of all things, and the Saints joint inheritors with him. Well might the Apostle declare unto his brethren, "That all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's and Christ's is God's." 1 Cor. iii. 22, 23.

Now, dear brethren, after having hinted briefly at the manifestations of God's love to his people, we desire to call your attention to some of the effects produced in the hearts of its recipients.

1st. Toward God: "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily the love of God is perfected." 1 John iv., 4, 5. "We love him because he first loved us." 1 John iv. 19. Hence their language is, "Lord what wilt thou have me to do," not to look to see what kind of religious profession is the most fashionable in the world, or what way shall I go that I may escape the ridicule of the ungodly; but rather what shall I do that I may glorify

him who hath loved me and given himself for me; manifesting a willingness to follow their Redeemer in the institutions of his house, by coming into the sheepfold by the door—showing their subjection to him as the King of Zion by casting their idol gods to the moles and to the bats, those blind worshippers that have no spiritual eyes to see the Sun of Righteousness—leaving their native land, (the world, with its charms,) and like Ruth, the Moabitess, wish to dwell with that people whose God is the Lord. "For if we say we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 6, 7. Again, "He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him." 1 John ii. 4.

2d. It leads those who are begotten of His spirit to love those who also are begotten, in proportion as they bear the image of the heavenly. "He that saith he is in the light and hateth his brother, is in darkness until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth is in darkness and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." 1 John ii. 9-11. "But not in word only, but also in deed. 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. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John iii. 16-18. It also leads its possessors to pray for each other, and to forgive one another their trespasses, as it leads those who have trespassed to confess their faults, and turn from them.

In conclusion, do we bear those marks which are only characteristic of the children of God? If so, you are prepared to give him all the glory of your salvation, and to join with the apostle in saying, "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God;" and as such you love his doctrine and his ordinances, esteeming the reproaches thereof of greater value than the treasures of the present world; "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Although carrying about with you a body of sin and death, yet you feel inclined to put off the old man, which is corrupt, and put on the new man, which after God is created in righteousness and true holiness, and are looking forward to that state of immortal blessedness when you, with all his chosen, blood-washed family on high, shall break forth in swelling the immortal anthem of praises unto our God, for loving us and washing us from our sins in his own blood, and making us kings and priests to reign with him forever and ever. Amen.

P. HARTWELL, Moderator.
SAM'L H. STOUT, Clerk.

Corresponding Letter.

The Delaware Baptist Association, to the several Associations with whom we correspond, sends greeting:

BELOVED BRETHREN:—We have been permitted to meet once more in our associate capacity, and we have been favored by a merciful Providence during our meeting with delightful weather, which has been much to the comfort and convenience of our outward man, and many brethren from a distance have been enabled to meet with us. We acknowledge the receipt of your Minutes, and likewise many of your messengers. Our hearts have rejoiced and our souls have been refreshed in thus meeting once more, face to face. Nothing has occurred to mar our peace, and we have felt constrained to say, it was good for us to be here. We desire to be patient in tribulation; for we believe we have received a portion, with our brethren, of that legacy bequeathed by the Master to his disciples, viz: Tribulations in the world. To encourage our brethren to endure trials, even though they should thereby be brought very low, and their day of adversity should seem very long, we would assure you, in the language of an inspired writer, that when He hath tried you, you shall come forth as gold.

Brethren, let us not forsake the assembling of ourselves, as the manner of some is: but let us speak often one to another, and admonish one another in brotherly kindness and love.

No important changes have occurred in our churches. Israel seems to be gathered among us, *one by one*. You will perceive by our Minutes, that now and then one has been constrained to acknowledge Christ and his truth, during the past year. Our next annual meeting will be held with our sister church at Bryn Zion, commencing on Wednesday before the fourth Sunday in May, 1857, at 10 o'clock A. M., when and where we shall be pleased to receive your Messengers and Minutes, and brethren generally of our faith and order.

THOMAS BARTON, Moderator.

JOHN R. REES, Clerk.

The Delaware River Baptist Association to the Associations in correspondence with us—grace and peace be multiplied unto you:

BRETHREN BELOVED:—Another year has rolled around, and we are brought into another anniversary of our Association, and a goodly number of us are yet among the living to enjoy the interview. We have received epistles of love, testimonials of your faith and steadfastness in the apostle's doctrine, from each of you. A number of ministers of the Word from abroad are with us, and we would embrace this opportunity to encourage and recommend a more frequent interchange of the gifts conferred upon the church, believing it not only profitable and enlivening, but in perfect accordance with the original design. It has not unfrequently been our privilege, at our general meetings, to be introduced to some one or more whose faces we have never before seen, and to hear from their lips of the unsearchable riches of Christ. It is on such occasions that we realize more fully and particularly that his riches are unsearchable. We think we are sometimes made to know, in an especial and peculiar manner, what it is to sit under the Redeem-

er's shadow with great delight. We who were sometime in darkness, aliens and enemies, are made to feel an assurance that we are brought nigh by the blood of Christ; that we are raised experimentally from the depths of sin, depravity, and the love of the world, to sit together with the saints in heavenly places. We are constrained to believe therefore, and to declare, that correspondence and an interchange of messengers, carried on in the spirit of the gospel, and with a view to the comfort and establishment of the churches, may be profitable and tend much to godly edifying. Entertaining these views, we will endeavor as much as in us lies to respond to your wishes as expressed in your letters to us, and cultivate brotherly love and gospel fellowship with you by messengers and letters of correspondence.

We have appointed our next annual meeting with our sister church at Kingwood, Hunterdon Co., New Jersey, on Wednesday before the second Sunday in June, 1857, at one o'clock, P. M., when and where we cordially invite you to meet us, both by messengers and minutes.

P. HARTWELL, Moderator.

SAM'L H. STOUT, Clerk.

The Warwick Baptist Association, in session, with the Waterloo Church, at Mt. Salem, Sussex County, N. J., to our sister Associations with whom we correspond, sends christian salutation:

BELOVED BRETHREN:—Having received favor of the Lord, we are once more permitted to meet, together as an Association in love and fellowship, and to receive intelligence, through your messengers and letters of correspondence, from you. And although your letters do not tell us of copious outpourings of the Spirit, and numerous additions to your number, we are happy to hear of your steadfastness in the faith and order of the gospel of God our Savior. May the Lord continue his loving kindness towards you, and by his power and grace keep you in the way of peace and righteousness. To us, it appears that the latter days of which the inspired apostle gave warning to the saints, have come, and many have departed from the faith, giving heed to seducing spirits, and by reason of whom the way of truth suffers reproach; and, even of those who were once of ourselves, (in correspondence,) some have risen up to draw away disciples after them; and those who live godly in Christ Jesus suffer persecution. But, brethren, we are bound to give thanks to God, on your behalf, for we believe that God has from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth.

In great mercy, God has preserved us, as an association, in peace and harmony; and although we have received our full share of calumny and persecution, we have never enjoyed a greater degree of love and fellowship among ourselves. For several years past we have been favored with uninterrupted harmony, and our associational meetings, as your messengers will testify, have been seasons of refreshing, from the presence of the Lord.

The same doctrine and order which have characterized this association, for almost a century past, are still cordially received, and constantly maintained in all our churches. We desire to still cultivate that correspondence with you, which thus far

has been both pleasant and profitable. It has been our delightful privilege for a few years, to receive the minutes, and letters of correspondence, from our sister Associations in Georgia, North Carolina, Virginia, Maryland, Delaware, Pennsylvania, New Jersey, Kentucky, Indiana, and Maine, besides all the Associations of our order in this State. No sectional difficulties have disturbed, nor geographical lines restricted our christian fellowship and friendly correspondence. God's dear people are one body, having one spirit, and enjoying one hope of their calling, whatever may be the distant localities occupied by them.—Neither distance nor time can dissolve the tie that binds them together.

Our present session, now closing, has been one of peculiar interest; perfect harmony and brotherly love has prevailed throughout the entire session, both in the preaching and transaction of our business, and the Lord has made the place of his feet glorious. Our next annual meeting will be held, if the Lord will, with the Middletown and Walkkill church, in Orange Co., N. Y., to commence on the Wednesday before the second Sunday in June, 1857, at 10 o'clock A. M., and continue three days; when and where we desire again to receive your Messengers and Minutes.

Read and approved by the Association, and ordered to be printed with our Minutes.

GILBERT BEEBE, Moderator.

WM. L. BENEDICT, Clerk.

EDITORIAL

MIDDLETOWN, N. Y., JUNE 16, 1856.

JEWETT CENTRE, N. Y., JUNE 8, 1856.

BROTHER BEEBE:—I should like a favor of you at some leisure time, if you feel so inclined. In your reply to brother Whately, you said that you believed that there will be a future judgment of the just and the unjust. It has often caused me a great deal of anxiety of mind, as I have often heard it said that the saints will all be judged in another world according to the deeds done in the body. If I am to be judged in another world according to the deeds done in the body, what will become of me? for in my flesh dwelleth no good thing. If there is any good in me, it is Christ in me—the hope of glory. I believe that all that are made free in Christ, are free indeed—that they are without blame before him in love—that their sins and iniquities he will remember no more. If there is to be a future judgment of the just, I wish you to give me a favor in writing on the subject. My request is for information for myself. If you feel disposed to write on the subject, you can write me a private letter, or answer through the Signs. Brother, I do not feel to excite any controversy, for I feel well agreed with the sentiment that you hold forth, and I believe the doctrine that you proclaim will stand when time is no longer. When any of the brethren advance an idea that I cannot understand, I do not feel to say that they are wrong; and I am right. I am sensible that I am a poor, erring creature. I feel a desire to be filled with that wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of love, and without partiality or hypocrisy. I feel a desire to be led into all truth, as it is in Jesus. I can truly say I have been edified and comforted in reading the *Signs of the Times*. Before I united with the church, I thought I was one alone. When I hear others complain of their corrupt and depraved nature—the warfare they pass through—it confirms my hope. Yours, in christian love, LUCY C. WHITCOMB.

THE JUDGMENT—REPLY TO SISTER WHITCOMB.

We cheerfully comply with the request of sister Whitcomb, and the more cheerfully from the consideration that she has misapprehended our views on the subject. The Scriptures assure us that God will judge the world in righteousness at the last day, by that Man whom he hath appointed. And Paul testifies that that judgment shall be according to his Gospel.

By the term judgment, in a scriptural

sense, and when used in reference to God's judgment, we are not to understand a court of investigation, for the purpose of ascertaining the guilt or innocence of those who are to be judged. A trial, according to law, examination of witnesses, and an investigation of circumstances, is indispensable before a finite court, in order to convict the guilty or justify the innocent. But God, the Judge of all, is infinite. All things are naked and open to his omnipotent eye, so that he needs not to be informed of the state and condition, prospect or destiny of any of his creatures. The ungodly are condemned already, and the wrath of God abideth on them. Judgment has already come upon them to condemnation, and under that condemnation they are even now held, under chains of darkness, reserved unto the day of judgment, (not to be tried,) but to be punished for the guilt of which they are already convicted. This guilt has been found upon all the posterity of Adam; all have sinned and come short of the glory of God; and, as evidence of this, death has passed upon all men. Even the subjects of grace and salvation were by nature children of wrath even as others. There is nothing in their nature or practice, as the children of the earthly Adam, to distinguish them from the rest of the fallen family of mankind. The judgment of the last day, as we have said, shall be according to Paul's gospel; and as we read the gospel preached by Paul, we understand that God, from the beginning, has chosen his people unto salvation, through sanctification of the spirit and belief of the truth. This choice, Paul says, was anterior to the foundation of the world. "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. The salvation to which God has chosen his people is from sin and wrath, and the accomplishment of it is by their full, free, perfect and eternal redemption, which is in Christ Jesus, in whom they are chosen. 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; in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Eph. i. 5-7. By virtue, therefore, of this election, wherein God hath chosen his people to salvation, a ransom was provided, and they are redeemed from sin and wrath, and made acceptable unto God in the beloved, in whom they have redemption, and they are freely justified through the redemption that is in Christ Jesus. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. Rom. viii. 1. This is as the waters of Noah, unto the Lord; for as he has sworn that the waters of Noah shall no more go over the earth; so has he sworn that he will no more be wroth with his people nor rebuke them; for the mountains shall depart and the hills be removed, but his kindness shall not depart from them, neither shall the covenant of his peace be removed, saith the Lord that has mercy on them. Isa. liv. 9-10. The sins of God's people were open, going beforehand to judgment. They were

carefully reckoned up, and in all their magnitude of number and turpitude, they were all laid upon him who was made sin for them, that they might be made the righteousness of God in him. In laying upon him the iniquities of us all, (that is of all whose sins he bore in his own body on the cross,) their sins necessarily went beforehand to judgment. Also, in an experimental sense, when the sinner is quickened and made sensible of his lost and helpless condition, his sins are set in order before him, and he sees, feels, and acknowledges his guilt, and the dreadful sentence of the law of God in his condemnation; not until the precious Savior is revealed to him, and an evidence that he has cancelled the law's demands on his behalf, can he see how God's justice can be sustained in his damnation. But in the revelation of Christ, he is enabled to say, "Surely, he hath borne our griefs and carried our sorrows; he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." The saints of God are already judged, condemned and executed in their Head and legal representative. They are crucified with Christ. Gal. ii. 2. Baptized into Jesus Christ, baptized into his death, buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi. 3-4. They are redeemed, justified, and cleansed by the washing of regeneration, and shall never again come into condemnation, for they are passed from death unto life. Their sins can never be brought in judgment against them again, neither in time nor in eternity, for God has promised to remember them no more. As a thick cloud he has blotted them out. They have therefore nothing to fear in regard to a judgment to come. This matter is forever settled from the following considerations:

- 1st. Their judgment has already past, as we have shown by the foregoing arguments and testimony.
- 2d. Sin is a transgression of the law, and where there is no law there is no transgression; and the saints are no more under the law, but under grace. The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ.
- 3d. The church is the mystical body of him who is the Judge, by whom the world is to be judged in righteousness at the last day; and in that body, the church, Christ will preside in the final judgment, and all his members will perfectly acquiesce.
- 4th. Their sins are covered by the expiatory sacrifice of the Lord Jesus Christ, and God has made a solemn and everlasting covenant with them, that he will remember their sins and iniquities no more.
- 5th. Because as soon as Christ the Judge shall appear, they shall see him as he is, and shall be like him. He is himself their Wisdom, Righteousness, Sanctification and Redemption. No examination will be required to demonstrate the perfection of their righteousness, for Christ as their Righteousness cannot be impeached.— Their maker is their Husband, the Lord of Hosts is his name, and their Redeemer is the Holy One of Israel, the God of the whole earth shall he be called. This is the heritage of the servants of the Lord,

and their righteousness is of me, saith the Lord.

The judgment of the last day, therefore, so far as the saints are concerned, is but the execution of what we are assured in Paul's gospel shall be accomplished. The Lord himself shall descend from heaven with a shout, and the voice of the archangel and the trumpet of God, and the dead shall be raised incorruptible, and the saints shall be caught up, shall meet their Savior in the air, and so shall they be forever with the Lord. The foundation of God standeth sure, having this seal, for the Lord knoweth them that are his. Here, then, sister Whitcomb, let your faith rest upon the promise which God, that cannot lie, made before the world began. The judgment of the ungodly, so far as we understand the testimony, will not rest upon disclosures then and there made, but it will embrace the execution of the decision already made; for, as we have proved, they are already tried, found guilty, and they are condemned already, and the wrath of God abideth on them.

We might greatly extend our remarks upon this subject, and shall, probably, at some future time, if spared, show how many portions of Scripture, which relate to the present organization and government of the church of God, have been misapplied, and used as though they had been spoken in reference to the final judgment of the last day. The Lord shall judge his people. He does now judge them: His judgment seat is in Zion, and all his disciples are amenable to that judgment seat for every idle word, and for every vain and foolish thought. But they are judged under the law of the Kingdom of Christ, and not by that law which is the administration of death. If they forsake the law of Christ, under which they are brought, and keep not his commandments, he will visit their sins with a rod, and their transgressions with stripes; but his loving kindness he will not take utterly away, nor suffer his faithfulness to fail. The saints are dead to the law, by the body of Christ, and are quickened together with Christ, raised up together, and made to set together in heavenly places; and they are married unto him that is risen from the dead, that they may bring forth fruit unto God.

One great, though somewhat common mistake, which has tended to involve the subject, much to the depression of the children of God, has been in supposing that Christ will not occupy his judgment seat until he shall come in the last day to raise the dead and judge the world. But divine revelation assures us that "The Lord is our Judge; the Lord is our law-giver; the Lord is our King; he will save us." Isa. xxxiii. 22. And as Judge, his decisions are as final now as they shall be when he shall present his spotless bride before the throne of his Father, and turn the wicked into hell, with all the nations that forget God.

Carnal professors and graceless legalists may require the terrors and thunder of Mt. Sinai, and the fearful apprehension of a judgment to come, to whip them into an unwilling subjection to what they call holiness, piety and religion; their highest motives being selfish, the hope of heaven and the fear of hell; but those whom the Son has made free, have received not the spirit of bondage again to fear, but the

spirit of adoption, whereby we cry Abba Father. The mind and spirit of Christ is in them, holiness is their element; they love God, love holiness, and hate sin.

"Immortal principles forbid
The sons of God to sin."

They are born of God, and their seed abides within them, and they cannot sin because they are born of God; and the sin which is in their flesh, they loathe and hate: for it is at war with the spirit of life which is within them, and it makes them groan, being burdened, and long and sigh for the day when mortality shall be swallowed up of life, and they delivered from the body of this death.

The Spring Associations.

It has been our privilege to attend the Baltimore, Delaware, Delaware River and our own (the Warwick) Associations.— They were all well attended, and harmony and christian love seemed to abound at each of them. Ministers and brethren were in attendance from many States of the Union, but all speaking the same things. No discord nor strife was perceptible either in the transaction of business nor in the administration of the word.

Although the elements of the world are greatly agitated, and the various religious orders participate in the confusion and strife which abounds in the civil and political world, the church of the living God have found the Name of God a strong Tower, into which they are permitted to run and find safety. We have great reason to be grateful to God, that no sectional prejudices divide our ranks, nor geographical lines circumscribe our union and communion. Our correspondence extends from Maine to the State of Georgia, and from the Atlantic to the far West. May God preserve that union and unanimity which at present exists, and long preserve in us the spirit of love and fellowship, that our love may be without dissimulation, and we be enabled still to keep the unity of the spirit in the bonds of peace.

From the Southern Baptist Messenger.

REMARKS ON ROMANS VI., 16.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?"

The Apostle is here giving directions for the government of our conduct as citizens of the world. As we profess to be subjects of Jesus, whose kingdom is not of this world, we are here admonished of the inconsistency of our yielding service to our old sinful propensities, which are all enmity and opposition against the plan and government of Christ. He had just announced to them their deliverance from the bondage of sin: and now, to guard against the perversion of their liberty into licentiousness, he reminds them of the importance of yielding themselves as servants unto God, and their members as instruments of righteousness unto God. If they still yielded obedience to sin, their conduct would testify that they still loved it, whereas he demands of them in the second verse, "How shall we that are dead to sin live any longer therein?"

The mystery of those who are born of God needing any such laws as this to govern them in their present state of existence, arises from the two natures which exist in every child of God. They all possess the natures which they receive in natural generation from their head, Adam, in common with all their fellow-men, which bear no other image but the earthly, sinful impress of human nature; in addition to that, those who are born of God have received the holy nature of their Heavenly or Spiritual Father. These are contrary the one to the other, so that a continual warfare is waged between the two natures in the breast of every christian; so that he finds the truth of the declaration of the Apostle in his own experience. "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. 17. Then this is a guide to direct him in the course he should pursue in this present life. The promptings or designs of the flesh are frequently so deceitful in their appearance that we might be led to suppose that they would do about as well as the course which is directed by the unerring Spirit of God. It may appear to us that matters might be so arranged as to allow a compromise between the service of God and the service of our own lusts or fleshly desires: but the Lord has declared ye cannot serve God and Mammon. No man can serve two masters. If ye yield your members [of your bodies] to the obedience of sin, unto death, ye are the servants of sin. Or, if ye yield your members to the obedience of your Lord who has redeemed you, then you are indeed his servants. "Ye are my friends if ye do whatsoever I command you." It is in vain for us to profess great affection for the Lord, while all our actions testify that in reality we love sin. These principles are directly opposed to each other, yet the christian contains them both, hence the warfare which so continually harasses the child of God all the time of his sojourn on earth.

In regard to the expressions in the text "Of sin unto death," and "Of obedience unto righteousness," they must be understood with reference to the subject on which the Apostle was treating when he wrote them. Neither of them have any reference to the final judgment when saints and sinners shall be separated to their eternal destinations. The persons to whom he was writing were not, as some think, in a state of probation or trial to see whether they would be saved or damned. Look at the beginning of the epistle, and you will see that the individuals addressed are particularly described as beloved of God, and called of Jesus Christ to be saints. Then it was not at all an open question to be decided by their conduct whether they would obey sin unto eternal death, or righteousness unto eternal life; their final destiny was not by any means in their own hands, for they were already called of Jesus Christ and beloved of God. See Rom. i. 6, 7. But their service of sin was yet unto death, since it would kill them as far as their usefulness in the present life was concerned, kill them in the feelings of their brethren, in their usefulness in the church, in their example, and in their own feelings. So on the other hand, it was not to add any lustre to the glory of that spotless robe of righteousness which was in Christ Jesus, that they were to be obedient. In that sense their righteousness is of God alone, and every one of the saints is holy as God is holy; but there is a righteousness which is personal, exhibited in the personal walk of the saints individually, in which sense it is possible for them to render obedience to the law of Christ, and so both promote their own personal enjoyment in this life, and give evidence to those who behold their conduct, that they have been with Jesus. So their condemnation and death are only temporal and limited, and their obedience and good works only testify their love of holiness and righteousness.

Record of Marriages.

June 3.—In Jersey City, N. J., by Elder Gilbert Beebe, SIDNEY B. BEVANS, of New York City, (formerly of Sussex Co., N. J.), to FRANCES SALINA, eldest daughter of Nelson W. Hoyt, esq., of the former place.

Obituary Notices.

Bro. G. Beebe.—Please give this Obituary a place in the *Signs of the Times*.

The object of this obituary is to convey to the brethren and sisters, relatives and friends in South Carolina, Tennessee, Alabama and Mississippi, the mournful intelligence that brother ANDERSON WEST died at his residence, in Holmes county, Miss., on May 11th, 1856, after a protracted illness of eight years; during which time he was confined to his bed. Bro. A. WEST was the son of ISAAC and SUSAN WEST, and was born in Greenville district, South Carolina, on the 5th of December, 1790. He united with the church about the age of twenty-one years, and was baptised by THOMAS MURRELL, at Grassy Spring church, in Dickson county, Tennessee. He served the church for a great many years as deacon, doing honor to his office, that God no doubt had qualified him for and had ordained he should fill. When the institutions of the day were formed by the Missionary Bap-

tists, and introduced into the churches, he met and opposed them with that firmness and integrity that reflects honor on his name, and greatly endeared him to his brethren and sisters. He, through all his Christian life, was ever found earnestly contending for the faith once delivered to the saints. He lived and died having the Primitive Baptist cause at heart, rejoicing at their prosperity and mourning over their adversity and trials, when called to meet them. The author of this obituary called to see him frequently through the last two years of his illness, and frequently, when conversing with him on the Primitive Baptist cause, and that system of salvation which is by grace, he would become so much animated that he seemingly forgot his pain, though frequently suffering under the most excruciating pain. But his sufferings are all over; his sorrow is turned into joy that none can take away from him. Brother West married **Celia Tubbs**, daughter of brother Elder **John Tubbs** and **Caronappuch Tubbs**, his wife. The indefatigable attention and affectionate treatment sister **C. West** bestowed on brother West, during all of his illness, has honored her sex and the name of a wife; while she and her children and numerous friends are left to mourn over the sad breach death has made in the family. Yet our loss is greatly his gain; and could the sleeping dust of our beloved departed brother speak to his children and grandchildren—the tender pledges of his love that he has left behind, no doubt his address would be:

Remember me as you pass by;
As you are now, so once was I.
As I am now so you must be;
May Grace prepare you to follow me.
May 20th, 1856.

BROTHER BEEBE.—I send you for publication the obituary of our beloved father in the gospel ministry, Elder **JAMES MEAD**, who departed this life May 17, 1856, aged 75 years, 5 months and 26 days. He was one of the first settlers of this place; he came here from Dutchess county, N. Y., when but a small boy, and continued until he had preached the funeral sermon of the last one, except himself, of the original settlers of this place. He experienced a hope in the Redeemer when about 23 years of age, and was baptized by Eld. **William Warren**, and two years afterwards he was called to the work of the ministry, and soon afterwards set apart, by solemn ordination, in which the charge was given by Elder **Warren**. He continued to preach the gospel for more than 49 years. His understanding of the mysteries of the gospel was more than ordinary, and he was greatly esteemed and beloved by all who knew him, both young and old. Some time before his death, he expressed the conviction that the time of his departure was at hand. The last time he met with the Association, (Lexington, N. Y.) he assured them that it was the last time he should meet with them. His farewell address to them will be long remembered by all who heard it. A few days before his death he said to me, "O, that blessed doctrine!—that soul-consoling doctrine which I have tried to hold forth to my brethren and to a dying world—is all the consolation I have in this world; and, if it is the will of Almighty God to make this my last sickness, and to take me from this world to enjoy the realities of a better world, it is all I desire." He died in the triumphs of faith, and has gone from us. We shall hear his voice no more. We have lost the society of a friend, a brother, a preacher of the gospel, and an able and faithful advocate of the pure doctrine of the Bible. He has left the companion and wife of his youth and ten children to mourn their loss. May they, together with all the bereaved friends and relatives, be reconciled to God in the dispensation, and say with one of old—"The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

Yours, truly,
JAMES T. STREETER.
Middletown, Del. Co., N. Y., May 26, 1856.

BROTHER BEEBE.—By the request of her companion, **W. Downey**, (my father,) I send you for publication in the SIGNS the obituary notice of my beloved mother, **MARY DOWNEY**, who, on the 24th of April, 1856, was called from her home below to her home above, as we believe, to enter into that rest that remaineth to the people of God, where, through the blood of the Lamb,

she will be permitted to join with the redeemed in ascriptions of praise to God and the Lamb for ever, no more to endure temptations or suffer afflictions, which she always did with Christian calmness and fortitude. Her last illness was erysipelas in the head and face, from which she suffered beyond description. She was confined to her bed about eight days, the last 24 hours of which time she was insensible to time and things, and endured the most severe sufferings. She was born in Pennsylvania, August 29th, 1801, and removed with her father, **Benjamin Clark**, and family to **Guernsey Co., Ohio**. In her early life, in 1820, she was united by matrimony to the companion of her choice, with whom she shared both the joys and afflictions common to this life. In 1825, through grace, she was brought to see her lost and undone condition by nature, and made to feel God's power to save his people from their sins, and to indulge a hope of a glorious resurrection. She was a member of the Old-School Baptist order nearly 31 years. She was baptized by Eld. **Wm. Rees**, previous to the division of the Baptist church in Ohio. She was strongly attached to the church of her choice, and always ready, in her feeble manner, to defend its doctrine, and delighted much to be in company with Christian people. Her house was always open to the way-worn minister of the gospel, whenever they would call with us, to entertain them cheerfully. Mother died as she had lived—fully confiding in the finished work of her Heavenly Master—knowing that if ever she reached the land of rest, it would be by grace alone. She has left an affectionate companion, ten children, and a number of grand-children, with many relatives and friends to mourn their loss; but we sorrow not as those who have no hope, but believe that our loss is her inestimable gain. May God grant that this dispensation of his providence may be for our good and his glory.

THOMAS DOWNEY.
Shelby Co., Ohio, May 2, 1856.

BROTHER BEEBE.—By request I send you for publication the obituary notice of our beloved sister, **MARY MATHEW**, who died on the 21st day of February, 1856, aged 22 years, 4 months and 21 days. Her disease was consumption. She had been a member of the Old-School Baptist denomination about three years, during which time she maintained a good profession before many witnesses. She has left an affectionate husband, a mother, and a number of relatives to mourn their loss; but we hope their loss is her gain.

Also, **CLINTON REDMAN**, son of brother **Aaron Redman**, deceased, and brother of the subject of the foregoing obituary, died January 5, 1856, aged 5 years, 7 months and 12 days. This is the fourth one of the family that has died within three years. It is well said—"All flesh is as grass, and all the glory of man is as the flower of grass—the grass withereth; the flower thereof fadeth away; but the word of the Lord endureth for ever." May the Lord sustain the bereaved mother by his grace, is our prayer.

Yours, as ever,
JOHN H. BIGGS.
Del. Co., Ohio, April 30, 1856.

Died, Feb. 7, 1856, at his residence in Bushville, Susquehanna Co., Pa., **THOMAS SHADRUCK**, aged 79 years. He formerly lived in Middlebury, Schoharie Co., N. Y. He moved from there about 7 years ago to the place where he died. He has left a widow and a large family of children, living in different States, to mourn the loss of a father. Mr. Shadruck never made any public profession of religion; but from my acquaintance with him and what he manifested in the last few months of his life, I have reason to hope that the family's loss is his gain.

HARVEY AILING.
Waverly, N. Y., May 26, 1855.

FRIEND BEEBE.—I have been requested to inform you of the death of **HALEY CARTER**, of this State, a member of the Old-School Baptist church. His death occurred on the second Tuesday in April, 1856. He leaves a wife and two small children to mourn their loss. Friend **Carter** was very poor in this world's goods, but we hope he will be rich through grace in the world to come.

JONATHAN DEWY.
Cass Co., Mich., May, 1856.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder **Jeremiah Moore**, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by **William L. Beebe**, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

PLAIN BOUND, \$.75
MOROCCO, PLAIN EDGE, 1.00
EXTRA GILT EDGE, 1.25
Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to **BENJAMIN LLOYD**, WETUMPKA, ALABAMA.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4.
This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder **Thompsons**' selection of hymns, and that the brethren can be supplied by calling on Elder **Thompson** or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale.

Respectfully yours,
I. T. SAUNDERS.
Hamilton, Ohio, November 12, 1855.

The "Signs of the Times,"
DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
Is Published on the 1st and 15th of each Month,
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., JULY 1, 1856.

NO. 13.

Correspondence of the Signs.

For the Signs of the Times.

BROTHER BEEBE:—You have already been apprised, by letter from brother Benedict, of the death of my dear wife, Lydia P. Cox, which occurred on the 3d of May. Some account of her experience, the exercises of her mind, her views of truth, and the circumstances of her death, may not be uninteresting to many of the brethren and sisters West, as well as East, whose acquaintance she was permitted to make, no less than to those who knew and loved her in this vicinity.

She was born in Cambridgeport, on the 5th of November, 1821. Her parents, Edward and Mary Brown, were formerly members of the Baptist Church in this place, but had been known as Old-School Baptists, and separated from the church many years since; her father in 1829. He is still remembered by many brethren in New York and other Western States, as well as in Maine. It was, I think, in the year 1838, that the subject of this notice was thoroughly convinced of her lost and ruined state by nature, though she has frequently assured me she was the frequent subject of most serious impressions from very early years; and it was often the cause of many doubts to her that she was not able to speak with that definiteness which many use of the day and the hour when she was brought to the knowledge of the truth as it is in Jesus.

At the period to which I have alluded, a number who professed to entertain a hope, united with the church; but she felt herself too vile a sinner to be saved, and even beyond the reach of mercy. She was told she must "give up that which she held back," "take up her cross," and then she would find relief; and the minister, having ascertained that such was the awe and reverence she entertained towards her parents, and especially her father, she had never knelt before him to pray, assured her that upon the doing of this her salvation depended. No more trying task could have been appointed her, yet its performance only increased her sense of condemnation and added to her hopelessness.—The light dawned gradually upon her mind; the precious truths of the gospel were unfolded to her view, and she was enabled to rejoice in the all-atoning efficacy of the blood of Jesus. She was induced to unite with the church, though it was only at a later period to regret the step and to seek a dismissal. In her letter to the church, dated July 21st, 1853, she says: "I do not feel that in my present connection with you I am able to bear all that testimony to the sublime doctrines of the word of God which my high profession demands. The eternal love of God towards his people, his sovereign choice of them in Christ ere time began, his un-

changing purposes of mercy toward them, their entire redemption in the Lord Jesus, and their complete justification and perfect safety in him, are truths which I too often hear denied, or explained in such a manner that their validness and excellence are destroyed. I feel them to be truths, and my heart has at times, I trust, rejoiced in their quickening and consoling influence."

Such was the faith she held and the hopes she entertained. The prevailing characteristic of her experience from this time till the time of her death, was a deep and, at times, most painful consciousness of her unworthiness. Her frequent exclamation was, "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." During an acquaintance of more than seventeen years, I have never once doubted that she was an elect vessel of mercy; but how seldom, during all that period, have I known her to entertain other than doubts respecting herself. Her mind was greatly occupied in contemplations upon divine truth, and precious to my own mind have been those seasons I shall no more enjoy on earth. Help me, O God, to say, "Thy will, not mine, be done."

My wife was of an affectionate and loving natural disposition—and how readily she won her way to the hearts of others; many who have seen her at Warwick, and also at Berwick, will bear witness. She was a precious and loving companion to me. Her kindness and gentleness of heart was constantly manifested in every look, word and action of her life. She possessed an unusual quickness of intellect, a highly cultivated taste, and a strong appreciation of the beautiful in nature. But more than all things else, was she dear to me as a child of God; and more than all things else do I now mourn the loss of those precious seasons of conversation respecting the precious truths of the gospel, and the hopes and fears, the joys and sorrows, the trials and consolations of the children of God.

She was of a feeble constitution, and suffered frequently from severe and distressing sickness. Two years and a half ago she was reduced very low, and never fully recovered from the effects of her sickness. At that time, in the near prospect of the grave, her faith grew strong, and the doubts which had so often distressed her gave place to calm and serene hope. Her last sickness commenced about the beginning of the present year, and since the middle of January she was confined to her room. Her diseases were complicated, and seemed to baffle all human skill. Her sufferings at times were great, yet never a word of complaint escaped her, though her constant fear was that she should not be sufficiently patient. She conversed with me

freely respecting her children, the disposal of her body, and her wishes concerning her family after her decease. Her views of the all-atoning blood of Jesus became clearer and clearer as she neared the grave: her last intelligent exclamation was, "Jesus is victorious!" About forty-eight hours before she died, she was favored with a most glorious discovery of the heavenly state, and endeavored to express her emotions by singing. I told her I feared the effort might exhaust her. "O no," she replied, "it does me good. The angels sing." She soon fell into what appeared to be a quiet and profound slumber, which continued nearly twenty-four hours, when she aroused slightly, and in a few moments breathed her last.

For her I do not weep. She has passed to receive her crown. Better than all things on earth, she loved the Savior; and more than all things else, she desired to be free from sin, and to be present with her Lord. These grand objects of her desire, I doubt not, she has now attained, through the all-atoning efficacy of Jesus' blood. She has but gone to rejoin the loved ones who have gone before. The number of the family in heaven is filling up. I have thought, as one after another of the little church at Woburn, of which she was a member, are taken from us, it does not make the number of the heavenly family less: it only adds to the number of the victorious ones—victorious through the blood of Him "of whom the whole family in heaven and on earth are named."

For myself and for my children I weep. But why should I speak of myself? The heart knoweth its own bitterness. My almost constant cry is, "Lord, help me to say, Thy will, not mine, be done." There are moments when the preciousness of truth is felt, as never before. How precious, at an hour like this, the blessed truth that Christ has purchased his people with his own blood, that he gives them the evidence they are his in regeneration, and that death is but his own kind and loving act in freeing them from fears and doubts, sorrows and sin, and taking them to his own glorious and blessed presence.

And then how precious the assurance of a resurrection. We lay our loved ones by to sleep in the dust of earth, till all the ransomed ones get home, and then shall they awake to immortal youth and beauty, to be made like unto Christ's glorious likeness. What a reunion will that be, when all the saints get home! They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; but the Lamb which is in the midst of the throne shall feed them, and lead them to living fountains of waters, and God shall wipe away all tears from their eyes. Yours, in hope of this blessedness,

LEONARD COX, JR.

Cambridge, Mass., June, 1856.

For the Signs of the Times.

DEAR BROTHER BEEBE:—A friend and reader of the Signs, from Catskill, has, by letter, requested my views on Mat. 12th, 43-45; I therefore send such as I have to you for publication in the Signs, if you see fit.

The passage is that declaration of Christ to the Jews, that "When the unclean spirit is gone out of a man, &c." There are, no doubt, many young believers, and some old ones too, who, with the friend making this request, have thought the remarks contained in this passage was a description of their own cases. The time was, when they had thought their vile affections and corruptions were subdued, and Satan did not worry them; but when for humbling them, or for the trial of their faith, the Lord leaves them to feel the power of their corruptions, and the assaults of the adversary, they have been led to think their case could not be worse, if they had seven devils in them, for they feel the force of their corruptions to be seven-fold, and hence they are ready to conclude that they are not what they had hoped they were—subjects of God—but that their latter state is worse than the first. But such may rest assured that this text has no reference to their case, no relation to the trials and experience of the children of God; that the whole was designed to show the peculiar state of that generation of the Jews, as the context with the concluding remark in the text shows. Our Lord, in his remarks, refers, as an illustration of the state of that generation, to what appears to have been a generally conceived idea among that people, concerning the operations of evil spirits upon individuals, and from the positive declaration which he made concerning it, I must conclude that this opinion concerning unclean spirits and their influence over individuals, was a correct one. I admit there are difficulties in the way of our comprehending how distinct existing spirits should have and exercise such influence and power over men. We have been accustomed to ascribe similar influences and effects, when witnessed among us, to disease, to depravity, or some derangement of the faculties or the mind. Human science would reject, as fictitious, such statements, though found in the Scriptures, as are incomprehensible to us. But however much the power of Satan or devils, in this respect, over men, may have been abridged since the resurrection of Christ—when I consider that the statements found in the Scriptures were written by inspiration of God, and written, not as fiction, but as a revelation of truth—I at present feel constrained to believe, from those recorded statements, that there did exist, as distinct intelligent beings, such unclean spirits, or devils, as are spoken of, and that they were permitted of God to take possession of individuals, and exercise such power over

them as is described. Witness the case of the man among the tombs, Mark 5th, 1-13; see, also, Mark 3d, 11 & 12, and 1st, 23-26; also, Acts 19th, 12-17. How far the devils may have similar power given them over individuals under the Gospel, or whether any, I pretend not to say; but from the accounts given of the spiritual rappers and some others, I am inclined to believe the devil has power given him to exercise through human beings—witchcraft in our country the same as in the case of the witch of Endor—though the spirits raised at this day, do not, and cannot, speak the truth through their mediums, as did the spirit of Samuel through the witch of Endor.

Having premised this much concerning unclean spirits, let us notice the words of Christ—"When the unclean spirit is gone out of a man." This is not a case of the devils being cast out by the finger of God, and forbid any more to enter the man; but of his voluntarily going out of his own accord. Very different this, from a work of grace upon the heart. *He walketh through dry places, seeking rest, and findeth none.* The expressions used in the following verse, such as, *he taketh to himself seven other spirits, show that it is the unclean spirit here spoken of, as acting individually or personally, and not the man. Seeking rest and findeth none.* That is, he roamed at large, without being permitted of God to enter in and possess any other person; for he was as much dependent on God's permission to enter any one, as was the legion, to enter the swine.

Then he saith, *I will return unto my house, from whence I came out; that is, I will return unto the man I had before possessed. And when he is come, he findeth it empty, swept and garnished.* Being empty, shows that the grace or spirit of God had not been communicated to this man, neither had any other evil spirit possessed him. And being freed from the influence of this unclean spirit, the man had reformed his life, from those unclean or corrupt courses to which he had been led, and of course had garnished himself with decent and moral, if not benevolent conduct.

Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. That is, being now possessed by seven more spirits, and these more wicked than the first, his conduct was worse, as also was his condition.

Even so shall it be, also, to this wicked generation. That is, like unto the man thus represented, the Jews had been addicted, previous to their captivity, to idolatry, and to a disregard of the law; but after their return from Babylon, and the building of the sacred Temple, every vestige of their former idolatry was swept away, they were obedient to the law in its letter, and were garnished with a zealous regard to the worship of the true God. But the generation then on the stage, when our Lord was on earth, adhered more to the traditions of the fathers than to the law of God, and were, therefore, in truth, idolators; though they shunned the form, they were hypocritical in their worship, were self-righteous, and with it were proud, bigoted, oppressive, persecuting, blasphemous, &c.; so that they were filling up the measure of the iniquities of their fathers sevenfold, and about, thereby, to draw upon

themselves, in the rejection of Christ, a judgment sevenfold worse than the Babylonish captivity, so that their last state was worse than the first, like the possessed man. I will remark, in addition, that there is much in our day resembling the state of that generation and of that possessed man.

Many persons speak favorably of revival efforts who do not profess to approve of their systems of religion; they say these conversions tend to moralize the people. But according to Christ's view concerning that generation of the Jews, the state of these persons is likely to become seven fold worse. These men made converts, or excitement converts, may leave off drunkenness if they have been addicted to it, and profanity, gaming and the like. But, on the other hand, it makes them hypocrites, in leading them to profess a religion which they do not possess, their religion being legal. This religion being a selfish one, it makes them more selfish in their intercourse with men, however liberal they may be in giving to religious purposes, it leads them to have self-righteous opinions of themselves; and self-righteousness always embitters the heart of its possessor against the truth and those who hold it, and enlists them in opposition thereto; so that they become revilers of the truth and of true believers, and are prepared instruments for persecuting the saints, in any form and to any extent, in which persecution may be permitted of God. More might be said on this point, and yet not appear over-drawn to any candid observer of the popular religion of our day. This is so from the nature of things; for where the heart is not changed, and the love of God not implanted, the enmity of the heart toward God and the depravity of nature, remain in their full force, and in the conversion from a man of the world to a religious professor, the individual will act under the influence of his enmity, selfishness, &c., more freely in his religious course than formerly he did in his worldly course, because conscience has more or less restraint upon men of the world to keep them within bounds, but now this man thinks he is doing God service in reviling and seeking to put down the truth, and will satisfy himself in opposing those he gets under his power, and in overreaching and taking the advantage of his neighbor in his dealings, because the more he can gain in this way, the more he can give to religious purposes. Now my friend, from your enquiry, I presume this is not your case.

S. TROTT.

Fairfax, C. H., Va., June 23d, 1856.

For the Signs of the Times.

BROTHER BEEBE:—I have often felt a desire to write to you, but a sense of my inability has kept me from doing so until now. I have learned, by experience, that the stubborn and rebellious dwell in a dry land. It is a wonder that I have not long before this time been cut off as a cumberer of the ground. I had the happy privilege of attending the meeting at Lakeville, last year, and while at the house of brother West, on Sunday morning, in company with many of God's dear children, I seemed to be totally dead as to any spiritual enjoyments, until brother Slawson and sister Mead commenced talking on the subject of the resurrection, when such light, peace and joy broke into my poor soul, as I shall never be able to describe while I re-

main in this tenement of mortality. The words of the poet came so sweetly to my mind, that I could hardly suppress them—

Array'd in glorious grace
Shall these vile bodies shine;
And every shape and every face,
Look heavenly and divine.

The glorious Sun of Righteousness shone forth in the countenances of those who feared the name of the Lord, and love flowed from heart to heart, and praise flowed from every tongue. O how sweet, when for a little season, the poor care-worn children of God can sit quietly at Jesus' feet and learn of Him, while He brings to their remembrance all things whatsoever He has said unto them. At such times they are enabled to

—“Read their title clear,
To mansions in the skies;
And bid farewell to every fear,
And wipe their weeping eyes.”

It is now about thirty-eight years since I professed to love the Saviour, and from that time the House of God has often been a Bethel to me; but never did I enjoy a meeting that left such an impression on my mind, as the one at Lakeville. I have thought I knew, in some degree, how Moses felt when he went up unto the top of Mount Pisgah and had a view of the Promised Land, and while enjoying a view of that kingdom which is not of this world, and of that incorruptible crown which is in reserve for all of His blood-bought family. I am, at times, so lost in the contemplation of the subject, that I am almost insensible to what is passing around me; and at such times I have felt a willingness to present my body a living sacrifice, and with all my heart, inquire what the Lord will have me to do, with a willingness to follow Him through evil as well as through good report. But no sooner was the idea of writing presented to my mind, than I was ready to draw back from the engagement, and pass it over to other hands which were more capable, for I am but a poor writer, and having but one talent, would leave it to those of my dear brethren who have five. Thus I resisted the impression until it left me—and with it, all that peace and joy that had so transported my poor soul, and I was left as the heath in the desert, that does not know when good cometh. Instead of feeling buoyed up from day to day, with a hope which is as an anchor of the soul, both sure and steadfast, I was left to the buffetings of Satan, and he, as he is wont to do, cast a mist over my eyes, and hurled his fiery darts at me until I was tempted to give up all for lost. O, the doubts, trials and darkness I have passed through this last winter, neither tongue nor pen can describe; but if any of my dear brethren and sisters have tried the path of disobedience, they know what a thorny path it is. The Lord says: “Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.” I trust the Lord has put the cry into my heart, to be delivered from the captivity and bondage in which I had been so long held; and, thanks to his name, he heard my cry, and in his own good time he broke my fetters, released me from my prison, and brought me back into a wealthy place. Yes, brother Beebe, it was a wealthy place in very deed; for could I have had all this world at my command, it would have been nothing in comparison with that weight of glory which broke in upon my enraptured vision. I do not wonder that David called

on things animate and inanimate to praise their great Creator. With what delight do we sometimes gaze upon His handy-work, when we can see a God in everything that our eyes behold, and hear His blessed voice in every breeze of air! Never did I behold such a glorious fulness in the Word of Truth, as I have within the last few weeks. It seemed as though the promises therein contained were written in living letters, and the Eternal Word has shined upon the written word, and it has been sweeter than the honey and the honey-comb.

Now, permit me to say that your valuable paper, the *Signs of the Times*, is a welcome visitor here. While perusing its pages, we feel to bless God and take courage that He has yet a people on the earth who worship Him in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh. I have felt a sweet communion with the dear children of God, while reading their communications, and have felt to bid them God speed. Happy, yea, thrice happy, is that people whose God is the Lord.

Brother Beebe, while meditating on the Word of Truth, Zech. xiv. :7 has been much upon my mind, and, if it is not asking too much, I should like to have your views on that passage, through the *Signs*.

Yours, in the best of bonds,

ACHSAH SMITH.

Delphia, N. Y., June 10th, 1856.

For the Signs of the Times.

BROTHER BEEBE:—For such I claim a spiritual relationship to all who truly love and serve our Lord and Savior Jesus Christ, and although a stranger in the flesh, I hope we are not strangers in the spirit. For some months past I have had a strong desire to communicate an account of the dealings of God with my poor soul, and could not do justice to my feelings and keep silence. I was born in England, August 15, 1822, and came to this country March 22, 1840. I feel that I am a poor unworthy worm of the dust, not deserving the least of God's mercies, and if admitted into the Heavenly Jerusalem, the lowest place will be too high for me. I would say, “Not unto us, but unto God be all the glory.” I have often to doubt my adoption into the family of Christ, for I am so full of evil, and have such a hard heart and stubborn will; but when I read and hear those who I believe are indeed the ransomed of the Lord, it inspires me to hope on, for they relate my thoughts and feelings better than I can tell them myself. I am led, by the spirit, I trust, to rejoice that I am not alone in my doubts; but that all the Lord's people are led sometimes in the dark, and then in the light of God's countenance. I do not know that I can tell the first serious impression that I had, but as soon as I became old enough to realize what my thoughts were, I had trouble on account of my sins, for I thought I was a great sinner in the sight of God; and death was a terror to me. When I heard of a death, it would strike a terror all through me, and I would think, if it had been me, I should sink down to hell, and I knew that it would be perfectly just, for I was so wicked. The thoughts of hell would almost deprive me of my reason. On one occasion, which I think I shall never forget while life remains, I retired to bed, and, as was usual for me, was think-

ing of my actions through the day, (I think the devil was very near me at that time.) The thought occurred to me that I should die before morning and be forever miserable, and I saw no way of escape. I was so overcome that it seemed to me I was already in torment. Oh! what feelings! No tongue can tell but those who have passed through the City of Destruction. But that blessed Jesus who died that his saints might live, interposed, and ended the struggle between Satan and my poor soul, and caused my weary mind to rest. I had read that Christ Jesus came into the world to save sinners; but in what way he saved them I was ignorant. My sins were my trouble, and the fear of death and everlasting punishment, which I thought would be my portion if I continued in my sins. But I often resolved to do better, if life were spared; but all my resolves and reformations passed as the morning dew.— Thus I was permitted to live along, until I became fifteen years of age, at which time my eldest sister was to be baptized. I had never seen any one immersed, and felt very anxious to witness the administration of the ordinance. We had to go nine miles to the place where she was going to join, for the poor despised Baptists were few in that part of the country. I was permitted to witness the solemn scene, and it will be remembered by me as long as life remains. It was the custom in England for female candidates to be dressed in white, and they looked so heavenly, (for the robes of the saints are white.) And they use *Baptisteries*, because they are not privileged there with beautiful streams of water, as we are in this country. When she descended into the water, and a hymn was sung, my whole frame shook and trembled like a leaf. O, how I wished that I were a christian, and prepared for that glorious ordinance—for so it seemed to me. The water looked beautiful, and when she was raised up out of the water and passed out of my sight, her countenance looking so lovely, I thought she looked as I had imagined angels look. My trouble left me, and a peaceful calm took possession of my mind. I felt happy, and for a week I tried to be alone as much as possible, for I desired to read in the holy book, and to sing and pray. The fear of death had left me, and I felt no longer anxious to live. But, all at once, something said to me, "You are not a christian!" I was almost persuaded that I was, but something said no, and I felt convinced that I had not received that evidence that I should if ever I became a christian. Such a contest as I now had with the tempter, who goes about seeking whom he may devour, I cannot describe. As time passed on, and I mingled with the world, these feelings seemed to leave me for a season; but the fear of death and hell did not trouble me as formerly, and it seemed to me that I should be a christian before I died. That was my hope. A sense of my sins would roll on me, and sometimes I felt as though they would sink me under their weight. I remember how some of those who make such work in converting folks, but who, instead of making them better, make them worse,—for the tree is known by its fruit,—asked me, "Why are you such a sinner, when you can get religion so easily? Don't you want to be a christian?" I would reply, "O yes." Then they would say, "Now is the accepted time, and now is the day of

salvation. Don't put it off a day longer, for this may be the last offer of mercy you may have. Now, won't you try?" I did not always say yes, for I knew my own works were vain. My greatest desire was to become a christian, but when I was talked to in that way I would feel worse, and this thought would come to me: that such persons were not of the flock of Christ, for if their religion was of their own make, it was just like themselves, deceitful and deceiving; and I tried to shun their company, and almost hated them. I thought christians were so good that they had not the same to contend with that others had, and if I ever I should be one I should not do as *this* and as *that* one did. But, my christian friends, I humbly confess my imperfections now, and my shortcomings, for when I would do good evil is present with me. Thus I continued along until ten years ago last spring—then the Lord saw fit to take one of the circle of my young associates in a very awful and solemn manner: called in the morning of life to meet that God who will judge both the living and the dead. I felt as though I was standing on a slippery place, and without any good foundation. My case seemed a woeful one, the vilest of the vile, and without the interposition of the Mighty one, I must perish forever from his presence.— Oh! the anguish of my sinful heart. How often I wished that I were an insect, or bird, or some animal, whose lot I coveted. I would say, "If thou wilt afflict me with sickness, or in whatsoever way thou seest fit, I could say amen; only reveal thyself unto me, and speak peace to my soul, and say, "Thy sins are forgiven thee." I expected such a great change,—such a great light; but God's ways are not like man's ways. During the next winter several of our members were, I think, truly born again—not at a protracted meeting, for our minister did not believe in them, but he believed that God would bring all things about in his own good way and time. I felt to say with the poet—

I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must forever die."

I attended the meetings, and on one Sunday evening I went, and it was a prayer and conference meeting. One after another spoke of the joy they felt, and of what a dear Savior had been revealed to them. I sat like a criminal condemned, and it seemed that everybody was looking at me. I trembled from head to foot, tears flowed from my eyes, the seat which I occupied shook, and I was bowed down with the burden which was upon me; when, all at once, it rolled off, and I immediately arose and tried to tell my christian brethren what the Lord had done for me. I then, if ever, received a hope in his pardoning mercy, which hope has been as an anchor of my soul, both sure and steadfast. But in a few days I found myself complaining, being afraid that I was deceived; and then again my hope would shine. Among all my hopes, none could be compared to that; the *harp* of solemn sound would be in my ear; my eyes were opened, my heart was softened, and I was made a new born of the spirit; and I would say,

"A debtor to mercy alone."

"Praise to the Lord, O my soul, and all that is within me bless his holy name."

In the June following, with five others, I was baptized. This was in 1847. I

lived with my parents in Skaneateles, Onondaga Co., N. Y. Soon after this I was married, and moved to the place where I now reside. I think there are some of God's dear children in this place, and they are tried ones, I assure you. I have not time nor space to relate all. God has blessed us by sending Elder St John to preach the everlasting gospel to his saints. We expect him again in July. I must close. I desire to know the truth as it is in Jesus.

Do with this as you think right. If you discover anything in it which is not according to the Bible, throw it aside. I am so ignorant, so sinful and so prone to evil, that I am a wonder to myself; and how Christ could save so great a sinner I cannot tell, unless it were all of sovereign grace. The least of all saints, if a saint at all, is

Your unworthy friend,
CHRISTIANA FRENCH.

Otego N. Y., June 22, 1856.

For the Signs of the Times.

[Copy of a letter addressed to sister Frances A. Denton, of the New Vernon Church:]

DEAR SISTER FRANCES:—Surrounded as I am, yet having no friend entertaining the same views with myself, it is a source of much comfort to receive such epistles of love as yours. My heart responds to the doctrine and experience which it contains, for it is such as my soul delights in, if I know my own heart. Christ says, There is one fold, and one Shepherd: will not the flock then, be all fed on the same food? Only the weaker ones—the lambs which cannot endure strong meat, but desire the sincere milk of the word that they may grow thereby, that they may grow in grace and in the knowledge of the truth. Together they go in and out and find pasture. He leads them in paths they know not. He calls them by name, they know his voice, and they follow him; but a stranger they will not follow, for they know not the voice of strangers. If one of them goes astray, will he not leave the ninety-nine in the wilderness, and go and find and bring back the strayed one, and when restored to the fold, what rejoicing. As it was said of the prodigal, "kill the fatted calf, and make merry, for my son was lost and is found; and like the prodigal, the famine soon drives the Lord's strayed ones to want, after they have wasted their substance in riotous living, they are compelled to return to their Father's house and acknowledge their unworthiness. And as it is the goodness of God that leads to repentance, he will not leave them to suffer; for he says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And we are assured that where God has begun a good work he will perform it until the day of Jesus Christ. Although he often hides his face, still he keeps an eye to the safety of his sheep. He will never leave nor forsake them. He will chastise them; but is it not for their good and in love? For, whom he loveth he chasteneth, and scourgeth every son that he receiveth. And if they live godly in Christ Jesus, they shall suffer persecution. The servant is not greater than his lord. They persecuted our Lord, and they will also persecute his followers. His was a doctrine that the world hated. Many of his persecutions came from those who boasted of their righteousness in keeping the law of Moses. Do not many persecutions against the

saints come from the same source at the present time? Had the children of God come under their banner they would have escaped many hard epithets; but the Lord's people cannot preach or advocate a world pleasing doctrine; whether men will hear or forbear, they must preach Christ, a stumbling block to the Jews, and to the Greeks foolishness; but it is the power of God, through faith, unto salvation to every one that believeth, to the Jew first, and also to the Gentile. We have no law righteousness to plead. "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God." Can a child who is saved by grace, and who has been called to see the deceit and depravity of his own heart, its guilt, corruption, pride and envy, with a weight of sins weighing it down, and its inability to do anything, feeling that he has no strength, is blind and lame, and despairing, and fancying that the grace of God can never be extended to one so vile, and when thus humbled, and God speaks peace to his troubled mind—can that child plead anything save the righteousness of Jesus Christ, for justification before God? Rejoicing in the power and goodness of the Lord, he is willing to acknowledge Christ as the Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. Where then is boasting? It is excluded. By what law? By the law of works? Nay, but by the law of faith.

The children of God experience many afflictions, for, "Many are the afflictions of the righteous," says David. Paul says, "These light afflictions, which are but for a moment, do work for us a far more exceeding and eternal weight of glory." God may withdraw from us the light of his countenance, and we may be filled with doubts as to our interest in Christ, we may look within and say, Surely, there would not be so much carnality, so much pride, so many vain and sinful imaginations, such a deceitful and wicked heart, if I were truly one of that happy number. Oh, that I were as in days that are past! Has the Lord forgotten to be gracious, or are his mercies clean gone forever? Well, we are informed that whatsoever makes manifest is light. Have we not had light to see how full of iniquity we are—that the *old man*, with his deeds, are evil, and continually at war with the *new man*, which after God, is created in righteousness and true holiness. Remembering the wormwood and the gall; therefore I have hope. At times His spirit witnesses with our spirit that we are the children of God; and then we can say, He is the Good Shepherd, He leads us in green pastures, beside the still waters, we shall never want. Though He slay me, yet will I trust in Him. Yes, my dear sister, He is the Rock of our salvation, and as Moses smote the rock to quench the thirst of Israel, when journeying in the wilderness, has not the thirst of those who are strangers and pilgrims here on earth, in like manner been quenched, by drinking of the water of life freely? And now, as then, there is no one bidden to partake except those for whom Christ was smitten, and that number were chosen in him before ever the earth was, and they will all be eventually brought to the fold. The Good Shepherd never allows one of his sheep or lambs to be afflicted, only through love, for

if he did, where would we be found? We have to say, it is good for us to be afflicted. Paul had a thorn in his flesh, lest he should be exalted above measures, and by our afflictions we are made to feel and acknowledge our weakness, our inability to do the things we would. "In me, that is, in my flesh, dwells no good thing." Still our Good Shepherd says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Truly we ought to bless his great and holy name, and praise the Rock of our salvation, for his protecting care over us, and for giving us so many rich and precious promises. Why should we entertain a doubt or fear? His promises are all Yea and Amen; the God of truth can never lie. "The Lord is our Shepherd, we shall not want." We shall not want for food, and that of the right kind, when it is necessary. His sheep shall not want for protection, for as a Shepherd he careth for his flock. Though Satan may desire to sift them as wheat, only chaff shall be separated; and as in the case of Peter, when sifted there is a way of escape provided, and with him we exclaim, "Count it all joy when ye fall into divers temptations." Christ was tempted in all points as we are, and yet without sin. His righteousness is imputed to us, through faith in his blood, and he is the Author and Finisher of our faith. All the glory, honor and power belongs to the great High Priest of our profession, and when he appears we shall be like him. "I shall be satisfied when I awake with his likeness." "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve him acceptably, with reverence and godly fear: for our God is a consuming fire."

How pleasantly your lot is cast, where you can often meet with the sheep and lambs of the same fold, and have food dealt out to you by those who are admonished to "Feed my sheep, and feed my lambs," a privilege of which I am deprived; but I do not feel to murmur at present, for I receive some rich feasts from the scriptures of truth, and also from the *Signs of the Times*, for which I am too ungrateful, too unthankful. I never expect to be worthy of the least of the blessings of God; all that I enjoy are through abounding grace.

Tell sister Harriet Beyea that I now think I will comply with her request. Remember me in love to the little flock with whom you are conversant. I shall look anxiously for an answer to this, which is from your unworthy sister in Christ,

M. E. VAIL.

Port Jervis, N. Y., March 1, 1856.

For the Signs of the Times.

BROTHER BEEBE:—Permit me, through the *Signs of the Times*, to comply with the request of brother J. M. Smith, of Mississippi, who, by a private letter, desired my views on the 27th verse of the 1st chapter of Genesis: "So God created man in his own image; in the image of God created he him; male and female created he them." I might have answered brother Smith by private communication, as he left it at my option; but concluding that should I be enabled to show any light on the passage, being a servant of the church, my labor and time belonging to it, that to forward my thoughts to you, and if judged worthy of a place in the *Signs*, thousands may

reap the advantage as well as one; and should I advance error, let the saints set in judgment, for I have no secrets in religion, and those who show me my errors are my best friends.

Many able men have written on this passage, and many able discourses have been delivered illustrating the mysteries connected with it; and long, and sometimes bitter controversies have arisen on account of conflicting opinions of men. Now, it is not my desire to elicit controversy, but truth; but I find that with some an old error is preferable to a newly discovered truth; and when a man departs from the fashion or custom of popular divinity, the hue and cry of heresy is raised, which seems to damp and circumscribe the enquiring mind.

But to the text. We here behold the wonders of creation, when God, in his power, spake worlds into existence—the sun, moon and stars, the earth, with all it contains, all good. Let us look for the cause,—all for man yet unformed; but a design, deep—beyond the penetrating gaze of angels' eyes or seraphs' thoughts, had the Allwise Creator, in the counsels of eternity, laid his glorious plan. The natural heavens and earth with all natural things are only, if I may be allowed to use the phrase, the workshop of the Almighty, a platform on which to erect and develop his spiritual house; so that things that are not seen (by natural vision) may, by those natural things, be clearly manifested, even his eternal power and Godhead. We look at the sun, the fountain of natural light and warmth; we look at all created substance, and say, How wonderful that Providence that has ordered all these things and adapted them to the use of man; nothing made in vain! Why all this care for man

—all natural things created for natural man? "Let us make man in our own image, and after our own likeness." So God created man in his own image; in the image of God created he him; male and female created he them; and God blessed them. We see here man in the SINGULAR number, standing a unit in his creation, male and female represented by the plural pronoun THEM, yet but one in number; for in the second chapter we read of the formation of man out of the dust of the ground. Now, it is evident that the creation of the material precedes the formation of the material into man; and this formation was prior to his becoming a living soul, not souls. So, in the creation, we find man created the natural germ of mortality both male and female, and set over the works of creation, and blessed with all natural blessings, and after creation the creature was developed by formation a single unit; but in that unit undeveloped is the woman, for it is said that Adam was first formed then Eve. So, from this unit was taken the rib out of which was formed the woman, related to the man by a union commensurate with their creation. But, says an enquirer, in what respect was man created like God; for God is a spirit, all-wise, all-powerful, unchangeable and eternal, perfect in all his attributes; while man in his creation is only natural, corruptible, and turned from the right way at the first temptation?

The image, likeness, or resemblance, was not between man and his Creator with respect to their perfections, for there appears no resemblance between them whatever;

but we read, "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Rom. v, 14. Here we have a key to unlock one of the most profound mysteries of the kingdom. The Mediator was not the image or likeness of man, in Eden, but man in his first estate was the figure, image or likeness of him that was to come. There are a great many figures in the Scriptures to represent Christ and his attributes; sometimes a vine, a plant, a tree, a lamb, a way, a stone, a rock, a prophet, a priest, or a king: these are figures to illustrate his character. But here is the figure of him that was to come; for as the earth, with all it contains, was created and sustained for the benefit of man, and the man, Adam, was made a living soul, he is set up in the earth the earthly head and representative of all his then unborn earthly seed or progeny, together with his bride within him. She, as well as all the fleshly family, stood in the unit, all bone of the same bone, and flesh of the same flesh, all created at the same time, and under the same law—all heirs of the same wordly inheritance, endued with the same faculties and blessed with the same common-time blessings; for we know of no creation since man was created in the beginning of time; neither do we, as heirs of mortality, receive any earthly blessings only as heirs of one common parent; but as being legitimate heirs of Adam, who was made a living soul, we, when born of the flesh, manifest our creation, as Jesus said, "That which is born of the flesh is flesh." Thus our natural life, head, soul, body, and spirit stood in Adam, as early as Adam stood as our father, as it is said that Levi paid tythes in the loins of Abraham, who was his great grandfather. Now, as Adam was made a living soul and Christ was made a quickening spirit, herein then is the parallel. The first Adam stood a unit, in him his bride and all his natural seed stood from the setting up of the earthly head, his bride taken from him was deceived, fell under the law, behold the husband leaving the law of God to follow her in her rebellion, and bringing on himself and his unborn seed the curse due to his rebellion; for it is written, By one man sin entered into the world and death by sin, so death hath passed on all men, for that all have sinned; for Adam the sinner lived a hundred and thirty years and begat a son in his own likeness and after his own image.

Thus, also, we see Christ set up from everlasting, in the bosom of the Father, the spiritual head of the church; in him, as the storehouse of all spiritual blessings, we find her blessed with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen her in him before the foundation of the world, that she should be holy and without blame before him in love. Thus we see that as long as our natural life existed in Adam, we, as his natural heirs, were subjected to enjoy or endure whatever happiness or misery his good deeds or his rebellion should merit, for being his legitimate heirs in embryo, we inherit from him all the evil as well as the good of his doings; and in him stood condemned, condemnation having rested upon us from the time our first parent sinned; so the claim of law and justice bears date from the time that Adam fell. The law of

God! It is holy as God the giver, immutable, not one jot or tittle can in any wise pass, till all be fulfilled. In vain we look around us for some way of retreat; like the tree of life, the way is guarded by cherubims and a flaming sword. The demand is, Pay what thou owest; "Cursed is every one that continueth not in all things written in the book of the law to do them;" "By the deeds of the law there shall no flesh be justified in his sight." Thus dead in sins, led by the prince of darkness, and by nature the children of wrath even as others, we ask, Is there none among all the sons of Adam that can find a ransom? None! Condemnation is written on every page, directly or indirectly; gloom and sorrow, darkness, despair and woe meet the guilty rebel on every side; every avenue of hope is cut off; claims of six thousand years' standing appear against us, together with all of our own rebellion, and multiplied transgressions—all the legitimate fruits of our union and relation to the first Adam, if we find no intercessor who has a title bearing date prior to the claims of law and justice. Alas! there can be no salvation. But thanks to matchless grace and eternal wisdom the covenant of grace was ordered in all things and sure. "For, as by the disobedience of one many were made sinners, so by the obedience of one many shall be made righteous." Here we behold the figure again verified. Isaiah tells us that "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." While another Prophet says, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." Jesus, the second Adam, the Lord from heaven, set up from everlasting the medium of creation, by whom all things were made, and for whom all things were made, appointed heir of all things, who, being the brightness of the Father's glory, and the express image of the person; upholding all things by the word of his power, like Adam, who was the figure, stood head and representative of the whole spiritual seed or family, not in flesh, but in spirit; for things that are seen are temporal, but things that are not seen are eternal. As our natural life, soul, spirit, flesh and bones, with all our natural faculties, and all time blessings, were given us in Adam, in his setting up, as our earthly head, so our spiritual life, with all of our spiritual faculties, were given us in Christ Jesus, our spiritual head, from the time he existed as such. And, as we have stood condemned in Adam, as long as we have been sinners by his transgressions, even so have we stood justified in Christ as long as he has existed as our righteousness before God.

Herein, Mr. Smith, you can see a resemblance between the type and the anti-type—the image, likeness and figure shows the parallel between the two families and their two heads. As we stand in Adam, there appears to be no difference between the church and the world; but the church had a spiritual standing in Christ before the beginning of time. The law which was given in time, and transgressed by man, cannot affect Christ's antecedent claim to his people which are his portion, which he keeps as the apple of his eye. For as much as the children are partakers of flesh and

blood, he also likewise took part of the same. As Adam listened to his bride, and partook of the tree of knowledge, and in so doing brought death and condemnation on all his seed, so Christ, the antitype, left the court of glory, entered this sin-polluted world, bore the sins of his beloved, canceled her debts, redeemed her from all iniquity, and purified her unto himself, cleansed her from all her pollution, and by one offering perfected her forever. As it is said, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Farewell. May grace, mercy and peace be with the Zion* of our God, both now and forever, Amen.

Your servant, for Christ's sake,
J. C. BOEMAN.

*In heaven the Head, the members here,
Ten thousand thousand—yet but one;
So far assunder, yet so near—
Some yet unborn, some round the throne."
Blanchester, Chilton Co., Ohio, June 15, 1856

Circular and Corresponding Letters.

The Warwick Baptist Association, convened with the Waterloo Church, at Mt. Salem, New Jersey, on Wednesday, Thursday and Friday, the 4th, 5th and 6th days of June, 1856; to the Churches composing the same, wishing grace, peace and mercy, from God and from our Lord Jesus Christ.

BELOVED IN THE LORD:—The period having arrived when, according to the practice which has prevailed in our Association, it becomes our duty to address you as branches of the Church of our Lord Jesus Christ, we send you this our epistle of love, in the hope that it will be received, as it is intended, as an evidence of our regard and affection for you, as the children of our Heavenly Father, and the subjects of our Redeemer's Kingdom. We do not expect to be able, nor do we desire to present for your consideration, anything new or strange, but to recall to your minds some things, whereof we would not be negligent to put you always in remembrance, though ye know and be established in the present truth. "Yea, we think it meet, as long as we are in this tabernacle, to stir you up, by putting you in remembrance." In looking over the Circular Letters which have been addressed to you in former years, we find that upon some occasions, the subjects which have been treated upon have had a particular relation to the circumstances of the church at the time they were written; and again, it has seemed proper to select some portion of Scripture, as presenting some principle of doctrine, faith, or practice, which was deemed suitable to the occasion, and calculated to edify, encourage and strengthen the believer.

We shall adopt the latter course, and the more readily, because we have the assurance that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We would therefore call your attention, briefly, to the words of our Lord, addressed to his disciples, in his sermon on the mount: "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. vi. 33.

These words were addressed to the disciples of the Lord Jesus. For it is said: "And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying," among many other things, the words to which we have called your attention. It is perhaps worthy of remark, that those disciples were doubtless exclusively Jews, the natural de-

scendants of Abraham, and as such possessed many advantages over the Gentile nations of the earth. "For to them were committed the oracles of God, and to them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose were the fathers; and of whom concerning the flesh, Christ came, who is over all, God blessed forever, Amen." Romans iii. 2, and 9, 4, 5.

Hence, we find our Lord alluding to the things which had been taught them out of the law, saying: "Ye have heard it said, what ye must, or must not do. But I say unto you," &c., thus avouching his authority to teach the spirituality of the law, and showing them that he had come to establish that Kingdom, which had been predicted by holy men, who spake as they were moved by the Holy Ghost; and had been shadowed forth in the types, the sacrifices, and the legal observances, which prevailed under the Jewish dispensation. But these were now soon to end, "having never been able to make the comers thereunto perfect, but in them there was a remembrance of sins every year;" hence the propriety of the language of John the Baptist, "Repent, for the Kingdom of God is at hand." Before our Lord uttered the words to which your attention has been directed, he announced, in the most emphatic manner, the impossibility of serving two masters; that it was impossible to serve God, while all our thoughts are upon the world and worldly things, and while all our energies are engaged in the acquisition of wealth, or honors, or worldly distinctions. "Ye cannot serve God and Mammon." He therefore commands them, as the children of his Kingdom, to take no thought what they shall eat, or what they shall drink, nor yet for their bodies; what they shall put on, and shows them that He, who arrayed the lily with gorgeous and beautiful colors, who clothed the fields with verdure, and fed the fowls of the air, would assuredly care for them. We do not understand our blessed Lord, as enjoining a disregard and neglect of those duties, or labors, which properly and legitimately belong to us, as citizens. On the contrary, the whole tenor of Scripture is directly to the reverse. We are commanded, not to be slothful, but diligent in business, temperate in all things, not disorderly; working not at all, but are commanded, by our Lord Jesus Christ, that with quietness we work and eat our own bread." But we do understand our Lord to forbid our setting our hearts upon merely temporal things to such a degree as to forget, or neglect those higher obligations which devolve upon us, as subjects of his kingdom. We do understand him as commanding us to let it be manifested, in our lives, our conversation, and even in our methods of transacting business, that God has made us to differ from those who have never been made the subject of his grace.

The age in which we live, is one which presents peculiar temptations, even to the children of our God. A spirit of cupidity pervades almost every profession, and is visible everywhere around us, and great enterprises, and dazzling and plausible schemes for obtaining sudden wealth, present themselves on every hand, calculated to entrap the unwary; and some of the children of the kingdom have been sorely beset with temptations, which it required the power of grace to withstand. The attempts which have been made by demagogues and fanatics, to legislate upon moral subjects, and to enact sumptuary laws, prescribing what we should, and what we should not eat and drink; forbidding the temperate use of those things which God has pronounced good, and to be used with thanksgiving, have recoiled upon their own heads, and have resulted in the removal of those restrictions which wise and salutary legislation had thrown around the unlimited traffic in articles, the excessive use of which tends much to the demoralization of society, and greatly augments the sum of human misery. We admit, there is a speciousness in the position assumed by some, that it is

patriotic not only to oppose, but to show a disregard for arbitrary and tyrannical enactments; but we should remember, that we are not only commanded not to do evil, that good may come, but also to avoid the very appearance of evil, and thus show that we are seeking first the kingdom of God and his righteousness. But there is another consideration which should exercise an important influence upon the minds of believers. It is this: "When we are so far actuated by a desire for gain, as to embrace questionable methods to obtain the gratification of our wishes, or resort to modes for procuring a livelihood which are Scripturally and morally wrong, although they may not be legally prohibited, we not only make sad the hearts of the children of God, and inflict a wound upon the cause of truth, but we give the enemy great occasion to blaspheme, and they point exultingly to the disorderly course of the professor of the religion of Christ, as affording an evidence that that religion does not lead to holiness of life. How important, then, that in all our transactions we should ask ourselves, "What effect will my present undertaking have upon the cause of Christ? and how will it effect the honor of the Redeemer's Kingdom?" Were these questions asked, and deeply pondered; were the Spirit's guidance and influence sincerely invoked, and the sacred rule implicitly observed, then indeed should we evince that we are the children of our Heavenly Father, and that we are seeking first the kingdom of God and his righteousness; and we could confidently look for the fulfilment of the promise connected with the commandment, that all that we need for the comfort and support of our bodies, will be added to us. A few words respecting the righteousness spoken of. A wide distinction is presented in the Scriptures, between that righteousness which is of the law, or the work of men's hands, and that which is "through the faith of Christ, the righteousness which is of God by faith." It was the knowledge of this distinction which led the great Apostle to the Gentiles to express the wish, that he "might be found in him, not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

The one puffs up vainly our fleshly mind; the other leads us to renounce self entirely, and come unto Him, who is of God, made unto us wisdom, righteousness, sanctification and redemption. The one induces us to aspire to wealth, to prominent and conspicuous positions; the other leads us to retire to the foot of the cross, and to cry, "Lord, undertake for me." "Lord, what wilt thou have me to do?" Brethren, suffer the word of exhortation, "But seek first, the kingdom of God and his righteousness, and all these things shall be added unto you."

"And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall. For so an entrance shall be ministered to you abundantly, into the everlasting Kingdom of our Lord and Savior Jesus Christ. Amen.

The Baltimore Old School Baptist Association, in session with the Church at Black Rock, Baltimore County, Md., May 14th, 15th and 16th, 1856, to the several Churches of which she is composed, sends love in the Lord.

BELOVED BRETHREN:—As an expression of fellowship, we again address you this our annual Circular, and on this occasion

we have selected as our theme, the subject of BROTHERLY LOVE AND UNITY.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psa. cxxxiii. 1.

First, The character and relationship of brethren; and, secondly, the manner of their living together in unity.

In the Scriptures, the words *brother* or *brethren* are used in a variety of senses. Some are so called in a proper sense, as by immediate descent, the children of the same parent or parents, according to the flesh, and some by affinity, kindred, or nation, and also by common participation of our human nature, in which all men are brethren. But the saints of God are all brethren in a spiritual sense, by the grace of God, they all having God as their Father, and Christ as their Elder Brother. In this sense we were brethren in eternity, as the members of Christ's body. "Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned as when as yet there was none of them." Psa. cxxxix. 16. Christ's incarnation is another proof of this brotherhood. "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee." Psa. xxii. 22. Again, "Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praises unto thee." Heb. ii. 12. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17. "For whom he (God) did foreknow, he also did predestinate to be conformed to the image of his Son, that he (Christ) might be the first-born among many brethren." Rom. viii. 29. "But go to my brethren, and say unto them, I ascend unto my Father, and unto your Father; and to my God, and your God." John xx. 17. His death is a strong proof of his love to his brethren. He was delivered for their offenses, and raised again for their justification. And he received gifts for men, to quicken whom he will. (See John v. 21.) And he said, "Father, I will that they also whom thou has given me, be with me where I am, that they may behold my glory," &c. John xvii. 24. "And you hath he quickened, who were dead in trespasses and sins." Eph. ii. 1. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Gal. iv. 6. In this way they are brought to view as brethren. Not like national Israel, under a covenant of works; but as the spiritual Israel, in the covenant of grace. National Israel was a separate people, and not reckoned among the nations, and in that sense they dwell alone. For Moses said, "If thy presence go not with me, carry us not up hence; for wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us, so shall we be separated from the nations around about us." The brethren are separated from the world, for they are not of the world, as Christ was not of the world. Not that they chose Christ. No. "Ye have not chosen me, but I have chosen you out of the world;" therefore the world knoweth you not, because it knew him (Christ) not. "For they neither know me nor my Father." So in dwelling together they are one body. "My dove, my undefiled is but one. Christ is the head, and they, the brethren, are his body, and members in particular; members of his body, of his flesh, and of his bones. Christ is the living Stone, as the Foundation; and the brethren are lively stones, to compose the spiritual house, the holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. They, the brethren, dwell together in love. "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. Beloved, if God so loved us, we ought also to love one

another. God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in the world. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? John iv. 7, 8, 17, 18. "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Another evidence of thus dwelling together in unity, is that we endeavor to keep the unity of the Spirit in the bonds of peace. "There is one body and one spirit, even as ye are called in one hope of your calling: one Lord, one Faith, and one Baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 3-6. So the life which the brethren live is a life by the faith of the Son of God, who has loved them and given himself for them. As they are living members of Christ's living body, the church, so they have bowels of sympathy, if a brother is in bonds, as being bound with him, and with such as suffer adversity, as being yourselves also in the body. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Make not a man an offender for a word, nor lay a snare for him that reproveth in the gates; nor turn aside the just for a thing of nought. Isa. xxix. 21.

Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem the other better than himself.

As evidence of the unity of the brethren, they all have the same prospect in view, and are heirs alike to an inheritance which is incorruptible, undefiled, and that cannot fade away; which is reserved in heaven for them, and they are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. I Peter, i. 4, 5. When we all shall have 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. Eph. iv. 13. "Then shall the righteous shine forth as the sun, in the kingdom of their Father." Matth. xiii. 43. And then shall they enjoy the presence of their God, and sing praises to Him that sitteth upon the throne, and to the Lamb, who is the light of the city forever. And the nations of them which are saved shall walk in the light of it: and the gates of it shall not be shut at all by day; for there shall be no night there. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life.

"Behold how good and how pleasant it is for brethren to dwell together in unity!"
May grace, mercy and peace be with you all.
S. TROTT, Moderator.
JAS. BLIZZARD, Clerk.

CORRESPONDING LETTER.

The Baltimore Old School Baptist Association, to her sister Associations with whom she corresponds, sendeth love in the Lord Jesus:

DEAR BRETHREN:—By the indulgence of our Heavenly Father, we have been favored with another opportunity of meeting together, and have been favored by the visits of brethren from Maine to North Carolina, and from the Atlantic coast to the prairies of the West, all speaking the same things, and exhibiting a united and common interest in the things of the Kingdom of our Lord Jesus Christ. Why this interest, and why this unanimity of sentiment among those who were born in different climes, raised up under different circumstances, and subject to different influences? The answer can only be, that they have one common Teacher, who teacheth

as never man taught; whose school is subject to no locality other than the hearts of his pupils. When thus assembled and thus united, may we not confidently call both upon the interested and the curious, to come and behold our order? or say to them, in the language of David, "Walk about Zion, go round about her; mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." O, how delightful to contemplate that, exposed as we are continually to the envenomed shafts of the world, and the fiery darts of the wicked, that God has enclosed us in the invincible walls and bulwarks of salvation!

As it was only Him that dwelt in the bush, that preserved the bush from burning; only Him that walked in the midst of the heated furnace that kept the smell of fire from the garments of Shadrach, Meshach and Abednago: so it is only by his appearing as a wall of fire round about Jerusalem, and the Glory in the midst, that Zion has ever been and still is preserved as a monument of the praise and glory of God's grace.

Our next Association will be held (the Lord willing) with the church at Harford, commencing on Wednesday before the 3d Sunday in May, 1857, when and where we hope to meet a goodly number of your messengers.
S. TROTT, Moderator.
JAS. BLIZZARD, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1856.

Remarks on Romans v. 18.

BROTHER BEEBE.—If agreeable to your feelings, I would like to have your views on the text, "Therefore, as by the offense of one judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 18. Particularly the words "ALL MEN."
Your brother,
ANSON BULKLEY.
Fairfield, Ia., May 18, 1856.

REPLY.—This, like all the inspired epistles, was addressed to the people of God expressly, and to them exclusively. Paul, after announcing himself as a servant of Jesus Christ, and his official character, an Apostle separated unto the gospel of God, &c., thus defines the subjects of his address: "To all that be in Rome, beloved of God, called to be saints." Although this department of the church was in Rome, and probably the members were generally Gentiles by nature, still they, as well as the Jews, were strongly inclined in their natural judgment to the legal notion that has always prevailed among carnal men, that the salvation and justification of sinners, depends, at least, to some extent, on works to be by them performed as the condition on which they are to be saved. No error has ever been more prevalent among the fallen sons of Adam, more opposite to truth, nor more pernicious in its nature and tendency. Hence, we find the apostle Paul, in all his epistles to the saints, laboring to enlighten his brethren on this subject, and to clearly demonstrate to them that, by grace they are saved, through faith, and that not of themselves, for it is the gift of God. Not of works, lest any man should boast; for says he, "Ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them."

The text on which our brother desires us to write, presents only a detached part of the argument of the apostle in establishing the true ground of justification and salvation. The term *justification*, in this connection, is used in reference to the justification of the ungodly, and is therefore

spoken of as being through the redemption which is in Christ Jesus. By which redemption God's children are not only redeemed from punishment, but from all guilt. Being washed from sin and transgression, in that blood which cleanseth us from all sin, and clothed in the perfect righteousness of him who of God is made unto us wisdom and righteousness, sanctification and redemption. To justify such as have never been involved in sin, only requires an exhibition of their righteousness. Thus, in the exhibition of the holy law of God, God's righteousness appears, and he is justified, and every mouth is stopped, and all the world is guilty before him. Not that the exhibition of God's holiness is the cause of our pollution and guilt, but it is that which makes our guilt apparent. We were found in opposition to God, enemies to him by wicked works. The law, therefore, which manifests God's purity, proves that we are guilty, carnal, and sold under sin. But the justification which is, unto life, in our text, applies to the gracious work and righteousness of Christ, imputed to the saints, by which he has taken away their sins, washed and cleansed them in his own blood, and brought in for them everlasting righteousness. Hence, it is said, that we are freely justified through the redemption that is in Christ Jesus.

Now, in order that we may know upon what principle God can be justified, and the justifier of them that believe, we must be made acquainted with the gospel. The law, as we have seen, shows how God is just in condemning sinners; but the gospel alone can show how "Mercy and truth have met together, and righteousness and peace have kissed each other." Merely the substitution of an innocent and sinless victim in our room and stead, to suffer all the penalty of the law due to our sins, could not effect this, unless that sinless victim stood in such relationship to us that he could legally represent us. Truth says, "The soul that sinneth it shall die." Mercy cannot meet this truth in any way that would detract from the nature of truth. Truth has said, God is a jealous God, and that he will in no wise clear the guilty. How, then, can Mercy reach the case of guilty sinners without doing violence to Truth? Such a meeting of Mercy and Truth is impossible, unless the guilty sinner can be made perfectly free from guilt. But, as we have said, to merely visit the penalty of the guilt of sinners on one who is spotless, innocent and pure, would not sufficiently secure the Truth and Justice of the law of God: for Truth has said, "The soul that sinneth it shall die." Not another, that has not sinned. Hence, Mercy cannot meet Truth on any such ground. To condemn the righteous and to justify the guilty are alike incompatible with law, with Truth, and with Justice. Now, to show how the law is honored, eternal Justice perfectly satisfied, and Truth maintained inviolate in the justification of the ungodly, is the very point which the apostle has clearly established in the text under consideration, and its connection.

In the latter part of the fourth chapter, and immediately connected with our subject, Paul shows that the righteousness of Christ is imputed to the saints, and that Christ was delivered for our offenses, and raised again for our justification, and to show how, and upon

what ground, his righteousness can be accounted, or imputed to us, he refers, in the parentheses, from verse 13 to 17th, inclusive, to the figure divinely authorized, for the illustration of this most important point. In elucidation of the doctrine of atonement, he says, "Wherefore, as by one man sin entered the world, and death by sin, and so death passed upon all men, for that all had sinned. (For until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also was the free gift. For if through the offense of one, many be dead, much more the grace of God, and the gift of grace, by one man, Jesus Christ, hath abounded to many. And not as by one that sinned, so is the gift, for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore, as by the offense of one, judgment came upon all men, &c.

Now, let us carefully examine this illustration. "Adam is the figure of him that was to come." And in applying this figure the parallel is run of the imputation of sin, judgment, condemnation and death by and through Adam, who is the figure, and of the imputation of righteousness, justification, and life, by and through him that was to come as the antitype of Adam, or as the second Adam, the Lord from heaven.

As Adam is the figure specially provided and given by authority of God himself for the illustration of this mystery, it is very important that we observe the scriptural testimony of this important figure. Who and what is Adam? We are informed, Gen. v. 1, 2, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name ADAM in the day when they were created." Adam, as the figure of him that was to come, is a plural being in the day when God created him. Embodied in his person was his wife, and in his loins were all the families of the earth. And God called THEIR name Adam, in the day when THEY were created. This one form, into the nostrils of which God breathed the breath of life, was all the human family condensed in one bodily form. This unit by the decree of the Creator was to be fruitful and multiply, until all that was in that unit should be developed. It was Adam in the unit, and it is still Adam in multiplication or development. That which is born of the flesh is flesh, and that which is born of Adam is Adam. Before any of the sons and daughters of Adam were born, while the whole human race was a unit, by one offense or transgression of the authority of the Creator, sin entered the world, and death by sin, and death passed on all men, (that is, on all the unborn race,) because all had sinned. Not one of the posterity of man was yet born, when all had sinned, and death had passed on all men. As farther evidence of this, death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression. Before the birth of Cain, the whole human family was driven out of Eden, and could not eat again of the tree of knowledge, and, as from the expulsion of Adam to the time of Moses, the preceptive law was not given, those over whom death reigned had not sinned after the similitude of Adam's sin, who is the figure of him that was to come; therefore,

the fact that death reigned over them, and that it reigned by, and, as a consequence of their being sinners, it proved conclusively that they were all identified in Adam, and all sinned in him.

It is, therefore, plainly to be seen that, in the declaration of our text, "Therefore, as by the offense of one, judgment came upon all men to condemnation." Adam was all men, and all men are Adam. *All men*, in this case, signifies all that Adam was, and all that Adam is, and all that Adam ever will be, sinned in Adam, judgment came upon them, then and there, while thus embodied in him, unto condemnation. *All men*, therefore, in this case, clearly means all that Adam represented as the natural earthly progenitor, and no more. On this principle, Paul argues that when Christ died for us, we were even then sinners. Some of us were, not born unto the natural world for nearly two thousand years after Christ died, yet when he died more than eighteen hundred years ago we were all sinners. "For when we were yet without strength, in due time Christ died for the ungodly;" we were then ungodly, and for that reason Christ died for us. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

Now for the application of the figure to the Second Adam, Jesus Christ, who is the Lord from heaven. The first Adam was not spiritual but natural; he, therefore, represented his posterity not as spiritual but natural beings, as earthly beings, as living souls, and not as quickened spirits. Still the natural, earthly Adam was the figure of him that was to come, namely of Christ. And as the natural Adam clearly represented and embodied an earthly race of human beings, so Christ, the second Adam, who is the Lord from heaven, the Spiritual Adam, and the Quickening Spirit, as clearly, fully and completely embodied in his Mediatorial Headship of the church all of the spiritual family, or all of that seed which was ordained to serve him, and to be counted to him for a generation whom he should see when he made his soul an offering for sin, and in seeing, be satisfied.

As then all the members of the human family are partakers of and involved in the original transgression which brought sin and death upon all flesh, so all the members of Christ, whose spiritual and eternal life was given them in Christ, their spiritual Head, are as fully embodied in Christ, and as perfectly represented in him, as the great and glorious law-fulfiller; and as by relationship and identity with the first Adam his transgression is reckoned to us; so by our spiritual relationship to, and identity with Christ as the Head over all things to his church, all his members are represented in his righteousness, and on this ground of relationship the free gift comes upon them all into justification of life. In regard to the words *all* and *all men* which occur frequently in the Apostles argument on this subject, they imply just what they express. All men in relation to the natural Adam, are all the human family as such, for they were all created in him, stood in him, and sinned and came under condemnation and wrath in him. And the same terms, *all men*, when spiritual men are referred to, means all who are the members of Christ, or that seed of whom he is the spiritual progenitor.

And farther, as the children or members of the natural Adam were made sinners, while they personally lay unconsciously in the loins of their earthly progenitor, almost six thousand years ago, so all the children of God were reconciled to God by the death of his Son, almost two thousand years ago, when he (in due time) died for them and arose again for their justification, and while they were undeveloped by personal and experimental development or manifestation.

Again, as the decree of Jehovah went forth, saying, Be fruitful and multiply and replenish the earth, and did irrevocably secure the natural generation and perfect manifestation in time of the whole natural Adam and all that was created in him, so the decree of God has gone forth equally firm and irrevocable, that all of Christ's seed shall serve him, and be counted to the Lord for a generation; that they shall all be taught of the Lord; that they shall be a willing people in the day of his power; that they shall all come into the unity of the faith and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Christ.

As the fulness of the measure of the stature of the earthly Adam was perfectly open to the omniscient eye of the Creator from the creation, so the perfect proportion, semetry and measurement of the mystical body of Christ was always with the Lord. And Christ could and did, by the mouth of the Psalmist, say, "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned as when as yet there was none of them."—Psa. cxxxix. 15, 16.

Therefore, as by the offense of one, (Adam the first,) judgment came upon all men, (who stood and fell in him,) unto condemnation. Even so, (or exactly so, after this similitude, in perfect harmony with this figure,) by the righteousness of one, (Christ, the second Adam,) the free gift came upon all men, (all the members of Christ) unto justification of life. This free gift has come, and it has effected its object, and they upon whom it has come are fully, freely, effectually and forever justified and reconciled to God in Christ, raised up together, and they sit together with him in the heavenly places.

"And not only so," says the Apostle, "but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." We were reconciled to God by the death of his Son. This was when, in due time, Christ died. But now being called, quickened, born of God, we have personally and experimentally now, received the atonement, and in consequence of having received the reconciliation or atonement, we now joy in God through our Lord Jesus Christ."

Our carnal, fleshly, Adamic nature, is still under death; for, if Christ be in you, the body is dead, because of sin; but the spirit is life, because of righteousness. But if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 9, 10. The old Adamic man must be dissolved and fall, for dust it is, and unto dust it must return. It shall be sown in weakness, dishonor, and mortality, but it shall be raised in power, honor, and immortality. Our flesh shall, therefore rest in hope. It shall be changed and made like Christ's glorious body and mortality shall be swallowed up of life.

"This flesh shall slumber in the ground, Till the last trumpet's joyful sound; Then burst its bands with sweet surprise, And in the Savior's image rise."

Lengthy as our article is, we have but glanced at the subject. Volumes might be written, and the subject still be unexhausted. May the Lord apply truth to our hearts by the Holy Spirit, and pardon error, for the Redeemer's sake.

Ordinations.

The Elders and other Messengers of the churches composing the Lexington Association, convened at the school-house, near the residence of B. Roe, with the Baptist church of Broome, Schoharie Co., N. Y., by request of said church, on Saturday, October 13th, 1856, to examine, and, if thought advisable, to set apart brother Loren P. Cole, by ordination, to the work of the gospel ministry. Messengers were present, viz: From

1st Church of Roxbury—James Ballard, Hiram Slawson and Joseph Morse.

2d Church of Roxbury—Elders Isaac Hewitt and Cyrus B. Fuller, brethren Peter Leonard, John V. Bouton, Charles Crosby and Robert Kilpatrick.

Lexington—Brethren Luman Whitcomb, Samuel Moore and Lambert Gass.

Middletown and Roxbury—Elder James Mead, and James Streeter.

Middletown—Elder I. Hewitt.

Olive and Hurley—Eld. Jacob Winchel and brother I. Avery.

Andes—John Donaldson and George Griffin.

Middleburg, South Westerlo and Jefferson were called on, but no messengers appeared from them.

The Council organized by appointing Elder James Mead moderator and John V. Bouton clerk.

The candidate was called on, and gave a relation of his christian experience, call to the ministry and of his views of the doctrine and order of the gospel. After which the council repaired to the house of H. B. Roe, for consultation, in which the council being satisfied with the christian experience, call to the ministry, doctrinal views, ministerial gift, and unblemished character of the candidate, resolved to set him apart to the work in the following order, viz:

Elder James Mead to preach the Ordination Sermon; Eldar Isaac Hewitt to offer the Ordaining Prayer, in which the hands of the presbytery should be laid on by Elders Mead, Winchel and Hewitt; Elder Mead to give the charge, and Elder Jacob Winchel the right hand of fellowship; the concluding prayer by the candidate.

At half past 9 o'clock on Sunday morning, the council, church and congregation assembled at the place of public worship, where the order of exercises and rites were performed agreeably to the arrangement above stated, and the said brother Loren P. Cole was duly ordained to the work of the gospel ministry, according to the usage of the Old School Baptists.

Signed by order of the council.
JAMES MEAD, Moderator.
JOHN V. BOUTON, Clerk.

Messengers from the several churches of the Lexington Association convened with the Andes church agreeably to her request to examine, and, if judged proper, to set apart to the work of the gospel ministry brother John Donaldson, (a licentiate,) of that church.

The council organized by appointing Eld. Isaac Hewitt moderator, and brother Lambert Gass clerk.

The candidate being called on, gave a relation of his christian experience, call to the ministry, and of his doctrinal views, &c. After which the council repaired to a private house, and after due consultation and deliberation, being satisfied, agreed to set apart brother Donaldson by solemn ordination. Returned to the meeting-house and proceeded in the following order:

1. The Ordination Sermon was preached by Elder A. St. John.
 2. Ordaining Prayer by Eld. I. Hewitt, with laying on of hands.
 3. The Charge was given by Elder D. Morrison.
 4. The Right Hand of Fellowship by Elder J. Winchel.
 5. Closing Prayer by Elder L. P. Cole, and Benediction by Elder I. Hewitt.
- ISAAC HEWITT, Moderator.
LAMBERT GASS, Clerk.
Andes, N. Y., June 18th, 1856.

ASSOCIATIONAL MEETINGS.

The Lexington Association will meet with the Olive Church in Ulster Co., N. Y., 12 miles west of Kingston, on the Plank Road, on the 1st Wednesday in Sept., 1856, at 10 o'clock, a. m.

Lebanon, Indiana, will be held with the Mount Carmel Church, Hancock Co., Indiana, on Friday before the third Saturday in September, 1856, at 10 o'clock A. M.

Licking, Kentucky, will meet with the church at Little Flock, Anderson Co., Kentucky, on the Second Saturday, and two succeeding days, in September, 1856, at 10 o'clock, A. M.

Ocmulgee, Georgia, will be held with the church at Flat Shoals, Jones Co., Georgia, [on the road leading from Macon to Milledgeville, 9 miles east of Clinton, near Thomas Choate's Mills,] on the first Saturday in September, 1856.

Yellow River, Georgia, will be held with Flat Shoals Church, Henry County, three miles from the Flat Shoals, on South River, on Saturday before the fourth Sunday in Sept., 1856.

Oconee, Georgia, with the Jack's Creek Church, Walton Co., Georgia, (seven miles east of Monroe, on the left of the road leading to the High Shoals,) on Saturday before the second Sunday in October, 1856.

KehuKee, North Carolina, with the church at South Quay, Nansemond county, Virginia, on Saturday before the first Sunday in October, 1856, at 11 o'clock, a. m.

Salisbury, Maryland, with the church at Jones's Mills, [near Vienna] Dorchester county, Maryland, [Eastern Shore,] on Friday before the fourth Sunday in October, 1856.

Primitive Western, with Bethel Church, Meriwether county, Georgia, four miles east of Rocky Mount, on Saturday before the third Sunday in October, 1856.

The Paint Creek Association will be held with the Paint Creek Church, in Carroll Co., Indiana, on the 9th day of August, and continue three days.

The Mad River Association will meet with the Zoar Church, in Allen county, Ohio, six miles south-east from Lima, at 10 o'clock, a. m., on Friday before the first Sunday in September, 1856. Brethren coming on the cars will stop at Lima, where they will be met on Thursday, by brethren of the Zoar church, and conveyed to the place of meeting.

JOHN TUSSING, Pastor.

The Maine Predestinarian Baptist Conference will be held with the church at North Berwick, York county, Maine, commencing on Friday, the fifth day of September, and continue three days.

The Maine Predestinarian Baptist Association is appointed to be held with the church at Whitefield, (about ten miles from Richmond, Maine,) commencing on Friday, the 12th day of September, 1856, and continue three days.

DEAR BROTHER BEEBE:—Please give notice, through the *Signs*, that the corresponding association will meet—if the Lord will—with the Church at Mount Zion, Loudoun County, Va., on Thursday before the second Sunday in August next, to which, Old School Baptists generally, are earnestly invited.

Those coming from the East, will please take the cars at Alexandria, for the Gainesville station on the Manassas' Gap Railroad, on Wednesday morning, where they will be met with carriages to carry them to the neighborhood of the meeting. This they can accomplish, by leaving Philadelphia at 11 o'clock Tuesday, P. M., or New York at 6 P. M., and travelling all night.

Yours truly,
ROBERT C. LEACHMAN.

Bristol, Va., June 24th, 1856.

MARRIED.

June 18—On Wednesday afternoon, by Elder Wm. P. Stratton, at his residence, No. 4 John street, R. A. MORTEN, Esq., of Millcreek Township, and MARTHA M. HARGIS, of Springfield Township, Hamilton County, Ohio.

OBITUARY NOTICES.

BROTHER BEEBE:—By request, I send you the following obituary notice, for publication in the *Signs of the Times*: DIED,—At her residence in Liberty, Johnson County, Indiana, on the 2d day of February, 1856, Mrs. Jane Terhune, aged 68 years and 4 months. Sister Terhune obtained a hope in Christ when in her 14th year, and soon after made profession, by uniting with the regular (or O. S.) Baptists, where she had a standing for more than 50 years. Her first husband, Mr. James Forsyth, died in Kentucky, when her children were all small; after his death, she came, with her family, to this State, and was among the early settlers in this county; she lived a widow many years, and then married Mr. Garret Terhune, who, though not a member of the Church, was hospitable and friendly to the Baptist—their house was a home to Zion's pilgrims whenever they called to see them. Sister Terhune was a member of South Stout's Creek Church, from the time of its constitution until her death, and one of the most constant attendants at meeting that we ever knew. Her seat was seldom vacant, she manifested a deep interest in the Redeemer's Kingdom, and was much delighted when favored with an opportunity of hearing the Gospel preached in its purity. Her health was delicate at the time of the Con's Creek Association, last fall, but living near, and having a desire to hear Brother Beebe and other Ministers from a distance, she attended the meeting; her health, however, continued to decline, yet she attended several of our meetings after the Association, but finally she was confined to her

room, and but a short time before her death. Elder Nay visited her twice, and in the presence of many relatives and friends conversed with her in relation to her future prospects, and she being composed, and her mind clear, commenced and related in a very comprehensive and concise manner, her hope and interest in Christ, and notwithstanding 50 years and more had elapsed, yet she said it was still fresh in her memory; death in her case had lost its sting, truly she died in the Lord, being blessed. She left a large circle of friends and relatives, together with the Church of which she was a worthy member, to mourn the absence of one whose society was pleasant and interesting—but the time for her departing had come.

Elder A. B. Nay delivered a discourse on the occasion, from 1 Cor., 15: 56-57, to a respectable and attentive congregation.

Weep not, ye soldiers of the cross, For her whose gain has been your loss; 'Twas Jesus called her soul away To blissful climes of endless day. And when His voice shall rend the tomb, When all the saints are gathered home, May we be there, the song to swell, That Jesus hath done all things well. R. RIGGS. Franklin, Va., June 24th, 1856.

BROTHER BEEBE.—By the special request of sister Mankins, of Alexandria, Va., I send you a notice of the death of her beloved son, Wm. E. Mankins, who departed this life, the 2d inst., aged 30 years and 4 months.

Mr. Mankins was a very enterprising young man, and much esteemed by his friends; and his object seemed to be to acquire a competency for himself and his family, by his own industry; but he appeared quite indifferent to matters of eternal consequence, till a short time before he died. In April last, there was a meeting at his father's, which he seemed not disposed to attend, but after it was dark and the people had assembled, he went up to the window and remained till the meeting closed; and the next Sunday he went to Washington City and attended the O. S. Baptist meeting.

In a few days he was taken quite ill, but his friends apprehended nothing serious, till the Wednesday preceding his death on Monday; then a large quantity of blood passed him, causing his friends to feel much alarmed—and he told them he must die; then he expressed a strong desire to see me. His father immediately came up to Washington, and I returned with him, and found his son suffering great bodily distress, and in deep agony of soul concerning himself as a sinner before God. I remained with him till morning, and then returned to Washington: I visited him again Saturday and found him very low, but more composed in his mind; still he did not feel an evidence that he was a child of God; yet it was very evident that he was a child of grace—for his language plainly bespoke him to be one of those characters, whose only trust is in God. I remained with him during the day, but he was so weak from loss of blood—having discharged in all, some five or six quarts—that he was not able to talk much; but a little before sunset—as I was about to part with him—by his special request, I read the 24th Psalm, and attempted to supplicate the Throne of Grace, then took my leave of him, feeling satisfied that I should see him alive no more upon the earth. He continued to become weaker till Monday morning about 9 o'clock, when he told his friends he had only a short time to remain with them, therefore requested them to come into his room that he might bid them farewell! and they immediately assembled in his room: then he fondly embraced each one of them, and gave them a very solemn and affecting admonition, and committed them to God.

After admonishing them, and giving them up to God's care, he swooned away, but in a few moments he revived up so as to be able to speak, and desired his mother to come up to his bedside; then, said he, "O mother! dear mother! I have been trying, for a number of days, to pray to God, have mercy upon me; but I have viewed myself to be such a sinner—but thanks be to his name! thanks be to his name! thanks be to his name!" He then struggled with the king of terrors, and his dear friends thought

all was over; but strange as it may appear, he again reviewed and distinctly articulated my name, then he again encountered the fatal Messenger, and God took his spirit. God's house is a large building, and every stick composing the frame of that glorious temple, is marked—having this seal: the Lord knoweth them that are His—and when the Master calls, they must go; and it seems very evident that Mr. Mankins was a member of that mystical body, and the appointed time arrived for him to be taken from this vale of tears, for his friends did all in their power to save him from the grave; but all physical skill failed, and his body is now consigned to the great charnel-house appointed for the sons and daughters of Adam.

He has left a wife and three children, father and mother, two sisters and a brother, and many friends to mourn for him; but he manifested to his beloved friends, in his dying agonies, that he entertained a glorious hope of a blessed immortality.

The following words were used as a text at his funeral: "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." Why should we start and fear to die? What tinorous worms we mortals are! Death is the gate of endless joy, And yet we dread to enter there.

Wm. J. PURINGTON, Washington City, D. C., June 17th, 1856.

Subscription Receipts table listing names and amounts from various states including New York, Maine, Vermont, Massachusetts, Connecticut, New Jersey, Maryland, Virginia, North Carolina, Georgia, Alabama, Florida, Texas, Oregon, Iowa, Missouri, Illinois, Indiana, Ohio, Kentucky, Tennessee, Michigan, Wisconsin, and Canada West.

Miscellaneous Advertisements

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted; and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

Table listing prices for Plain Bound, Morocco, Plain Edge, and Extra Gilt Edge books.

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

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

BAPTIST HYMN BOOKS.—I wish to give notice to the brethren through the Signs, that we now have another lot of Elder Thompson's selection of hymns, and that the brethren can be supplied by calling on Elder Thompson or myself, at any time. I would also give notice that owing to the condition of the old stereotype, and the poor printing of them, there is some imperfection in every book; still they would be cheap enough if fifty pages were cut off from each book, and such as they are, they are ready for sale. Respectfully yours, I. T. SAUNDERS, Hamilton, Ohio, November 12, 1855.

The "Signs of the Times," DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, Is Published on the 1st and 15th of each Month, BY GILBERT BEEBE, To whom all Communications must be Addressed. Terms: 1.50 per year, or if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, by mail, will be at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., JULY 15, 1856.

NO. 14.

Selected Poetry for the Signs.

The Sorrowful Pilgrim.

SELECTED BY H. ST. JOHN.

I sigh, dearest Saviour, from sin to be free;
I sigh to hold closer communion with thee;
I sigh that my heart is so dull and so cold;
I sigh for the faith of thy servants of old.

'Tis Liberty sweet, that I sigh to enjoy,
A freedom from sin, for then naught could annoy;
My harp would be tuned, and my voice high I'd raise,
And Jesus would then be the theme of my praise.

'Tis sin keeps me distant from thee, whom I love,
But thou, dearest Saviour, my grief canst remove;
My heart to thee only, is known through each day,
Dearest Lord, wilt thou bless me, and hear what I say.

Thy arm is not shortened, thy love is the same,
Oh! let me then trust in a Saviour's dear name;
Thou' sin daily perplexes, and oft times I grieve,
Let me go to the Saviour, and He will relieve.

I will plead His atonement, the pangs which He bore,
For the doubtful, the fearful, the guilty, the poor;
He loves to be honor'd by hearing our cries,
And has promised to wipe every tear from our eyes.

Oh! why should be doubt, or distrust, or complain?
From ingratitude, surely, we ought to refrain;
No sinner so wretched, so helpless, so vile,
But Jesus will graciously cast him a smile.

There's a fountain that springs from Jesus' throne,
We pass to its streams, through His merits alone;
His fulness unailing its current supplies,
And to sinners his hand guides it down from the skies.

Grant, dearest Redeemer, that gently beside
This fountain so pure, I may sit as thy bride;
Not earth's gilded toys, can such bliss e'er impart,
As to feel my best friend, has his throne in my heart.

Then while sighing, I'll trust him, and never restrain
My hopes while I sigh, and tho' oft I complain
That I'm wearied hoping, and sighing so long,
Yet when I can sing, let the theme of my song
Be Jesus, my Saviour, my brother, my friend,
For those whom He loves, He will love to the end.

The Church.

"Wood, stubble, hay, gold, silver, precious stones;"
Not built of these God's holy church is made;
His open Word its deep foundation laid;
Supreme it stands, o'er earth's revolted thrones;
Pure, simple, wise, as an imperial bride,
No touch but of the bridegroom's hand will know
Her empire's regal sign, Love crowns her brow,
And Peace, her robe, her girdle, Truth, abide,
And stands apart, the temple of the soul,
Heaven's portal, where the longing spirit waits,
Earnest, yet calm, till thro' those radiant gates
Immortal welcomes swell, as they unroll;
Vain man! to build on tho'ts of mortal birth;
False priest! to mock His house with passing things of earth!

JESUS DRAWS BY EFFECTUAL GRACE—JER. XXXI. 3.

Jesus draws the chosen race
By his sweet, resistless grace;
Causing them to hear his call,
And before his power to fall.

From the blissful realms above,
Swift as lightning flies his love;
Draws them to his tender breast,
There they find the gospel-rest.

Then how eagerly they move
In the happy paths of love!
How they glory in the Lord,
Pleased with Jesus' sacred word!

Correspondence of the Signs.

BROTHER BEEBE:—By your permission, I will give a short history of my recent visit to Kentucky, through the columns of the *Signs of the Times*, in compliance with the requests of many brethren there. I reached Lexington, Wednesday evening, June the 14th, was met and conducted to brother T. P. Dudley's residence, and very unexpectedly, but with much joy, found my dear brother, Elder James Bicknell of N. Y., there. I found brother Dudley and his family well, with the exception of his fractured limb, which still disables him, and renders it impracticable for him to travel on foot without his crutches.

On Thursday afternoon, brother and sister Dudley, brother Bicknell and myself, set out for Mt. Carmel Church, reached in the evening, and lodged for the night with our much esteemed brother Wornal. On Friday morning we reached the meeting at Mt. Carmel Church, which continued that and the two succeeding days. During the meeting two servants came forward and related to the church what great things the Lord had done for them, in the most clear and satisfactory manner; giving unmistakable evidences of the reign of grace. On Saturday morning those two, with three others, (servants,) were baptized by Elder S. Jones, brother Dudley, the pastor of the church, being unable to administer the ordinance, in consequence of his wound. Here we were strongly reminded of the prediction of the Psalmist, psalms 68: 31—"Ethiopia shall soon stretch out her hands unto God," and Zeph. 3 and 10—"From beyond the rivers of Ethiopia my supplicants, even the daughter of my dispersed, shall bring mine offering."

Never, in my life, did I witness a more clear exhibition of the wisdom of Jehovah, in the adaptation of the gospel and the government of the Kingdom of Christ to all conditions of men, than was manifested during our late visit to Kentucky. From the rising to the going down of the sun—from the northern to the southern pole—they pour in rich profusion the joyful streams of consolation, and administer in mild and heavenly strains, the wholesome lessons of instruction to the careworn pilgrim of every clime, complexion, grade, or condition. The Jew, the Greek, the bond, the free, the male, the female, the aged men, the young men, the parent, the child, the master and the servant, are all made welcome to the same rich repast—all eat abundantly of the same spiritual meat—all drink bounteously of the same spiritual rock. O, what a theme for the humble servant of Christ and his Church to dwell upon—the glorious gospel of the blessed God, and the benign government of the King of Saints. How wide the contrast between the employment of the true servant of God, who can, with all prudence

"Exhort servants to be obedient unto their own masters in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things;" and then turn to the master in like manner, and exhort him to his duty to the servant from the same rich treasury, and that lawless clan who are continually endeavoring to inculcate rebellion and insubordination to servants, and thereby chafing and provoking the master to anger and bitterness, and rendering it absolutely necessary to bind a more galling yoke upon them. The gospel and the government of the Redeemer's kingdom are wisely adapted too, to the situation of its subjects in every kindred, nation, tongue, and people; not only in consoling, but in admonishing to a commendable subjection to the higher powers that be ordained of God; so that their implicit obedience to the laws of the kingdom which is not of this world, instead of making them refractory, disobedient and insubordinate to rulers and magistrates and the laws they administer, brings them into a quiet and peaceable subjection to every law of every nation that is founded in reason or justice.

In short, let them alone to worship and to act in accordance with the gospel and the government of their Saviour and their King, and they need no other laws to make them good subjects of any nation under heaven. How unlike those unhallowed will-worshippers who are ever eager to grasp the reins of earthly governments—push forward their diabolical dogmas at the point of the sword or the muzzle of the rifle, and fulminate their anathemas against the rulers and magistrates of mild and rational civil governments. After leaving Mt. Carmel, we visited, in company with Elders Bicknell of New York and J. M. Theobald of Ky., and part of the time, Elders T. P. Dudley and S. Jones, the churches of Elizabeth, Bald Eagle, Elklick, Georgetown and Bryans, besides other intermediate meetings. Immense crowds of attentive hearers attended most of the meetings; in some instances the houses, though spacious, were not large enough to seat the ladies that were in attendance. At Elizabeth, particularly, we were under the necessity of leaving the pulpit and addressing the audience from the door, that all who were anxious might hear.

Although the Licking Association was held with this church last fall, it was said that such a crowd had never before been seen at Elizabeth. But best of all was the harmony and love that seemed to pervade the meetings and social circles, during our visit.

Although the speakers in attendance were from three different States of the Union, whose residences were far distant from each other, not one conflicting senti-

ment—so far as I was capable of judging—was delivered at any one of the meetings; so that while other denominations are split up into "churches North" and "churches South," the O. S. Baptist Church, (or Church of Christ,) "knows no North, no South, nothing but the Union," if we may be allowed to use the language of an eminent statesman on a different occasion.

Truly, the love of the brethren in Kentucky appeared to "be without dissimulation," and we had, while with them, "a refreshing season from the presence of the Lord."

Peace was seen to flow among them like a river, and O, may the God of peace still enable all His dear children to "keep the unity of the spirit in the bond of peace."

I left brother A. F. Dudley's, on Monday morning, the 23d day of June, joined brother Bicknell at Paris, parted with him affectionately in Cincinnati on the same day, and in the evening reached my son-in-law's in Henry Co., Indiana, and on the next day my home in Delaware Co., finding all well. And I think it certain that down to my latest memory, I shall recollect, with emotions of joy, the interviews that we had with the brethren and sisters of the Licking Association in Kentucky.

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."

"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 stablish you in every good word and work. This is the fervent desire of a poor weak and unworthy sinner, but (I humbly hope) your brother in the precious Redeemer's kingdom. Farewell. J. F. JOHNSON.

P. S.—Brother Beebe: Please excuse the haste and imperfection of this scribble, as I have been unusually engaged in writing yesterday and to day. J. F. J.
Muncie, Ind., July 7, 1856.

BROTHER BEEBE:—Sister Ham, wife of brother Gilman Ham of this place, and a member of our church, who is now confined to her bed with that disease called *consumption*, and has been, for about two months, and as I have been in the way of calling to see her within that time, holding forth the sure promises of God to her, and she, in return, at times, having such a great and sublime view of the goodness of God to her, and feeling free to talk of the same; I the other day asked her if she was willing to have some of her experience penned down, to which she answered in the affirmative, saying that it had been on her mind for some time to have it done, if she only knew that it would be right; and as it is past the time for her to write,

she being so feeble, she has related it to me and I have penned it down the best that I could; still knowing that I have come far short of writing it down in its true light, as she related it to me.

WILLIAM QUINT.

I, with all of the family of Adam, was born my natural birth, dead in trespasses and sins, and I grew up as careless and as unconcerned about my being a sinner against God and my unpreparedness for the better world than this, as ever any one could. I dare say, until I was 16 or 17 years old—at which time under some circumstances that took place—I felt different from what I ever had before. It appeared that I had but a short time to live, and that I was unprepared to die. It troubled me at times, much. About that time a young man died in the neighborhood very suddenly; O, thought I, if it had been me, what must my eternal state have been? All things seemed to look gloomy. At that time there was a reformation in this place, and some were baptized; that ordinance looked solemn and good to me, and I had a great desire to go to meeting and to hear christians talk about themselves, of what they had passed through; they looked good to me, and O how I wished that I might be under conviction, and then be liberated as they had been; then I should know that I was a christian, and then I should be happy like them; for I thought that every one that was a christian, knew it. I seemed to have a hope that I should experience what christians do, and then I should know of their happiness, &c., but I had not any idea that God had commenced a work of grace in me. But at times those feelings would, in a measure, wear away; and so I continued in that way until I was in my 19th year, at which time I was brought down on a sick bed, and there I had such a view of my wicked heart as I never had before. I thought that I had but a short time to live, and that the justice of God would sink me among the damned to all eternity, and that it was out of my power to do one good deed towards saving myself, or to cause God to save me from eternal woe. It did seem to me that I was the most guilty, self-condemned, lonesome, unhappy creature, that could be found in the whole world; and what ailed me I did not know; but I told no one of the state of my mind. I soon began to recover some in bodily health, but my mind got no better. This was in March 1833. I continued on with the same sense of condemnation resting upon me, so that I could not appear sociable with my young mates as before. Some thought I was in a discouraged state of mind naturally, and tried to get me out of that, but it was all in vain; they did not understand my case. Although at that time earthly prospects seemed flattering, but it was nothing to me. I often repeated these lines:

"As on some lonely building-top,
The sparrow tells her moan;
Far from the tents of joy and hope,
I sit and grieve alone."

I dragged along in this discouraging way, until the first of the next September, at which time, one day, my husband being away from home at work, which left me alone with my eldest child, then about six months old—I think that I never did feel worse. As I had to go, just as night was coming on, a short distance after the cows,

while going it did seem to me that the earth was all in mourning on my account; a dark shade seemed to be upon everything that I could behold; it was hard work for me to drag one foot after another; I did not know but that the earth would open and swallow me up before I should reach the house. It would be impossible for me to tell but a small part of my feelings at that time. But I finished my work the best that I could, and then retired for the night, feeling very doubtful about my living until morning. I seemed to be beyond all hope of ever feeling any better. O, the agony of soul that I endured, to think that I must be banished from God to all eternity! And yet I had no reason to complain—for it would be all just. After laying some time in that condition, I lost myself in sleep; but after I was asleep, in my dreams, I was still in the same condemnation. But I dreamed that a person came into the room where I was, and he repeated this to me—

"We, for whom God the Son came down
And labored for our good;
How careless to receive that crown
He purchased with His blood."

And I was then as happy in my dream as any one could be, for He had forgiven me all of my sins. When I awoke, I was still in that happy frame of mind; everything seemed new; I thought that I could praise God for what He had done for me, and I continued in that state of mind two or three days, but did not open my mind to any one; but felt it my duty to go and tell Elder Hartwell, (who was then our preacher,) and Mr. Daniel Chadbourn, a near neighbor, how I then felt; but as I had not been in the habit—at that time—of going, I reasoned thus: What would they think if they should see me coming? and if you should go, they may not be at home; perhaps you are too fast; I then wished that one of them might call in, and then I could freely tell them how I felt. But as no one called, just at night, I concluded to write down some of my feelings, and commenced, and had wrote only in part when some one came to the door, and I put what I had written in a thing where I kept my work, thinking, after they had gone to finish it, but as the person came to stop with me some days, my husband being from home, I had not a chance to finish it. But on Saturday night my husband came home and I still felt well in my mind; but I could not say anything to him of how I felt in my mind, but I wanted to go to meeting the next day, and as he had been in the habit of offering to take care of the child for me to go, I was in hopes that he would then; but as I had been in the way of not going, he went that morning, saying nothing to me about going. O, the disappointment I met with! I went into the bed-room and cried like a child. In spite of all that I could do my old nature would arise, which made me think that I was deceived in the whole. I was glad that I had not opened my feelings to any one; and wholly concluded never to do so. But that same week I sent some work to my mother in the same thing that I put my letter in, and forgot to take it out; and as she found what I had written, and being over-joyed with what she had found, informed Elder Hartwell and wife of the same, and before I knew anything about it, the Elder called in to see me, looking very smiling, taking me by the hand, said,

—you feel better in your mind, don't you? I could not deny it, but how he found it out I could not then think; and so I continued along in this way of disobedience until the year 1850, (it being about 17 years,) the first year that Elder Quint was with us. But within that time, whenever I passed any water, the ordinance of baptism would be before me. And as he, Elder Quint, that year baptized quite a number, and I a number of times did go to the water, O how good the ordinance did look to me for christians. But I had such a view of my life, that my case looked so doubtful to me, that I thought that I never would be baptized. I reasoned thus: If I am an heir of God, to be baptized will not add nor diminish anything in relation to my eternal salvation; and if I am not, what an awful wicked thing it would be for me to be baptized. So I concluded that the safest way was for me to remain where I was, and there decided never to go forward. But I found no resting-place there; the ordinance was still before me, and what to do I did not know. But on one Saturday—it being conference day—Elder Quint and others invited me to go to conference. I thought that I could not tell anything to satisfy them that I was a christian. At last I concluded to go and if I could not satisfy the church that I had passed from nature to grace, the church would then be satisfied, and I should then get rid of the impression that it was my duty to be baptized. And when I was called upon to tell my feelings, I thought that I had not said anything to satisfy them that I was a christian; but after the church asked me some questions, to which I answered according to my understanding, the church received me as a candidate for baptism. But that night I felt very dark in my mind, and the next morning almost concluded to go away by myself and not go near the meeting, but finally, at last gave up to go, still feeling dark. After I entered the meeting-house, Elder Quint commenced reading this hymn—

"How can I sink, with such a hope
As my eternal God;
Who bears the earth's huge pillars up,
And spreads the heavens abroad."

He no sooner had read those words, than my darkness had all gone; I can't tell the joy I then felt. I felt that I never could sink with such a prop as my eternal God. The way looked so plain that I could not be denied the privilege of being baptized. And while going to the water I felt in a hurry to get there; and although many people were there, the fear of man was all taken away, the water looked so good; and after I was baptized I felt the answer of a good conscience. Since that time, my health being poor, and having a family of little children around me to see after, I have not had the privilege of going to meeting and of being with the church, as many others have; and now I am wholly confined to my bed, (only to have my bed made,) and have been, over two months—having lived already far beyond what I and my friends thought that I could have lived. But how much longer I shall live, God only knows; but I wish to wait all the days of my appointed time, with patience, till my change come. So I bid you all good bye, hoping to meet you all in the better world than this, where parting will be known no more.

HANNAH HAM.

North Berwick, Me., June 25, 1856.

BROTHER BEEBE:—I have been so much edified many times, with reading the communications of dear sisters in Christ, that I wish to strengthen them, by bearing testimony to my love of the truth and the cause of pure Christian religion. But in attempting to write, I find that I am—like Martha—encumbered with too much care to be able to centre my thoughts so as to write anything of interest. Yet, my desire is to sit at the foot of the Cross of Christ, like Mary, and although I have to mourn daily, my unlikeness to my Lord, yet it is consoling to know that Jesus loved Martha as well as Mary; and while my hands are employed with labor, it is my desire that my mind may, by the Holy Spirit, be led to contemplate on things divine. But alas! although the spirit is willing, the flesh is weak, and I am daily like the Publican, brought to cry—"God be merciful to me, a sinner;" and many times the query arises,—

"Do I love my Lord or no?
Am I His, or am I not?"

But the God of Jacob has hitherto led me on in my pilgrim journey, and when tempted, I have had the precious promise verified, "My grace is sufficient for thee;" so that I still find reason to hope that God, for Christ's sake, has forgiven my sins, and when I can realize Christ as my righteousness, I am made to rejoice in Him as the God and Rook of my Salvation. My cup is full. "In the world ye shall have tribulation, but in Me peace." To have peace in Christ is the extent of my desires. I am content if I may but dwell in the valley of humiliation, for "if I am a Christian, I am the least of all." May I be found waiting at the foot of the cross, clothed with the garments of humility.

"I have no merits of my own,
But plead the sufferings of Thy Son."

I would say to those sisters who possess the gift to write, do not stop writing, we are now permitted to sit under our own vines and fig-trees, and permitted to worship God according to the dictates of our own conscience, but how long we may have the privilege God only knows.

Had man the power to dictate, the true Baptist believers would be persecuted without mercy; but thanks be to God that he does and will rule, and keep his children, so that all who are subject to the King of Zion, need not fear the shafts of the enemy; no foes without can harm them, for Jesus is to His children, a friend that sticketh closer than a brother. "If my children forsake my law and walk not in mine ordinances, I will visit their transgressions with the rod, and their iniquities with stripes, nevertheless, my loving-kindness, I will not utterly take from him; nor suffer my faithfulness to fail."

I wish to express my thanks to Elder Beebe, for the instruction given in his reply to W. Davis, in 15th February number of the *Signs*, also, Elder T. P. Dudley's in the same.

May the Lord bless and strengthen His ministers, to preach the Gospel of Christ; and O, that brotherly love may continue and abound, the cause of truth prosper, and Zion be made to rejoice that the Great Head of the Church doth rule.

Yours, in the hope of eternal life.

HULDAH E. JOHN.

Leavinton, N. Y., March 3, 1856.

[Copy of a letter written by Elder Wilson Thompson of Indiana, and addressed to brother D. Bartley, forwarded for publication in the *Signs of the Times*.]

Harrisburgh, Ia., Feb. 24, 1856.

MY VERY DEAR YOUNG FRIEND:—I received yours a few days since, and read it with deep emotions. Your aged father and myself have rode hundreds of miles together, preaching the same gospel, and for many years we have stood harmoniously together, in prosperity and adversity, while many whom we have once esteemed as friends, have turned away and are become our fiercest revilers. These trials have served to rive my confidence in him, and cement such an attachment, that I feel a strong interest in the happiness and prosperity of his family. Add to this the general desire I feel for all who love our Lord, and loth themselves and their sins; and you may believe that I read your letter with more than ordinary interest. Your account of the travail of your mind is all very familiar to me. I well remember when I was tossed on the same tempestuous seas, when there was no port in sight—no beacon-light to guide me—when, without compass or anchor, I drifted among the whirlpools of despair. You seem to have tried every refuge, but all proved ineffectual, either to remove your burden or afford you hope and peace. By this it seems very certain that this work is not of yourself, nor under your control; your exercises must then have been produced by a power and controlled by an influence irresistible, such as all your means and exertions could neither retard nor hasten. In this school the children of God are brought to know their own weakness and vileness. This you seem to have learned. You say you can clearly see how God can be just in your condemnation as a transgressor of His good and holy law, and that you feel that you are exposed to its just penalty; but how the same God can be just in justifying the same guilty and justly-condemned sinner—this, though not precisely in your words, is in substance what you say. This, my young friend, is a distinguishing trait in those who are regenerated; no others are troubled much about God's justice in this matter. They suppose that when they have done all they can to please God and to get religion, that God would be very unjust and cruel, if he did not save them. But the regenerated sinner has no claim to justification or salvation built upon His own righteousness, which he regards defective and as filthy rags, and which can never answer as a plea for acceptance with God, or as an offset for his offences. He looks at his corrupt nature, and vile transgressions, and brings them up before a holy law and a just judge, and feels that the sentence is just, for the law is holy and the commandment is just and true; but, says he: "I am carnal, sold under sin." So we consent to the law that it is good; but we clearly see and conscientiously feel that by its deeds no flesh can be justified. And so God, as a just judge, is surely just in pronouncing the penal sentence of that law upon the guilty. But how the same just God, sitting in judgment by the same law, with the same guilty offender arraigned, can be justified as a just judge, and the justifier of that guilty sinner is one of the mysteries of God's plan of grace, which can only be known by revelation of the spirit, and can

only be understood by the children of God, and by them, only after they have been stripped of their self-righteousness. My young friend, I know that I cannot reveal this mystery to any unregenerated sinner, and I am equally as sure that the regenerated sinner will never receive solid and abiding comfort until he does, at least in some degree, understand this mystery which God, for wise purposes, has hidden from the wise and prudent, and revealed unto babes. This revelation stamps on them a peculiarity of character and of sentiment, which ever afterwards distinguishes them from all others. Then, to see and feel the justice of God in our condemnation, as subjects of his law, and his justice in our justification, as redeemed subjects of his grace and of his heavenly kingdom, is the peculiar privilege of the heirs of salvation. I have long believed that all who know and feel the first part of this mystery, will also know and feel the second; but that knowledge may be in various degrees, and perhaps, at best, but imperfectly known in our present state. I will, however, endeavor to open this mystery, as well as my little knowledge and space will permit, and if God should give you eyes to see it, you may, perhaps, have pleasure in reading—if not, my scribble will be in vain, except the consciousness of having done my duty to an enquiring friend, the son of an old and tried friend.

Now to the point. I need not say anything to you on the first part, for the justice of God in the condemnation of the sinner, you clearly see. I shall, therefore, only speak of God's justice in the justification of sinners. We read—"There is one God, and one Mediator between God and men, the man Christ Jesus." This man, Christ Jesus, was made of a woman; made under the law, to redeem them that were under the law. This Redeemer, then, was to redeem men from under the law, and this he effected by means of death for the transgressions which were under the first covenant, or the law. Now, if they are redeemed from under the law, they are no more under it, and what the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God. But ye, the redeemed, are not under the law, for Christ hath redeemed us from under the law; so that the law wherein we were held in bondage, being dead, as to its having any power to condemn those who are redeemed. We read that Christ's righteousness is at this time declared, that God might be just, and yet the justifier of him that believeth. These believers whom God is just in justifying, are, in themselves ungodly; for God justifieth the ungodly by the righteousness of Christ which is reckoned to, and placed upon all that believe. Thus, all God's chosen people are in Christ, and in Him they were chosen, so in Him they are made holy and accepted; yes, they are made the righteousness of God in him; for Christ is made unto them wisdom and righteousness, sanctification and redemption, and Christ is the end of the law for righteousness. They that are under the law are under its curse, but they that are redeemed from under the law, are no more under its curse, but have redemption in Christ, the forgiveness of sins, according to the riches of his grace. Now, if God proceeds, as a judge, in our case, as sub-

jects of his law and under its curse, as offenders, we are justly condemned; but if we are redeemed from under the law and its curse, by Christ the Mediator, then, in Him shall all the seed of Israel be justified and shall glory, for, by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. It is God, as a judge that justifies, and it is Christ as a Redeemer that died. Here an important question may arise. How could God be just in punishing the innocent Redeemer for the sins of the guilty. The legal relationship subsisting between Christ and His Church, in which Christ is the Head, Husband, Life, Shepherd, Surety, and Elder Brother, and so legal redeemer of his body, members, bride, flock, insolvent debtors, and younger brethren. Redemption is to buy back again, not to purchase an original title. But a previously confirmed title, gives to the lawful owner a legal right to redeem the involved property. Christ had such a right of property in his people, by gift of His Father, by his office as Mediator, of his Father's will, and by all the relations, spiritual and legal, that made them one in law. Vested in this legal right, the imputation of all their sins and debts to him is just and legal, and the demands on him to meet the legal consequences and satisfy the entire demand, is imperative and just; and when he rendered to the law a full equivalent for all its just demands, and so fully redeemed them from all iniquity, they were as legally free from the law as though they had never been involved. Christ was delivered for our offenses, and having put away our sins by his death, he arose again from the dead for our justification. He died for our sins according to the scriptures, and was buried, and arose again the third day; and hence we may clearly see that God is just in the condemnation of every sinner that is under the law, and that he is equally just in justifying every sinner that has been redeemed from under the law, and whose sins have been fully and legally put away by the law fulfilling righteousness and cleansing blood of Christ. When we truly see and feel ourselves to be, as we really are, exceedingly sinful, what sin is, and have a proper conception of the holy law which we have so long, and so frequently, and so wontonly transgressed, and consider the inflexible justice and holiness of our judge, it is no wonder we cry—Guilty! before him. And that we can see no way in which he can be just in our justification. But when, by the same spirit that has made us alive, and enabled us to see and feel this, our opened eyes are directed to Christ, as the Way, the Truth, and the Life—we can see that. As by the disobedience of the earthly Adam, all his unborn children fell under condemnation, even so, by the obedience of Christ—who is our heavenly Adam—all his unborn children are redeemed and justified unto life. Each Adam, as a head, acted for his family, respectively. This may start another momentous question. Am I one of Christ's family? This can only be known by signs, and family traits and characteristics. A few, only, of these, my sheet will allow me to mention. "Love is of God, and he that loveth is born of God." "We know that we have passed from death unto life, because we love the brethren." "How can ye love God whom ye have not seen, and hate the brethren whom ye have seen?" "If we love him

that begat, we shall also love them that are begotten of him?" So we see that love is of God, and his family or children are brethren, and by their brotherly love they are known. By this shall all men know that ye are my disciples, if ye love one another. Now, my young friend, have you not this infallible family trait? If you love God keep his commandments. To hunger and thirst after righteousness, is another family trait; and God, in his will, has made ample provision for his children, and he has said: "Blessed are they which do hunger and thirst after righteousness for they shall be filled." The mourner, the hungry, the thirsty, the poor in spirit, the weary, the heavy laden, the sin-sick and the dying, are some of the blessed traits of character which are peculiar to the heavenly family which is redeemed by Christ. Have you none of these traits, my dear young friend? Still another trait of this family, is the constant presence in them of two belligerent parties, powers or principles—namely, the flesh and spirit warring against each other, so that we cannot do the things we would; for when we would do good, evil is present, and with our mind we serve the Lord, but with the flesh, the law of sin. Sin is in our members, and it makes us cry: "O, wretched man that I am, who shall deliver me from the body of this death?" When, to will is present, how to perform that which is good, we find not. Cannot my young friend, sighing deeply, confess that he has them deeply engraved on his heart? Still another family trait is *faith*. He that believeth on me, said Christ, believeth on him that sent me. He that believeth and is baptized, shall be saved. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. Unto you it is given, on the behalf of Christ, not only that ye should believe on him, but also that ye should suffer for his sake. These peculiar traits are fruits of the spirit, which are love, joy, peace, long-suffering, goodness, faith, &c. Faith is a submission to Christ and reliance upon him alone for our justification and salvation, renouncing every other name, and all other righteousness but his. Can my young friend deny that he has this family trait. If you have these traits of the children, or a good degree of them, listen to the Savior's voice, who says—"If any man will be my disciple, let him deny himself, and take up his cross and follow me." For brevity's sake, I have not quoted the many texts verbatim, nor referred to the books, chapters and verses, but have referred to the substance, and passed on; you can read them, and I hope you may clearly see that all of God's children are redeemed by Christ; and therefore are not condemned with the world. And may you find that the Holy Ghost has stamped so many of the marks and traits of God's children on your heart, that you may enjoy a good hope through grace, and tarry no longer in the tents of the world, but confess your Lord and Master, and be found among those who are followers of God, as dear children, and walking in love. May God direct and keep you, and lead you by his spirit, and give you peace in believing. Farewell. WILSON THOMPSON.

To DAVID BARTLEY.

[ELD. THOS. BARTON TO SISTER SHITZ, OF PA.]

DEAR SISTER:—I find you are playing on the same string that Paul did, when he

cried, "O wretched man that I am, who shall deliver me from the body of this death?" But I find that you can also strike the other chord, which David touched, when he said, "He hath brought me up out of an horrible pit and miry clay, and hath placed my feet upon a rock, and established my goings, and hath put a new song into my mouth, even praise and salvation unto God." His flouncing and writhing in the pit, prepared him to appreciate the blessing of deliverance; and so the trials of God's children, whether from afflictions or persecution, or their own corrupt nature, tend to make Christ the more precious to them. To you, therefore, which believe, he is precious. In the relation which he sustains to his people, he is a balm for their wounds, a fountain to cleanse them from pollutions, and to afford them drink when thirsty, a refuge from the storms of life, a succor to the tempted, a friend in time of need, and a merciful High Priest. An Advocate with the Father, at the right hand of God, an infallible Intercessor. In a word, in every perfection of his nature, and in every relation he bears to us, he is infinitely precious, altogether lovely; and the chiefest among ten thousand. As the Apple tree among the trees of the woods, so is my Beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. Although you have had to eat of the bitter herbs of affliction, I am happy to find that you have also been partaker of the fruit of the tree of life. You ask my views on Hebrew iv. 9-10.

I wish I had something worth sending, but I fear that what I have will not pay the freight. I will, however, give you what I have, with the hope that I may not be permitted to darken counsel by words without knowledge, which I often fear has been the case with me in all my attempts to either preach or write. I understand the design of the apostle is to contrast the gospel with the legal dispensation. The one was comparatively a state of bondage, and the other of rest from that bondage. These two dispensations are fully contrasted in Gal. iv. 25, where the apostle, in an allegory, under the figure of the bond and free women, presents the two covenants. He says, "For this Agar is Mount Sinai in Arabia, which answereth to Jerusalem which now is, and is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all." All the elect family—that family which is taught of the Lord, for "All thy children shall be taught of the Lord, and great shall be the peace of thy children." The legal dispensation gendered to bondage, as illustrated in the case of the churches here written to, which, through the enticing words of legalists, had been led off from the gospel to the legal dispensation. But while the one gendereth to bondage, the other inculcates a perfect freedom, not only from the curse, but also from the legal requirements that rendered the former dispensation so irksome.

I understand that the same subject is brought to view in this chapter and in the fourth of Hebrews, but under different figures—in the one a deliverance from bondage and entrance into liberty; the other, a passage from a state of labor and consequent fatigue, to a state of rest. Under the former there was a vast deal of labor required, but from all that labor the gospel

dispensation delivers us. We have not to perform fatiguing journeys, to carry or lead our oxen or sheep to be offered in sacrifice upon the Jewish altars. No longer have we to be kept in fear and trembling under the lash of Moses, or to tremble at the foot of Sinai; from all this legal order the gospel dispensation has procured a complete rest. The hand-writing of ordinances which was against us, is nailed to the cross. The church now rests from those works, as God did from his. (See verse ii.) When God had finished the work of creation, he is said to have rested, so when the legal dispensation had accomplished the object of its institution, it terminated, and then we that believe do enter into rest. But under the law, they that were true believers had nevertheless to conform to the legal order, and encounter all the fatigue incident thereto. But not so with the believers now. They immediately, on becoming the subjects of gospel faith, enter into this glorious rest. I think Christ had reference to this when he said, "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 meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." I do not understand Christ meant merely a rest from those distressing sensations which are common to convicted sinners, which arise from a sense of having transgressed the moral law of God, but also from the legal dispensation which is so interwoven in the very nature of a Jew; and, indeed, we are all legalists in our nature. Hence we find that the religion of the great mass of professors consists in a conformity to a certain ritual imposed by their leaders. But when we can come to Christ by faith, we find in him a rest from all our legal burdens, and we find Jerusalem a peacible habitation, a quiet resting place.

The ninth and tenth verses to which you have called my attention, appear to be a conclusion drawn from the preceding remarks: "There remaineth, therefore, a rest unto the people of God." Perhaps the apostle here intended to give us an idea of the permanency of this dispensation compared with the former, which was temporary, but this is permanent. That has been removed, but this continues and will not be succeeded by another. The apostle presents this idea, in the latter part of the twelfth chapter of this epistle, "And this word *once more* signifieth the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear." Let us no longer cleave unto our old order, but let us adhere to the gospel dispensation, which is a dispensation of grace. The law was given by Moses, but grace and truth came by Jesus Christ. But that old Mosaic order is dead; Moses is no longer a leader: Christ is now our only leader, and we are commanded to hear him, and no other. His government is founded altogether in grace—his yoke is easy and his burden light. This rest is permanent, it remaineth, and he that hath entered into this rest, he also hath ceased from his own works as God did from his. They who are looking to their own works are not in the enjoyment of the rest, nor can they be until they are driven from their

own works to Christ. And in proportion as the child of grace is under the influence of legal teachers, so far is he in bondage. This was the case with the Galatians.—"Stand fast," said Paul to them, "in the liberty wherewith Christ has made you free, and be not again entangled with the yoke of bondage." The yoke attempted to be put on them, by false teachers, in which attempt they were but too successful, and the world is still full of these wolves in sheep's clothing, and it becomes us to guard against them, and show them no quarters. They are easily detected by the judicious child of grace, for although covered with sheep's clothing, their speech betrays them—they cannot speak the language of Canaan.

But while I believe that the main design of the apostle is what I have said, I do not believe it is at all improper to refer it to that final rest in heaven, where the wicked cease from troubling and the weary are at rest. Though here the believer is delivered from that state of legal bondage, and brought into gospel rest, yet he finds this to be a *Bochim*, or land of weeping. David, in speaking of the wicked, says, "They are not troubled as other men, neither are they plagued like other men," and as the world has only the two divisions, the godly and the ungodly, the righteous and the wicked by other men, in this case, God's people are meant, and we know they are subject to manifold troubles arising from various causes:—from a wicked and gain-saying world, a tempting devil, a corrupt and deceitful heart. Their journey is a tiresome one, and they have their *hills of difficulty* to ascend; their goards are often blasted, and waters of a bitter cup are wrung out to them. God has not designed that this should be their home; they often find a thorn in their pillow, a bitter herb in their cup; but all these trials have their object to accomplish. If all things work together for their good, then all things must be under the control of God, and all trials must have a design; and one design, we think, is to detach from this poor, unsatisfying world, and elevate our affections to that resort which is beyond the power of death. But what that state will be we can form but an imperfect conception. Paul uses very strong language—"For our light afflictions, which are but for a moment, do work for us a far more exceeding and eternal weight of glory." Who can comprehend the force of this language? How can we, who are so often afflicted, form an adequate idea of an eternal state of perfect and uninterrupted health? or how can we, who are continually exposed to temptations of the enemy, to corruptions of sinful hearts, form any just conception of a state where no temptation shall ever reach us, where not a sinful thought shall ever interrupt our spiritual enjoyment; but where God will be all and in all?—where we shall enjoy the uninterrupted society of Christ and the spirits of just men made perfect—where we shall join the happy songsters in glory, and swell that delightful song unto him that hath redeemed us out of all nations, and made us kings and priests unto God. To him be glory, forever and ever, Amen. But it is certain, that heaven is a condition of perfect happiness, that all the redeemed family will be gathered together there, and that they will be ever with Christ to behold the glory which he had with the Father from the

beginning, and to share in that glory. But the question with the writer often is, shall I be so happy as to reach that glorious abode? But, in answer, I can say, if I am on the way thither, I am sure to reach the place at last.

You wished me to send my views to the *Signs of the Times*, but I have concluded to send them, such as they are, to you, and if, after you have read them, you think they may possibly afford comfort to any one of the sheep or lambs of Christ's fold, you can forward them; but if not, keep them to yourself. I will conclude by saying Mrs. B. joins me in christian love to you both, and to all the brethren and sisters of Tuscarora, and that the good will of him who dwelt in the burning bush may go with you through your journey, and bring you safe to your Father's house in heaven, is the earnest prayer of

Yours, in the precious Redeemer
THOMAS BARTON.

DEAR BROTHER BEEBE:—I would now sign my name and enclose the money to you, if duty to myself and you did not compel me to say more. I have been reading your valuable paper but a short time, but long enough, however, to be highly pleased with it. I am extremely sorry that my mind and feelings have ever been as much prejudiced against you and your paper as what they were for years past, until very recently. When I became better acquainted with you and your publication, all these prejudices, I hope, left me, and now I read the *Signs* with as much interest as I ever read any religious publication of our order, and do believe, if I know anything of Baptist doctrine, experience or practice, it advocates them all correctly.

I am truly gratified and highly pleased with the views of many of your correspondents, and especially those of the brethren who have written on the subject of church discipline. I do not wish to be understood, by what I have said, that I am displeased with anything in the *Signs*, for such is not the case, for there are subjects the discussion of which I am honest in thinking would do much more for the peace and happiness of the dear brethren and sisters, scattered over this widely extended country, than other subjects which seem to occupy so much of the time and talents of otherwise useful brethren. And here, suffer me to make this remark, that I do believe the truths set forth in God's word, are calculated, when properly set forth, to build up comfort, and to console and edify the body of Christ. Therefore, any point of doctrine in view, that any brethren may advance, either from the press or pulpit, which has a tendency to divide, distract and confuse the church of Christ, ought to convince us of one of three things: That the proper time has not come for them to be advanced, or the proper individual was wanting to advocate them, or that God had not revealed any such things in his word.

I have found, in my little experience religiously, that when we want most of the enjoyment of religion, that we are likely to speculate more upon religion. When the beam is largest in our own eye, we see the mote the plainest in our brother's eye.

Dear brother, cannot you, brother Trott or brother Dudley, or some other brother or sister, or all together, enter the field of "practical godliness," and point out some

of the duties that the believer owes to his God, the church member to his church, the pastor to his flock, and the church to her pastor, and mark some of the symptoms of the disease that is now wasting the vital energies of the church, and sapping much of her religious enjoyment? I confess that I am no writer for the public eye, and can but merely hint at what I think you and others are capable of presenting to the great edification of your numerous readers. I may, at some future day, resume the subject of practical godliness, if it is not discussed by others.

Your brother,

JAMES STRICKLAND.

Gibson county, Indiana, May 1, 1856.

BROTHER BEEBE:—Will you again bare with me a little while, I have felt for a long time as though I should never have anything more to write, because my mind has been most of the time shrouded in darkness, with now and then a faint ray of light. It is with much comfort and satisfaction that I read the *Signs of the Times*, many times the brethren and sisters tell my feelings better than I could tell them; and it is truly a source of much comfort and encouragement, to hear and know that there is still on the land, thousands, that have not bowed the knee to the image of Baal. Although they are scattered far and wide, yet that God who surveys immensity with one glance of his omniscient eye, is everywhere to teach them by His Holy Spirit to speak the same language; and he feeds them with the same precious food, and leads them to the same glorious fountain of love that is inexhaustible and is more precious than silver or gold, and they are brought to "behold the Lamb of God, that takes away the sin of the world," as the one altogether lovely, and the chiefest among ten thousand, and they are clothed with the same glorious robe of righteousness, and I pray that God would give us all grace sufficient to enable us to keep those precious robes unspotted from the world. And believing God's people are all taught by the same tender parent, and are children of the same family, heirs to the same blessed inheritance, it is no wonder that they feel their hearts encircled with a cord of everlasting love, which is not easily broken. Sister Gentry, I was very much pleased to see your friendly communications in the *Signs*; I had sank into a cold lifeless state of mind, and about to come to the conclusion that it could not be that I was a child of grace; but some how I felt encouraged and strengthened, and then I felt as though I wanted to answer your letter; but I am a poor little ignorant sinner, and it looks very strange to me how you should ever want to see my name in the *Signs* again; I certainly think you would not, if my scribbling looked as insignificant to you as it does to me. I felt to rejoice with you in hearing of the refreshing season you enjoyed. Indeed it was a pleasant sight to see your children and neighbors bowing to the mild sceptre of Prince Emmanuel; O that we might be permitted to enjoy such a glorious privilege here in this part of the land. I am sure nothing could be so delightful as to see sinners coming to Zion like clouds, and as doves, to their windows, proclaiming salvation by grace, and rejoicing in Him who is called the Wonderful, Counsellor, the Mighty God, the Everlasting Father,

the Prince of Peace. I think if I could live in strict obedience to the law of my Blessed Lord and Master, and enjoy the sweet smiles of His lovely countenance all the time, I never would want anything more in this world—that is, respecting myself—but alas! I am so backward; I have a hard deceitful heart and a wretched wandering mind. With sorrow I must confess that it is not with me as it is with you, to have my mind constantly running or meditating on things of eternity, but I would gladly have it so if I could. I will be glad to hear from you any time you have an opportunity to write, or any other brother or sister. I say rejoice brethren and sisters, that the Lord God omnipotent reigneth, and He will do all things right in heaven and on earth. Brother Beebe, may the good Lord bless you in all your labors, support you in all your troubles, and also comfort his children wherever they are; and may you be enabled to contend earnestly for the truth as it is in Jesus, and at last, may we all be so unspeakably happy, as to meet in that blissful abode where sin nor sorrow never comes; there to mingle our voices together in singing ceaseless and undivided praises to God and the Lamb forever and ever, is my prayer for Jesus sake. I remain your poor unworthy sister, if one at all, saved by grace, or not at all.

PHEBE JANE NORRIS.

Rock County, Wis., April 6, 1856.

BROTHER BEEBE:—By request of the Mill Creek and Fairfield churches, I send you the following notice for publication in the *Signs of the Times*:

To all our brethren and sisters, of the Old-School Baptist faith and order, grace, mercy and peace be multiplied:

Dear brethren, we are but few in number, but we trust we are one in doctrine, and stand on the old platform on which we as churches were originally constituted, and being desirous to cultivate christian fellowship and brotherly love with all those who are inhabitants of the Rock, did, at our meeting at Mill Creek, on the fifth Saturday and Sunday in June last, take one step in trying to form an Association, hoping thereby to be mutually benefited, and that brotherly love and christian fellowship may be increased. It is very extensively known that the old Miami Association has ceased to be what she once was; and we, without wishing to say any thing hard against any one, have resolved to endeavor to form in associational connection such churches as continue on the old apostolic ground of faith and order; and for that purpose have agreed to meet, the Lord willing, with the church of Fairfield, (six miles east of Hamilton, Ohio,) on the fifth Saturday and Sunday in Aug. 1856, and we invite all our brethren and sisters who feel a desire for our welfare to meet with us at that time and place, and we particularly invite our brethren in the ministry. Brother Beebe, will you come?

We had a good meeting at Mill Creek; brother Lassing, of Kentucky, was with us, and also brother and sister Chileon Johnson, of Indiana, and many other brethren and sisters from the churches. Of us it may be appropriately said, By whom shall we arise? for we are very small, and our enemies are great and numerous. But if God be for us, one can chase a thousand, and two can put ten thousand to flight. God, who spared not his own Son, but de-

livered him up, how shall he not with him also give us all things? That will be enough to help us quite through, and we cannot be fully satisfied with any or every thing else, without Jesus.

Brother Beebe, I live in a place where there is much religion, but very little of vital christianity, where much is said and done to the glory and honor of man, but, I fear, very little to the glory and honor of God. Many, during the last year, joined, what they call, the church; but in them a contrite spirit and the other fruits of the new birth, I fear, could not be found. But I am not their Judge. I live in a small city where I see many people, and many of them are professors of christianity; but still I feel, the greater part of time, as lonely as though there were no one within fifty miles of me, and often feel to cry—Lord, I am oppressed, and there is none can help but thee. I often fear that I am not born again; but still my hope and trust is in God. As to those of our own household, I sometimes fear there is too much conformity to the world and to its fashions; for it is emphatically said, the friendship of the world is enmity to God. It is much safer for us to have the whole world against us, and God on our side. When men arose against us, what would we have done if it had not been for the Lord, who was on our side? This, to some extent, I have realized. Should we gain the whole world, what would it avail us when we are called hence? May the Lord preserve us from the world and its religion, and enable us while in the world to contend earnestly, though humbly, for the faith, and may our affections be on things above, in the church of God, and not on things of earth; for ye are dead, and your life is hid with Christ in God; and when He who is our life shall appear, we shall appear with him. Let us not love in world nor in tongue, but in deed and in truth.

Brethren, I have been, for a long time, in a cold state of mind; but I feel to thank the Lord that he has visited the Fairfield church and two have been added to her by baptism, and I trust the gracious work is not yet finished. May he who is the Root and the Offspring of David, and the Bright and Morning Star, be with you all.

LOT SOUTHARD.

Hamilton, Ohio, July 5, 1856.

BROTHER BEEBE:—I have been thinking for a long time, of writing you a few lines for publication; but a sense of my weakness and inability, has hitherto caused me to defer it. Reading the communications of the dear brethren and sisters which are scattered abroad in the world, whom I have never seen in the flesh, has awakened in me a desire to tell them what I hope the Lord has done for me. I had many serious reflections when very young, and so deep were my impressions on the subject of death, judgment and eternity, that I often trembled, when thinking that I must die and appear before God in judgment. I often tried to pray for mercy, but it seems to me that my prayers did not proceed from my heart—that they only amounted to lip service, and that the Lord would not hear me. One time when I was laying upon a pile of wood, quite unexpectedly to me, my troubles were gone, and I sprang upon my feet and viewed, as it were, a new world. All nature appeared new to me. Shortly after this I was left

in a stupid state of mind, and thought but little about my past feelings, until I had grown up and was keeping house. Then I had seasons of rejoicing in the Lord and in his works, and his ways appeared so beautiful to me, that I wondered why such a poor creature as I should have such views, for I thought I had not experienced what I have heard christians relate. Then I was led back to my first exercises, when all things appeared new to me, and these words came to me—

"Go tell to sinners all around,
What a dear Saviour you have found."

But I felt too unworthy to do so; but thought that if I had not been so young when all things appeared new to me, I would have had more strength. Then these words followed me—"And that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed." These words gave me so much strength that I really thought I never should doubt again. But, to my surprise, when I was telling my companion of the joy I had received from the Lord, something arose in my mind doubting the reality of my exercises, and suggesting that I had only imagined all that I had said. I was then left in a despairing state in regard to my hope, for three days. I thought it would have been better for me if I had never opened my mouth to speak of my feelings, for it appeared to me that I was deceived myself and had deceived my husband. One day I was walking through the rooms, in great distress of mind, I took up the Hymn Book, with strong desires that I might find something to relieve me, and opened to the hymn which begins thus:

"Glory to God who walks the sky,
And sends his glory through;
Who tells his saints of joys on high,
And gives a taste below."

I read this hymn twice, and it seemed to express my mind feelings and exercises, so well, that I thought I could say—"I know that my Redeemer liveth." My husband was at work in the barn, and I went and told him that I wanted him to rejoice with me, for I had found again that peace which I had lost.

Brother Beebe, do with this as you think best. I remain, your unworthy sister, if a sister at all.

MARY BOGART.

DEAR BROTHER BEEBE:—Having a remittance to make, I will give you a brief account of the very interesting time we had at our Association, on the first Sunday in June, and the two preceding days. The Association met with the Stony Creek church, in Seneca county, Ohio, and the introductory sermon was preached by Eld. Samuel Carpenter, who was a corresponding messenger from the Muskingum Association. It was indeed a joyful season to the household of faith, and all the preaching throughout was of one piece,—and I believe that many of God's people were stirred up to a sense of their duty. The next Saturday after the meeting of the Association was our regular church meeting, at which time three brethren gave a relation of the reason of their hope in Christ, and were received as candidates for baptism; and on Sunday, after preaching, they were all three baptized, and it was again a joyful season with the brethren. Through the mercy of our heavenly Father, it appears to me, we are to have once more an

ingathering of some of the Lord's redeemed ones into the church at this place. On the last Sunday, I preached about eight miles from here, at a Methodist Meeting House, from these words, "Neither pray I for these alone, but for them also which shall believe on me through their word."

After the meeting was closed, a man rose up and said, "I am a Baptist preacher—the doctrine which Elder Seitz has preached, is not Baptist sentiments;" and then he went on with quite a harangue. I asked him for a part of the time, that I might reply in defense of the doctrine I had preached; but he would not grant my request; so I walked out of the house, and some other of the brethren took it up and talked awhile with the self-important man. On my way homeward in the afternoon, when drawing near my residence, a Presbyterian clergyman was introduced to me as a stranger in these parts, wishing to go to a near neighbor's of mine; so I took him into my buggy, and as we moved on together, he told me he was a traveling agent in Northern Ohio, for the American Tract Society. I soon let him know that I had no favorable opinion of such a monopoly; this did not quite suit so well his fine feelings, which he vented by saying that if any of the Old School Baptists get to heaven, they will be ashamed there to think that they opposed any of the Benevolent institutions. To this I replied, "What! What!! Ashamed in heaven!!! My book tells me that they that believe in Jesus shall not be ashamed nor confounded, in a world without end. He soon left me, and went to the neighbor's house and about his business. LEWIS SEITZ.

Bloom, Seneca Co., Ohio, June 25, 1856.

For the Signs of the Times.

WEDNESDAY, June 18, 1856.

BRETHREN AND SISTERS:—Having met together at the house of worship of the Church in South Dansville, according to published notice, Elder Joseph Beaman preached from Rom., 5th chap., 1st & 2d verses.

After preaching, the meeting organized for business, by appointing Elder N. D. Rector, of South Dansville, Moderator; and P. West of North Dansville, Clerk.

Invited all visiting ministers and brethren to participate in our deliberations.

Recess until 1 o'clock.

In the afternoon, Elder Eli Gitchel preached from John xiv. : 6, followed by Elder Joseph L. Purington, from 1 John, ii. : 2.

Adjourned until 8 o'clock to-morrow morning, for further business, and appointed preaching at ten.

Thursday, June 19. At the 8 o'clock meeting for business, some discussion was had, relating to the condition of the Association and the propriety of re-organizing, so as to be in a position to be recognized by, and correspond with other Associations; closing with a resolution to the following effect: That the brethren are requested to take the matter into consideration, and come together at our next meeting, prepared to organize in some proper form for correspondence.

Agreed to hold the meeting next year at this place, to follow the meeting of the Chemung Association. Notice to be given in the Signs.

Appointed P. West to publish, through the Signs, the proceedings of this meeting. The hour of appointment for preaching having arrived, Eld. J. P. Smith preached from 1 Thess., v. : 9, followed by Elder G. Beebe, from Eph., iii. : 8.

After recess, Elder K. Hollister preached from Isaiah, 40th chap., 1st & 2d verses; followed by Elder John Sawyer, from Rev., 12th chap., 13—15 verses. N. D. RECTOR, Moderator.

P. West, Clerk.

[CIRCULAR LETTER.]

The Ministers and Brethren, convened under the name of "THE ALLEGHANY O. SCHOOL BAPTIST ASSOCIATION," with the Church at South Dansville, Steuben Co., N. Y., to the saints scattered abroad, greeting:

In accordance with established usage, we present you this, our annual epistle, looking to our Heavenly Father for His blessing, to attend it with food and consolation to your souls. We propose, briefly, to consider the following question, and hope we may be led into a spiritual comprehension of the divine teaching on the subject therein contained. The question we propose to consider is this: In what does our hope of future and eternal happiness consist? It is an important question, and upon its proper solution depends, in a great measure, our happiness in this life. Hope of happiness beyond this life is common to all professors of religion, but their hope is built upon a diversity of foundations, and it behoves every child of God to prayerfully examine the foundation of his hope, and take heed to the materials he uses in building thereon, that they be not hay, wood, nor stubble, for every man's work shall be tried by fire. Many—indeed nearly all—profess to found their hope of future blessedness upon the merits of Jesus, claiming that He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; and here arises a diversity of opinion as to the true way of life and salvation. Some consider the atonement universal, and salvation commensurate with the atonement; while others, also holding the universality of the atonement, make salvation partial, when compared with the atonement, and conditional when received; and this class have various conditions, in the performance of which they hope to be benefitted by the atonement and receive future happiness. These conditions require, some more, some less exertion on the part of the sinner, yet none without some effort. Another class, (and they are few compared with the others named), hold the atonement to be full, perfect and complete, and not universal in the sense generally considered; but permeating the universal dominions of Jehovah, and reaching effectually every member of Christ's body, cleansing them from all sin, purifying and making them acceptable as the Bride the Lamb's wife.

If the atonement satisfied the demands of the law, of course the law has no more demands upon those for whom it was satisfied, and although individuals may be ignorant of this fact, and be striving to fulfill the law, thinking by so doing they are complying with the "conditions of salvation," thus founding their hopes upon false premises. God will, "in the fulness of time," send forth the spirit of His Son into their hearts, crying, *Abba Father*. Not, however, to make them sons, but because they are, or were, already sons—and if sons, then heirs, heirs of God and joint heirs with Christ.

Now, as the Son quickens whom he will, and this quickening is by the power and life-giving energy of the Holy Spirit when sent forth into the sinner's heart, we conclude that all the conditions to be performed, to procure salvation from the sinner, which are yet unperformed, remain for Him to perform, who has said: "I will be merciful to their unrighteousness, and their

sins and their iniquities will I remember no more."

The prophet Isaiah says: "He shall see of the travail of his soul, and shall be satisfied." Is it reasonable to suppose he would be satisfied were he to loose any of the purchase of his blood, because the poor proud sinner refused to comply with the terms of pardon? O, no; his people shall be willing in the day of His power. "I will write my law in their hearts, &c., and they shall be to me a people;" and accordingly He awakens them by His spirit to a lively sense of their lost condition, gives them a spiritual conception of their ruined state, without the interposition of His divine power to save them; and as Jesus was exalted a Prince and Saviour, to give repentance to Israel and the remission of sins; they, being Israel, receive this repentance, and joyously feel their sins forgiven, and experience within their hearts a lively hope of a blessed immortality beyond the grave; which hope is as an anchor to the soul, both sure and steadfast, and no adverse winds of false doctrine, or storms of persecution, neither famine nor nakedness, nor peril, nor sword, shall be able to separate them from the love of Christ. Having this hope, they are not ashamed to be known as the followers of the despised Nazarine; and what is more, it is a helmet to protect them from the poisonous darts of the adversary.

The Psalmist says: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Jeremiah utters the same comforting sentiment where he says: "Blessed is the man that walketh in the Lord, and whose hope the Lord is."

N. D. RECTOR, Mod.

P. West, Clerk.

Dansville, Steuben County, New York.

EDITORIAL

MIDDLETOWN, N. Y., JULY 15, 1856.

"Render, therefore, unto Caesar the things which be Caesar's, and unto God the things which be God's."—Luke xx, 25.

When the Redeemer was in the flesh, wicked men and devils united all their skill to tempt him to commit himself in some way that might afford them opportunity to accuse him of some impropriety. In connection with the account of his baptism, we are informed of his being led by the spirit into the wilderness to be tempted of the devil, and the various modes of attack made on him at that time by the prince of darkness, and his triumphant victory over the tempter is also recorded for our consolation and instruction. Not only was he assailed directly by satan, but also by wicked men, and in every way that their ingenuity could invent; but all their assaults were unsuccessful. Though he was tempted in all points as his children are, yet he was without sin. In no instance was he overcome by the temptations presented. How consoling it is to his dear, trembling disciples to know that we have an High Priest, who is easily touched with the feelings of our infirmities, and one that knows how to succor them that are tempted, from his own personal experience. And how full of important instruction, to us, is the account given of his manner of meeting and vanquishing his tempters; for in his manner he has given us an example, in which we are to follow him. These things which were done in the green tree, were

and are to be repeated in the dry tree. They who persecuted and reviled the Master of his house would do likewise unto those who are of his household. The same spirit of opposition to Christ, his cause, his doctrine, people and institutions, is still abroad in the world and actively engaged in spreading the pathway of the christian traveler with gins and snares; and they are therefore admonished to be wise as serpents and as harmless as doves.

Among the many schemes which were laid to tempt and ensnare our Redeemer, was the one which gave occasion for the utterance of the words which we have placed at the head of this article. His enemies had understood that Christ came as the promised Messiah, and that he intended to set up his kingdom in the world. Like all the carnal religionists, they knew of no kingdoms but such as are of this world; and this device was, in their carnal judgment, calculated to draw him out to say something against submitting tamely to the burdens which were imposed on the Jews by the Romans. At all events, it was natural to conclude that he would be in a dilemma in answering their question and deciding whether it was lawful to pay tribute to Caesar or not, he would either say something which they could construe into treason against the Roman government, or if he decided in favor of the demands of Caesar, he would equally offend the Jews. But Jesus perceived their hypocrisy, and demanded of his tempters that they should shew him the tribute money; and when they had done so, he demanded, Whose image and superscription the tribute money bore, and they said unto him Caesar's, and he said to them in the words of our text—"Render, therefore, unto Caesar the things which be Caesar's, and unto God the things which be God's." With this reply they were confounded: "They could not take hold of his words before the people; and they marvelled at his answer, and held their peace."

In this example we have not only an instance of the wicked designs of his enemies to tempt him, and of his putting them to silence; but we have an important lesson for the instruction of his disciples, in reference to the position which they occupy in this world, in reference to the governments of the world. As his disciples, or as subjects of that kingdom which is not of this world, they are to deport themselves according to the maxim presented in the words: *Render, therefore, unto Caesar the things which be Caesar's, and unto God the things which be God's*. Several things should be prayerfully contemplated in order that we understandingly comply with this divinely established rule.

1. What we are to understand by the proprietorships implied in the text.
2. Our connection with the too distinct governments, and
3. Our duty to render to both such duties as are incumbent on us, in the relation which we bear to each respectively.

FIRST—We are not to understand that there is any part of the universe that does not properly belong to God, as the creator, upholder and righteous disposer of all things. The heavens, earth and seas with all they contain, belong to the Lord. The earth and all the fulness thereof are the Lord's. Heaven is his throne and the earth is his footstool. It cannot therefore be in this sense that our Lord speaks of

things as belonging so Cesar. But his words in this case have reference to the distinction he has made between temporal and spiritual governments, we are informed that whatever powers there be, are of God, and to resist the powers that be, is to resist an ordinance of God. All temporal governments exist by his permission.—There are no powers that are not of God. By his providence, nations and kingdoms are ushered into existence, and when they have accomplished his pleasure, they crumble again to dust. This is not only true in relation to the civil, social and political governments of states, nations and empires, but also of families, tribes and all other forms of human government. In this view of the subject, whatever power he has vested in Cesar, in kings, chiefs, patriarchs, parents, masters, or magistrates, all being by him ordained, exist, without any restriction or disparagement of that government which he exclusively holds in his own sovereign hands.

But we are to bear in mind that God has reserved in his own hand the exclusive government of his creatures, in all matters relating to their spiritual and eternal welfare. He has vested in no earthly king or magistrate a right to govern the consciences of men, or to regulate their religious faith or worship, in all these things they stand immediately amenable to him alone. Hence the peculiar nature of the spiritual kingdom of our Lord Jesus Christ is distinct from, and altogether unlike to, any of the earthly kingdoms or governments under heaven.

SECOND.—Our connection with these two governments, which are distinct in their nature, objects and design. We take the department of Cesar, to represent all human governments in distinction from the divine providential government of God, and distinct also from the spiritual Mediatorial government of our Lord Jesus Christ as the King of saints. Of these, the first form after the creation, was Patriarchal, Fathers of families and of tribes, gave laws to their descendants which were binding on them, and, by the special enactment of God, children are throughout all time, commanded to honor and obey their parents. In connection with this, the relationship of husbands and wives, masters and servants, &c., and the relative obligations binding on them severally. Then came regal governments, which were first generally established among the heathen nations, and afterwards the theocratical government of Israel, which was binding on that people throughout their generations, notwithstanding their wicked desire for kings, which God granted, as a righteous judgment upon them. Among the Gentiles many other forms of human government have been instituted, among which, as unquestionably the most perfect and equitable, is the republican form, as enjoyed in our own favored country since the Revolution. As citizens of the world, and as members of the human family, we are connected with such of these forms as exist in those parts of the universe where God in his providence, has cast our lot. If, under a patriarchal, theocratical, monarchical or representative government, we are bound to respect and submit to such peculiar form as God has providentially placed us under.

We are all, as the creatures of God, necessarily under his providential government, subject to his decrees, and naturally

obligated to honor and obey him as the Supreme Ruler of the universe, and to render him those things which belong to him, and which he requires at our hands as his creatures.

The government of the kingdom of Christ is spiritual, and none but spiritual, or regenerated subjects can participate in its provisions. Except a man be born of the water and of the spirit, he cannot enter into it; consequently none other can come under its laws or be the subjects of its peculiar government.

THIRDLX.—Our obligation to respect, honor and obey, the government we are under. Christians, while here in the flesh, have to do with the world, and have an interest in common with all other men in the governments of this world. This heavenly calling does not release them from the obligation to obey the powers that be, which are ordained of God. If children, they are not released from their obligation to obey their parents. Servants are exhorted by divine authority to be obedient to their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity that they may adorn the doctrine of God our Savior, in all things.—Titus ii. 9, 10. And again, "Let as many as are under the yoke, count their own masters worthy of all honor, that the name of God be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved partakers of the benefit. *These things teach and exhort.* If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmings, perverse disputings of men of corrupt minds and destitute of truth, supposing that gain is godliness, &c.—1 Tim. vi. 1—5. Our allegiance to Christ, as his loyal subjects, dissolves no relation which we naturally sustain. The relationship of parents and children, husbands and wives, masters and servants, magistrates and people, kings and subjects, with all their obligations, continue equally binding on us, who are subjects of Christ's government, and members of the household of faith, as on other men. Therefore, in rendering to Cesar the things which be Cesar's, we must discharge all these obligations faithfully, cheerfully and honestly, as in the fear of the Lord.

Christians, in these United States, are providentially placed under a Representative form of civil government, but though we are, in common with other men, represented in, and responsible for the laws which are made, we are severally bound to be in subjection as good citizens. The tribute due from us for the support of our institutions, bears the superscription of Cesar, or of human government, and Christ commands us to render it accordingly. We pay tribute in various ways—by direct and indirect taxes, for revenue to sustain the government, and also it is required of us, not because we are christians, but as citizens, to pay tribute, or contribute to the support of our government, by casting our votes for such men to legislate and administer the government, as we honestly believe are the best qualified, and most reliable for that purpose. These things belong to

Cesar, and christians, as well as all other citizens, are commanded to render them.

Here we wish to drop a word of admonition to our brethren. The present is a time of much excitement in the political world, and brethren should not allow themselves to become unduly excited, nor should they attempt to lord it over the judgment of one another. Let each brother, as a citizen of our great Commonwealth, act in this matter according to his best judgment, and when he has done so, let there be no strife, nor hard feelings engendered, because one may honestly differ in his judgment from another, in regard to the competency of men, or the wisdom of measures which may be involved.

Kingcraft and priestcraft are to be equally avoided. In no way can Churches or States be more vitally corrupted, than for the Church, as such, to attempt to supervise the civil affairs of the State, or for human legislators or magistrates to interfere with the regulations of the church of God. Let these things be kept in their proper place, and, if we would enjoy peace and prosperity as christians and as citizens of the world, let us, in the fear of the Lord, discriminate between the things which be Cesar's, and the things which be God's, and according to the best ability which God has given us, Render unto Cesar the things which be Cesar's, and unto God the things which be God's.

In the foregoing remarks we have endeavored to present the instructions of the Scripture, in regard to responsibilities which rest on us, and which we are commanded and exhorted to faithfully discharge; and we have studiously avoided saying anything to bear upon any political party. We only wish our brethren in discharging their duties to God and to man, to remember the instructions which are given us in his word, and especially so that no commotion in the affairs of the world may be allowed to disturb the christian fellowship of the children of the kingdom of our Lord Jesus Christ. Whatever may be the future destiny of the cherished institutions of our beloved country, we have the blessed assurance that the Lord God Omnipotent reigneth, and we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

BROTHER BEEBE:—Will you please to give notice in the *Sings* that, by permission of Providence, I will preach at South Westerlo on the fourth Sunday in August, also at Middleburgh on the fifth Sunday of the same month.

GEORGE W. SLATER.

Mt. Salem, N. J., July 20, 1856.

BROTHER BEEBE:—You will please give notice through the *Signs of the Times*, that owing to the long and continued sickness of Brother Zanes McCulloch, he will not be able to reply to those with whom he has been corresponding through the *Times*. Brother Zanes has been sick since December last, a great portion of the time very low; he is, however, at this time a little better, and is traveling about for his health, but it is very doubtful whether he will ever recover. Your brother in the bonds of the Gospel,

GEORGE MCCULLOCH.

Bellefontaine, O., July 9, 1856.

The Paint Creek Association will be held with the Paint Creek Church, in Carroll Co., Indiana, on the 9th day of August, and continue three days.

MARRIED.

At North Berwick, Me., July 1st, 1856, by Elder Wm. Quint, Mr. ROBERT F. STAPLES, son of Dea. S. Staples and Miss SARAH E. TORRY, both of North Berwick.

Obituary Notices.

BROTHER BEEBE:—Please insert the following obituaries, viz.:—

DIED,—March 22, 1855, MR. ISRAEL DOUGLASS aged 85 years and 7 months.

DIED,—February 6, 1856, DEA. SAMUEL DOUGLASS, aged 88 years. They were both members of the Old School Baptist church in Turin N.Y., and both died in the triumphs of faith. Both had been residents of Leyden, Lewis County, more than fifty years, and members of the Baptist church about seventy years. Yours in gospel fellowship, A. M. DOUGLASS. Leyden, Lewis Co., N. Y., July 14, 1856.

Departed this life, on the 14th of May, 1856, at his late residence in Warren Co., Ohio, Anthony Keever, in the 51st year of his age. He has left a widow and several children to mourn their sad bereavement of a kind and faithful husband, and an affectionate and tender father. He was a good citizen, a kind neighbor, and an honest man. Hypocrisy and dishonesty, he abominated. Although he never joined any church, yet he could tell of a change of mind, of passing from death to life. He was an unshaken believer in the doctrine of the reign of God's eternal, sovereign grace. He expressed his hope of salvation in that grace, a short time before he died. The old fashioned Baptists were his favorite people; he attended their meetings frequently, and, no doubt, many of the readers of this will recollect of seeing him often at the Miami Association.

The Baptists that went to his house, always found a hearty welcome under his hospitable roof.

"Brother, thou art gone to rest;
Thy toils and cares are o'er;
And sorrow, pain, and suffering, now
Shall ne'er distress the more."

DIED,—At his residence, Henry County, Kentucky, on the 1st day of January last, Elder Robert W. Ricketts, after a confinement of about 12 months, of a painful and complicated disease. He was a man beloved and respected by all who were intimately acquainted with him; even those who differed with him in his religious sentiments, respected him for his firmness and ability. He embraced religion in early life, was ordained to the ministry on the 19th of August, 1834, and continued to labor in word and doctrine, until his confinement. He was one among the most able defenders in Kentucky, of the Regular Baptist doctrine, and one whose precepts and examples through life, fully corresponded with his profession. He died as he had lived, attended by a happy hope of immortality beyond the grave; death to him was but a welcome harbinger of relief, from the pain and suffering of this life. He left a wife, two sons and one daughter, together with a number of relatives, brethren and friends, to grieve over their loss; but they have a sweet solace that their loss is his eternal gain.

J. B. TURNER.

Henry County, Ky., May 19th, 1856.

DEAR BROTHER BEEBE:—By this you will be informed of the sudden death of our beloved sister, Elizabeth Reardon. Her health, as you know, has been delicate for several years, so much so that she could seldom feel able to endure the exertion of going any distance to hear the preaching of the Word. On this day, (Monday,) a week ago, she was visited by sister Mankin, and after dinner, while sitting talking of her feeble health and how soon she expected to be called from this world of sin and pain to, as she humbly hoped, the full enjoyment of that rest which she had in Jesus her Saviour, she suddenly remarked,—Oh, Dorcas, call Catharine, (her oldest daughter,) I feel like I am going to faint. These were her last words; she fell—or was falling when caught by sister M.—

and died next day, (17th inst.) of Paretic, in the 58th year of her age. As you are fully acquainted with this saint, it would be useless for me to say more, only that, notwithstanding all the circumstances and influences to the contrary, which surrounded her in her earthly relations, she was a firm believer in, and follower after, that faith and doctrine taught by Christ and His Apostles, and which cometh alone by the operation of the spirit and power of sovereign grace, in which profession she maintained through grace, an orderly walk and conversation for some thirty-five years.

JOSEPH GRIMES.

Alexandria, Va., June 23, 1856.

BROTHER BEEBE:—By the request of the deceased, I send you for publication, the obituary of Mrs. HANNAH GOODNOUGH, relict of Jacob Goodnough. She was born in Freeport, Maine, February 2, 1789 and resided in that place until November, 1817, and then moved to Dixfield, and was married, August 11, 1819, and then moved to North Jay, Maine, in which place she died on Saturday morning, May 24, 1856. She was convinced of her sinful state in the year 1813 or 1814 and obtained a hope which never changed, and was baptized and united with the New School Church in Jay, May, 1831. She soon became dissatisfied with their doctrine, and adhered to the doctrine of the Old School, or Primitive Baptists, and she delighted greatly in hearing the truth as it is in Jesus, proclaimed, and in reading the Signs of the Times. She bore her sickness and trials and afflictions—which were many and varied—with christian patience and fortitude; and longed for the time to come when she should be free from the body of sin and death and when she should be clothed upon with her house which is from heaven. When dying, she exclaimed,—"O, how beautiful! I am almost there!" She maintained a good report through life, and adorned her christian profession. Sister Goodnough had many relations and friends who are left to mourn their loss; but their loss is her gain. "Blessed are the dead that die in the Lord."

Elder Joseph Macomber preached at her funeral, from Psalms xxxvii : 39,—“But the salvation of the righteous is of the Lord; He is their strength in the time of trouble.”

SOPHIA MACOMBER.

BROTHER BEEBE:—Please publish the obituary of Mr. WILLIAM BILLINGS, son of John and Catharine Billings, and son-in-law of Aaron and Harriet Winans, aged 25 years. He was married last fall to Emily M. Winans, of this place. He was a young man of correct morals, but made no public profession of religion. He had been employed some four or five years on the N. Y. & E. Railroad, near Binghamton. While engaged as head brake-man, he was precipitated from the cars, between the two rear cars, which passed over his feet and legs and part of his body. Though fearfully crushed, he ejaculated, "Lord have mercy on a poor sinner." Thus, brother Beebe, on the 2d day of May, 1856, this young man passed from the shores of time. He died deeply lamented by all his relatives and acquaintances. It is reported that a life was not extinct until an hour or two after he had received the fatal injury.

Be still, and know that I am God,
Who formed the earth, and fixed the flood;
The heavens obey my sovereign word,
Own and adore their mighty Lord.

Sun, moon and stars, obey His will,
Revolve—or at His word, stand still;
Storms, winds and seas, if He command,
Obey and own His sovereign hand.

And man, the nobler work of God,
Must bow and own His chastening rod;
And things inanimate, must be
Subjected to His great decree.

The elements of earth, and fire,
And steam, with all things else conspire;
And vast machines of power and skill,
His sovereign orders must fulfill.

Then murmur not at William's death,
Since God, in wisdom saw it best;
If that short prayer, by Christ was given,
His spirit reigns with Christ in heaven.

Cease then, dear friends, and grieve no more,
We trust he's reached the heavenly shore,
Where pain and death no more distress
The heirs of grace and righteousness.

ZENAS GOODRICH.

Owego, N. Y., June 16th, 1856.

Subscription Receipts.

Table with columns for location, name, and amount. Includes entries for NEW-YORK, MASSACHUSETTS, NEW-JERSEY, VIRGINIA, NORTH-CAROLINA, GEORGIA, ALABAMA, TEXAS, MISSISSIPPI, TENNESSEE, KENTUCKY, OHIO, INDIANA, ILLINOIS, MISSOURI, WISCONSIN, MICHIGAN, CANADA-WEST, and NEW AGENT.

Associational Meetings.

DEAR BROTHER BEEBE:—Please give notice, through the Signs, that the corresponding association will meet—if the Lord will—with the church at Mount Zion, Loudoun County, Va., on Thursday before the second Sunday in August next, to which, Old School Baptists generally, are earnestly invited.

Those coming from the East, will please take the cars at Alexandria, for the Grain-ville station, on the Manassas Gap R.R., on Wednesday morning, where they will be met with carriages to carry them to the neighborhood of the meeting. This they can accomplish, by leaving Philadelphia at 11 o'clock Tuesday, P.M., or New York at 6 P.M., and travelling all night.

ROBERT C. LEACHMAN.

Bristol, Va., June 24, 1856.

BROTHER BEEBE:—Please give notice, through the Signs, that a meeting will be held at the O. S. Baptist church at Motts Corners, on the 13th and 14th days of September, commencing on Saturday at 10 o'clock. Those coming from the North and West will call on brother Lemuel Potter, two and a-half miles South of Ithaca, on the old Catskill turnpike, and those coming by railroad will stop at Pregsley's Depot, on the Cayuga and Susquehanna R.R. one mile south of my house. Conveyances will be in attendance evening and morning to convey them to the place of meeting. We cordially invite ministers and brethren on our order to attend.

KINNER HOLLISTER.

Motts Corners, N. Y., July 17, 1856.

The Mad River Association will meet with the Zoar Church, in Allen county, Ohio, six miles south-east from Lima, at 10 o'clock, A.M., on Friday before the first Sunday in September, 1856. Brethren coming on the cars will stop at Lima, where they will be met on Thursday, by brethren of the Zoar church, and conveyed to the place of meeting.

JOHN TUSSING, Pastor.

Ocmulgee, Georgia, will be held with the church at Flat Shoals, Jones Co., Georgia, [on the road leading from Macon to Milledgeville, 9 miles east of Clinton, near Thomas Choate's Mills,] on the first Saturday in September, 1856.

The Maine Predestinarian Baptist Conference will be held with the church at North Berwick, York county, Maine, commencing on Friday, the 5th day of September, and continue three days.

The Maine Predestinarian Baptist Association is appointed to be held with the church at Whitefield, (about ten miles from Richmond, Maine, commencing on Friday, the 12th day of September, 1856, and continue three days.

The Lexington Association will meet with the Olive Church in Ulster Co., N. Y., 12 miles west of Kingston, on the Plank Road, on the 1st Wednesday in Sept., 1856, at 10 o'clock, a. m.

Lebanon, Indiana, will be held with the Mount Carmel Church, Hancock Co., Indiana, on Friday before the third Saturday in September, 1856, at 10 o'clock A. M.

Licking, Kentucky, will meet with the church at Little Flock, Anderson Co., Kentucky, on the Second Saturday, and two succeeding days, in September, 1856, at 10 o'clock, A. M.

Yellow River, Georgia, will be held with Flat Shoals Church, Henry County, three miles from the Flat Shoals, on South River, on Saturday before the fourth Sunday in Sept., 1856.

Oconee, Georgia, with the Jack's Creek Church, Walton Co., Georgia, (seven miles east of Monroe, on the left of the road leading to the High Shoals,) on Saturday before the second Sunday in October, 1856.

Primitive Western, with Bethel Church, Meriwether county, Georgia, four miles east of Rocky Mount, on Saturday before the third Sunday in October, 1856.

Kebukee, North Carolina, with the church at South Quay, Nansemond county, Virginia, on Saturday before the first Sunday in October, 1856, at 11 o'clock, a. m.

Salisbury, Maryland, with the church at Jones Mills, [near Vienna] Dorchester county, Maryland, [Eastern Shore,] on Friday before the fourth Sunday in October, 1856.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

Table with columns for item name and price. Includes Plain Bound, Morocco Plain Edge, Extra Gilt Edge, and other items.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, Is Published on the 1st and 15th of each Month, BY GILBERT BEEBE, To whom all Communications must be Addressed.

Terms: 1.50 per year, or if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, by mail, will be at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., AUGUST 1, 1856.

NO. 15.

Selected Poetry for the Signs.

The Heavens Declare the Glory of God.

See heaven's high dome with glittering armies
shine,
Whose bright array speaks majesty divine;
The broad expanse God's wisdom brings to view,
And rolling orbs declare his glory too,—
On the blue parchment of the ethereal skies
I read His name, the ever bless'd and wise;
In bold projection see each letter stand,
Writ by his own Almighty skillful hand.
Yet still, in smaller type, a rich display
Of Godhead pure, along the Milky Way.
Both day and night bear witness to his name,
While fiery comets blaze around his fame,—
In every clime their mighty voice is heard
Proclaiming forth the wonders of the Lord;
Yea, clouds and suns and systems all conjoin
In one grand song to praise the King divine.
One beautiful object yet attracts my sight,
That radiant bow serenely fair and bright,
Set in the cloud with one majestic span,
The symbol of God's faithfulness to man—
Yet fly my thoughts beyond the vast concave,
A subject there awaits thee still more grave;
Leave nature's kingdom for a while, and trace
The greater glories of stupendous grace—
And while attempting these great things to sound
Remember well the place is Holy Ground—
'Tis not the province of the natural man
To understand those mysteries, nor to scan
The pleasing wonders of Redemption's plan.
But to the new-born sons and heirs of heav'n,
In part this favor by rich grace is giv'n;
'Tis theirs in sweet amazement to review
The scheme profound, eternal wisdom drew.
Come, then, ye saints, survey those crystal skies,
Where truths unsullied meet your raptur'd eyes;
Behold that brighter Sun, whose dazzling rays
Strike life, and light, and love through endless
days.
See here the fulness of the Godhead shine;
Here wisdom, mercy, love and pow'r combine.
From this grand source those stars in God's
right hand
Derive their light, and move at his command;
And in their course Immanuel's name resound,
Bearing glad tidings to the nations round.
A system here complete, the most sublime—
God's handiwork is seen in every line.
The cloudy pillar and the covenant bow,
Protect and comfort all the church below—
Here Jesus dwells the centre of all grace,
In Zion's midst reveals his lovely face;
His Tabernacle here forever sure,
Whose mighty walls shall nature's wreck en-
dure!
Then strike your harps, ye angels round the
throne,
Ye saints, awake to make his glories known.
Let songs of joy burst forth from every heart,
Both saint and angel, well perform their part,
From thorough bass of God's eternal love,
To glory's alto in the courts above! ZEBEDEE.

Jesus Only.

"And when they had lifted up their eyes,
they saw no man, save Jesus only." Matt. 17: 8.

Jesus only—blessed Lord
All my hopes hang on this word;
Here my soul reposes still,
Here is safe from every ill.

Jesus only—not alone,
Though my loved ones all are gone;
He above all friends can bless,
He can lighten my distress.

Jesus only—dark the cloud
Hanging o'er mount Tabor proud;
Light from heaven filled the place,
Jesus only showed his face.

Jesus only—this my cry
When I lay me down to die:
Jesus only, when I stand
Justified at his right hand.

Jesus only—when above
I his full salvation prove—
Evermore my blissful song
Jesus only shall prolong.

Correspondence of the Signs.

BROTHER BEEBE:—Having to write you on business, I feel inclined to cast in my mite for the comfort of the lambs of Zion; but I feel afraid of crowding out the communications of abler writers, for my best efforts are but weak. Still, while the enemy is in sight, disputing every inch of our ground, it seems to me that no tongue or pen should be idle in Zion. I find but two general classes designated in the Scriptures with their respective leaders; light and darkness, good and evil, saint and sinner, righteous and unrighteous, natural and spiritual. Each of these, in its own element, and each party imbibing and contending for the sentiment and doctrine of its leader or head. In order to discriminate between the two families, we must observe the rule given by inspiration of God. At the beginning, God said: "For in the day thou eatest thereof thou shalt surely die." But the serpent, or the father of lies, said: "Thou shalt not surely die," &c., but ye shall become as gods, knowing good and evil. That man was made of the dust of the earth, was earthly, and continues so, I presume none will deny, but that he died to all that is good, is denied, and we are told by the one family that there is a spark of life remaining that requires to be fanned into a flame; but the other family believe what their Father, who cannot lie, has said—that they are dead in trespasses and sins. The sentence pronounced on the serpent, indicated the nature of the religion on which he and his children should feed. "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;" thus signifying that the religion he should teach and feed upon should be earthly, sensual, and devilish. Hence, when he tempted our Saviour, he promised him the kingdoms of this world; and he has always taught a religion of the world, which knows not God. And it is no wonder that his children teach a worldly or carnal obedience for the religion of Jesus Christ. To come at the truth in every essential point they make, you must reverse their point. The teaching of the good Parent of Light is that He, Christ, gave himself for his people, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works—Titus ii. : 14. And hast redeemed us to God out of every kindred, and tongue, and people, and nation—Rev. v. : 9. Therefore, the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy upon their head, they shall obtain joy and gladness, and sorrow, and mourning, shall flee away. Isa. li. : 11. But the father of lies and his children, teach that Christ redeemed all mankind, every kindred, and tongue, and people, and nation, and that a part, or as many as will, may return and come to Zion.

The Father of Light teaches: Thy children shall all be taught of God. The prince of darkness teaches, that all mankind are God's children, and may be taught of God if they please. Divine inspiration teaches that faith is the gift of God and the effect of life. But the world teach that faith is the act of the creature, and the cause of life. Inspiration teaches, that it is "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The world teaches, "By obedience ye may be saved, partly by works and partly by grace." Inspiration teaches that the Redeemer came to save his people from their sins. The world says, he came to make it possible for all mankind to be saved by their own works. The scriptures teach that "He 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." The world teaches that he saved nobody; but he made it possible for all mankind to save themselves. The Bible teaches, that "All that the Father giveth me, (the Son,) shall come unto me; and him that cometh to me I will in no wise cast out." The world teaches that all men may come or stay away, just as they please; and those who come may be in some wise cast. The Bible teaches, that "As many as were ordained to eternal life believed." The world teaches, that as many as believe may be ordained to eternal life, for believing, if they hold out faithful. The Word of God teaches, that the gifts and callings of God are without repentance. The world teaches that the gifts and callings of God are with and for repentance. The great Redeemer teaches that "No man can come unto him, except it be given him of the Father, and except the Father draw him." The world teaches that everybody may come if they please. I know of no important point or position contended for by the Arminians, but what must be reversed, in order to arrive at the truth. But I have filled a sheet, without saying a word for the consolation of the hungry babes in Christ, only as the testimony that salvation is of the Lord, is good news to all the saints. For if salvation were anywhere else, they could never have attained to it. Paul was not ashamed of the Gospel of Christ; for, said he, it is the power of God unto salvation to every one that believeth. So it seems to have been the purpose of God to adapt the gospel to them who are by his quickening spirit made to feel their own misery, which they feel as the effect of previous, not as the cause of subsequent life in them. Their distress and misery arise from a feeling sense of their sins, and their cravings after happiness, their hungering and thirsting after righteousness, is the result of life; and in order to suit the Gospel to the hungry and starving soul,

the freeness of grace is proclaimed. For if we were required to bring anything to the Saviour as a price or condition, we should all be utterly lost. It is not health but disease we bring to a physician. And it is not good, but sin and sorrow, that makes us need a Saviour, or sin would not be so exceedingly sinful, and we might have whereof to glory in his presence. The absolute freeness of grace proclaimed, shows the absolute condemnation of every sinful act and thought, and it is the consequence of having much forgiven, that compels the heart to love much. Love, therefore, which is the fulfilling of the law, has its source in free grace. The gospel carries in itself a sufficient reward to those who believe. The gospel proclaims, liberty to captives through Jesus Christ, our Elder Brother, who is yet alive. Although I often fear that I am not a child, but a captive, lost and helpless sinner; I know and feel that I am, and the freeness of the gospel gift exactly suits my case, for with such a heart as mine, if the payment of one mite were the condition of my salvation, it would be utterly out of my reach; for I am in debt and have nothing to pay. I know that in me, that is, in my flesh, dwelleth no good thing. Hence a free salvation, and that alone of the Lord, is what I stand in need of. And I praise God that the gospel presents just such a salvation to me; therefore, to poor lost ruined me, it cannot fail to be good news indeed. The gospel also assures me that my enormous debt was canceled by my Elder Brother, even when I was his enemy, and that all this was done for me in consequence of pre-existing relationship, which was known to him, but unknown to me; a relationship which the mighty cataract of sin which deluged the church at the fall, could never destroy; for it is an incontrovertible fact that transgression cannot mar relationship. Suppose the father of the prodigal had said to his returning son, because you are stained with sin's black dye, you are no more my son! But not so. You were my son before you went astray, and you were my son when rioting with harlots, and it is because you are my son that my bowels moved with tender compassion when I saw thee returning, which I knew you would never have done if hunger had not compelled: and it is because you are my son I have put the best robe upon you. So by virtue of the sacred ties by which Christ and his church were united, that he has redeemed her, and is manifested by all the endearing terms which the gospel abounds with, such as Father to his children, Husband to his bride, Shepherd to his sheep, &c. And there is still a closer connection, he is the Head of the Church, which is his body. The body cannot live without the Head, neither can the body die while the Head is alive. But, says one, did you not say these members

were all dead in trespasses and sins? True, they were so in their natural, or earthly head, for it was in that earthly connection they all went astray; but if they ever died or went astray in their spiritual Head, I have not so understood my Bible. Because ye are sons, God hath sent forth the spirit of His Son in your hearts, crying, Abba, Father. He is not the God of the dead, but of the living. Farewell!

Yours in gospel bonds,
DAVID WORTMAN.

Adair Co., Mo., June 13, 1855.

BROTHER BEEBE:—I have not been a subscriber for some time to your paper, having been favored by friends with a variety of books to read, what time I could spare from my labor. The crisis has now come, in which all lovers of truth should be actively engaged in its promotion. The Lord has visited many of our churches in this region, and we have reason to hope for better times. One thing, however, seems to trouble the minds of some of our orthodox brethren, namely: Was Adam a spiritual man; and is the life which he lost by transgression all that the sinner needs, or what he receives by regeneration?

Brother Beebe, I once requested your views, through the *Signs*, as to what Adam was originally, and what he lost by transgression. You complied with my request. The number and date of the paper which contains your reply, I do not recollect. Perhaps it was unfair to request your views through the *Signs*, knowing the subject to be one that was greatly controverted. And you may have felt embarrassed, and not have spoken as freely as you would have done privately. Your reply, however, afforded me much information, and brother Joel G. Williams of Illinois, seeing my request, also wrote, through the *Signs*, on the subject; his remarks also afforded me information. I would not insist on an investigation of the subject, were it not that some of our ministering brethren, who are men of influence, seem to be very tenacious in their views on the subject; and they insist on their brethren telling them what Adam was, if he was not spiritual. Knowing your ability, and the ability of so many of your correspondents, we still feel to ask for information. If, therefore, you or your correspondents, or any brother, have views on the subject, we would be glad to have them. I remain your unworthy brother,

MILTON J. SEARS.

Randolph County, Mo., June 23, 1856.

ELDER BEEBE:—Although I have never made a public profession of faith in Christ, (which perhaps is a duty which I ought to have done, but a sense of my unworthiness has in a great measure prevented me,) yet I can truly say I love the doctrine contained in your valuable paper, the *Signs of the Times*, as also the doctrine advanced by the faithful servants of God, who are of the same faith and order—the watchman upon the walls of Zion. I think one reason why I love the doctrine, is because it is identically the same that is left on record by all the inspired servants of God, who wrote as they were moved by the Holy Ghost, and which was taught by the Great Shepherd, and by his Apostles, and it is the same that has been preached by all the servants of God, in every age down to the present time. This doctrine is a sufficient rule and guide for all who were chosen in Christ

Jesus before the foundation of the world. The Redeemer came into the world for a special purpose, and the scriptures inform us that that purpose was to save his people from their sins. It was not to tell the world to save themselves from their sins, as some have represented. The question naturally arises, Did he accomplish that for which he came into the world? Arminians say that he did not; that he only commenced the work, and left them to finish it. But we hear him say "It is Finished!" when he bowed his head and gave up the ghost. If he did not finish that work for which he came, namely, the salvation of his people from their sins, he is fallible, and if so, no Savior at all. But we have the whole scripture to prove that he did accomplish every jot and tittle of the work for which he came; and that he is able to save them to the uttermost who came unto God by him, seeing that he ever liveth to make intercession for them; consequently we have the assurance that all Israel, (the spiritual Israel,) shall be saved, with an everlasting salvation, world without end. I have written more than I intended, as I only designed to write you on business. Dispose of what I have written as you please, and you will not offend an unworthy worm of the dust.

DAVID G. CARTER.

Keokuk, Iowa, June 14, 1856.

BROTHER BEEBE:—Having finished the business part of my letter, I will write a few lines for publication in the *Signs of the Times*. The communications of the dear brethren and sisters are heart-cheering and consoling to such a poor unworthy creature as I sometimes feel myself to be. Sometimes it seems that there is none like me, or so persecuted; but at other times I take courage, for the Lord informed his disciples that, in the world they shall have tribulations, but, said he, in me ye shall have peace. Every heaven-born soul is a witness of the truth of this declaration of our Lord; for if any man will live godly in Christ Jesus, he shall suffer persecution. God's people who hear his voice and follow the Redeemer, will meet the powers of the world, and will be reproached, and evil will be said of them falsely, for his name's sake, by nominal professors of religion, who have become great sticklers for their own religious inventions; and the children of grace, for refusing to participate with them, are spitefully treated, and they are watched, that something may be, if possible, laid to their charge. Their enemies will go so far as to listen under their windows in hope of hearing something whereof to accuse them. But, thanks be unto God who giveth us the victory through our Lord Jesus Christ, who hath loved us and given himself for us; that in him we shall and do have peace. He has loved them before time began, with an everlasting love, and with loving kindness, he has drawn them to love him; and they rejoice in him as their great Benefactor, their law-fulfiller; their shield and their staff, their hiding place and their covert from the storm. When storms of temptations, persecution and affliction prevail, he is their covert, they have no place of refuge but the Lord; his name is their strong tower, in which they find safety. He is their All in all. And he is in his dear saints, the hope of glory. Which hope we have as an anchor of the soul, both sure

and steadfast, and which entereth into that within the veil.

I have written a few lines, which I submit to your judgment, to publish or lay aside. I was reading this morning 1 Cor., viii. 11, on which I would be glad to have your views.

Your brother, in hope of eternal life,
ABNER MORRIS.

Greene Co., Pa., May 22, 1856.

BROTHER BEEBE:—According to my promise, I will now attempt to give you and the readers of the *Signs of the Times* some of the reasons of my hope in the crucified and risen Redeemer. Under a sense of my weakness and inability I almost shrink from the task of writing anything for publication; but if I am in possession of what I sometimes hope I am, it is sufficient for me. If God be for me, what can be against me?

Brethren and sisters, I was like all others of mankind, born in sin, and both in nature and practice grew up a sinner against God, and in that state and condition I remained until I hope it was the will of God to quicken me, and open to my understanding what I was by nature, and what I must be by grace or sink beneath the frowns of a sin-avenging God forever and ever. And when that was the case I began to work, and as much expected to find favor with God by my works as I ever expected anything in all my life. My confidence was so strong that I set times when the Lord would reveal himself to me, as my hope of glory, and made my calculation in what way it would be done; for I expected it would be in a way that I should know that I had passed from death unto life. Thus I went on for a considerable time; but felt, at times, much better, and at other times much worse. As time passed on, I was attentively engaged in praying, reading the Scriptures and attending on public worship, expecting every day and every night to be brought to the knowledge of the truth. I was in the habit of occasionally visiting an old Baptist lady, and, one night, when speaking on the subject of religion, she asked me what was prayer. This question seemed to strike me with horror to my heart; and the inquiry arose in my mind, Have I prayed, or have I not? It was made plain to me that I had not prayed aright, and this filled me with great distress; for I verily thought Satan had possession of my heart, and I feared that it was the devil's religion I had been seeking, and he had led me so far that I had committed the unpardonable sin, and that at some of these times when I was thus praying, he would take me alive and cast me into the burning lake. I was for some time now afraid to pray, and I could plainly perceive that my heart was desperately wicked. Sometime after this I had a dream which encouraged me very much, for a while; for I thought if it were Satan's work, I should not have felt so well under it. I dreamed that I was at a place at one side of the plantation where the hills are very high, and at the bottom there was a large cave and very muddy, and I was in that place of mud up to my knees, when three turtle-doves appeared above me and seemed to be trying to kiss me, and I was resisting them; but notwithstanding all my efforts to prevent it one of them kissed me, on which I struck him with my hand and he fell into the mud at my feet, and the other

two doves lit down, one on each of my shoulders, and the one that I had struck down into the mud became the most beautiful babe that I ever saw. I took it up in my arms, and in an instant I was on the top of the hill with the babe in my arms; and on the side of the face where I had struck it, the blood was running down its face. I could not tell what became of the babe, but I had a greater love for it than for any thing I ever saw, and it gave me pleasure to think of it. This was on a Friday night, and on Saturday I went to hear an old Baptist minister preach; and when he took his text, I felt satisfied that he was going to interpret my dream. His text was, "Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for my eyes have seen thy salvation." Well, surely it did confirm me in the conclusion that it was a good dream. But in his illustration, the subject was so great and glorious, and such light was displayed, that I saw myself so great a sinner that I could not lay hold of it as being any thing for my good, at that time; but still it did establish my conviction that the dream signified good, and it would at some time be made plain to me, and in such a way that I would be able to lay hold of it with faith and hope. Many passages were presented to my mind, but I could gain little or no consolation from them; for it seemed to me that they were designed for others and not for me. My prayer to God was that I might open to some passage of Scripture that would afford me consolation; and when I would take the Bible and try to read, I would take it in both hands and let it fall open, praying that it might open to some passage that might be applied to me, and that would relieve me of my distress. But, alas! all seemed in vain; for the more I tried to live in accordance with the commandments of God, the worse I got, and the farther off from what I thought I ought to be. And sometimes I thought I was truly, of all men that ever lived on the earth, the most miserable; for it appeared to me that I could not think a good thought, and if I ever tried to think on things connected with my eternal welfare, at those very times my mind would be overwhelmed with all kinds of wicked and idolatrous thoughts, and all kinds of foolishness would be in my mind; for they seemed to rise in my mind like a large column of smoke, darkening the air around me. And truly, I thought it was the blackest kind of darkness; for it seemed to me that I was led captive by the devil at his will, and if so, it seemed that I must be miserable forever. This was my condition for a considerable time, and it seemed wicked for me to try to pray; and I continued to grow worse and worse, until it seemed to me that I could not live. My appetite failed me, and my mind was so much disordered that when I attempted to do one thing I would find myself in another direction and doing something else. My friends would inquire what was the matter with me, and I could not tell them; for I could not feel willing for them to know my situation,—I was young and could not bear that they should know how greatly I was troubled on account of my sins. Many lonesome nights passed when I thought I should not live to see the morning, unless I should find relief. Sometimes I imagined that my breath grew shorter, and that my

time on earth was not long. At other times I would think about my dream, and then I could but indulge a hope that I should live to realize some of that love that I thought in my dream I had for the child. One morning, when at work on a piece of new ground, I thought perhaps if I would go to the place where I thought in my dream I saw and held the child in my arms, and there pour out my prayer to God, it was possible, in his goodness, he might relieve me of my heavy load of guilt and condemnation. So I repaired to near the place, thinking there to implore his mercy in my behalf, but when I had got there and knelt down, I could not utter one word, not even the prayer of the poor publican with a heart that felt the need of prayer. So I had to leave without relief, and it was some time after this before I felt any desire for prayer, as I had felt it before. One morning when I was at work near to the same place, and not thinking much about religion, as I know of, the way and plan of salvation was opened to me in such a way that I verily thought I could make everybody understand it just as I did. This was at about ten o'clock in the morning, and I remained in this state of mind about two hours, in which time I was pondering in my mind that I could convince all my young companions of the error of their way, and make them see as I did, and that they would see so much beauty in the way, there would be no difficulty in changing their minds to serve the living God; for, at that moment I felt a love for everybody and everything, and all things seemed to be praising God. The sun shone with greater splendor, and I thought my troubles were all over, and I should spend all my remaining days in praising Christ, who is able to save to the uttermost all who come unto God through him, seeing that he ever liveth to make intercession for them. These were my feelings for about two hours, when suddenly it occurred to me that such good and glorious feelings were too great for such a wretch as I, and if this had been what I had thought it was, there would have been some commandment with it for me to join some church. Perhaps I was deceived. I then tried to get my burden back, for I thought if I could get my burden again, I would take more special notice how it would leave me. But this effort was all in vain, for I could never get it back. Now I had to grieve and mourn because I could not grieve or mourn on account of my sins as I had done before. Brethren and sisters, was it thus with any or all of you?

Yes, I believe it is in substance so with all who have passed from death unto life. And the reason why I think so is, if I am, what I hope and trust I am, I have been taught by the spirit of the Lord, with whom there is no variableness nor shadow of turning; and I believe that all the saints, the world over, are universally taught by the self-same Spirit: hence they all learn to speak the same language, in the North, South, East and West, and from one side of the earth to the other. And that should encourage the old order of Baptists, for we find them united in sentiment throughout the world, and all speak the same language, substantially, throughout the earth. And if there be an uncertain sound given, which sometimes is the case, in this part of the country, they are the first to detect it, and the last to submit to it. And though their

efforts sometimes fail to put error down, they do not cease to oppose it. They know that as long as there has been a true church on the earth, there has been a false church, or churches in opposition to the true church, and God's people are taught to contend earnestly for the faith that was once delivered to the saints. For that cause, their names are cast out as evil, and they are reproached by the world. My prayer to God is that he will by his Spirit, enable his servants to rightly divide between truth and error, and establish truth and righteousness in the hearts of all his children.

Brother Beebe, I have already written much more than I intended, and perhaps what I have written will be of no service to the children of God; but I submit it to your consideration, and if you think it will be of any use to any of the people of God, you may publish it; but if not, please to commit it to the flames, and in so doing you will not offend me.

If I ever write again for your paper, I think it will be on the subject of the judgments that I believe God has, in his goodness, laid on me for my disobedience, in not complying with the ordinance of baptism, and for my disorderly walk after I had received a hope for heaven and happiness, in which I was made to rejoice in hope of eternal life. My object in writing on that subject will be to impress upon the minds of our high land brethren and sisters, the importance of a speedy obedience to the command of Christ in regard to the ordinances which he has instituted, to be observed and practiced by all his people, after they have received a hope of immortality, through the crucified and risen Savior. And I think I lived in disobedience in regard to these institutions about twelve years and seven or eight months, during which time I suffered indistinguishably, and at last had to be carried into the water in an arm-chair and baptized, when I was entirely helpless, from my hips down to my feet. And I have been a bit of a member ever since; and I very often think, if a saint at all, I am the very least of all. Pray for me, brethren and sisters, when it is well with you may it also be well with me. I subscribe myself yours in hope of eternal life,
E. G. CLARK.

Wilson, N. C., May 7, 1856.

[From sister Frances A. Denton to sister M. E. Vail.]

MY DEAR SISTER IN CHRIST:—The last rays of the cheerful sun are lingering on the eastern hills, his mellow light here and there finds a place of rest, presenting a dotted landscape, with which the ambitious artist tries to vie. Nature has indeed put on the mild aspects of spring, and the winter of '56 is about to retreat. In contemplating nature's loveliness, can we look from her up to the God from whence all this emanates, and smiling, say—"my Father made them all!" And can we not, in truth and sincerity, understand, that to be an adorer of nature, is insufficient to form a vital union with the great Head of the Church? And as the natural sun arises, cheering all with his presence, and extracts the chilling frost from earth, and causes the tender blade of grass to spring up and clothe the hills and vale with verdure, so has the Sun of Righteousness thus arisen with healing in his wings, to our benighted minds, and chased away the darkness that brooded there, and he has

melted the frost from our hearts by the refreshing showers and gentle dews of the gospel, and made it prolific to fruits and flowers, instead of thorns and brambles. What power and love divine there are in these reflections! As fruits are not spontaneous productions of the earth, so good seed must be sown in the heart of man ere he can think a good thought or bring forth fruits meet for repentance. How many things in nature are emblems of that spiritual kingdom which is incorruptible, undefiled, and that fadeth not away; the types are mere shadows, which soon vanish, but the substance is something that is as lasting as eternity itself; in it we behold a river clear as crystal, which proceedeth from the throne of God and the Lamb. The grass withereth, the flower fadeth, but the Word of the Lord endureth forever. Well might the devout Psalmist exclaim—"Praise the Lord O my soul, and all that is within me bless his holy name; he knoweth my downsettings and uprisings, he leadeth me in green pastures beside the still waters; and he has put a new song in my mouth, even a song of praise to his name. Then shall I be satisfied, when I awake with his likeness. "He was wounded for our transgressions, he was bruised for our iniquity; the chastisement of our peace was upon him; and with his stripes we are healed." Not will be healed if we perform certain duties, and comply with gospel terms, but it is in the present tense, we are healed.

What precious passages these are conveying to our minds, with such certainty, that it is not of the will of the flesh that any are accepted in his sight, but of God. This sure foundation is our place of rest—"while others go and come; no more a stranger or a guest; but like a child at home." It is this rest that the prophets rejoiced in as they journeyed through this wilderness world, they kept the mark of the high calling in view, and looked unto Jesus the Author and Finisher of our faith. Peace on earth, and good will to man, cried the heavenly legions at the announcement of the glorious Redeemer. And the wise men came from the east to Jerusalem, and enquired where he was that was born King of the Jews, for, said they, we have seen his star in the east and have come to worship him. But Herod was troubled and all Jerusalem with him, and he sought to take the young child's life; but there was a God who overruled all things, and it was he who warned Joseph, in a dream, to flee to the land of Egypt, that it might be fulfilled, which was spoken by the prophet, saying: "Out of Egypt have I called my son." We then find him dwelling in a city called Nazereth; this was a fulfillment of a prophesy spoken long before, and he was called a Nazarine. He was of humble birth and a friend to the poor; and, my sister, does he not continue to be? When a King was expected to reign over the Israelites, how many had their imaginations raised to something that should be far above the common people; but instead of that, he says: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my name sake, for so persecuted they the prophets which were before you; rejoice and be exceeding glad for great is your reward in heaven. And the Phara-

sees accused him of eating and drinking with publicans and sinners, and, said they, we will not have this man to reign over us. How plainly we see the same disposition manifested at the present day. There was then a company who worshiped the poor Nazarine in spirit and in truth, and there were also those who compassed sea and land, to make proselytes, and cried, lo he is in this place, and lo he is in that; but the disciples were warned to believe them not, nor run after them, for they are they that would, were it possible, deceive the very elect. And why are they not deceived? Do you not think that it is because they have the witness in themselves? They have seen an end of all law righteousness, which is ever after a criterion; knowing all the way in which they were led, they cannot see how it is possible that any power or might, save an Almighty arm, could ever have accomplished so important a work, and they have learned it for themselves and not for another; they have been led in paths they knew not, the crooked was made straight, and the rough places smooth, that which they once hated they now love; old things have passed away, and behold all things have become new; they are conformed to the image of Christ; not by such corruptible things as silver and gold, but by precious blood. I often think of you, situated so remote from the church of which you are a member, and I know very much attached. We are truly a favored people, in having such an able defender of the truth to go in and out among us. It is comforting to Jerusalem to say to her, that her warfare is accomplished, and that she has received at the Lord's hands double for all her sins. But as you very truly remarked in yours, it is a high privilege to have the *Signs*, and our Bibles, to any of us, but more especially to one placed as you are, in which you have a bounteous table spread. And, my sister, cannot you, many times, see a hand of providence, guiding you every step you take in life. It is a great consolation to know that there is no period in our lives, however dejected to all human appearance, we may be, that we are not under the care of one who is too wise to err, and too good to be unkind. He knows our frame and remembers that we are but dust. It is edifying to receive such epistles of love as yours. I have read your letter over a number of times, and it is always new. I hope we will be enabled to keep up our correspondence, if it be our Heavenly Father's will. From your unworthy sister, in hope of eternal life,

FRANCES A. DENTON.

Bloomington, N. Y., March 29, 1856.

BROTHER BEEBE:—The doctrine of election and predestination, is either true or false. If true, it is to be found in the Scriptures, as found there so ought to be taught. As a bible doctrine, it is worthy of our most earnest examination. Some say the bible contains no such doctrine. Others say it is there, but ought not to be taught. Others, again, say "if a man believe, he elects himself;" therefore it is not of God, but of man. But there are, and have been for ages, a people who believe that doctrine to be of God the Father, that election means choice, and that choice took place in eternity, before the highest dust of the earth was laid. Thus we see a connection between his choice

which is eternal, and his eternal purpose which he purposed in Christ Jesus our Lord. Paul the apostle, being one of that number, speaks thus, Eph. i. : 4—"According as he has chosen us in him before the foundation of the world." But the query is—who did he choose? Some say it was the apostles only; others that it was the Jews, and others that it was the first believers. But what does Paul say, Eph. i. : 1—"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus and to the faithful in Christ Jesus. The faithful spoken of here are not to be confined to the apostles nor their day, nor to the Jews, but is to be understood to allude to all true believers throughout all time, for when the Ephesian letter ceases to be addressed to the church, the gospel day will be completed. In the 3d verse he says: "Who hath blessed us with all spiritual blessings in heavenly places in Christ. In this verse he speaks of the blessings in Christ for the whole church, himself included. So in the 4th verse, including himself with those who were chosen in Christ before the world began. The same as the apostle uses in speaking to Timothy, 2 Tim. i. : 9—"Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began." I would invite all the different parties to a minute and prayerful examination of the latter portion of this verse—"but according to his own purpose and grace which was given us in Christ Jesus before the world began." The purpose and grace here spoken of, comprise all the election, predestination, purpose, grace and salvation, before manifestation, as well as after they are called to the obedience of faith. And a very important point in the text, is that all things are, and were, in our Lord Jesus Christ, and if they are all in him, then there is none out of him. When did God the Father predestinate or purpose anything, either in man before or after the transgression, or what in the devil or anti-Christ. Figuratively, the promises were all to Abraham, confirmed in Isaac, manifested through Jacob or Israel. So all the purposes were in God the Father, carried out in Christ his Son, manifested through the Holy Spirit. If any of the promises could be found in either of Abraham's other sons, then I have mistaken the scriptures. But they say—"In Isaac shall thy seed be called." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." The promised seed was given to Christ before he was born, for the angel said—"His name shall be called Jesus, for he shall save his people from their sins." If they were thus given, at what period is it most likely it was done, was it through Adam, Noah or Abraham? The scriptures have not so informed us. The apostle says—"According as he has chosen us in him before the world began." Now if this most emphatic testimony could be taken away, we would have the consolation to believe most assuredly that they were chosen or given to him when grace was given them in him before the foundation of the world. By this choice, the church was preserved from eternal destruction, through the obedience of her spiritual head, the second Adam, which she deserved by her transgression in her federal head, the first Adam. This choice was not

made because God saw and knew that we would believe and do good works; but that we might believe and be holy and without blame before him in love. The number chosen was perfect, nothing can be subtracted or added thereto, or else he made no choice at all, for it was the body of him that filleth all and in all. He also close to give them a law, which they violated through the subtilty of the serpent; but did he purpose this wicked conduct of the serpent, if so, were not some of his purposes in the serpent instead of Christ? If this be the truth, then his power and grace was in him also, for they ever accompany his predestination or purposes, that they might be accomplished, for he carries out all his decrees by his own power. In his saints he works, for he says—"Work out your own salvation, for it is God that worketh in you to will and to do of his own good pleasure." Thus he works in them through Christ, to the accomplishment of his purposes. He purposed to send Christ into the world to redeem his people from under the law, which he also did, and by his stripes they were healed. For in him they all died, not as sin-bearers, and in him they were all made alive. In him they died to the law and in him they were made alive to God, virtually. This thing took place 1800 years gone by, yet the application and consummation of it may have only taken place yesterday. Paul addressing the Roman brethren, says—"For if we be dead with Christ, we believe we shall live with him, also, knowing that our old man is crucified with him." So 1800 and odd year ago, the head of the body died to the law and in three days raised from the dead, that he might live unto God. So the same death flows down the current of time and lays hold on the remotest members and they die experimentally to the law, as did their spiritual head, and are made alive to God through Jesus Christ our Lord; that with him they should live unto God. So the head and all the members might be one, even one on earth and finally one in heaven. This is the manifestation of the heirs of glory, quickened by the spirit and called to the obedience of the faith by the gospel trumpet, for so was the purpose of God, that they should be conformed to the image of his Son. So, likewise, is his purpose, by the spirit of him that raise up Jesus (if it dwell in you,) shall he, also, quicken your mortal bodies, when he shall descend. For the Lord himself shall descend with a shout, with the voice of the Arch-Angel, and with the trump of God, and the dead in Christ shall rise first. Then all the wicked enemies of God and his children shall meet their just deserts.

The conclusion of the whole matter, is that God purposed in Christ his coming into the world; through him the salvation of the church and the destruction of the wicked. His purposes are not in the wicked, or the acts of the wicked, but in Christ, to their destruction and the destruction of all their works. He came once an innocent sin-atonement lamb, not to condemn, but to save. He is to come again the righteous judge, when the heavens and the earth shall flee out of his presence. Then all the purposes of God shall be accomplished in Christ, to the salvation of saints and the everlasting destruction of the wicked. Yours in hope of eternal life.

A. L. WOODSEN.

Woodsonville, Ky., July 17, 1856.

BROTHER BEEBE:—If one so unworthy as myself may be allowed so to address you, I have been a reader of the *Signs of the Times* about two years, and am well pleased with them, and have felt many times when reading the communications of the brethren and sisters, that I would like to write of some of the dealings of God with my poor soul; but feeling a sense of my inability, I have deferred it, until now it seems to me that I cannot work until I have written.

When I was about thirteen years of age I had many serious impressions, and thought I would try to get religion, and I did try, just as any poor sinner does, by my own good works. But as I was young, this wore off, until after I was married, which was when I was still quite young. I was then alarmed by a dream, and then tried to pray for mercy. From that time, for about three years, I could rest but very little, by day or by night, and how to get rid of my sins I knew not. Many times I felt as though I could not live under the weight of sin, and still I found myself sinning; yet I would have given all the world if it were mine if I could be converted. At length there was a protracted meeting, which I attended, with a full desire of heart that God would have mercy on me. And when the call was made to come up to the altar to be prayed for, I went; but it seemed to me that at every step I was sinking down to hell. Of all sinful wretches, I felt myself to be the very worst. I tried to pray, but it seemed to me that the Lord could not hear such a sinner as I was. The others all prayed, as their custom was, and when they arose to sing, they sung—

"Come, sinners, to the gospel feast."

I wanted to sing too, for at that moment I thought I had a view of Jesus hanging upon the cross, and felt his love in my heart, and my load was gone. I told no one there how I felt; but when I got home I told my husband, and requested him to say nothing about it, for I was afraid I should pretend to have religion when I had not. But, thanks be unto God, I was a happy soul for many weeks, and then I began to feel the temptations of satan. Something seemed to say to me, You have not met with a change of heart. But one thing I knew, and that was that I loved to be in the company of christians, and hear them talk on the subject of religion. For one year I had many hopes and fears, and then I offered myself and was received into the Presbyterian church, not that I was with them in sentiment, but because my husband was a member with them, and I could not feel reconciled for him to belong to one church and I to another. But O, how galling to my conscience when I was sprinkled; for I did not believe it to be right. We both continued with the Presbyterians for about two years, when my husband was taken sick, and we both thought he was on his dying bed; it then worried his mind to think of the subject of baptism, and he resolved, if the Lord would spare his life, he would search the scriptures on that subject, which he did and found that he was wrong. We had, before this, taken a letter from that church, and we then went and united with a Baptist church and were baptized, and believed the same doctrine which you now preach; but we knew of no difference of O. School and New School among the Baptists. That was some twelve years ago. I never did

perfectly understand the difference until four years ago, when we moved into this place, (Lakeville, N. Y.) We had for many years been acquainted with brother Erastus West of this place; so we talked the matter over with him, and found that we were Old-School Baptists in sentiment. I certainly do know that I love such preaching as I heard at South Dansville, at the meeting of the Alleghany Association. Now, brother Beebe, do as you think best with this. I feel myself, of all mortals, the most unworthy. PHEBE WRIGHT.

Lakeville, N. Y., June 25, 1856.

BROTHER BEEBE:—Having a desire to communicate in all good things to the edification of the sheep and lambs of my master, I send you the following Circular Letter, for republication, which I have transcribed from the history of the Kebukee Baptist Association. It was written by Elder Lancaster, and adopted by that Association in the year 1794, more than sixty years ago. I send it because of its antiquity and the sound doctrine it contains.

[CIRCULAR LETTER.]

BELOVED BRETHREN:—Being favored by Divine Providence, we have once more had a profitable and pleasing interview at the time and place appointed. The business we have transacted you have in our minutes, which we hope will meet with your concurrence and approbation.

The subject of our circular this year, according to a resolve of our last, is the *final perseverance of the saints in grace*. The subject is inseparably connected with and a concomitant of that God-exalting, soul-reviving doctrine, of particular election and free unmerited grace in Christ Jesus. We doubt not of its being cordially received by you, and pursued with pleasure and satisfaction.

To do ample justice to a subject of this magnitude, so copious in its nature and interesting in its consequences, would very far exceed the bounds of a circular letter; we shall therefore only offer a few reasons, supported by the best authority, in favor of it.

And first. A strong and undeniable reason in support of the doctrine may, be fairly drawn from the covenant made with Noah, the tenor of which was that God would no more drown the world by water. See Gen. ix. Now, we do not, neither can we, without being guilty of the most daring and gross impiety, call in question or dispute the veracity of God in this solemn promise; neither can any call in question the final perseverance of the saints in grace, without being guilty of the most daring insult to the God of truth; for the preservation of the one and the security of the other are, in every point of view, marked with the same awful solemnity of an oath. For the truth of which, we beg leave to refer you to that memorable passage in Isa. liv. : 9-10. "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. 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." From the premises thus laid down by inspiration itself, the conclusion is very natural and obvious, viz. : that the people of God have no more reason to doubt their security in Christ and final perseverance in grace than they have that God, contrary to his oath,

will send a second deluge of water and drown the world, and whoever disputes the one or the other, is, so far, an infidel, and deserves no better title from men. Another authority, perfectly similar to the above quoted passage, we find recorded by that great champion of truth and patron of the saints' final perseverance in grace, Heb. vi. : 17-18—"Wherein, God willing, more abundantly to show unto the heirs of promise, the immutability of his counsel," (that is, respecting the promise and the heirs of it,) 'confirmed it by an oath.' The reason of which was, "That we might have a strong consolation, who have fled for refuge, to lay hold of the hope set before us." Which hope, the apostle saith, with great propriety, is as an anchor of the soul." Neither does he give the least hint of any danger of this anchor's giving way, so as not to answer the purpose for which it was intended; but on the contrary, declares unequivocally, and we may add, unconditionally also, that it is "both sure and steadfast;" which shows most clearly that Noah was not more safe when shut up in the ark, than believers are, whose life is hid with Christ in God.—Again, we are informed by the same Apostle, Rom. viii. : 28; that all things work together for good to them that love God; then, consequently, nothing can work for their destruction. Again, Jer. xxxii. : 40—"And I will make an everlasting covenant with them; that I will not turn away from them to do them good." But it is objected they may turn away from him and so, finally perish; to which we reply, that the same covenant provides against that also, for in the same verse, God says—"I will put my fear in their hearts, that they shall not depart from me." So, if God has said that he will not turn away from his people, and that he will never leave nor forsake them, (Heb. xiii. : 5,) and that they shall not depart from him; then, surely, the man must have a front of brass, and not the fear of God before his eyes, that can dispute the point with his Maker, and say, the union may be dissolved and believers in Christ finally perish. As a further confirmation of the doctrine contended for, we offer to your consideration the following scriptures: Psa. xxxvii. : 23-24—"The steps of a good man are ordered by the Lord; and he delighteth in his way; though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." Isa. xlii. : 16—"And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." Micah. vi. : 8—"Rejoice not against me, O mine enemy; when I fall I shall arise." 1 John, ii. : 19—"They went out from us; but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out that they might be made manifest that they were not all of us." Again, the blessed Jesus hath said—"All that the Father giveth me, shall come unto me; and him that cometh unto me, I will in no wise cast out." And he farther declares, that it is the will of the Father that he should loose nothing, but that he should raise it up again at the last day; and that the water he would give his people—which is the graces of his spirit—should be in them a well of water spring-

ing up into eternal life; that he has given them eternal life and they shall never perish, and that they shall not come into condemnation, for they have passed from death into life; and "Because I live," says he, "ye shall live also;" for a proof of which, see John vi. : 36-39; iv. : 14, and x. : 28-29; v. : 24. Several authorities as much in point as those already quoted, offer their friendly assistance, but our scanty limits admonish it is time to stop. We shall, therefore, beg leave to quote only two more scriptures, and with them we shall close. The first we bring from Rom. viii. : 39. There says that great apostle to the Gentiles, who was well acquainted with the mind of his divine Lord and Master, and under the immediate inspiration of the spirit of God—"I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." The popular objection that they may separate themselves, is too futile to merit an answer, we shall therefore treat it with silence and deserved contempt, until it shall be made to appear, by some unheard of arguments, that a believer himself is a nonentity, or no creature at all, which is impossible to be done.

Let the "Golden Chain" of God's decrees and the believer's privileges, bring up the rear. Rom. viii. : 29-30—"For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Here believers, is a golden chain indeed, of God's making, and which, therefore, cannot be broken by all the sophistry of men of corrupt minds, who exceedingly err, not knowing the scriptures nor the power of God, for here it may be observed that those of whom it is said that they were foreknown, predestinated, called and justified, are identically the same people that are to be glorified. This being an undeniable fact, we conclude that the argument drawn from this authority, is unanswerable, and therefore must be final and conclusive.

Very weighty arguments might also be drawn from the omnipotence, omniscience, and immutability of God; but we have already observed that our limits are exceeded,—therefore, to conclude, we beseech you, dear brethren and sisters, by the mercies of God, to present your bodies a living sacrifice to him at all times; having had much forgiven, let the consideration thereof cause you to love much, and influence you to every good word and work. Let not this blessed soul-reviving doctrine, be evil spoken of through you; but, on the contrary, let your exemplary lives and pious conversation, declare to all the world the blessed and happy influence the belief of it has on your daily conduct. Beware of thinking you have already attained, or already perfect, which would be sure to check your pious endeavors to grow in grace and in the knowledge, not only of the doctrine here laid down, but all the doctrine which is inseparably connected with it. Lastly, let the consideration of your secure standing in Christ Jesus, bear you up under the cross-like and afflictive providences you may have to meet with in

your passage through this unfriendly world; being fully persuaded by his promise that he will never leave you, stands firmer than heaven or earth, and, according to his prayer to his Father, you shall ere long be with him, not only to see him and behold his glory, but to adore, beyond the stretch of thought, his divine perfections to all eternity, where your sorrows of every description shall be completely done away, and every divine promise meet its full accomplishment.

Now, to him who is able to keep you from falling, and who has promised to present you, faultless, before the throne of his glory, to the only wise God, be glory and thanksgiving throughout all the churches, world without end. Amen.

Signed by order of the Association,
NATHAN MAYO, Moderator.
LEMUEL BURKETT, Clerk.

Transcribed by PAUL P. CHAMBERLAIN.
Savannah, Mo., June 19, 1856.

Circular and Corresponding Letters.

The Chemung Old School Baptist Association in session with the Church of Charleston and Sullivan, to the churches of which she is composed, sends christian salutation:

BELOVED BRETHREN:—The God of our salvation changes not, and we are not consumed; it therefore becomes us to acknowledge with humility and unfeigned gratitude, his loving kindness and tender mercy towards us. We are bound to give thanks to God for the favor which he has always borne towards us, and to all those who are the called according to his purpose; 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. In contemplating his distinguished mercies towards us, we find much, in the retrospection of our past history, to record to the praise of his great and glorious name. We have reached the sixtieth year of our existence as an Association of churches, bound together in the unity of the spirit, and in the bonds of christian love and fellowship. During that period we have witnessed the dissolution of some, and the apostacy of other churches and associations which have risen and fallen since our original organization. The departures from the faith of the gospel which were to characterize the last days, has greatly reduced our number, and we are left truly, as a *little flock*. Still we do believe that we are the circumcision who worship God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh. We have no disposition to go with the multitude, or to depart from the ancient landmarks of the gospel of our Redeemer. We have no where else to go, for our Lord has the words of eternal life.

The letters which you have sent us by the hands of your messengers, have assured us of your steadfastness in the faith, and of the peace and harmony which generally pervades all the churches of this Association. This intelligence at this day of general agitation in the world, is peculiarly cheering and encouraging. The world is involved in great turmoil, the nations of the earth have been convulsed with wars and rumors of wars, and earth quakes in diverse places, the thrones of ancient dynasties have been shaken and unparelled con-

fusion has prevailed to an alarming extent in our own beloved country. The subtle spirit of fanaticism, bigotry and priestcraft have stalked forth with unmistakable design to prostrate the free institutions of our country, by which our religious liberties have hitherto been guaranteed to us, to convert this only asylum for the oppressed of all nations into a persecuting hierarchy, at the expense of all the social, civil and religious rights hitherto secured by our National and State Constitutions. Secret Jesuitical organizations have arrayed themselves against our dearest interests, and every device has been employed to draw the unsuspecting sons of Zion into their hidden conclaves; but notwithstanding all the machinations of earth and hell, Zion still rests upon the Eternal Rock of her salvation, environed by the everlasting arm of him who rides upon the heavens in her help, and in his excellency on the sky. How truly consoling to the saints is the assurance that the Lord God Omnipotent reigns, doing his pleasure in the armies of heaven, and among the inhabitants of the earth, causing the very wrath of man to praise him, and restraining the balance of their wrath. Let us, dear brethren, still confide in him, and may his grace enable us to walk worthy of the holy vocation wherewith we are called. Let us watch and pray, lest we fall into temptation. "We are yet in the flesh, and the flesh warreth against the spirit, so that we cannot do the things which we would. But our warfare will soon be over, and all saints will assuredly be crowned with victory. The Captain of our salvation has led captivity captive. All things are put under him, and death, the last enemy, shall soon be subdued, and the glorious triumph of the conquering Son of God, shall soon be realized by all the redeemed family. Soon we shall leave the house of our pilgrimage, and lay our armor by. Soon the trump of God shall announce the consummation of the victory and the resurrection of the bodies of the saints in incorruption; and these vile bodies shall be changed, and all the corruptions and infirmities, depravity and weakness of this mortal state shall be left behind, when in the image of the first begotten from the dead the saints shall meet their God and Savior in the air, and so shall they be forever with the Lord. Seeing that we look for such things, what manner of persons ought we to be in all holy conversation and godliness?

Now, unto him that is able to keep you and us from falling and to present us perfect and unblamable before the throne of the divine majesty, be honor and glory and power and dominion for ever and ever. Amen.

The Chemung Baptist Association in session with the Charleston and Sullivan Church, Toga Co., Pa., in June, 1856, to the Associations with whom we correspond, send christian salutation:

DEAR BRETHREN—Through the goodness and mercy of our God we have had the privilege again to meet in our annual meeting, to speak of the glory of the kingdom of our God, and to talk of his power; and we have been privileged to hear from you by your Messengers and Minutes, and were made to rejoice in the God of our salvation. We were glad to hear of your steadfastness in the faith and unfeigned love to all the brethren. We were also glad at the coming of your Messengers,

and of the testimony borne by them to God's eternal truth. We have had an agreeable and harmonious session, and have enjoyed, we trust, the presence of our God and King. We earnestly desire a continuance of your correspondence, both by Messengers and Minutes, and will endeavor to reciprocate as far as God in his providence and grace may enable us so to do.

We have appointed our next annual meeting to be held with the Chemung church, near Waverly, Tioga Co., N. Y., on the line of the N. Y. and Erie Railroad, to commence at 10 o'clock A. M., on Saturday before the third Sunday in June, 1857, at which time and place we hope to receive your Messengers and communications of love and fellowship.

REED BURRITT, Moderator.
JAMES N. HARDING, Clerk.

EDITORIAL

MIDDLETOWN, N. Y., AUGUST 1, 1856.

What Adam Was, and What He Lost by the Fall.

We feel a pleasure when we are enabled to help the mind of any brother or sister, on any subject of divine revelation on which they may be laboring in searching after the truth as it is in Jesus; but we have not the vanity to believe that we are able to meet and put to silence all the cavils and vain speculations which may be presented against what we honestly understand to be the plain and obvious testimony of the scriptures of truth. We do not mean, however, to denounce as speculative what may be presented in opposition to our views, nor those as cavilers who object to what we firmly believe to be the testimony of the word; for brethren may honestly and conscientiously differ with us. We feel a consciousness that we are, at least, as liable to err as our brethren are. But when a plain, emphatic declaration of the scriptures is found recorded on any subject, it ought to settle the point with us, and when any arise and contradict such plain declarations of the word, we can but regard them as cavilers.

The question proposed by brother Sears, and on which we have before given our views, was whether Adam, in his first estate, was a spiritual man or not. We, considering this matter settled by the express declaration of an inspired Apostle, have given his declaration in reply. "And so it is written. The first man Adam was made a living soul, the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man *is* of the earth, earthy; the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly." 1 Cor. xv. 45-48. In copying this passage we have *italicized* the supplied words, that its full and proper force may be seen, in its bearing on the subject. And to our mind, if there were no other scripture testimony in point to be found, this passage would be amply sufficient to prove beyond all successful contradiction that Adam was not in his first estate a spiritual man; the text expressly declares that he was not: and this should be with us an end of all controversy. The ancient record of the

origin of man, is thus given. This is the book of the generations of Adam. "In the day that God created man, in the likeness of God made he him; male and female created he them; and he blessed them, and called their name Adam, in the day when they were created."—Gen. v. 1, 2. We can go back no farther in the history of man than the day of his creation. The state he occupied, "in the day when they were created," most undoubtedly presented Adam in his first estate, for he existed in no estate prior to that day. Had the Lord deferred to give him a name until the next day, we might have been involved in some doubt whether the name given was indicative of the state he was in on the day of creation, as he might have changed; for we are not informed how long it was after his creation before he fell. But the name was given him before he fell, or could have changed. And the name *Adam* signifies *earthy man*, or *red earth*. This is in perfect harmony with what we have quoted from 1. Cor. xv. 45-48. He was not spiritual but natural. He was not a quickening spirit, but a living soul. He was not heavenly, but of the earth earthy. This matter is settled, so that no man without controverting what God has said, can say that Adam was a spiritual man. God called his name *Earthy*, and Paul, by inspiration of the Holy Ghost, says, he was not spiritual.

But, on presenting this direct and incontrovertible testimony, it is demanded that we must show what Adam lost by the fall, &c. This demand is altogether gratuitous, for it does not follow because that we set to our seat that God is true in what he has said to us of the first estate of Adam, that we are thereby bound to obviate any other question whatever, or to meet the cavils of those who dispute what God has said. As thus saith the Lord, is valid testimony with all who fear the Lord and tremble at his word.

On what those brethren, referred to by brother Sears, predicate their doctrine that the first Adam was spiritual, we do not know; consequently, we are not prepared to estimate their argument, but from the questions by brother Sears, and from positions which have been taken by some with whom we have had some knowledge, we presume, they claim that Adam was a spiritual man, because it is said—"In the likeness of God, made he him," &c., from which they infer, that God being a Spirit, that it was in that respect, man was created in the likeness of God. But such a supposition cannot be entertained without violence to the divine testimony, and to all our conceptions of God. Even if it were established that Adam was a spiritual man, his history, his mutability, his fall, &c., would prove that as a spirit he was not like that Spirit which is infinite, eternal, immutable, omniscient and omnipresent; therefore, it is very evident that it was not in that sense he was created in the image and likeness of God. But we are told in what this likeness consisted. Paul says, speaking of Adam—"Who is the figure of him that was to come."—Rom. v. : 14. A figure is an image or likeness, and an image or likeness is a figure; and hence the apostle shows wherein the likeness is perceptible. The first Adam, though earthy and natural, is the figure of the Lord from heaven, the second Adam, and this likeness is explained to us, first, in that

"Male and female created he them." So when God was pleased to inform us that he had made man in his likeness, he told us also wherein this likeness consisted; for in the formation of man of the dust of the earth, he was the embodiment of his bride which was to be developed and made manifest, and who should be called woman, because she was taken out of man, Gen. ii. : 24. Thus presenting in a figure the bride, the Lamb's wife, which should afterwards be revealed as coming down from God out of heaven, prepared as a bride adorned for her husband, Rev. xxi. : 2. In his creation all his progeny, all the human family was created in him; and all the spiritual seed of Christ were also created in that Adam which is the Lord from heaven, Eph. ii. : 10. The name Adam was given to man as he embraced his bride, and all his posterity; so that God called their name Adam, in the day when they were created. So, also, the whole of the spiritual family are named in Jesus Christ, Eph. iii. : 15. "For we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and his Church;" Eph. v. : 30-32. We may trace many particulars where Adam is the figure of him that was to come; but in no particular is the figurative analogy more strongly marked or more largely defined and elucidated by inspired writers, than in the progenitive headship of Adam, setting forth the important doctrine that Christ is the Head, Fountain, and source of all spiritual life to his seed. This was one of Paul's sublimest themes, and one on which he seemed to dwell with great delight. Showing that as all the natural family of mankind lived in the natural or earthy Adam before they were made manifest by natural generation, so all the spiritual and eternal life of the children of God was given them in Christ before the world began, and is made manifest in them at the proper time, by regeneration. But while the apostle dwells so clearly on this subject, he is careful to inform us that the figure is not the thing prefigured, the shadow is not the substance. Adam, the figure, was not spiritual, but Christ, the anti-type, is spiritual. As the natural creation is used as a figure of the new or spiritual creation, so the natural, earthy Adam, was and is the figure of the spiritual Adam. How any candid and intelligent christian can read the apostles explanation of this subject and still fail to discover the difference between the two distinct Heads of the two distinct bodies, is hard for us to imagine.

Paul says that the first or natural Adam was made a living soul, &c. From this expression some have inferred that he was made a spiritual being. But in that sense all men possess living souls; but all men are not spiritual, in the sense in which Paul says, "There is a spiritual body, and there is a natural body." Adam's soul was a natural soul, and totally destitute of that principle of immortality which our Redeemer denominates "Eternal Life," which is born immediately of God, when we are regenerated. That undying soul which Adam possessed could never cease to exist, but still its interminable vitality is nowhere in the Scriptures called immortality. Men often call it immortal, simply to express the

fact that it cannot cease to be. But the bible informs us that our Lord Jesus Christ, who is the second Adam, the Lord from heaven, is the only and blessed Potentate, who only hath Immortality, dwelling in the light; and we can only be partakers of that immortality by being partakers of Christ himself. He is the way and the truth and the life; hence said Paul, "For me to live is Christ." When Christ, who is your life, shall appear, we shall appear with him in glory. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Therefore, we see that all the life, soul, or spirit that Adam possessed did not constitute him a spiritual man, in that sense in which we are made spiritual by vital union with that Adam which is the Lord from heaven.

But still the question is raised by the advocates of the doctrine that Adam was a spiritual man. What, say they, did Adam lose by the fall? We are not prepared to say what Adam lost, any farther than what the Scriptures inform us; and that is about as much as we wish to say on the subject. He lost his sinless innocence, by transgression—lost his primitive liberty and residence in the garden of Eden. He was driven out of Paradise, fell under the sentence of death, and plunged himself and all the posterity which he embodied in guilt and condemnation, from which neither he nor any of his sons and daughters have ever been able to extricate themselves. But he did not cease to be the figure of him that was to come, for in following his bride into the transgression with a full understanding of the consequence of doing so, was one important incident in which he was a figure. For Adam was not deceived, but the woman being deceived was in the transgression. By his fall or transgression he lost his life; for, in the day he ate of the fruit of the tree of knowledge of good and evil, death passed on him and on all his posterity; but if he lost any spirituality, we have not been informed of it.

"Ceremonial Religion."

The St. Louis *Presbyterian* claims that Presbyterianism is not a "a religion of forms and ceremonies," but a "religion which makes men holy." The *Leader* denies that Presbyterianism is such a religion. The *Leader* says:

"The *Presbyterian* takes for granted that its own is not a religion of forms and ceremonies, and implies that the Catholic is such religion. We believe that our contemporary has, indeed, been writing a series of articles on "Ceremonial Religion," in which this character is brought home (as he supposes) to the Baptists, to the great advantage of the Presbyterian church. Now we maintain that the Presbyterian religion is peculiarly one of *forms* and *ceremonies*—more so, even, than the Baptist religion."

He says that the Catholic religion makes use of actual signs of what it believes or does inwardly, declares that a mere empty form or ceremony is one that either conveys nothing and means nothing real, and applies his argument thus:

"The Catholic religion has no such empty forms, but the Presbyterian religion has. Baptism of infants among the Presbyterians, is such a mere empty form. It confers no grace, they allow. It is not necessary to salvation, they maintain. It

signifies a washing from guilt of the original sin and the new birth, (as their catechism teaches,) but they all deny that the child is so washed, or so born again; they regard and treat him, and teach him to consider himself, when he grows old enough to understand it, as being the child of satan just as before. They pretend that it makes him a member of the visible church, but what sort of membership is that which has none of the privileges of membership? They won't admit him to communion on the strength of his baptism, nor even baptize his children; so that as the Irishman said, when he was taken home in a sedan chair, without any bottom, "But for the name of the thing, he might as well have walked"—so, but for the name of the thing, he might as well not be a member at all. Now, this we call a mere empty form and ceremony; and the Presbyterian religion, which goes on practising it year after year, is, therefore, eminently a *Ceremonial Religion*; for it uses and insists on ceremonies which confer no grace, and signify what is not a reality, but a mere sham."

Editorial Troubles.

All men have their troubles of some sort—and if editors do not have more than any other class, they have a bountiful share—some of which, as they add to no one's comfort or convenience, or estate, and grow out of thoughtlessness and inattention, might as well be removed. Every subscriber ought to observe these rules, whether he can see the use of them or not:

1. *When you write to an editor, on your own business, always enclose a postage-stamp.* It is as much as you can expect of him, to give you his time, ink, paper and services, without levying a tax of three cents extra on him for the privilege of neglecting his own business to attend to yours. You may think three cents is a small matter, and so it is. But if he has 6,000 subscribers, and each one writes to him in violation of this rule once a year, it amounts to \$180.

2. *When you write to an editor enclosing money to pay your dues, or when you first subscribe for his paper, write your name very distinct.* It would be well to put it down in full, to make every letter separate, or print it with the pen.

The little boy said to the stranger who happened never to have seen his father, "You don't know father! I know him just as well!" The most perfect nondescript in literature, or in nature, is a proper name. Any other word may be guessed at by the meaning and connection of a sentence, and by knowing what it *cannot* be; and when it is impossible to tell what it is, you may determine what it should be, and may put another word in its place, which will do as well; but a proper name may be anything that can be made with letters. Branches of the same family do not always spell it alike, and no man can say positively what it is, the first time he hears it pronounced. And when it is written, a mistake of one letter, as F put for T, or one letter left out, or one letter put in, or a flourish taken for a letter, makes it some other man's name. And yet this is the most important word in your letter, both to him and to you. It must go on the books in some form, and unless it is understood your account cannot be correctly kept. So if your account is not correct, and your paper does not come, or is mis-

sent, don't get mad and be so silly as to discontinue your support, for in nine cases out of ten you may be sure it is your fault.

3. *Always give the name of the Post-Office, and always the name of the State where you want your paper sent.* If you say, "send it to Lexington," the editor does not know whether you mean Lexington, Ky., or Lexington, Mo., or some other place.

4. *If you are a new subscriber, say so.* The editor cannot ascertain whether you are an old or a new subscriber without looking over a list of several thousand names.

5. *If your object is to change your Post-office, be very careful to give the name of the office and State you wish to change from, as well as the one you wish to change to.* Strange to say, this is perhaps the most important rule of all. Editors have no alphabetical list of subscribers' names. They are arranged according to Post-offices and places, and if you do not say where your Post-office is now, he cannot find your name and account, without reviewing his whole list, unless it may happen to be plainly enough printed on the outside of your letter to be read, or unless he may happen to remember where some of your name live. And then there may be two or more of the same name on his list, and your letter may have been postmarked at an office where you have dropped it while away from home.

Many have often seen hints like these, and have as often disregarded them. My purpose is to explain the matter to you, so that you will do so no more. It seems a small thing, and it is to you, but it is a horrible evil coming from all on one, and consumes much time and patience.

—Herald. ONE THAT KNOWS.

Sovereign Grace.

(Furnished from the Gospel Standard of England.)

DEAR MESSRS. EDITORS:—As far as the Lord shall enable me, I will give you a few outlines of the Lord's dealings with me; if you think it worthy, perhaps you will give it a place in your *Standard*.

I was born in 1820, in a little village in D—. In 1839, I joined with the Arminians. I went to their class meetings, and thought all was right; but, blessed be God, he did not leave me here, where thousands are left. What an awful thing to have a name to live while dead! This was my case.

In 1842, the Lord saw fit to lay me on the bed of affliction. I continued very happy under my religion until 1843; then, if not deceived, the Lord began to work. There is no work like his. It is only God's work that will stand in a dying hour, and when the world is in a blaze. O! what will a profession then do for us?"

But I will begin where the Lord began with me.

First. I had my practical sins brought to view; then what I was by nature; I am at a loss for language to express it here, but we have it in Romans iii. Never shall I forget what I felt, nor my awful blasphemy and rebellion against God. And when election was opened up to me, I felt as if I could pull God from his throne for creating me to be damned: for I thought no other but that I should, and I expected every minute to be cast into hell. I was more like a fiend let out of hell than anything else. I was in this state almost three weeks. I could scarcely eat or drink, and

could get very little sleep; and when I was asleep, I was on mountains, with the devil. The devil said, "It is all over now; it is no good for you to pray any more." And I thought it true; for I could not believe it was God's work then. I was obliged to have my Bible put away; I would not look at it. And I felt as if I could burn it. I was led to ask God to dig about me and dung me, and indeed he did, deep in my heart. And the more I asked God to do this the worse I felt. I thought I should like to know if ever any one else felt as I did, so I sent for a minister and told him the state of mind I was in. He said, "None but God's children feel as you do." "O," said I, "I am lost; I am lost; I am lost." He said, "You will never go to hell." "O," I said, "it is waiting for me." And this text sounded in my ear: "Hell from beneath is moved for thee, to meet thee at thy coming." (Isaiah xiv. 9.)

Then God was pleased to show me how I was to be saved in and through the blood and righteousness of Jesus, and by grace alone. But I felt that I would rather go to hell than be saved in this way. This put an end to all free-will. I now hate free-will as much as I then hated free grace. Blessed be God, he did not leave me here; he put a cry in my heart, "God be merciful to me a sinner;" "Lord, save or I perish." This was all I could say. Then these words came: "God is slow to anger." This gave me a little hope. The devil said, "It is no good for you to pray any more." I said, "Tell those in hell that, and not me." Then the Lord took me into his stripping-room. This was trying work with the old nature. It was here I lost free-will. And I believe there never was a sinner under heaven that ever felt so wicked as I did; for if all the devil's host had been in my soul, I could not have felt worse. And God so stripped me that I had not so much as a rag to cover me from the eye of justice. I was brought to the bar of God, there to plead guilty, and to confess that God would be just in sending me to hell, where I thought every minute to go. At last God in his own good set time was pleased to answer my prayer, "God be merciful to me a sinner." It entered heaven, it went to God as it first came from him. I was then willing to be saved in God's own way. But he made me willing in the day of his power. Never shall I forget when these words came with power: "It is finished." I was led to see what was finished. I saw that redemption's work was finished, and that Christ had wrought out and brought in an everlasting righteousness, which is unto and upon all the elect, chosen in him before the foundation of the world; and I felt the power of the resurrection of Christ in my soul, and that I was risen with him. These words also: "Your life is hid with Christ in God;" I thought. "Then who can touch it? Not devils nor men." I could then triumph over the devil and his host, and shout, "Victory, through the blood of the Lamb!" I could then bless and praise God, and call him my Father. I used to go to the Arminian's lovefeasts, but I never had such a one there as I now had. All my sorrow was, that I could not bless God enough, who had done so much for me.

It pleased God, however, to raise me from a bed of affliction, and I was baptized. O what a happy day I had then! It is not the putting way the filth of the flesh, but "the

answer of a good conscience towards God." Nothing but the blood of Christ will put away sin. I then said that all my sins were put away by the sacrifice of himself, into the land of everlasting forgetfulness; and God said that he saw no spot in me, and that I was "all fair." "I have loved thee with an everlasting love." O, how I then loved the doctrine which I before hated, namely, election! I saw that without election there could be no salvation.

The Arminians told me what an awful thing it was for such a young person as I was to believe such doctrines; but I did not care what any one said, I found them precious to my soul, and I could say with Paul: "I did not receive it of men, neither was I taught it; but by the revelation of Jesus Christ." And it was on a bed of affliction, and surrounded with ungodly friends, one of whom told me that I had taken too much wine. But I wanted some of the new wine of the kingdom, and in the Lord's good time he gave me a good draught.

For three years the devil was not permitted to tell me I was not a child of God; but since then I have had to pass through deep waters. I feel it a mercy to be out of hell.

I hope you will excuse my scrawl, as I can only write a little at a time. If God permits, I will write again. ANNE. London, July 9, 1849.

THE RULING PASSION.—It is related of Rowland Hill, celebrated as an eccentric London preacher, that in a sermon once preached by him he attempted to illustrate the superficial and unavailing character of all goodness that does not proceed from a pure heart. "My brethren," so the preacher is reported to have discoursed, "you can imagine a cat, which of course is susceptible of no influence from the grace of God, to take it into her head to set up for a fine lady. So Puss goes to a mantua-maker, and the linen-draper and the mercers, and purchases a proportion of silks, and ribbons, and laces, and by the assistance of her maid and her mirror, she is arranged to the delight of her vanity, and the satisfaction of her self-complacency. With a neat cap on her head, her feline ladyship is seated at the tea-table, and with a winning simper, places her little velvet hand on the silver tea-urn, when all of a sudden, a mouse pops in and attracts the attention of her ladyship. Like sleeping gunpowder when a spark falls into it, her blood is instantly on fire—she leaps over the china, which rattles on the floor—darts towards her little victim, pounces on it, and the velvet smoothness of those pretty paws proves to be only a shield for sharp instruments of torture. And thus it is, my brethren, with the internal goodness of an unrenewed sinner. Let temptation appear, and the old Adam immediately shows his true nature."

RUSHTON'S LETTERS in refutation of Andrew Fuller's views of the Atonement. We have already announced that our former editions of this work are exhausted. We expect to publish a new edition during the approaching autumn or winter. We have and still are receiving some orders for the work, and as soon as it is printed we will send to those who have ordered it.

OBITUARY NOTICES.

ELDER BEEBE.—Please publish the obituary notice of Mrs. HANNAH GRITMAN, (widow of deacon James Gritman, of New York city,) who departed this life on the 3d day of April last, aged 85 years. She has left numerous relatives and friends to mourn the loss of her society, her counsel, sympathy, affection and care. But our loss is her infinite, eternal gain. So far as revealed, experimental religion can be manifested in the flesh, and so far as mortals can judge of its evidences in others, we are justified in saying that sister Gritman lived the life and died the death of a christian. For several years she groaned in the tabernacle of her earthly house; yet she knew and acknowledged

if this were dissolved, she had a building in the heavens, earnestly desiring to be clothed upon with her house which is from heaven.

New York City, July 21, 1856.

BROTHER BEEBE—Please publish the following obituary notice: Died, at her residence near the town of Williamston, N. C., on the morning of the 18th of July, 1856, sister ELIZABETH BIGGS, wife of brother Joseph D. Biggs, aged 88 years, 3 mos. and 2 ds.

BROTHER BEEBE—It has become my painful duty to publish, through the obituary department of your paper, the deaths of three members of my family.

Mrs. CATHARINE BOGART, my mother-in-law, died September 27, 1851, aged 89 years.

MICHAEL BOGART, my husband, died September 4, 1855, aged 44 years and 8 months.

"Jesus, my Shepherd, Husband, Friend, My Prophet, Priest and King."

"My God has saved my soul from death, And dried my falling tears; Now to his praise I'll spend my days, And my remaining years."

July 6, 1856.

MARY BOGART.

MARRIED.

July 22—At the Franklin House, in this village, by Elder Gilbert Beebe, Doct. FRANK WEST to Miss SABRINA LILLY, both of Highland, Sullivan Co., New York.

July 3—At the West Kill House, in Lexington, N. Y., by Elder Joseph L. Purington, Mr. EBAN CHRISTIAN to Miss MARTHA C. FOOT, both of Prattville, New York.

Subscription Receipts.

Table with 2 columns: Name and Amount. Includes NEW YORK—Samuel Springer \$1, Wm. Iuman \$2.00, PENNSYLVANIA—John Watkins Jr. 1.00, VIRGINIA—Eld. Tho. Waters 1.00, TEXAS—Richard Eaton 5, Elder H. L. Power 1.50, IOWA—Orlando Harlow 1.00, MISSOURI—I. A. Ferguson 3, A. A. Tobin 1, John S. Cox 1.48, KENTUCKY—Eld. Tho. P. Dudley 5, D. J. Stark 1, TENNESSEE—Amasa Ezell 2.00, OHIO—S. Place 1.25, Eld. James Janeway 2, John Bennett 1, James Roberts 1, Miss Efa Hulse 1.

Total.....\$31 23

Associational Meetings.

DEAR BROTHER BEEBE:—Please give notice, through the Signs, that the corresponding association will meet—if the Lord will—with the church at Mount Zion, Loudoun County, Va., on Thursday before the second Sunday in August next, to which, Old School Baptists generally, are earnestly invited.

Those coming from the East, will please take the cars at Alexandria, for the Grainesville station on the Manassas Gap R.R., on Wednesday morning, where they will be met with carriages to carry them to the neighborhood of the meeting.

Yours, truly, ROBERT C. LEACHMAN. Bristol, Va., June 24, 1856.

BROTHER BEEBE:—Please give notice, through the Signs, that a meeting will be held at the O. S. Baptist church at Motts Corners, on the 13th and 14th days of September, commencing on Saturday at 10 o'clock.

The Mad River Association will meet with the Zoar Church, in Allen county, Ohio, six miles south-east from Lima, at 10 o'clock, A.M., on Friday before the first Sunday in September, 1856.

Ocmulgee, Georgia, will be held with the church at Flat Shoals, Jones Co., Georgia, [on the road leading from Macon to Milledgeville, 9 miles east of Clinton, near Thomas Choate's Mills,] on the first Saturday in September, 1856.

The Maine Predestinarian Baptist Conference will be held with the church at North Berwick, York county, Maine, commencing on Friday, the 5th day of September, and continue three days.

The Maine Predestinarian Baptist Association is appointed to be held with the church at Whitefield, (about ten miles from Richmond, Maine, commencing on Friday, the 12th day of September, 1856, and continue three days.

The Lexington Association will meet with the Olive Church in Ulster Co., N. Y., 12 miles west of Kingston, on the Plank Road, on the 1st Wednesday in Sept., 1856, at 10 o'clock, a. m.

Lebanon, Indiana, will be held with the Mount Carmel Church, Hancock Co., Indiana, on Friday before the third Saturday in September, 1856, at 10 o'clock A. M.

Licking, Kentucky, will meet with the church at Little Flock, Anderson Co., Kentucky, on the Second Saturday, and two succeeding days, in September, 1856, at 10 o'clock, A. M.

Yellow River, Georgia, will be held with Flat Shoals Church, Henry County, three miles from the Flat Shoals, on South River, on Saturday before the fourth Sunday in Sept., 1856.

Oconee, Georgia, with the Jack's Creek Church, Walton Co., Georgia, (seven miles east of Monroe, on the left of the road leading to the High Shoals,) on Saturday before the second Sunday in October, 1856.

The Paint Creek Association will be held with the Paint Creek Church, in Carroll Co., Indiana, on the 9th day of August, and continue three days.

Primitive Western, with Bethel Church, Meriwether county, Georgia, four miles east of Rocky Mount, on Saturday before the third Sunday in October, 1856.

Kehukee, North Carolina, with the church at South Quay, Nansemoad county, Virginia, on Saturday before the first Sunday in October, 1856, at 11 o'clock, a. m.

Salisbury, Maryland, with the church at Jones Mills, [near Vienna] Dorchester county, Maryland, [Eastern Shore,] on Friday before the fourth Sunday in October, 1856.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

These letters having been written half a century ago, present indisputable proof that the doctrine as now held by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church at that time; before the invention and commandments of men had been introduced for the purpose of dividing and distressing the church.

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books.

PLAIN BOUND, \$.75 MOROCCO, PLAIN EDGE, 1.00 EXTRA GILT EDGE, 1.25

Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPEA, ALABAMA.

SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, AND BANNER OF LIBERTY.—To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made arrangement to supply the three papers, to any one subscriber who will take them all, for Two dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1.50 cents in advance, or one of them for \$1.

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4.

This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, Is Published on the 1st and 15th of each Month, BY GILBERT BEEBE,

To whom all Communications must be Addressed.

Terms: 1.50 per year, or if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, by mail, will be at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIV. MIDDLETOWN, N. Y., AUGUST 15, 1856. NO. 16.

Selected Poetry for the Signs.

The Changed Cross.

BROTHER BEEBE.—Having received some verses from a dear sister in the flesh and in the spirit, from Old England, and thinking that they may be read with interest by many of your readers, I send them to you for insertion in the *Signs*, should you approve of them.

WM. P. COOK.

Monroe Co., N. Y., August 1, 1856.

It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these, as given to me,
My trial tests of faith and love to be,
It seem'd as if I never could be sure
That faithful to the end I should endure.

And thus, no longer trusting to his might,
Who says, "We walk by faith and not by sight,"
Doubting, and almost yielding to despair,
The thought arose—this cross I cannot bear.

Far heavier its weight must be,
Than those of others which I daily see;
O, if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reign'd on all around,
E'en nature's voices uttered not a sound;
The evening shadows seem'd of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause—and then a heavenly light
Beam'd full upon my raptur'd sight;
Angels, on silvery wings, seem'd everywhere,
And angel music thrill'd the balmy air.

Then one, more fair than all the rest, to see,
One, to whom all others bow'd the knee,
Came gently to me, as I trembling lay,
And "Follow Me," he said, "I am the Way."

Then, speaking thus, He led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller, than mine own had been.

And one there was, most beautiful to behold,
A little one, with jewels set in gold;
Ah! this, methought, I can with comfort bear,
For it will be an easy one to wear.

And so the little cross I quickly took,
But, all at once, my frame beneath it shook;
The sparkling jewels, fair they are to see,
But far too heavy was their weight for me.

This may not be, I cried, and look'd again,
To see if any there could ease my pain;
But, one by one, I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptur'd form entwined,
And grace and beauty seem'd in it combin'd;
Wondering I gazed—and still I wonder'd more,
To think so many should have pass'd it o'er.

But ah! that form, so beautiful to see,
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair,
Sorrowing, I said—this cross I cannot bear.

And so it was with each and all around,
Not one to suit my need could there be found;
Weeping, I laid my heavy burden down,
As my Guide said, "No Cross—no Crown."

At length to him I rais'd my sadden'd heart,
He knew its sorrows—bid its doubts depart;
"Be not afraid," he said, "but Trust in Me,"
My perfect love shall now be shown to thee.

And then, with lighten'd eyes and willing feet,
Again I turn'd my earthly cross to meet;
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepar'd appointed way,
Listening to hear, and ready to obey,
A cross I quickly found, of pleasant form,
With only words of love inscribed thereon.

With thankfulness I rais'd it from the rest,
And joyfully acknowledged it the best;
The only one of all the many there,
That I could feel was good for me to bear.

And while I thus my chosen one confess'd,
I saw a heavenly brightness on the rest;
And, as I bent my burden to sustain,
I recogniz'd my own old cross again.

But, O how different did it seem to be,
Now I had learned its preciousness to see;
No longer could I, unbelieving, say—
Perhaps another is a better way.

Ah, no! henceforth my one desire shall be,
That he who knows me best shall choose for me;
And so, what'er his love sees good to send,
I'll trust 'tis best—because he knows the end.

Correspondence of the Signs.

For the "Signs of the Times."

ESTEEMED BROTHER BEEBE:—My visit at the East was fraught with interest; to me, at least, it was a time of great satisfaction. I left home on the 9th day of May, and arrived in the neighborhood of Conn's Creek Association, where I spent two days in company with Elders Riggs, Nay, Jackson, and other brethren of that vicinity. I found nothing so much to regret as a difference of opinion on a point of order. However, I cherished the hope, in the winding up of our meeting on Sunday afternoon, that they are the called according to the purpose of God, and as such, all things are working together for their good, and will finally result in sweet harmony among these dear brethren and sisters, in their relation to each other as kindred in Christ. Since God has so loved his children, as to give his Son to die for them, they ought also to love one another, and adhere closely to the admonition of the apostle, and "Bear one another's burdens, and so fulfil the law of Christ." Gal. vi. 2. And again, "Confess your faults one to another, and pray one for another, that ye may be healed." James v. 16. The congregation was large and attentive, and we trust our labors were not in vain. Our beloved brother and sister Piner, joined the church by letter, were cordially received, and, we believe, his usefulness will be realized as an old father in Israel. From thence, with much feeling and christian regard, as expressed by the brethren and sisters, I took my leave, and on Tuesday, at 10 o'clock A. M., found myself in the city of Baltimore, Md., a distance of 720 miles, having been safely conducted by the providence of God. I very soon got in company with many esteemed brethren and sisters, who were on their way to meet their Master's brethren. I

felt strengthened and encouraged. Having traveled long, and been filled with anxiety, and having watched at several depots for brethren S. Jones, L. Jacobs and M. Lassing, whom we expected from the West to join us, all of whom failed. When Paul met his brethren, he thanked God, and took courage; so we went on our way rejoicing. Spent a very pleasant night with brother Ensor, and on the next day met the inhabitants of the Zion of our God—some from the North, South and East, all having a familiar sound, and seated with the Black Rock church, in Baltimore county, Md. "Blessed are they that know the joyful sound." In raising their voices in anthems of praise, and in the preaching of the word, we heard excellent things. They sung unto the Lord, for he hath done excellent things; this is known in all the earth. Cry and shout, thou inhabitants of Zion, for great is the Holy One in the midst of thee. This meeting, which was continued three days, was conducted in harmony, and, we believe, with the blessing of God—ultimately result in great good to the brotherhood. Truly, I felt that I had got among my Father's children, in a foreign land. The brotherly kindness and warm christian regard expressed to me and to each other, was like that which I have witnessed in the far West; so much so, that my heart would frequently respond, "These are my brethren, my kindred in Christ." Here were Elders S. Trott, G. Beebe, R. C. Leachman, P. Hartwell, Wm. J. Purington and D. L. Harding, servants of the most high God, who declare unto us that finished salvation that is complete in Christ; also our highly esteemed, but greatly afflicted brother, Eld. F. Thorne. I continued at that place until Lord's day, when we had a large congregation again. From Black Rock I was accompanied by brother W. Woolford to Baltimore, and took dinner with Elder Thorne, whose afflicted state seemed to indicate that he was just awaiting the Lord's appointed time for his change to come. I found an Old School Baptist church in the city of Baltimore, and had quite a pleasant meeting with them that evening. They love the truth, and rejoice in it. At the conclusion, some feelings were manifested which made us feel that surely the Lord was in that place, and we knew it not. On the next day (May 20) I started for the Delaware Association, in company with brother Leachman and others, and arrived there in good time. As we approached the meeting house, the first thing that attracted my attention was the date of the building, engraved 1746, (one hundred and ten years.) This church, I was told, was constituted in Wales, and is known as the Welch Tract Church. To think of its antiquity, and see its present pastor, his simple and child-like manner, coupled with godly sincerity, expressive of the fear of the Lord, which is the beginning of wis-

dom. The fear of the Lord, and the love of the brethren, was evinced by him, and by the brethren generally. May his last days be his best days, in the enjoyment of the fulness of the blessings of the gospel of God our Savior. May he, with all those of the household of faith in that vicinity, be built up, and finally be presented faultless in the presence of God, with exceeding joy. It was peculiarly interesting to see the firmness with which the brethren maintained order in their associated relation. May the King of Zion give them peace, and reign in them so that harmony may abound, and sweet union, communion, and the fellowship of the saints may be realized by the brethren of that connection of the Old School Baptists. May God bless you all, dearly beloved brethren. With the feelings of an unworthy brother, in full confidence that you are children of God, in company with Eld. D. L. Harding and brother Wm. H. Crawford, of Philadelphia, we passed on to that city on the afternoon of the same day, and were conducted by brother Crawford to Independence Hall, where the Declaration of National Independence was adopted and signed. This Hall is decorated with portraits of many distinguished patriots and statesmen, who shed their blood to purchase our liberties, and who framed the constitution which guarantees to us our civil and religious privileges, and who contributed much to its perpetuity—under the protection of whose unfurled banner we have been so long permitted to dwell safely under our vine and fig tree. (See 1 Kings iv. 25.) Prepare to appreciate the words of the prophet. Joel ii. 25. "Fear not, O land, be glad and rejoice; for the Lord will do great things." (Read to the end of the chapter.) I tarried the night with our beloved brother and sister Crawford, (members of the Old School Baptist church of that city, and blessed in the enjoyment of religious liberty.) By their kindness and hospitality I was well cared for, and on the next morning (May 24) took the stage, and the same day arrived at the house of Eld. D. L. Harding, having occasionally received the kind salutations of our Father's children by the way. Here we found a comfortable retreat, until the 27th, near the Southampton meeting house, where we met a large and respectable congregation, and many Old School Baptist brethren and sisters were there to worship God on the Lord's day, whose harps seemed for a time to have been taken from the willows, and tuned for the praise of Jesus their King. What can be more glorious than the church of Christ, adorned with grace?

"The Church a garden is,
In which believers stand
Like ornamental trees,
Planted by God, own hand.
A garden fenced from common earth,
Enrich'd with plants of heavenly birth."
Believing them to be a branch of Zion,

I took leave of them, in the confidence that they are children of God, looking for that blessed hope, and the glorious appearing of the great God and our Lord Jesus Christ. Accompanied by brother and sister Harding and others, we passed on to the First Hopewell church, in New Jersey. When the approach of this meeting carried with it the testimonials of the presence of the King of Zion. Here the Delaware River Association met in love, and continued in peace, and parted in hope. The whole scene was, to me at least, one of harmony and love throughout; the union of the saints, both in the transaction of their business and preaching of the word, showed that they were one body and one spirit, called in one hope of their calling—one Lord, one Faith, and one Baptism—guided by one God and Father of all. The meeting was closed in a way expressive of much christian feeling. All seemed to be filled with the fulness of the blessings of the gospel of peace, and the joys of salvation. Elder Hartwell had, and still has, a feast at home. Grace reigning to eternal life by Jesus Christ our Lord, which has been made manifest to a considerable extent in that church, by young christians coming in on the gospel tide, and older saints comforted, and all rejoicing in the goodness of God to them. "How amiable are thy tabernacles, O Lord of Hosts!" Blessed are they that dwell in thy House; they will be still praising thee. They go from strength to strength in Zion, our shield, who looks on the face of his Anointed, and is well pleased for his righteousness sake. Psalms lxxxiv.

Proceeding on my journey in company with Eld. Leachman and Dea. John Gilmore, of New York city, we tarried with him at his house, in the city of New York, that night and were kindly entertained, and on the morning of June 7, started for Middletown where we arrived in time for our noon's repast with our dear brother and sister Beebe. May God bless them and sustain them by his bountiful hand, with every necessary blessing in providence and grace to their family, and may his grace sustain him in his arduous labors of love. From thence I returned to Chester, found a place for rest and refreshment with our beloved sister Forshee, whose son-in-law, Mr. Chrisey, conveyed me to the village of Warwick on Sunday morning, where I found a large and attentive congregation. I remained in Warwick until Wednesday the 11th of June, and tried to preach three times, and had several conversations on the subject of salvation. I was reminded of the language of David—"A Father to the fatherless and judge of the widows, is God in his holy habitation," Psa. lxxviii. 5. Quite a number who are widows indeed, and should be taken into the number, seem to be blessed with more than an ordinary measure of faith, and of the gift of Christ;—rich in faith, and heirs of the kingdom. In the midst of the beautiful scenery which surrounds the village, is located one of the best conducted Institutes, for male and female students, in the Union, both as regards the management of the school, and government of the boarding department; complete order is strictly observed, and the capacity ample.

On Wednesday morning I was conveyed, in brother Benedict's carriage, to the meeting of Warwick Association, at Mt. Salem. Here the meeting together of the

brethren was like the coming of Titus. Unity of sentiment, both in faith and practice, was abundantly manifested throughout the three days of the meeting. All that was said or done went to establish this view: Our Lord is one Lord. On Friday after the close of the Association, I went on to fill my Saturday and Sunday appointments, and to visit several churches, and to behold the order of God's house in the highest courts of ecclesiastic authority. It is an excellent arrangement to hold the Associations in the week, and then for the preachers to divide off among the churches for preaching on Sunday. I would be much gratified if our western churches and Associations would pursue the same course. Our next meeting was at New Vernon, attended by our esteemed brother Beebe. This was a refreshing season from the presence of the Lord. When we convened I verily do believe it was in the name of the Lord. There was neither Jew nor Greek, neither male nor female, bond nor free, noble nor ignoble, but were all one in Christ Jesus. The words of the prophet were brought forcibly to my mind—"Then they that feared the Lord spake one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. The fulness of that oneness was manifested. The body is not one member, but many, and being many, are all one; so also is Christ." That oneness was expressed in the experiences related and the many trials which were spoken of by the brethren and sisters who gave demonstrative evidence that they were all one in Christ Jesus. It reminded me of what Isaiah said, "Let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord," &c.

Lord what a heaven of saving grace,
Shines through the beauties of thy face,
And lights our passions to a flame;
Lord, how we love thy charming name.

When I can say, My God is mine,—
When I can feel thy glories shine,
I tread the world beneath my feet,
And all that Earth calls good, or great.

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

On the fore and afternoon of the next day, we had very interesting meetings at New Vernon and Middletown, and at nine o'clock on Monday morning, June 9th, I left for home, where I safely arrived on the third day thereafter, and found my family in a truly afflicted condition, but somewhat on the mend. Since my return, some one or two of us have been down, more or less, with chills or bilious fever; but we have reason to be thankful that it has been no worse with us.

The kind treatment that I met with from the Eastern brethren and sisters will be fondly cherished with perpetual and everlasting remembrance. I rejoiced to see them so well established in the truth, and zealously engaged in the cause of Christ. Who can but admire the zeal of those two sisters who came twenty miles on foot to the Warwick Association? having no opportunity to hear the gospel preached at home, or of reading except their bibles, and the *Signs of the Times*.

May God bless you all, dear brethren and sisters; and you brother Beebe. Do

as you think best with this. In much tribulation, and in hope of eternal life.

Yours truly,

JOHN W. THOMAS.

Waveland, Ia. July 15, 1856.

BROTHER BEEBE:—Lonely, sad and dejected, I seat myself to communicate with you, and through the *Signs of the Times*, with the scattered sheep and lambs of Christ's flock, which I believe are among the Old School Baptists, a sect which is everywhere spoken against. The *Signs* for June 2; have just come to hand, richly laden with the rich fruits of the Hill of Zion. I have perused them, and have been made to rejoice in the manifold mercies of God. When I read brother McCrary's reply to sister Gentry, on the subject of prayer, also brother Collett's letter to you, I was led to exclaim—truly the spirit of the Lord is upon them.

The last eight or ten months of my life have been the most lonely and dreary time I ever spent since I have known the sweet enjoyments of the communion of saints, which to me is the richest privilege we can participate in here below. I have been wading through the heaviest trials that I ever met with since I made a profession of religion, which is nearly seventeen years. But I hope God will give me resignation to his divine will in all things; that I may wait patiently all the days of my appointed time, till my change come. What rich consolation the precious promises of Jesus afford to his people; but, alas, when darkness, doubts, and fears prevail, all is gloomy as night. If, dear brethren, God were as changeable as his people are, what hope could we have? But, blessed be his name, he is of one mind, and he changes not, and therefore the sons of Jacob are not consumed. Beloved in the Lord, ye who enjoy the privilege of meeting regularly with the children of God, who have your names enrolled together as a band of brethren, you cannot too highly value those favors. If you should ever be separated from them, you will then know the worth of such privileges. Live together, then, as brethren, bear one another's burdens, and so fulfil the law of Christ. Remember, at the same time, what the prophet Jeremiah said concerning those who healed the wounds of the daughter of my people slightly. May we all be humbled under a due sense of our abject poverty and our unworthiness. And may we be strong in the Lord, and in the power of his might, and have on the whole armor of God, that we may be able to withstand the wiles of the devil; and may we glorify God in our bodies and spirits, which are his.

But O, what shall I render to my God for his inexpressible goodness to me, a poor vile worm of the dust? for while I now write, I feel that the Lord is precious, and hope that I have received the earnest of that inheritance that fadeth not away. Blessed be the name of the Lord, he is my only hope, my strength, my wisdom, righteousness, and my all. O that I were more like him. But I have to mourn a hard heart, which is deceitful and desperately wicked. This I find by experience to be true. When I enjoy a view of the goodness of God, and of the excellency there is in the Lord Jesus Christ, and contemplate the perfections of Jehovah, it seems to me that I am black as the tents of Kedar, and I abhor myself. Sin is mixed with

all I do; my very prayers are all polluted and need to be washed in the fountain that is opened for sin and transgression. I am helpless, imperfect and sinful, and in my flesh dwells no good thing. Often do I long for the time when I shall be free from sin; but all the hope I have is in Christ. He is my strength and my Redeemer. Dear brethren and sisters in Christ, is it so, that we are the children of God? Have we the evidence within that we are his? If so, then are we heirs of God and joint heirs with our Lord Jesus Christ. O, happy thought! joint heirs with him who is so rich, who is the heir of all things, who is Lord of lords and King of kings, whose kingdom is an everlasting kingdom, and whose dominion endureth forever. O, what glorious consolation, to think of dwelling with Jesus forever. He has gone to prepare a place for the heirs of glory, and has said he will come again and receive them to himself, that where he is there they may be also. Can we not exclaim, with David—we shall be satisfied when we awake with his likeness. May all his dear people find him precious to them; a Saviour who is ever ready to hear all those who in faith call on his name. O, my brother, I feel that my soul would never weary of thinking, talking, and writing on this immortal theme. The year of jubilee has come to the redeemed. I had the pleasure, yesterday, of seeing six willing converts buried in baptism, in the waters of the Little Flat Rock, at Pleasant Run. But I must close, for I fear I have already intruded on your patience. I have written some of my thoughts, not expecting to instruct any, but if I am found in the channel of truth I ought to be thankful. Your unworthy sister,

A. SOJOURNER.

N.B.—I would be glad if Eld. Thos. P. Dudley, would give his views on John xv.: 12. I hope that my desire does not arise from idle speculation. Should you comply with my request, you will oblige one who entertains the strongest desire for the welfare of Zion.

A SOJOURNER.

Rushville, Rush Co., Ia., July 7, 1856.

DEAR BROTHER BEEBE:—So I address you, because I hope we are born of the same parent; though we are strangers in the flesh, I hope we are not strangers in the spirit. The communications through the *Signs* are sweet and refreshing to my soul, which pants for the living God. The communications of the brethren and sisters being good tidings of great joy, and assure me that God has reserved a remnant that have not bowed to the false gods, and who unitedly declare that salvation is of the Lord; that it is by grace, through faith, and that not of themselves, for it is the gift of God. This doctrine is sweet to those who sing the song of the redeemed. Worthy is the Lamb to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue and people.

This is the fourth attempt I have made to give a reason of the hope that is in me, but my inability to write as I would wish, has led me to lay what I had written aside, thinking that they were too poorly written to appear in the *Signs*. I am a poor imperfect being, unworthy of the least of the mercies of the Lord.

I was born blind to all spiritual things, but still, under the infatuation that I could see, and that I could turn to God at pleasure, and that he would then be bound to save me; but O, how much mistaken I found myself, when, in the solemn watches of the night, I was made to feel as I had never felt before, and to see as I never saw before. I found that I was a poor sinful and wretched being, but could not tell what was the matter with me. I felt like one alone, and felt myself to be the most miserable wretch on earth. I labored to get better, but seemed all the time to grow worse. My very breath seemed to be sin, and everything appeared to frown on me, until I was made to tremble, and thinking that I must make myself better, I cried—Lord, what shall I do? I went on in this way for some time, but these impressions finally seemed to wear off for a season, and became seemingly worse than before, sporting, frolicing, and using profane language. I would do anything to suppress my feelings, but these efforts were like piercing arrows to my heart. I longed for peace, but trouble came; I felt that I must perish in my sin. My brethren often tell us that they often tried to pray for mercy, but it was my constant cry that the Lord would have mercy on me, but all seemed unavailing. Again, it pleased the Lord to let me go, and for a time I did worse than ever. But, blessed be his name, he did not leave me in this condition to finally perish. But he showed me my condition, and made me feel far beyond what I can describe, that I was the very chief of sinners; and at the same time I had a view of the holiness, justice and truth of God with whom I had to do, and his law from Sinai sounded fearfully in my ear—"The soul that sinneth, it shall die." "Cursed is every one that continueth not in all things written in the law, to do them. I trembled and mourned, for I had sinned and transgressed the law in all its parts, and the whole law pronounced on me the sentence of death. I seemed to be brought to the bar of God to hear my doom, which seemed to be justly sealed against me. I felt myself to be justly condemned, and that God was just and true. I was completely stripped of all hope. God appeared too holy and pure to have mercy on one so vile. This I can never forget, for I truly thought I was forever lost. There was no eye to pity, nor arm to save me. I mourned as one that was lost, and went from place to place pleading and praying for mercy. Night after night I rolled from side to side in such agony that I could not rest. My pillow was wet with my unavailing tears. But my tears could not atone for the sins of my soul. My very prayers seemed all to be sinful, and my mouth was stopped, and I stood guilty before God; but at a time when the heavens and earth seemed to be frowning on me, for although it was a clear day, to me it was the darkest day I ever witnessed, helpless and hopeless I lay in this condition, I had a view of Jesus presented to my mind, as having suffered for the redemption of sinners, and while contemplating what he had done, these words came to me—"Sinner, will not this suffice?" These words brought such sweetness to me, as I had never before felt. I saw that he had borne my sins in his own body on the cross, and a heavenly calm pervaded my whole mind, and made me cry out—"Salvation belongs to the Lord,

and in him is life and peace." He is the fairest among ten thousand, and altogether lovely. He has trodden the wine-press alone, and of the people there was none to help; therefore all the glory is due to him alone.

Brother Beebe, do with this as you think proper, and all will be right with me. I subscribe myself your unworthy brother, saved only by grace, if saved at all.

DAVID P. MURPHY.

Randolph Co., Va., July, 1856.

BROTHER BEEBE:—I have received my paper for the 15th, but not for the first of July. I do not feel willing to lose one of the numbers, for I often feel comforted in reading the letters of the dear brethren and sisters, and also the editorials. I am very lonely here as it respects the hearing of the truth. I love to hear a whole Saviour preached, and not a half, for I feel that nothing short of a whole Saviour will do for so poor and sinful a creature as I am. I can do nothing to merit my salvation; it must be all of free and sovereign grace from first to last; for I feel sensible that I carry about with me daily, a body of sin and death, and the longer I live the more sensibly I feel the depravity of my nature, and, with Paul I have to cry out—"O, wretched man that I am, who shall deliver me from the body of this death?" What a mercy it is to be brought to know where to look for deliverance, to one who is needy, to deliver them who are made to know and feel that they cannot help themselves, and who feel their own vileness. But what a mercy to be brought to see what we are; for not one of us would ever have known our true condition if the Lord had not opened our eyes and made us feel what we really are. Had we been left to ourselves we should have continued in the broad road to death, and loving well our alienations from God. O, the amazing love of God to such as we are, that he should make us meet to dwell with him forever, where there will be no sin to mar our happiness, nor cumbersome clay to drag about with us; but where we shall worship the Lord without distraction; where we shall see him as he is, and be like him,

"And from the rivers of his grace
Drink endless pleasures in."

O, my brother, may the Lord at all times give you a word to speak and write for the building up and encouragement of the Lord's scattered children. The Lord has told us by his prophet, that they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name. How encouraging for us to have the assurance that the Lord knows all about us, in whatever situation we may be, or whatever station we may fill, and whatever struggles or changes we may be called on to pass through while in this vale of tears. But, at the longest it will be but a short time, compared with eternity, before all the redeemed throng will meet around the throne of God; and O! what raptures will then be felt, and what an honor to appear as new-born sons, clothed in the spotless robe of our Redeemer's righteousness, which cost no less than the precious blood of Christ.

I often doubt my personal interest in this great salvation; for I feel so vile and

so sinful, if I had my own deserts I should be cast into the place where the worm dieth not and the fire is not quenched. But amidst all my changes and dark seasons—for I feel many changes sometimes in one day—I would not give up my hope, small as it sometimes seems to be, for all this perishable world. I have often thought I would like to write to the brethren and sisters, but I feel too sensibly my inability to do so. But what a mercy it is that we can meet at the same throne of grace, and all have the same Advocate and Intercessor before the throne.

I remain, I trust, one of the Lord's,
HESTER RUMNEY.
Niagara Falls, N. Y., July 31st, 1856.

BROTHER BEEBE:—I attended our Association on Friday, Saturday and Sunday last, and had the pleasure of meeting my brethren and a large concourse of people, and I think we had the gospel preached to us as it was preached by the apostles in their day, but very unlike the linsey-woolsey preaching of the new order of preachers of our times. It was such, I believe, as God will own and bless, for it was "Christ and him crucified;" Christ was held forth as the only way to the Father.

Brother Beebe, I have been greatly comforted in reading the various pieces in the *Signs of the Times*, particularly the editorials. I have often thought of writing some of the exercises of my mind; but, feeling my incapacity, I still put it off, thinking that it would not be worth printing—like some of my views which I have sent, together with the views of some of my brethren, which have been sent on, but not yet published.* I do not wish to have anything published that would have a tendency to darken counsel, or disturb the harmony of God's dear children; for I understand them to be a chosen and a peculiar people which constitute the complete bride—the Lamb's wife. God has chosen them out of the world, and calls them sons and daughters. They are all heirs to the same inheritance, and being born of God and taught of the Lord, they all see alike, and talk alike upon the subject of saving grace;—a subject which none can understand but those who have heard the voice of the Son of God, and made alive; regenerated and born again. No wonder that it is a mystery to the world. The apostles spake the wisdom of God in a mystery, which was hidden from the world, and I have thought that the pharisees did not hate the truth worse than than professors do now.

I must come to a close, for I fear I shall weary your patience. When I commenced I only thought to write on business. Please excuse this imperfect scribble, and accept my best wishes. May God still enable you to wield your pen for the comfort and edification of his dear people, is the prayer of your unworthy brother in gospel bonds, if indeed I am so blessed as to be one of that number.

E. B. TURNER.
Henry County, Va., May 9, 1856.

*The communication alluded to must have been mislaid, as we cannot lay our hands upon it.

BROTHER BEEBE:—Having finished the business part of my letter, I wish to express my satisfaction in the correspondence of the brethren and sisters through the *Signs*, and with the sound doctrine which fills the *Signs* and *Messenger*. Also hav-

ing a great desire to hear some of the Old School brethren preach, I wish to say, if brothers Beebe, Dudley, Trott, Beeman, or any other of our brethren should visit the Healing Springs, I wish them to enquire for me, Crafford Jackson. I live six miles from the Springs. There are a few in my neighborhood who are enquiring for the old paths, and who seem to have a desire to have a church constituted on the Jackson river. There is a Methodist Meeting-house two miles from my residence, that might be occupied on the fourth Sunday in every month by the Baptists. And there is a fine house built by the Baptists at Healing Springs, for which I paid one hundred dollars; but I have withdrawn my membership from that church because I cannot correspond with the modern Missionary schemes and inventions of men.

Brethren, consider what I say, and the Lord give you understanding in all things. There are a few here who confess that the blood of the Lord Jesus Christ cleanses from all sin, and that our God saves and calls, not according to our works, but according as he hath chosen us in Christ Jesus before the foundation of the world.

Sisters Culver and Cohill, when shall we hear from you again? Do write, for I love to hear from you, for I am very lonely. Stand fast in the liberty wherewith Christ has made you free, and be not entangled with the yoke of bondage.

Brother Trott, please give your views on 1 Peter, iv. 17, 18: "For the time is come," &c. Be particular in regard to how it is that the righteous are scarcely saved.

Brother Beebe, dispose of this as you think best, and consider me your well-wisher, in the bonds of Christian love.

CRAFFORD JACKSON.
Allegheny County, Va., May 6th, 1856.

BROTHER BEEBE:—Having to make a small remittance to you, I will fill up my sheet. Some years since my mind underwent a thorough change on a certain subject, and did I not fear that difficulties might arise in the readers of the *Signs*, I should be anxious to have you publish them; but, as it is, I will try to write out a few of them, and if not thought too bad by you, I shall ask you to publish them. I do not ask any one to receive them, unless they can find *no better* in the Bible.

If any brother or sister can point out "a more excellent way," I shall be glad to see it. Some years since, my attention was drawn to Antient History, as it stood in relation to the Church and of Revelation. I have read several authors on the rise of the beasts, &c.; but history turned me over and left me afloat. I found among those authors which I read, one prevailing idea, viz.: That the Jews, as the *natural* descendants of Abraham, were to return to the land of Palestine, *before* the Millennium or thousand years, and all be converted to God.

This opinion, with my early impressions, had many passages to support it in the Bible; which, being taken literally, will prove it; but there are many passages which, to me at least, seem to carry a contrary idea. Because a thing has been believed for a long time, therefore it must be true, has not much weight with me.

A truth, whether new or old, is all the same with me, and so with error. What led me to view the return of the Jews, &c.

as an error, was in reading Gal. iii. : 28-29, and iv. : 22-31. I then began to look at those passages which had been adduced by those authors, as proving the return of the Jews, to see if they would bear their construction.

I found that they might, by one who could believe that the Jewish church, as they called it, and the Gospel church, were one and the same. Paul tells us what is meant by a Jew, in a gospel sense, in Rom. ix. : 28-29, and ix. : 7-8. Which, to me, carries the idea that to be a Jew, or a son of Abraham, in a New Testament sense, is to be one that has seen the plague of his own heart, and been born of God; one who is an heir of God and joint-heir with Christ. Jesus, our Lord, hints at the same, in John, viii. : 31-44. Those, I understand to be the ones to whom such promises have been made; and they will stand upon the earth in the latter days, not because they are Jews, but because they are God's spiritual children. Hence, as it appears to me, all the false missionary zeal extant, has grown out of the false notion "that the Jews must return to their own land, and other things growing out of it. My design will be, to give only what appears to me to be the true spiritual sense of the scriptures of the Millennium, or "thousand years," and when they will begin. As some of my esteemed brethren have written upon the Revelations, in which are some things wherein we differ, I only claim to be heard, without any design of wounding any feelings. The Revelation which God has given, has informed us of certain events and circumstances to take place in the world—of the rise and fall of empires and kingdoms—of the rise of Anti-Christ, in his various forms—of his destruction. Also, of the growth of his church at some times and of its decrease at others: and has always encouraged his children to watch the signs of the times and try to understand them. As we have passed the time of the rise of the First Beast, I shall endeavor to find out the date of his rise, as near as I can. I shall not combat any theory of dates, whether it was 606 or any other. I think father Trott has given as correct a date of his rise, as any can give, viz. : A.D. 313. By not taking this date, we must admit that that Harlot (the State church) was the True church for some 300 years; and those from whom (the Donatists) we, Baptists, trace our descent, must be classed and treated as heretics, as the Pede's treat them. If we take A.D. 313 as the date of his rise, then 1260 will bring us down to A.D. 1573, when the Second Beast was to rise—Rev. xiii. : 5; and any one who is not a tyro in history, must admit that that was about the time that Episcopacy was established in England by Elizabeth, Lutheranism in the Netherlands, and Presbyterianism in Switzerland, &c.; as also shown by father Trott. These two Beasts were to reign on earth at the same time, only the one was to come up first, in a time of tumult or war, as represented by his coming "up out of the sea."

The other was to arise 1260 years after, in a time of comparative peace, or "out of the earth." Although they for a time appear to be opposed to each other, yet they are to unite Rev. xiii. : 15, more or less; and hence, in Rev. xix. : 20, the Second Beast is called the First Beast's "false prophet," and are both to remain together upon the earth until the battle of the Great

King, when they will both be taken alive and cast into a lake burning with brimstone.

There is another point to which I turn, viz. : The Woman and the two Witnesses. If, as father Trott says, the Donatists were put to flight about the year 600, and we add 1260 to it, which was the time the woman was to be fed, Rev. xii. : 6, it will make 1860. It may have been later than 600. Mosheim says there were some there in the 16th century; but that matters not if we have our lamps trimmed and burning. We may talk of the universal spread of truth over the earth, but if I can understand the word, there will be as low a time of religion at the Second coming of Christ, as at His First—see Math. xxiv. and xxv. : 5-13; Luke xviii. : 8; 2 Thess. ii. : 3-8; 2 Tim. iii. : 1-13; 2 Pet. iii. : 3; Jude 18.

Our Lord will come in this time of darkness, when his enemies will be saying— "Where is the promise of his coming, &c." 2 Pet. iii. : 4. He will come in the clouds, and every eye shall see him. Acts i. : 9-10; Math. xxiv. : 30-31; 1 Thess. iv. : 14-17; 2 Pet. iii. : 7-10; Jude 13-14-15; Dan. vii. : 13-14; Zech. xiv. : 4-21.

It will be after the slaying of the two witnesses, and while they—the beast worshippers—shall be in ecstasies, rejoicing and sending gifts one to another, because these two the church and the ministry of the word, are out of the way—Rev. xi. : 3-10. Yes, at this time, O brethren, rejoice, for the day of your redemption draweth nigh.

Our Lord will come on a cloud to some where near the earth, when he will sound his trumpet, which is sometimes called the voice of the Son of God, John v. : 25-28. Sometimes the voice of the archangel—1 Thess. iv. : 16.

When he comes, all his saints which have fallen asleep in him, or have died, will come with him on that bright cloud, 1 Thess. iv. : 13-17; Jude 14; when all their bodies will be raised, and they ascend up to that cloud to meet the Lord in the air; and the saints who are alive and remain, will not prevent those that are asleep from rising; but whilst the sleeping saints are rising, the living saints will be changed in a moment, in a twinkling of an eye, and together be caught up in the clouds to meet the Lord in the air, where we shall ever be with the Lord. The dead in Christ shall rise first—1 Cor. xv. : 51-52.

As Sodom is set forth as an ensample or as a figure, 2 Pet. ii. : 6, we conclude that as the saints leave the earth, the Lord will rain fire and brimstone upon it and all that is thereon—Ps. xi. : 6; Mal. iv. : 1; 2 Pet. iii. : 10-12; Rev. xix. Hence, whilst these things are preparing to be enacted, as in the case of Noah and Lot, the wicked will call for the rocks and mountains to hide them from the wrath of the Lamb, and from the face of him that sitteth upon the throne. May we not say—"Blessed and holy is he that hath part in the first resurrection."

When the earth is purified by fire, and all that is therein, which I think is brought to view in Ps. cii. : 25-26; Isaiah li. : 6; 2 Pet. iii. : 10-13; then our dear Lord will descend with his wife, to the earth; yes, to the new earth which the meek—Math. v. : 5—shall inherit.

Now begins the 1000 years reign. Now is fulfilled that saying of our brother—"Death is swallowed up in victory." Here we can now see the easy fulfillment of those

beautiful expressions, which many have had to "spiritualize" a good deal, to make them suit their 1000 years of natural reign of Christ, here upon this earth, with all the saints' natural dispositions and enemies. What a Millennium! Some of those texts, which to me, can never be fulfilled whilst the saints of God are in this tabernacle, or prior to the resurrection, are Isa. xi. : 9; Hab. ii. : 14; Rev. xxi. : 3-5. There the saints will be free from sin—and Satan will be bound—from every carping care and all that beset us in this world of sorrow.

O, ye dear ones of my Master, if the signs indicated by the wide spread reign of the man of sin, do not set forth that "the day of your redemption draweth nigh," I do not know what does. "Therefore," I say, "lift up your heads and rejoice."

When the 1000 years have run out, then satan shall be loosed out of his prison—Rev. xx. : 7. Now takes place the second resurrection, or the resurrection of the wicked dead. The same Almighty voice that called the righteous to life, calls the wicked forth to a living death. At the general burning or purifying by fire of the earth, and the material of mortality, was purged away, and their bodies do not now partake of anything that can be destroyed. To show that there is no change of mind after death, there is brought to view certain unclean spirits, who were to be the leaders in going about to incite the malace of the resurrected wicked, to go against the camp of Jesus, which camp is called by different names, as "the throne of the Lord," Jer. iii. : 17; "Jehovah-shammah," i. e. "the Lord is there," Eze. 48 : 35. "Zion," Joel iii. : 21. "Daughter of Zion," Zech. ii. : 10. "The camp of the saints and the beloved city," Rev. xx. : 9.

It appears from what is said, that they thought, as they had before, that numbers would prevail; and sometimes seem to hear the march of their advancing squadrons, when, with burning rage, they march to combat. But lo! what is this I hear? It is the voice of my beloved, saying,—"Fear not, I have conquered the foe." On, on they advance; but the saints, with golden harps, are singing "Alleluia, for the Lord God Omnipotent reigneth." On, on they march. The officers, giving orders to flank and file off to surround this abominable thing of a city; out with your battering rams, make strong the catapulta, and now prepare for a general outset—march. But Jesus, who is Lord of lords and King of kings, stretches out his hand, saying, "Ye whirlwinds of tempestuous fire, rain on them;" and, "fire comes down from God out of heaven, and devours them"—Rev. xx. : 9. Here, then, they are defeated, but this is not their end. They are called before the great white throne. The saints will join with the judge, and judge the ungodly, and will not stand with the wicked in the judgment. "And whatsoever was not found written in the book of life, was cast into the lake of fire." Rev. xx. : 15. Yours, in the hope of eternal life, which God, who cannot lie, promised before the world began. Amen.

JAS. P. HOWELL
Sparta, Hillsdale Co., Mich., April 22, 1856.

BROTHER BEEBE:—Sitting as I do alone, and feeling like a lonely sparrow on the housetop, even deprived of my mate,

for a season, I feel inclined to drive dull care away by taking up my pen, and as I may be guided, to let you and the dear brethren and sisters of like precious faith and order know of the kind and merciful dealings of our Covenant God towards me. In his providential care and keeping, I am yet numbered with those who are permitted to breathe the breath of mortal life. If ever I felt to exalt myself, I feel at this moment I trust, ever to be abased in the presence of the meek and lowly Jesus, who was verily a man of sorrow, and acquainted with grief. But when he had done all the will of the Father who sent him, he was highly exalted, by his Father, to be a Prince and a Savior, to give repentance to Israel and the remission of sins. At this moment my soul cries out—

"O blessed souls are they,
Whose sins are covered o'er,
Divinely blest, to whom the Lord
Imputes their guilt no more."

Dear brother, I trust you will excuse this digression, and suffer me to shape my course somewhat in another channel, though not another, for there is but one mark, (Christ) to steer by. I desire to always have my eye single to the glory of our great Captain whose promise is, "Lo! I am with you always." Having received a letter from my companion's brother informing us of sickness in his family, and desiring us to come out as soon as possible, we left home a few days previous to our appointed Yearly Meeting at Canton, Mich., our relations living about nine miles from Canton. I was detained the first Sunday after we left home, at Northville. This village contains Presbyterians, Methodists, and what are called Regular Baptists. Each sect has its house to meet in; but during some part of last winter they all felt that they could agree in uniting their forces against the common enemy, and convert souls to God, as these blind leaders of the blind, pretend that this is their privilege, to show their ardent love and zeal for God's creatures by saving them from eternal ruin. I spent the best part of the first day of the week with the family; but was told that the Methodists held their meeting at 5 p. m. I left the house alone a little before the appointed time, and took a little walk, until the bell rang for the meeting, and then I went to hear the speaker read from the Word, as recorded by Matthew xxii. 1-14. When he read the last verse, viz. : "For many are called, but few are chosen." I felt a desire that he might use these words for his text. After his introductory prayer, to my surprise he announced these very words as his text. I was very attentive to see what an Arminian would or could draw from this deep well of God's electing love. But, alas! spider like he could only attempt to suck poison out of the Rose of Sharon, and from the Lilly of the Vallies, and to weave the spider's web, and hold it forth as a sufficient wedding garment. No man, he said, had reason to fear of becoming speechless, for not having on a wedding garment; none were to blame but the man himself; for he being an invited guest, by the king's servants, upon a mere application would have been amply provided with the requisite garment, and this exception, in this man, we have to apply to the few chosen, and this exception he said need not be applicable to any one, as he had showed that the bidding was general, there was no limitation in it, as taught by these servants going into the highways and gathering all

both bad and good. I said, O, Methodism, thou art a jewel! but it is in a swine's snout. When he got through, I arose and said I was a stranger among them, but I wished to speak to all that would come and hear me, from the same text, at any moment it should please them to appoint; and it was resolved unanimously that the house should be lighted up for me at 8 o'clock that evening, it being then already six. Fifteen minutes before eight, the bell rang, and the house was filled. I was told that all three of the village preachers were in; but I invited none of them. The Lord gave me considerable freedom of speech and a measure of the spirit of meekness, and I perceived a profound attention was paid. I occupied about an hour and a half. On Tuesday morning I saw the Methodist preacher, and he said, from all I had said he could not make out what denomination I belonged to. I told him I was a Baptist. He said he was satisfied that I was not of the order of Baptists which were in that village. I told him I was as well satisfied of that as he was.

When the appointed time of meeting drew near, I left my companion, having no conveyance for her, and walked, the distance being nine miles, and when I arrived on the ground, to my sorrow I found that not a single brother or sister had arrived. The meeting was appointed to continue two days, Saturday and Sunday, the 7th and 8th. On Saturday three of us went to the house of meeting, Elder Leet, sister Murray and myself, brother Murray not being at home at the time, and we three did not meet with another individual; so after waiting some time we returned to brother Murray's house to spend the night, not knowing what the morrow would bring forth. The morning came, but no brother or sister with it. When the hour of appointment came, we went, hoping to meet with, at least more than on the preceding day; but not one of our faith and order came. Elder Leet had complained all the morning of being unwell; and unfit to attend the meeting, so I gladly took the burden of the day, and was enabled to speak twice on that day. I hope it was judged to be all of a piece. On the next morning I left in the same way that I came, on foot. And now dear brethren I would not tire your patience, in this poor way of holding correspondence with the dear children of our Heavenly Father. I long to see you all, and to have my spirit refreshed with yours; for at times I feel ready to faint, in or by the way.

If the Lord is willing, I may before long seek out some of the scattered little flock in Ohio. Should I visit that State I hope to see my esteemed brethren, Elders J. C. Beeman, L. Seitz, J. Janeway and others. May our Heavenly Father, for his beloved Son's sake grant you, dear brother Beebe, much of the influence and comfort of the Holy Ghost, is the sincere desire of your brother in affliction for the gospel's sake.

JOHN FISHER.

Stony Creek, Mich., June 16, 1856.

BROTHER BEEBE:—At the instance of a particular friend, I will ask the use of your columns in order that through them I may communicate, not only with the individual for whose sake I write, but also with your numerous readers. The subject proposed is the xxxiii. chapter of the prophecy of Ezekiel. I presume that O. S. Bap-

tists of any age and experience who have any difficulty with this chapter are not very numerous. Nevertheless, I doubt not that there are many who have access to the *Signs*, who earnestly desire to know the truth, who, like the inquirer, have been perplexed with the sentiment of this chapter. I am not ready to admit that ambiguity exists in the chapter itself, or that the wayfaring man would, if left to examine for himself, be liable to err in regard to it. But it is one of those which legalists delighting in their bondage, have seized upon to support their system; and such is the construction of the language that their sophistry is not perhaps so readily detected as it would be when brought in contact with many other scriptures.

I cannot of course notice the verses particularly, but must content myself with briefly glancing at its more prominent features and the doctrinal sentiment of it as a whole.

The chapter commences with instructions to the prophet under the type or figure of a watchman. A sword had so recently been upon the land of Israel, and the overthrow of that people being even not yet completed, the responsibility of this office would at this time be very readily apprehended. This responsibility is of so fearful a character, (so far as the duties of the watchman extend, the blood of all those who perish not scripturally warned being required at his hand;) it is worthy of our special notice that professed ministers have ever shown a disposition not only to shoulder up this terrible responsibility, but to extend its limits. We may be certain with regard to the type that the consequences of neglect of duty appertained only to that people or city whose officer or servant he was. And I think we may say with equal certainty that the duties and obligations of the prophet, appertained to national Israel and to them alone. I have thought while listening to preachers, endeavoring with much zeal and apparent sincerity to divest their skirts of the blood of sinners; Do they really believe that the blood of every sinner who perishes unwarned will be required at the hands of the gospel ministry? And do they at the same time believe that any minister can be saved? I cannot think that they believe it. But it is one of those multiform devices by which they work upon the natural passions of men.

Confining the application to the gospel church, to which alone we can apply it with the least degree of propriety; we shall find responsibility enough for any mortal to bear. In that application it would devolve upon him whom any church had made their watchman to warn said church against the introduction of error. To point out errors in doctrine or practice as soon as they made their appearance, and to maintain the order and ordinances of the house of God, as they were once delivered to the saints. But how stands the account? Are these preachers prepared to answer even thus far? Instead of their acting the part of faithful watchman and warning the saints against the various innovations that have from time to time appeared; have they not been the very men themselves to introduce, recommend, and lead the churches into error? Yea they have been found the apologists for all the accommodations and compromises that have been made with the world both with regard to Christ's doctrine and ordinances, and I should feel to shrink

from the fearful reckoning that awaits them in this view of the subject, were it not that I am wanting in faith with regard to their appointment. I am not persuaded that the Lord has set them his watchmen.

Again, is this duty of watching and guarding the house of God confined to the ministers? If it is, there are private brethren beyond all dispute equally qualified, and I have thought that the alarm was quite as frequently sounded by them. I incline to the opinion still, as I intimated in a former communication, that the subject does not and cannot apply to gospel ministers exclusively, either in regard to the church or the world. Neither Christ nor the apostles have quoted this scripture, or made any reference to it.

The responsibilities of a watchman are nowhere referred to in the New Testament, neither is the term any where applied. Methinks so important a scripture would not have been entirely overlooked, when admonishing gospel ministers if it was applicable. That the prophet was set a watchman with all its responsibilities to the house of Israel there can be no doubt. That portion of the chapter to which I suppose the enquirer more especially referred is the eleventh verse. "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live," &c. It will be observed that this is not a proposition but a response. The children of Israel sensible in some measure of the Divine displeasure are led to inquire, "If our transgressions and our sins be upon us, and we pine away in them, how should we live?" The Lord returns a merciful message to them. For, we remark that although their dispensation was characterized as legal, yet there was mercy in that covenant.

The inheritance was never dependent upon legal provisions. It was as much a free gift—a sovereign favor, on the part of Jehovah when he made promise to Abraham, as was the gift of grace and salvation to his church. But the continued enjoyment of that inheritance was made partially conditional, not excluding the exercise of Divine mercy from its provisions. Of this, there occurs to my mind abundant proof; but I will not stop now to cite particular passages. Let it be distinctly understood as we pass along, that every thing appertaining to the covenant was not spiritual but temporal. The turning from evil ways and consequent life was national, and grew out of the provisions of a temporal covenant. The Lord by the mouth of the prophet goes on at some length to show his method of dealing with them as a nation and maintaining his justice therein. So prone are men to legal notions and to a spirit of bondage, that many who have pretended to be gospel teachers have in fact become teachers of the law; and have demonstrated their legal propensities by a resort to passages like these, which if they do not propose blessings to national Israel conditionally, may be so construed as to appear as if they did, and upon such a basis preach a conditional salvation. Truly is it said that "Moses has them that preach him every Sabbath day." The proposition in the text, as we have said before, is directed to characters—a special message, to certain that were bemoaning their condition as sinners. Legalists and conditionalists will hardly find even in Moses or the prophets

any thing strictly conditional enough to suit them. No proposition can any where then be found or promise of favor to hard rebellious sinners, on condition of their yielding, repenting, turning or the like. He who knew the state of ruin and death in which sinners are held, made provision adequate, abundantly adequate as revealed in the gospel to rescue and eternally save them. That this full and complete provision is disregarded and a system substituted proposing terms, conditions &c., to the sinner, I can only account for, on the principle that as they know not the lost condition of the transgressor, they fail to comprehend the nature of that life and salvation which is through our Lord Jesus Christ. In love to all the brethren, I remain.

E. RITTENHOUSE.

Kingwood, N. J. July 30, 1856.

BROTHER BEEBE:—Through the tender mercies of God, I am once more permitted to address a few lines to you, and to my dear kindred in Christ, if one so unworthy may claim such endearing relationship with the saints of the Most High—with the bride, the Lamb's wife—the beloved of God, pure, unspotted, and all-glorious within. How often the thought occurs to me, can it be possible that one so poor and simple as I am, can be a happy recipient of the great and heavenly treasure, the love of God, which is continually flowing from the great fountain of love, for God is love. Although I sometimes feel myself to be as black as the tents of Kedar, yet there are times when the Sun of Righteousness shines forth in the brightness of his glory, and then I feel that I am as comely as the curtains of Solomon. Then my spirit seems freed from sin, and my voice is raised to sing that God is love. Then I long to have the society of the saints, which I am much deprived of, for on account of distance and ill health, I cannot see them often. But I occasionally receive a call from brother and sister Thompson, and other brethren sisters who pass this way. I am always glad to receive them, whether I am one of them or not. Often, while reading in the *Signs*, the communications of the dear saints who are scattered all over the United States, and in foreign climes, I am made to rejoice that our God is every where, and in all places the same unchangeable being, and that our Jesus is not like the Arminians' going from heart to heart, like a pedler, offering salvation on any terms to suit the people; and if the terms do not suit they can reject them, and he must go away disappointed. But our God works and none can hinder, his children are all made willing to receive all he is pleased to bestow; and what he bestows is just what suits them, without any terms on their part. I often feel to praise God with all my heart for leading me out from such darkness into the light and liberty of the gospel, and teaching me that my salvation is all of grace, from first to last, and I am made to sing,

"I love thee, my Savior, I love thee my Lord, I love thy dear people who love thy dear word."

Let me meet them where, or as often as I may, that love is always the same. And if any of them go astray, I can but love and pity them and pray the Good Shepherd to bring them to his fold again, for they must surely feel lost to lay down out of the fold, exposed to the hungry wolves that prowl around the sheepfold. For my part I fear

them, for they are generally dressed in sheep's clothing. But they are no less wolves, what ever appearance they may assume, and my prayer is,

"Dear Shepherd, if I stray,
My wandering feet restore;
To thy fair pastures guide my way,
And let me stray no more."

Brother Beebe, we have not forgotten your visit among us last summer; I hope it was not unprofitable to you. Our hearts were made to burn within us, while you spoke to us by the way, of the things of the Redeemer's kingdom, if one may speak for all, and we were also much pleased to form an acquaintance with Deacon Gilmore, and I have been looking for a letter from him, in the *Signs* ever since, but have only seen a few lines. I hope some more of our Eastern brethren and sisters will visit us soon. Although they are strangers to me, in the flesh, I feel confident that we are not strangers in spirit, but fellow citizens with the saints and of the household of God. O, what a blessed relationship, to be one with Christ.

We anticipate attending our next Association at Salem, on the 8th, 9th, and 10th days of August, and would be glad to see you, and as many more of the saints as can attend. O, that I may have an ear to hear and an understanding heart, for I long to hear the gospel's joyful sound, and when my brethren and sisters at Lick Creek are convened in church capacity, I hope they will remember me. My desire is to be with them to feast on the crumbs that fall from the master's table. Our aged pastor, Eld. W. Thompson, according to nature will not continue with us much longer, as his head is whitened by the frosts of many winters. When I see his gray hairs, and feeble step, I am admonished that his journey draws towards its termination, and it makes me feel solemn, but I am sure his will be a happy change, when he shall hear the sweet summons, Come ye blessed of my Father, receive the Kingdom prepared for you; not prepared by your own good works, or by yourself; and when he shall hear the welcome plaudit, well done, thou faithful servant, enter into the joys of thy Lord.

Brother Beebe, I can never describe what were my feelings when reading your answer to brother Linn, in regard to the charges made against you by brethren in the Tygart's River Valley Association. I would refer the writer of that circular, or mirror, as I would call it, for I think it reflects strongly the spirit of its writer to your answer to me on the same subject, in volume 21, number 21 and page 163, of the *Signs of the Times*.

In your reply to brother Linn, you remarked that you felt admonished that your time on earth was short, and you would not be with us long. A pang shot through my heart, and I cried, O Lord, must he be taken from us so soon! I felt that it would be like taking a near relative; for there are but few to mourn over a departed parent, but would be many hundreds to mourn the loss of the Editor of our welcome messenger, the *Signs of the Times*, which comes to us bearing good news and glad tidings from a far country, which will be read many years after you shall have gone to reap the reward of your labors of love. But I hope you may be spared to fight many more battles, if needs be, there shall be more to fight. I hope to be permitted to visit the East at some time if my health

should allow of it, and if it be the Lord's will to grant me that pleasure. If there is anything I desire more than any other, it is the privilege of visiting my brethren and sisters, and that they should visit me. I wish to live, die, and be buried with them. I must stop, lest I weary your patience. Do with this poor scribble as you may feel disposed. May great grace, and the love of God rest and remain on you and yours, and on all the dear saints, is the prayer of the least of all your sisters, if a sister at all.

SARAH H. IZOR.

Farewell my dear brother, beloved of the Lord,
The footsteps of Jesus you'll find in his word;
Then follow your Leader wherever he goes;—
Stand fast and unshaken, whatever may oppose.
S. H. I.

Milton, Ia., July, 1, 1856.

ELDER BEEBE:—I have received your valuable paper, the *Signs of the Times*, and am well pleased with it, for it holds forth the doctrine which I believe to be the doctrine of the Bible. I am delighted to read so many communications from various parts of the United States, on the subject of religion. My poor heart is made to rejoice and be glad, to find so many contending for the faith which was once delivered to the saints. Your paper meets my approbation in every respect. And now, friend Beebe, go ahead: cry aloud, and spare not; both in the pulpit and by the press, proclaim the truth. The cause you advocate is a precious cause. We have a mixed multitude of professors of christianity in this country. They profess the religion of the Lord Jesus Christ, but I greatly fear that a large majority of them do not possess it. We have two or three kinds of Baptists, and Methodists, and Presbyterians, and we have a few of the people called, by their opponents, *Hard Shell Baptists*; but these are a people that I love, if I love any at all; a people that contend for Bible doctrine;—but they are a people that are everywhere spoken against, and they are hated by all other denominations that I have any knowledge of. We also have many *isms* in this country, such as Sons of Temperance, Odd Fellows, and a host of others, with which all the above named denominations are combined, except the Primitive Baptists. They touch not, taste not, handle not these unclean things, which cannot be sustained by a "Thus saith the Lord." Those who mingle with the modern religious institutions say, they hope the time is not far distant, when the last of the old Primitive Baptists will be exterminated from the earth. Now, friend Beebe, I believe these people are the church of Christ, and I sincerely believe, that just as long as God has a use for this world, just so long there will be such a people living in it; for it is for their sake that the word stands. I sometimes tell these work-mongers that they ought to be glad that there are Primitive Baptists; for if there were none, I believe the world would be immediately burned. I have entertained you longer than I intended. If you think this worthy a place in your paper, publish it; if not, throw it by and all will be right. I request an interest in the prayers of God's people for me and mine.

I remain your well-wisher,

HENRY RANDOLPH.

Jefferson County, Tenn., May 6, 1856.

DEAR BROTHER BEEBE:—Enclosed is one dollar for another year's subscription for

the *Signs of the Times*. I am now in the 79th year of my age, and have been a member of the Baptist Church 53 years; and, Brother Beebe, as I pass down the declivity of time and draw near my earthly end, I can say that now, in my old age, I have no hope, only through and in the merits of Christ. All my own works are as filthy rags; although in our day and time salvation by works appears to be the popular doctrine, yet I can plead no such thing in my behalf, old as I now am. And the *Signs* affords me great comfort, in hearing from those who believe salvation to be of God, or by grace. I can say with Paul, by grace are ye saved, through faith and that not of yourselves, it is the gift of God; not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works.

Please forward me the *Signs* as usual: and may the Good Shepherd of the true Church continue your usefulness to the people of God, is the prayer of old brother

BENNETT LANGSTON.

January 21st, 1856.

BROTHER BEEBE:—Being seated to write you for a copy of the *Signs of the Times*, I will take the opportunity to write a little more than what would be necessary for that purpose, and let you know the condition of a people who are designated old, or *hard shell* Baptists. They are here, as I believe they generally are in other places, scarce, but scattered around through the country in every direction. There is but one within seven miles of us, nor do I suppose there are any two families near enough together to be neighbors. The nearest preacher of our order, lives almost fifty miles from here. We moved here from Shelby county, Ia., two years ago this fall, and have heard but three Baptist sermons in that time; the preacher that we heard, comes sixty miles; but having, as I understand, a large family, and the distance requiring so much time to travel it, he seldom gets here; and then the members, some of them, live so far from the place of meeting, but few get together at once. Truly it is a discouraging and comfortless way to live. I suppose that none but those who have, or do so live, can have an adequate idea of the gloominess and heaviness produced by such a way of living. But I do hope the great Head of the Church will in some way, place us in more favorable circumstances, by raising up among us a preacher, or by sending us one, for it really seems to me that I cannot give up to live in this way, and if not soon placed in a situation where I can enjoy church privileges, I shall desire my husband to move to a place where we can. But however that matter may be, it is consoling to have the assurance that the Lord knoweth them that are his, and that he is able, and will, let their situation be what it may, be with, and love them unto the end. But I must stop, for if my mind gets a start in this channel, I might perhaps do what would not be profitable, consume time, expose my ignorance, and weary your patience. But I do not know but what I will, at some future time, be foolish enough to try to cast in my mite towards keeping up the correspondence with the brethren and sisters scattered throughout this hitherto heaven-favored land. As I do not know but what I have already written more than what is to the purpose, I will stop; feeling a great desire for your welfare, spiritual and temporal. May God still continue to favor you with wisdom and strength according to the station in which he has placed you, and may we all continually feel that he has, and still does continue with loving kindness; and may that everlasting love with which he has loved his own, be our shield in life and our salvation in death,

and our exalted theme in eternity, for his dear Son's sake.

Your unworthy sister, as I hope, though in much weakness and tribulation.

NANCY E. HARLOW.

BROTHER BEEBE:—I hope the brethren and sisters will endeavor to sustain your valuable paper, and to promote its circulation; for it does me good to hear from the brethren and sisters. I had thought there were but few contending for truth; but the reading of the *Signs* seems to buoy me up. O, that the Lord would visit his poor and afflicted people with an outpouring of his spirit. There is not a preacher of our faith within twenty-five or thirty miles, and I sometimes feel discouraged. But if I am a saint, I am so by the righteousness of Christ; his blood having cleansed me from all my sins, for, with his stripes we are healed. Hence, being justified by his grace, we have peace with God. I can say with Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us to 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; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." I was once as much opposed to the doctrine of grace as any man could be; but I hope that God has taught me by his Spirit to understand and love that plan of salvation which is of all grace, and alone through the Redeemer; for I have tried my own obedience and good deeds, and asked, "what shall I do that I may work the works of God?" But Jesus says, "This is the work of God, that ye believe on him whom he hath sent." If then that be the work of God, poor polluted man cannot perform it. Eternal Life is treasured up in Christ for all his members, and time can only disclose to them their rich inheritance in him. When we are stripped of all hope of salvation by what we can do, and find that the popular doctrines taught is untrue, we are made to fall at the feet of Jesus, and plead his sovereign power and grace alone. Every saint has to see his own weakness and inability; and, at a time least expected by them, the blessed Lord speaks peace to them, and they are made to bless God for what he has done for them, and to acknowledge that he has done all things well. Their own experience then teaches them that their justification is wholly of the Lord, that he has borne and carried them all the days of old. And because their names were engraved on the palms of his hands he has redeemed them, and they shall by virtue of that redemption, come to Zion with songs and everlasting joy. And, let me appeal to the saints, when was this done for you? He suffered on the cross eighteen hundred years ago, and if by his stripes we are healed, it was effected then. Therefore, all that the Father gave him shall come unto him, and shall in no wise be cast out. He shall dwell on high; his place of defence shall be the munition of rocks, bread shall be given him and his water shall be sure. Should one of them be lost, heaven would not be complete, there will be a vacancy in the body. But, blessed be God, he has said, "He shall see of the travail of his soul, and be satisfied." Not a hoof then shall be left behind. He will raise them all up at the last day, and they shall inherit the kingdom prepared for them from the foundation of the world. Will any saint object, or say, Not so, Lord? Not one; they will all rejoice, and bless God that he has made their salvation perfectly secure.

In conclusion, let me say I would not have written so much, if it had not been that some of the brethren have requested me to write that they might hear from me;

but brother Beebe, if you think what I have written would injure the cause of truth, I do not wish you to publish it.

Yours in Christ Jesus.

JAMES P. FEWELL.

Henry county, Mo., February 2, 1856.

EDITORIAL

MIDDLETOWN, N. Y., AUG. 15, 1856.

Remarks on 1 Cor. viii. 11.

"And through thy knowledge shall the weak brother perish, for whom Christ died."

Brother A. Morris, of Pennsylvania, whose communication appeared in our last number, on page 114, desired our views on the text at the head of this article. In compliance with his request, we will offer a few general remarks, which we hope may relieve his mind and the mind of any other enquirers after the truth, from any difficulty which may seem to involve the subject, or embarrass them.

We should bear in mind "that the church of God which was at Corinth," was composed principally of Gentile converts, who were situated in the very midst of pagan idolatry, and as the members of the church had been pagans from their infancy until they were called by grace to a knowledge of the true God, it was as natural for them to retain some pagan notions, which they had received by tradition, as it was for the Hebrew converts to retain some improper views concerning the abolished rites and ceremonies of the old covenant dispensation. One prevalent rite among pagans, as this chapter shows, was to make sacrifices of animals to their gods, of whom they had a vast number; and after sacrificing the life of their victims to their gods, the bodies of the sacrificed offerings were eaten in the temples in honor of the idols to whom they had been offered, or taken away to the shambles or market and sold. The pagans seem to have supposed that the offering of their victims to their idols constituted their flesh holy or sacred, and that meats thus consecrated would impart to them a holiness, or make them better. A difficulty had evidently existed among christians in the Corinthian church in regard to the propriety or impropriety of eating things which had been offered in sacrifices to idols; and to settle the question, they had appealed to Paul, as one of the judges which occupied the twelve thrones of judgment, judging the twelve tribes of spiritual Israel, and his instructions in this chapter are in reply to their inquiries. In these instructions he refers them to what they or some of them knew, namely: that an idol was nothing in the world; that is, that it had no power, no divinity, and that it could not impart to the things offered to it either purity or impurity; it could neither make the meats offered better nor worse. Hence, he says in chapter x. 25, "Whatsoever is sold in the shambles, (or market,) eat, asking no questions for conscience' sake. But if any man say unto you, this is offered unto idols, eat not, for his sake that showed it," &c. For he assures them that "Neither if we eat are we the better; neither if we eat not are we the worse." Simply the eating of meats which had been offered in sacrifice to idols, in itself considered could neither make them better nor worse, because having a knowledge that the idol was nothing, they could eat that which had been offered as though it had not been offered,

without defiling their conscience. Nevertheless; this liberty is not to be abused. There were those in the church for whom Christ died, who were weak, and who had not this knowledge, and were therefore unable to discriminate between eating to express faith in or devotion to the idol, and the eating from the consideration that the earth and the fulness thereof is the Lord's, and that an idol is nothing. In such a case, therefore, for the sake of the conscience of the weak brother, which is liable to be defiled, from lack of knowledge to discriminate, he admonishes his brethren to forego the privilege of eating, and assures them that he would not, while the world stands, eat meat, or gratify his carnal appetite at the expense of the peace of Zion, or if it should cause his brother to offend. The weaker brother was liable to offend in such a case, in a variety of ways, by being grieved at what he, from want of clearer knowledge, supposed to be idolatry; or by imitation of the stronger and more enlightened brother, he, in eating, would actually commit idolatry; in either or any case his conscience would be defiled. Therefore, the knowledge of the one is made a snare to the other. And through thy knowledge, (that the idol is nothing, and that the meat is not at all affected by having been offered,) shall the weak brother (that is, the brother who has not this knowledge or discernment) perish? The word *perish* in this case does not mean to perish eternally, for Christ has said, "And they shall never perish, neither shall any pluck them out of my hand," &c. John x. 28. But Paul is particular in explaining what he means by perishing, in this case—namely—their conscience would be defiled, and they made to offend. None for whom Christ died can fail of eternal salvation, for he has redeemed them unto God with his blood, and made them priests and kings, and they shall reign with him for ever; but they may be defiled in regard to their consciences while here in the flesh.

The term *perish*, according to our standard lexicons, has among other significations, the following,—to wither, to decay, to waste away, to be in a state of decay, or passing away, to come to nothing, to be wasted or rendered useless, as Jer. ix. 9, to be injured or tormented as 1 Cor. viii. 10. And the term is sometimes used to signify final and everlasting destruction, as in 2 Peter ii. 12, and John x. 28. The sense in which it is used in our text, cannot possibly mean, to be lost eternally, or it would directly contradict the solemn affirmation of Christ, in John x. 28. But it is used as in the case of the prodigal, "I perish with hunger," Luke xv. 17, to signify suffering, distress, &c., as also in the case of the disciples, Math. viii. 25, Lord save, we perish. Weaker brethren are not to be damned for the selfishness, unkindness, or knowledge of their brethren; for they are saved with an everlasting salvation by the blood of Christ, and they shall not come into condemnation, but have passed from death unto life. Still, although their final destiny is irrevocably fixed, they may perish as to their comfort, enjoyments, usefulness, &c., in the sense intended in our text. By the unkind, and selfish conduct of their stronger and better informed brethren, they may be led into difficulties, and through their knowledge, which, in the absence of charity, puffeth up, the

weak brother's conscience may be wounded, and he left to suffer, pine away, wither, waste away, or be rendered useless, in regard to his gifts or place in the church.

By comparing the instructions given to the Corinthians, in this case by Paul, with those given by the Convention at Jerusalem to the church at Antioch, Acts xv. 29, we see why it seemed good the council at Jerusalem to enjoin on the saints at Antioch as necessary things, that they among other things should abstain from meats offered to idols. The necessity did not arise from any effect the idol could have on the meats, or any impurity in the meats themselves, nor even in the eating them when they could be eaten with the proper discernment; but it was necessary on the ground that weak brethren might be involved in difficulties.

Without pursuing this subject farther by way of elucidation of the subject of meats offered to idols, let us draw from this the lesson of admonition which it suggests to the saints of the present day. The law of Christ, which is binding on all his disciples, requires them to bear one another's burdens, and especially that the strong shall bear the infirmities of the weak. The apostle reminds his brethren that the weak ones of the flock were of sufficient consequence in the divine estimation, to be redeemed by the blood of Christ. The Lord Jesus Christ has loved them and given himself for them; they are therefore those, weak, feeble and ignorant as they may be, for whom Christ died. And if Christ has so loved, as to give himself for them in common with all of his redeemed, will not the same love of God shed abroad in our hearts, incline us to sacrifice the gratifications of the flesh, rather than lay a stumbling-block in their way. Can that love of God which was stronger than death, if it be in us, fail to constrain us, like Paul, to forego our own personal gratifications; even in those things which may be otherwise harmless in themselves, though it were to deny our carnal appetites what they crave, rather than disturb the peace of the church of God, or bring distress upon any of those for whom Christ died? We may have knowledge, and if we have we have cause of gratitude to God for it; but let us not forget that knowledge of itself when alone, puffeth up, and unless tempered with charity, it will be sure to puff us up; but charity is profitable in all things. And if we have all knowledge so that we can understand all mysteries, and speak with the eloquence of men and angels, if we have not charity we are nothing; mere sounding brass and tinkling cymbals. Having then all knowledge to know that all things are lawful to us, may we have charity, or love to those for whom Christ died, to remind us that all lawful things are not expedient, and we are admonished to "Take heed lest by any means this liberty of ours become a stumbling-block to them that are weak." We may not now be exposed to the temptation of eating meats which have literally been offered to idols, as were those brethren in the primitive age; but are there not many things now existing among and around us, to which this same rule is equally applicable. What is the difference whether it be by our eating meat, or by any other personal indulgence, if the consequence is to cause our weak brother or brethren to

stumble or to offend. If we love the saints, which we certainly do if the love of God dwells in us, let us bear in mind that it is not good to eat meat nor to drink wine, nor to do anything whereby a weak brother for whom Christ died will be made to offend. How important then that all the saints should not only shun what they know to be positive evils, but every appearance of evil. Things which may not, according to our knowledge, involve positive wickedness, yet may have the effect to bring positive reproach on the cause, and to inflict a wound on those who being weak, and having tender consciences, be made to suffer, and in that sense perish. For instance: A brother who is well established in the truth, may go into some of the idol temples, with which our country abounds, at this day, and witness the ceremonies and exercises practiced by carnal religionists, without being in apparent danger of contamination; but a weaker brother, by the example, may be emboldened to go, and not being so well fortified, may be tempted to mingle with the adversaries of truth and righteousness, for want of discernment to discriminate, and thereby he may be defiled.

The American Bible Union—Strange Disclosures.

Not long since the Rev. Dr. MACLAY resigned the Presidency of the American Bible Union, to which he had been elected on the death of Dr. CONE. His resignation was attributed to ill health; but the *New York Commercial Advertiser* has reason for the opinion that more painful circumstances were the cause of resignation.

Unpleasant rumors respecting the operation and management of the Bible Union had for some time been in circulation, and one of the friends of the association finally addresses a communication to Dr. MACLAY, asking for full explanation on the subject. The reply appears in the form of a pamphlet of twenty-five pages, over Dr. MACLAY'S own signature, and the resolutions are anything but creditable to the management of the Union. Dr. MACLAY says:

On being elected President of the Union, in October, 1855, I found myself in possession of more direct and unqualified responsibility; and under these circumstances I felt the importance of becoming more particularly acquainted with the operations of the body. I then for the first time ascertained who the revisors were; and found, to my astonishment, that instead of there having been about forty individuals actually engaged in translating the New Testament, as I had understood from the Secretary, and had often stated, there had not been more than twenty-three or twenty-four. Instead of all these being competent scholars, as I had supposed, and as the plan of the Union required, and as is often stated in the official documents of the Union, some of them unquestionably lacked the essential qualifications of a translator.

He then goes on to state a circumstance which illustrates the manner in which the translation is made. Prof. CONANT, of Rochester, had been employed by the Society as a translator. He was to receive a salary of \$2,000 a year for his services, till he should have completed the translation of the Old Testament, besides being allowed a copy-right interest and a certain percentage on the sales of the translation. Professor CONANT has been employed three years, receiving \$6,000 from the Society, and has not even completed one book of the Old Testament.

Besides, Dr. MACLAY declares that the revision has been performed in a manner that constitutes a gross breach of faith with the supporters of the Union. The translation is full of inaccuracies, which show the most glaring incapacity of the translators. Other charges, such as squandering the funds, gross mismanagement and culpable neglect, are preferred against the Union—a knowledge of and an unwillingness to connive at which are the reasons given by Dr. MACLAY for his resignation.—*Memphis Appeal*, July 30.

WHO SENT IT?—We have received a letter containing one dollar, in payment for the *Signs*, and requesting our views in regard to some points in Church government, but without any signature. The letter is post-marked "Randolphville, Texas." But as we have no such Post-office on our subscription books, we cannot tell who we are indebted to, for the dollar.

Record of Marriages.

April 29—At Hopewell, N. J., by Elder P. Hartwell, Mr. EDWARD L. VAN DYCK to Miss MARGARET VLEERBOOM, both of Hopewell.

Obituary Notices.

DEAR UNCLE:—With an aching heart, I have to announce to you the death of my husband, MR. WILLIAM H. NICHOLS, to whom, you will remember, I was married on the 7th day of February last.

If I had thought thou couldst have died, I might not weep for thee; But I forgot, when by thy side, That thou couldst mortal be.

Died, at Warwick, August 13th, Capt. JAMES BENEDICT, aged 83 years.

Died, in Warwick, in this county, July 17th, MARY EMMA, only daughter of Gideon S. Bradner, aged 4 years, 5 months and 12 days.

Subscription Receipts.

Table listing subscription receipts from various locations including New York, Maine, Massachusetts, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, Georgia, Alabama, Texas, Oregon, Missouri, Illinois, Indiana, Ohio, Tennessee, and Canada West.

Associational Meetings.

BROTHER BEEBE:—Please give notice, through the Signs, that a meeting will be held at the O. S. Baptist church at Motts Corners, on the 13th and 14th days of September.

BROTHER BEEBE:—Please publish, that, if not providentially prevented, the Loosascena Association of Regular Baptists will hold their next session with the Shiloh church, five miles north of Coffeeville, Yalabusha county, Mississippi.

The Mad River Association will meet with the Zoar Church, in Allen county, Ohio, six miles south-east from Lima, at 10 o'clock, A.M., on Friday before the first Sunday in September, 1856.

Ocmulgee, Georgia, will be held with the church at Flat Shoals, Jones Co., Georgia, [on the road leading from Macon to Milledgeville, 9 miles east of Clinton, near Thomas Choate's Mills.] on the first Saturday in September, 1856.

The Maine Predestinarian Baptist Conference will be held with the church at North Berwick, York county, Maine, commencing on Friday, the 5th day of September, and continue three days.

The Maine Predestinarian Baptist Association is appointed to be held with the church at Whitefield, (about ten miles from Richmond, Maine, commencing on Friday, the 12th day of September, 1856, and continue three days.

The Lexington Association will meet with the Olive Church in Ulster Co., N. Y., 12 miles west of Kingston, on the Plank Road, on the 1st Wednesday in Sept., 1856, at 10 o'clock, a. m.

Lebanon, Indiana, will be held with the Mount Carmel Church, Hancock Co., Indiana, on Friday before the third Saturday in August, 1856, at 10 o'clock A. M.

Licking, Kentucky, will meet with the church at Little Flock, Anderson Co., Kentucky, on the Second Saturday, and two succeeding days, in September, 1856, at 10 o'clock, A. M.

Yellow River, Georgia, will be held with Flat Shoals Church, Henry County, three miles from the Flat Shoals, on South River, on Saturday before the fourth Sunday in Sept., 1856.

Oconee, Georgia, with the Jack's Creek Church, Walton Co., Georgia, (seven miles east of Monroe, on the left of the road leading to the High Shoals,) on Saturday before the second Sunday in October, 1856.

Primitive Western, with Bethel Church, Meriwether county, Georgia, four miles east of Rocky Mount, on Saturday before the third Sunday in October, 1856.

Kebukee, North Carolina, with the church at South Quay, Nansemond county, Virginia, on Saturday before the first Sunday in October, 1856, at 11 o'clock, a. m.

Salisbury, Maryland, with the church at Jones Mills, [near Vienna] Dorchester county, Maryland, [Eastern Shore,] on Friday before the fourth Sunday in October, 1856.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books.

PLAIN BOUND, \$.75; MOROCCO, PLAIN EDGE, 1.00; EXTRA GILT EDGE, 1.25.

SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, AND BANNER OF LIBERTY.—To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1856.

NO. 17.

Correspondence of the Signs.

BROTHER BEEBE:—At the solicitation of some of the brethren, I have concluded to write you some of the exercises of my mind, which if you think proper you may publish in the *Signs of the Times*. I was born in Wayne county, N. C., Jan. 13, 1812. My parents were Jacob and Dorcas Herning, my mother's first name was Dorcas Stanley; she was a member of the Baptist church before my birth; my father was of the Baptist persuasion, but not a member. As they lived within a mile of the meeting house, they frequently had the company of Baptists, and occasionally of the preachers. From hearing them converse on the subject of religion, I had concluded that the Baptists, must be the true church of Christ, but that I was not fit to be a member with them because I was a sinner. But it was not my intention to die in that situation; for notwithstanding my love of sin, I intended at some time to set about the work of reformation, and to become a Christian. Thus I lived until I was eighteen years of age. The following Summer there was a revival in the churches around me, and one of my sisters became a member, and my elder brother became much concerned about his future state. This made me feel quite serious in regard to my own condition. On the first Sunday in August I attended a Yearly Meeting, near the close of which the preacher spake of the scene which will be presented when Christ, the righteous Judge shall say unto the wicked, depart from me, ye cursed, &c., and said that all the righteous would say, amen, to the righteous sentence. The thought pierced me like a dart, that those who are near and dear to me should say amen to my condemnation. I believed that my mother and other near relatives were Christians, and I could not endure the thought that they should acquiesce in my condemnation. I then resolved to set about the work of reformation from all my outward vices, and pray the Lord to forgive my sins, and promise to not do again as I had done. I was very precise in my walk for about two years, and concluded that I was getting along very well, and I thought that the Lord ought to pardon my past sins, and I complained in my mind of what appeared to me, partiality in his pardoning others and not me. Here I got to be as good as a Pharisee gets to be, and thought myself much better than many who were members of the church, for I would not do many things that they were guilty of doing. At about this time I was going to market some fifty or sixty miles off, and fell in company with some very profane swearers, and in conversing with one of them by the way I thoughtlessly slipped out an oath. As quick as thought it turned in my mind, now what have I done? I fell back, and it did appear to me that I would have given

any thing that was at my command, if I could recall what I had done. I tried to pray for forgiveness, and promised never to do it again. But it was not long before I was again off my guard; and then it was suggested to my mind, "You have lied to the Lord?" Again I resolved to do so no more; but my distress of mind was great, and it occurred to me that I had committed the unpardonable sin, and it was therefore of no avail for me to try to pray, and that I might as well give up the thought of ever becoming a Christian, and take my enjoyment in this world; that that was all the enjoyment there was for me. I yielded to the temptation, but instead of finding enjoyment, it added to my distress, and then, like the carnal Israelites murmured at my situation, saying, why are my enjoyments no good for me in time nor in eternity? The scriptures which I read afforded me no comfort. I made every effort, and all had failed, and had broken all my resolutions: it seemed that light broke into my mind, and I saw that I had been trusting a deceitful heart, that it was self that I had relied on to do all the work. Now my heart appeared to me deceitful and wicked; my foundation gave way and my hopes for happiness founded on my own works were gone, and I saw myself a poor helpless sinner, that I had never done anything that was good, and that I was too vile to pray, and unfit to associate with the saints, and could not enjoy the society of the world. There I was, and what to do I did not know. Now it appeared that my heart was so hard that I could feel, and when I read the scriptures they condemned me, and the promises of the Gospel appeared precious, but not for me. Like the man among the tombs without clothing, and cutting himself among the tombs. I had no righteousness to cover me. My mind was on eternal things, and the curses against the wicked seemed to apply to me. And as the sacrifices of the wicked are abomination to the Lord, it seemed to me to be wicked for me to try to pray, and I resolved to try no more to pray; for I did not desire to sin any more. The law appeared to me to be holy, just and good, and by it I was justly condemned. My case now appeared to be more desperate than that of any other creature; for my sins were secret, and my heart was deceitful and wicked. I tried to reconcile myself to my fate, believing that the Lord would be just, whatever might become of me. I could not desire that he should sacrifice his righteousness on my account; but my desire was, if mercy could reach my case on principles of justice, that it might be extended to me, as a poor sinner; but not my will, but God's will be done. In this frame of mind I went to meeting on the fourth Sunday in May, 1837, and while listening to the proclamation of the promises of the Gospel, my mind responded to them in this way—Do I not

hunger? Do I not mourn? Is it not written, we know that we have passed from death unto life, because we love the brethren? A light broke into my mind, and I responded, Lord I do love them. My distress was gone, and tears of joy flowed freely. My mind was then directed to the Baptist church, and on Saturday before the fourth Sunday in August I related some of my experience to the Friendship church, in Wayne co., N. C., and was received and baptized; and for a time enjoyed much light and comfort. My mind was then active and many portions of Scripture were presented to my mind. I discovered one of the old members of the church had an evil design against me, and I dreaded the consequence; for I perceived by false accusations he would make a disturbance between me and some persons for whom I had a great regard. And so it turned out, he brought accusations into the church against me, and made them believe that they were true; but I knew they were false; and when the matter was investigated it was made to appear that they were false, and he was excluded. But the distress of my mind was indescribable. I felt to prefer death rather than to endure what was before me. While thus distressed, I had a dream one night, in which it appeared to me that my view was directed upward, and I saw a brightness exceeding the brightness of the sun, and whiter than any thing I had ever seen; the brightness was so great that my natural eyes could not behold it; but it appeared that I had eyes, internally, which seemed to be the eyes of my understanding, with which I could look upon the vision. When I awoke and reflected on the subjects, it seemed to me that what I saw was the very likeness of Jesus, when he was transfigured on the mount; and it occurred to my mind, "Except a man be born again," he cannot have those spiritual eyes, and without them he cannot see the glory of God, or the things of the Spirit. On another night, it appeared to me that I saw a cloud arise in the East, that lightened very fast, and while looking at it, a stream of the lightning passed through me, and as it passed it set my affections on fire, with love to God, and my body fell and my mind was at once fixed on Jesus Christ, who is God, and God is love. That love seemed to draw and unite me to the fountain, and it seemed plain to me that love was the bond of union between Christ and his members. My feelings were such, that I awoke; and the very first thought was, Surely this is the love of God. These are some of the exercises which I have had; and these are the reasons why I choose to stand identified with this sect which is every where spoken against.

Brother Beebe, I fear that I have trespassed on your patience; but if you think the publication of this letter in the *Signs*

would do any harm, do not publish it, for I do not wish to harm the cause of truth.

Yours in the hope of Eternal Life.

JACOB HERNING.

Cass Co., Texas, July 17, 1856.

DEAR BROTHER BEEBE;—There is a subject bearing on my mind, on which I will offer a few remarks.—The deliverance of Israel from Egypt and their passage through the wilderness, though a temporal deliverance, was nevertheless figurative of the work of God in delivering his spiritual Israel, from mystical Egypt or Babylon, or their translation from the power of darkness into the kingdom of his dear Son. God said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee, and I will make thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed." Abram obeyed God, for he had faith and believed what God had said, for God had given him that faith, and so God gives to all his children faith when he calls them from darkness to light, or from Egypt to Canaan, for without faith it is impossible to please God. National Israel was figurative of the spiritual Israel, for as God delivered them and led them, and went before them, so he delivers and leads and goes before his spiritual people, and he makes them willing and obedient, and leads them and they follow him. God also gave to Israel the law of sacrifices, requiring them to shed the blood of beasts, which prefigured the shedding of the blood of Christ; and I believe that God shewed his elect children the meaning of the figure, for I cannot think that he left them to believe that the blood of beasts could take away sins, although he had commanded them to offer those sacrifices. For if God had designed to put away sins by the blood of beasts he must have changed that design when he sent his Son to put away sin by the sacrifice of himself, and to become the end of the law for righteousness. But he says, that he is the Lord, that he changes not, and therefore the sons of Jacob are not consumed. Before the advent of Christ, the children of God by faith looked for his coming; and now God's children by faith, believe that Christ has come. National Israel thought they were the only people of God; and that all the promises made to Abraham belonged exclusively to them; but they were mistaken; for, when the fullness of time came, the Lord removed the wall of partition from between the Jews and Gentiles, and made known that he has a people amongst all nations and kindred of the earth. The children of Israel in passing through the wilderness were also figurative of the spiritual children of God

in passing through this wilderness world, after their deliverance from their captivity in sin. Our pilgrimage here is through a wilderness, as troublesome to us as theirs was to them. We meet with many and severe trials here; but bear up under them, brethren, as our blessed Savior did, who has given us an example of patience; for it is the Father's good pleasure to give you the kingdom, but it is also his pleasure that in the world you shall have tribulations; for our heavy trials here are a portion of our inheritance. Were it not for the hope I have beyond the grave, I should be miserable. Sometimes I think my trials are greater than those of any others; but when I read the communications in the *Signs of the Times*, I am encouraged to bear up a little longer; for I know I have not long to remain here in this body of afflictions. I am growing old, and am in my sixty-fifth year, and very much afflicted in body. My hand is very heavy and my eyes are dim, so that I can scarcely see to write. But I feel inclined to write through the *Signs*, to the brethren and sisters who are scattered abroad, as long as I can see to write.

God has made use of many types in olden times to shadow forth spiritual things; and so Christ also spake many parables, to set forth spiritual things. God sent Christ to Egypt, literally, that it might be fulfilled which was written, Out of Egypt have I called my Son. So also all the elect in Christ are called out of Egypt; Christ the first fruits of his brethren, and afterwards all of them that are his, so we see the figure, as it was with him, so it is with his bride. Again, He was in all things like unto his brethren, (sin only excepted.) And it pleased the Lord to bruise him, and to put him to grief. So also it is the Divine pleasure that all his people shall be an afflicted people. The children of the Israel were afflicted in Egypt. Pharaoh may represent figuratively the enemy of souls; for as he tried to keep Israel in bondage, so the wicked one, would keep us in bondage, and does hold us in bondage, until God by his mighty power, brings us out with a high hand and an outstretched arm, by the spirit of his grace. Again, it pleased the Lord to send Joseph to Egypt, and Joseph was a beautiful type of Christ. He was sent there to preserve natural life; but Jesus was sent to give everlasting life. God sent Nebuchadnezzar and his army to punish Israel for their sins, and in doing so to carry them into captivity; and when that was accomplished, it was the pleasure of the Lord, to cause them to return and re-build Jerusalem, and to this end he gave them favor with Cyrus; for the Lord stirred up the spirit of Cyrus. So the Lord deals with the true Israel, when he turns again their captivity, and when his children are called by grace and delivered from their captivity in sin, they build up the church of God, and it requires every member of Christ to complete the building of the church. Truly we were bondmen; but God has extended mercy towards us in our bondage, to give us a reviving in the sight of the kings of Persia, and to set up the house of our God. And he shewed me Jeshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, "The Lord rebuke thee, O, Satan; even the Lord that hath chosen Jerusalem, rebuke thee, is not this a brand

plucked out of the fire?" Zech. iii. 1, 2. The church of God is truly as a brand plucked out of the fire, and the Lord's people are carried through the fire, and they are tried and refined as the gold, that they be cleansed from the dross and purified and refined. I think that Jeshua was a figure of the church, and represents her in her filthy rags, but as God has given commandment, Take away the filthy garments from him, and unto him he has said, Behold I have caused thy iniquity to pass from thee, and I will clothe thee with change of raiment. Hear now, O Jeshua, the high priest, thou and thy fellows that sit before thee, for they are men wondered at. For behold I will bring forth my servant the BRANCH. For behold the stone that is before Jeshua. This stone, my brethren, is Christ, as laid in Zion for a foundation, and he is seen by the eye of faith.

Again, the promises made to Abraham and his natural seed, promised them natural things, but figuratively signified spiritual blessings to the spiritual seed. The promises to Abraham were renewed to Isaac, and confirmed to Jacob; but not to Ishmael, for he was cast out of the family and could not be heir with the son of the free-woman. But, in Isaac shall thy seed be called. And Abraham believed God, and it was counted to him for righteousness; and all who possess saving faith in Christ, are blessed with faithful Abraham, and if ye are Christ's then are ye Abraham's seed, and heirs according to the promise.

CHARLES CROOM.

Madison Co., Tenn., March 29, 1856.

DEAR BROTHER BEEBE:—Having a remittance to make, I have penned a few thoughts on John x.: 10. "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." The Lord of glory had made his appearance in the world according to the prophetic announcement, to unfold the great mystery of grace. John the Baptist, the harbinger of the Lord, says, "Behold the Lamb of God that taketh away the sins of the (spiritual) world;" and, as the porter opens the way, by his ministry, to admit the heavenly personage, who comes to perform the great work of salvation, and then retires. John comes forth saying, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel;" Mark i. 15. The glorious gospel of salvation is absolute grace, formed in the eternal will of the ever blessed God. According to his eternal purpose which he purposed in Christ Jesus. The Lord Jesus is our salvation from wrath; for which we are under obligation to give him the glory for procuring, sustaining and maintaining, such salvation as brings us into the interest and enjoyment of his kingdom, with eternal glory, according to the hope of eternal life. For this purpose, in the fullness of time, the Son of God came as the Shepherd of his sheep, to lay down his life for them, assuring them that he had power to take it again, and that they with him should have it more abundantly. Much discussion has arisen on the terms used by brethren, in regard to the death of Christ. The term *death* has various significations in the scripture; but in each, it is a consequent of sin, or has an evident reference to it. Gen. ii. 15—16. Rom. viii. 13. Sometimes

as a departure, Luke ii. 27—30. John xiii. 1,—as sleep, as going away, as putting off the tabernacle, or a dissolution, or a separation of the soul and body. And Christ said, "I came forth from the Father, and am come unto the world; again, I leave the world and go to the Father." John xvi. 28. That Christ Jesus is the life of his sheep, and he as their life died, is an undeniable truth, which will eternally stand the test of all opposition; but how, or what died, is the difficulty. I do not consider that his divine nature suffered, bled, or died; nor that his soul which was exceedingly sorrowful, even unto death, so died as to become extinct; but the flesh, in which he was manifested died, arose, and was glorified. For what took place on part of his person was predicted of the whole; for instance, the angel said to his disciples, "He is not there, for he is risen as he said: come see the place where the Lord lay." Matt. xxviii. 6. Though the Lord cried in agony of soul, being exceedingly sorrowful even unto death, I think we should not infer that his soul was three days in the tomb; for he said expressly to the thief, "This day shalt thou be with me in paradise." The apostle says, "Hereby perceive we the love of God; because he laid down his life for us, and we ought to lay down our lives for our brethren." Here we have a rule, by an example, for the sons of God to imitate. Are we to consider the injunction so, as requiring the brethren to lay down their lives as human sacrifices for one another? The scope of this argument does not support such a conclusion; but rather to forego all lawful pleasure of this life for the peace and well being of the brethren. The statement of John must be restricted to our Immanuel, God-Man—God manifested in the flesh. To apply it to the eternal God, abstractly considered would not be scriptural; because he does not lay down his life, nor give his glory to another; but our Immanuel in his complex character did; and he laid it down voluntarily. He said, "No man taketh it from me; I lay it down of myself; I have power to lay it down, and I have power to take it up again; this commandment have I received of my Father." The humiliation which Christ underwent as the Shepherd of his sheep, is a striking example for his sheep to imitate. For the Lord of glory was rich, yet for our sakes became poor, that we, by his poverty, might be made rich.

Now, brother Beebe, I believe that Christ in the beginning was the Word, and the Word was with God, and the Word was God; and the same person was in the beginning with God. John i. 1—2. Here is the manner described how he existed, as the Head of the church, before he was manifested in the flesh—"For the life was manifested, and we have seen it, and bear witness, and show unto you THAT ETERNAL LIFE WHICH WAS WITH THE FATHER, and was manifested unto us." 1 John i. 1—2. Paul says, "Who," (Christ,) "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. Wherefore God hath highly exalted him, and given him a name which is above

every name; that at the name of Jesus, every knee should bow, of (or from) things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 6—11.

My heart has been grieved when reading some sentences, in the communications of brethren, which I thought deprived our Lord of his present worth and merit. Although I believe they have no design to undervalue the atonement of the blessed Son of God. Some have said that the value or merit of the atonement arises from *appointment*, and others say it is by God dwelling in him; others form his official character as Mediator, and this statement, "Therefore the one offering which he thought the eternal Spirit made of himself unto God, was more than a mere human sacrifice; and yet his eternal Godhead was not offered up,—was not dead,—could not die the just for the unjust, to redeem his people unto God." From these terms or expressions of thoughts, brethren have to light concluded that a form of expression which was not in accordance with their own, must be condemned, their authors branded with heresy, as heretics, when at the same time their own manner or mode of expressing their thoughts is equally below the standard of divine truth. O, my brethren, these things ought not to be. Let us take heed, while we contend earnestly for the faith once delivered to the saints, that we do not supply our adversary with ammunition to kill and destroy union and peace.

Brother Beebe, these statements are not intended by me to agitate the minds of those brethren who were engaged in the late discussion on the proposition that—"Christ as the life of the church, died;" but they are designed only to show them why I dissent from those forms of expression which I think would give liberty to brethren to infer unpleasant conclusions. Paul was determined not to know anything among his brethren, save Jesus Christ and him crucified. This adorable Redeemer could be no other than he who came from his Father, whether we view him in the virgin's arms, or on the cross. He is the same; innocent and immaculate in his nature, amiable in his deportment, and unblemished in his character. O, my soul, look to Calvary and see your Savior hang crucified on a gibbet! though he knew no sin, yet he is spit upon, buffeted, scourged, and mocked, and abandoned by his friends, and reviled by his enemies, and forsaken even by his God and Father. Alas! my soul, how often forsaken by thee! But hear him crying, "It is finished!" See him bow his head and give up the ghost. Yea, he said to his Father, "Into thy hands I commit my spirit." Then was his flock delivered from the wrath to come. I come, said the blessed Jesus, as the Shepherd of his sheep, that they might have life and that they might have it more abundantly; not merely as it respects duration, but in its nature, fullness and glory, which his sheep or followers have liberty to enjoy. He said unto them, "The thief cometh not but for to steal, and to kill, and to destroy." Here our Shepherd describes every false teacher by character, as a thief, whose design is to kill, steal and destroy; they come not to speak of the glorious honor of his majesty or of his wondrous works, not to

speak of the might of his terrible acts, nor to declare his greatness; not to abundantly utter the memory of his great goodness, nor sing his righteousness. But the Lord's shepherds feed, protect, and defend the flock of God ministerially, and warn them of their danger at the approach of the thief, whose coming is to rob the Saviour of his Mediatorial crown, and to destroy the peace and safety of his flock.

Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, that his flock may have peace, righteousness and joy in the Holy Ghost, (not in themselves,) make you perfect in every good word and work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.

Yours, in the peace of Zion,

JAMES JANEWAY.

McConnellsville, Ohio, 31, 1856.

BROTHER BEEBE:—When I wrote, and tried to give you and the brethren and sisters, a sketch of the Lord's dealings with me, I thought that would be the first and last that I should write for publication; but since that time, I have enjoyed so many delightful and refreshing seasons in reading the editorials and the precious communications of the brethren and sisters, that I have often felt a desire to write something more, and to stand as a witness for the truth. I feel myself to be but a poor and feeble lamb of the flock, if I belong to the flock at all, unworthy and incapable of writing anything for edification or for publication. But, out of the abundance of the heart the mouth speaketh. Were it not for the regard and love I have for the truth, I should not make the attempt to write at this time. I can truly say, if I have any experimental knowledge of the truth, it is in perfect harmony with what comes to me in the *Signs*. They bring me welcome news, and glad tidings of great joy. I can say, in truth, that my drooping spirits have often been revived, and my heart comforted and filled with that joy which is unspeakable and full of glory; and I have felt to say, with some of old—"Lord, evermore give us this bread." Christ declares that he is himself the true Bread which came down from heaven, of which, if a man eat, he shall never die. Christ is my only refuge, he is the rock of my salvation, my fortress and my hiding-place, in whom alone I trust. He is the Way, and the Truth, and the Life; no man cometh unto the Father but by him. All fullness dwells in him, neither is there salvation in any other; for there is no other name given under heaven among men, whereby we must be saved.

Here all my hope arises,
Unworthy as I am;
My soul most surely prizes
The sin-atoning Lamb.

My dear brethren and sisters, it is in Christ and in him alone, that all my hopes centre. The way looks glorious to me, the great plan of redemption opens clearer and clearer to me, daily. I can see very plainly that it is all in and through the crucified and exalted Redeemer that any can be saved. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. The doctrine of

election has been a great trouble to me in former years, for I could not comprehend it, and it caused me much sorrow and grief. But I can now see plainly that the atonement was to redeem the bride exclusively, and that Christ came into the world to seek and to save that which was lost. I could not then see the contrast between the law and the gospel as I can now. I can now see how I have held to the law for justification, by trying to live up to its requisitions, that I might find some justifying goodness in myself. But instead of finding anything good, I found that my heart was deceitful above all things and desperately wicked; and that all my own righteousness was as filthy rags, and good for nothing. Now I can see that Christ is the end of the law for righteousness to every one that believeth. Sometimes I feel inclined to tell all those who are shut up in "Doubting Castle," or who are wandering on the dark mountains of unbelief, who mourn the absence of their Saviour's presence, to look to Christ, for in him there is rest; to learn of him, for he is meek and lowly in heart, and they shall find rest unto their souls. O, how delightfully the sound of Jesus' name came to my ear, when by the water side I witnessed the baptism of a dear sister. I seem still to hear the same charming sound ringing in my ear, saying—

"Come hither soul, I am the way."

"Follow me." I have heard it said that the Baptists do not preach with that life and power they formerly did; but, to me, they either preach better, or else I can understand better. I think they preach with the same power they did in the days of the Apostles. When I hear Christ preached, as the way, and truth, and life, it fills my heart with joy. Not unto us—not unto us, but unto his great name, be all the glory. My mind has been led, for the last two years, so differently from what it had formerly been, that it seems that old things have passed away and all things have become new. When I hear the gospel preached I can receive it, and feel to rely upon the promises of God. Truly the Lord has led me beside the still waters, and made me to lie down in green pastures. The promises of the Lord are applied to me almost daily; such as—Be of good cheer. Fear not. Peace be unto thee. Be strong in the Lord, thy faith hath made thee whole. I feel strong in the Lord, believing that where he begins a work, he will perform it until the day of Jesus Christ. I cannot express the joy I felt when sister Gentry expressed her gratitude to sister Norris; for she seemed to be a mouth for me in some respects, for my mind also soars away to that bright world of glory, and longs to enter into that heaven of immortal rest. I feel that this world is not my home. I seek a city whose maker and builder is God. The things of this world look to me like vanity. My sister, I am well agreed with your views on the subject of prayer. It has occasioned me much trouble of mind; but I do not believe that prayer consists in vain repetitions, or that we are heard for much speaking. But the desires of the heart, breathed forth to God in words we cannot utter, constitute our greatest prayers. For the Scriptures assure us that the spirit maketh intercession for us, with groanings which cannot be uttered, and I fear that I

can witness that it is so. Mercy has always been my only plea, and mercy is still my only plea. The Lord taketh pleasure in them that fear him and hope in his mercy; his mercy is from everlasting, and it endureth forever. It is always a comfort and consolation to me to hear my brethren and sisters talk of the power and mercy, goodness and loving kindness of God to his children.

"Thy mercy, my God, is the theme of my song,
The joy of my heart, and the boast of my tongue;
The free grace alone, from the first to the last,
Hath won my affections, and bound my soul fast.

Without thy sweet mercy I could not live here,
Sin soon would reduce me to utter despair;
But through thy free goodness my spirits revive,
And he that first made me, still keeps me alive.

Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolved by thy goodness, I fall to the ground,
And weep to the praise of the mercy I've found.

The door of thy mercy stands open all day,
To the poor and the needy, who knock by the way;
No sinner shall ever be empty sent back,
Who comes seeking mercy, for Jesus' sake.

Thy mercy in Jesus has saved me from hell,
Its glories I'll sing, and its wonders I'll tell;
'Twas Jesus my friend, when he hung on the tree,
Who opened the channel of mercy for me.

Great Father of mercies, thy goodness I own,
And the covenant love of thy crucified Son;
All praise to the Spirit, whose whispers divine,
Seal mercy, and pardon, and righteousness mine."

This psalm expresses my feelings better than I can, for I feel that I have some realizing sense of God's goodness and mercy to me. I used to think that I was one alone; but when I hear others tell of their warfare, of their doubts and fears, of their joys and sorrows, it strengthens and confirms my hope; so that I cannot express the consolation and satisfaction it has afforded me. I hope that the brethren and sisters will continue to write for the *Signs*. You do not appear to me as brethren and sisters, in word merely, but in deed and in truth. I have felt, as sister Hassell said, "that your pens were dipt in the fountain of eternal love. Write on, brethren and sisters, I can understand you; and I love to hear those who speak peace unto Zion, for blessed is the peace-maker.

Brother Beebe—I write now, because I wish to be a valiant soldier of the cross, and to contend constantly for the truth; for I love the truth as it is in Jesus, and I think it does me good as it doth the upright. I now leave these thoughts at your disposal, hoping you will deal with me as a sister, and if I have written anything contrary to truth, burn it, and let it not bring a reproach on the cause of the dear Redeemer. Your unworthy sister, desiring to support the truth as it is in Jesus.

LUCY C. WHITCOMB.

Jewett Centre, N. Y., March 31, 1856.

BROTHER BEEBE:—I have been a reader of the *Signs of the Times* for the last two years, and am very much pleased with the doctrine they advocate, and believe it to be the doctrine which was preached by God and his Apostles, when they were in the flesh. When I read the communications of the brethren and sisters, which are scattered throughout the United States, my heart is made to glow with love to them, whom I have never seen in the flesh, but I hope we have all been born and taught by the same spirit.

For some time I have had a desire to communicate to the brethren and sisters,

what I hope the Lord has done for my poor soul, in delivering me from the power of darkness, and translating me into the marvelous light of the gospel of his dear Son. But I feel very incompetent to write anything for the edification or comfort of the children of God. I was born in Franklin Co., Virginia, and raised by Old School Baptist parents, but I grew up a child of wrath, even as others. When in my twentieth year, I hope the Lord called me by his grace, and revealed his Son in me. There came a trouble upon me, which I could not get rid of, nor could tell what the matter was with me. I knew not what to do, but thought if I prayed, the Lord would not hear my prayer, for he has informed us in his word that the sacrifices of the wicked are abomination to him; but to remain as I was, I thought I must be forever lost. I therefore prayed the Lord to give me conviction. I had frequently heard people say they were convicted under such and such preaching, or in the time of certain revivals, and I thought if the Lord would only convict me I could get along. Thus I continued some four or five months, when I was taken sick and confined to my bed for five or six weeks, and it seemed to me that I should die, and I prayed the Lord to deliver me from my troubles; but I did not ask him to have mercy on me, for I did not know what the matter was with me, and I was afraid to ask him to have mercy on me, for fear he would cut me off and I should sink in endless despair, unless he would convict me first. So I continued, until one evening my distress became so great that I scarcely knew where I was. But I tried to keep all this from my husband, for I thought it might trouble him; but on the following day—a day long to be remembered by me—my husband was attending an election near by, and mother, who was staying with me, left me for a few moments, when a voice said to me—"You have lived all your days, and have never asked the Lord to have mercy on you." No pen can describe my feelings at that time; I was pierced to the heart, to think I had never asked the Lord to have mercy on me. Here I was completely stripped of all self-defence, and made to cry out like one of old—"Lord, what wilt thou have me to do?" I thought I was going to die, and should be forever lost. I called my husband and told him that I was lost. By this time the family had collected around my bed-side, when, all at once there seemed to be wings given me, which I thought were the largest and most beautiful I ever saw, and on them I seemed to ascend up, until I was about to enter the clouds, when another voice said to me, "You shall not die now, but when you die you shall be received into heaven." Then I found myself on my bed.

"I'd little thought he'd been so nigh,
His speaking made me laugh and cry."

I was so filled with joy and love that I could not keep silent. I thought if this was religion, I had done nothing to merit it. Yet it seemed so plain, that I thought every person around me could see it. And it did seem to me that I could always speak in praise of my Lord and Master, and that I should never have any more trouble. O, how I loved christian people. The Lord directed me to the Old School Baptists, as the only christian church. O, it did appear to me that the presence of

the Lord filled the house, and the glory of God shone around. I was willing to tarry here, or to give up my family and all earthly ties, into the hands of the Lord, and go home to Jesus. I could now see how the Lord could be just and save sinners. I continued in this way without a doubt, for some time; but I often now fear that I caught the shadow and missed the substance, for if the Lord has really done so much for me, it does seem to me that I could do better than what I do—for

"This seldom I can ever see
Myself as I would wish to be;
What I desire, I can't attain,
From what I hate I can't refrain,
I seldom have a heart to pray,
So many things come in my way;
And when I count up all the cost,
Without Free Grace—I know I'm lost."
When I read of the trials and conflicts
of the brethren and sisters, I feel encour-
aged, for I feel that I am not alone. I
related my exercises to the church on
Saturday before the fourth Sunday in Oc-
tober, 1851, and was received and baptized
on the next day, by Elder B. Meador, who
was then the pastor of Gill Creek Church,
but since that time he has been called
away by death, and we hope that what is
our loss is his gain. Brother J. R. Martin
is now our pastor, and you may rely on
he never shuns to declare the whole coun-
sel of God. Your unworthy sister,
JULIANNA H. SIMMONS.

P. S.—Please give your views on Rev.
xii, 7-12.
Franklin Co., Virginia, January 8, 1856.

BROTHER BEEBE:—If such a worm, as I
feel myself to be, may claim the endearing
relationship to the saints, it must be through
our once crucified but now risen and ex-
alted Saviour, for I have nothing in myself
that can in any wise merit the favor of
God. On the contrary, I have to mourn
over my cold and hard heart, and because
I am so unlike my divine Lord and Master.
I have been made to wonder and be amaz-
ed, that I have not been swept away as a
cumberer of the ground, instead of being
permitted to enjoy any of the blessings of
the Lord, or partake of his mercy. But,
thanks be unto him that giveth us the vic-
tory, we have a merciful and faithful High
Priest, who has done all things well for us.
Although I am often searching for my
Lord, when I cannot find him whom my
soul desireth to love, yet my trust is in the
mighty God of Jacob. He is our strong
tower and the rock of our defence. I re-
joice exceedingly that there is still a small
remnant according to the election of grace,
who delight to place the crown on his head,
who has done all things in the salvation of
his people, from first to last, who is Alpha
and Omega, the beginning and the end.

Dear brethren and sisters, the faithful
and afflicted in Christ have nothing to
fear, for the everlasting arms of Jehovah
encircle them around; and nothing can
harm them who are followers of that which
is good. It is true, every occasion is
sought to bring reproach upon the people
of God; but if we be reproached falsely
for Jesus' sake, happy are we. Daily ex-
perience teaches me that I am in a world
of sorrow, temptation and sin. The trials
of my way are so great and complicated,
that sometimes I feel unable to bear up
under the ponderous load; they came on
me so thick and fast, that it seems as

though they must sink me. But when the
blessed Jesus smiles on me, and makes me
hear his heavenly voice, saying, be of good
cheer, I have overcome the world, and
because I live, ye shall live also; my trials
then look very light compared with the
eternal weight of glory that awaits the
righteous. I am aware that

Dangers of every shape and name,
Attend the followers of the Lamb.

But glory and immortal honor awaits them
beyond the grave. Their full fruition of
joy and perfect rest, are not to be realized
in this world; they are reserved for a better
climate. Then let us take courage and press
forward to the mark of the prize of our
high calling. And when our trials and
afflictions press hard upon us, let us re-
member Calvary and think of the suffer-
ings of our dying Saviour, and also of
those of our brethren who were destitute
and afflicted, of whom the world was not
worthy. Let us, also, meditate on the
precious promises of God. What are all
our trials here? What of all the scoffs
and reproaches of this unfriendly world—
what of the tongue of slander—what of all
the malice springing from the root of envy
and jealousy? What are all these when
compared with the glory that shall be re-
vealed in us? A few more days of sorrow,
sin and pain, and all will be over; and, if
we are Christ's, we shall continue to abide
in that rest that remaineth for the people
of God; and in it spend an eternal day
with all the blood-washed throng, where
all will be perfect peace and love. For
that blessed society, my fainting spirit sighs.

"Let thy strength, Lord, but guide me, thy smile
be but mine,
And my soul on thy faithfulness firmly recline;
The dungeon, the sword, and all else I can bear,
And, in transport expire, if my Jesus be there.
Out of great tribulation, in triumph I'll go
With my robes wash'd in blood, and made whiter
than snow."

May a sense of the goodness of God in-
cline our hearts to know and adore our
God. Let us, as dutiful children, be de-
voted to him in obedience. Could we but
see Jesus as he was once seen on earth,
sweating, as it were, great drops of blood,
and hear him cry to us—All this I bore
for you, and now I charge you by these
bleeding wounds, this dying love, that ye
henceforth honor and obey me, that ye de-
ny yourselves and follow me; would we
not feel constrained to acknowledge the
constraining power of his love? My de-
sire is that the Lord, by the power of his
spirit, may come into his garden once
more, and cause his spices to flow out and
revive his children, and cause them to take
down their harps from the willows and
sing the songs of Zion in their own land,
and make melody in their hearts unto God.
May the blessed Lord guide us all in the
way of truth and righteousness, is the
prayer of one who is less than the least of
all saints.

MARY SUTTON.

N. B.—Please give your views on Isa.
xxvi, 1-4. M. S.
Rush Co., Indiana, October 12, 1856.

ELDER BEEBE:—I have been a reader
of your valuable paper for a considerable
time, and am well pleased with it; and I
have thought of writing a few lines on the
subject of the Lord's dealings with me,
a poor helpless sinner. I had serious
thoughts of death and of a future state, at
a very early age, which continued for many
years, sometimes causing me to feel very

miserable, and at other times, thoughtless
and careless on the subject, until the spring
of 1851, being at the time nearly nineteen
years of age; then I hope the Lord show-
ed me my lost and helpless situation. The
awful feelings of my mind I cannot de-
scribe; I viewed myself as a sinner before
God, and without a hope of mercy. Some-
thing irresistibly caused me to read the
New Testament, and I read and read again,
but could find no comfort, nothing but
condemnation appeared to be for me. My
thoughts were continually on the subject
of death and eternity; I prayed the Lord
to have mercy on me. The agitation of
my mind was so great as to cause my phys-
ical frame to tremble, and my very breath
seemed to be prayer to God for mercy.
At length the time of my deliverance
came; but my pen cannot describe it. All
at once my burden was removed, and a
sweet calm took the place of despair, and
I was as happy as a mortal could be for
several days; no cloud darkened my mind,
all was peace and love; the things of this
world troubled me but little. But alas!
this happy state of mind could not last
long; doubts and fears came, and I am
still a doubting creature. Sometimes my
hope is so small that I feel almost ready
to give it up, and again it seems to be
sufficient to live or die upon. Sometimes
I am in darkness, and sometimes it is the
pleasure of the Lord to give me a ray of
light; but I have to mourn a hard heart
and a depraved nature, and I am often at
loss to tell whether I am a christian or not.
But this I do know, the things which I
once loved I now hate, and the things
which I once hated I do love. I often feel
to exclaim—

"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

Soon after the change I experienced in my
feelings, I was impressed forcibly to that I
ought to be baptized, and I accordingly
went before the New School Baptist
church at Covington, Miami County, Ohio,
and related my exercises of mind, and was
received and baptized by them—a step
which I have often regretted. But I read
that, All things do work together for
good to them that love God; to them who
are the called according to his purpose. I
cannot tell, it may have been for my good
in teaching me the unsoundness of that
system, and my dependence on God for
wisdom to direct me. I have but little
gospel preaching except through the *Signs*
of the Times, which paper I could hardly
do without.

I will close, wishing you heaven's choic-
est blessings. Do not publish, this to the
exclusion of better matter. Yours, in hope
of eternal life,

MARY CHILDERS.

Miami County, O., August 6, 1856.

BROTHER BEEBE:—I have been reading
the last number of the *Signs of the Times*,
and in reading, my mind was drawn to
contemplate on the subject of redeeming
love and dying love. And I have been
made to rejoice that any of the sons and
daughters of Adam have been made to
hear the sound of the glorious gospel, and
so to hear as to live. When I think of my
depravity and my proneness to follow after
the vain and fleeting things of earth, I am
filled with astonishment that one so vile
has been permitted to live so long; add to

this the rich and inestimable blessing of a
hope in Christ, which is as an anchor to
the soul, both sure and steadfast, and that
entereth into that within the veil, whither
the forerunner hath for us entered; I
shrink to nothing and less than nothing
before the Lord, and feel to enquire—

"Why was I made to hear his voice
And enter while there's room;
While thousands still refuse to taste,
And perish in their sins?"

Again, when I think of my cold barren
state of mind, my backwardness in the
cause of the dear Redeemer, I feel to
mourn and often think of the admonition,
"He that knoweth his master's will and
doeth it not, shall be beaten with many
stripes." I sometimes exceedingly fear
that I am again guilty of going down into
the sides of the ship. I pray that the
Lord may keep me in the path of duty, so
that if I am indeed a christian, I may
adorn the doctrine of God my Saviour with
a well ordered life and godly conversation.
I often feel anxious to converse with those
whom I esteem as shepherds of the flock,
in regard to christian duty; but I am as-
sured by the Word that God will give all
needful wisdom to his children—to them
who are the called according to his pur-
pose, which was purposed in Christ Jesus
before the world began.

But, if a child, why am I thus?
Why this dull, this lifeless frame?
Hardly sure can they be worse
Who have never heard at all.

Dear brother, although I have never
had the pleasure of hearing you speak of
the good things of the kingdom of God, I
have oft times been comforted while read-
ing your editorials and the sermons written
by others, who are placed upon the wall of
Zion by the Lord of Hosts. And I surely
think it is all the true preaching I have.
True there are many ministers, and those
probably who are sincere, but, as I under-
stand my bible, sincerity does not make a
minister of the gospel of Jesus Christ.
Nothing short of the power and grace of
Almighty God can prepare a poor sinful
worm of the dust to dispense the word of
life to the sheep and lambs of his fold.

I have often, when meditating on the
loving kindness of the Lord, thought I
would write something of the dealings of
the Lord with me as often as once a month;
but the fear that I might write something
that would bring dishonor on the cause,
together with a sense of my utter unwor-
thiness, and the cares of life, have preven-
ted me from doing so. I love to hear
those who love the Lord speak often one
to another of the great power, might and
dominion of him who buildeth up and
pulleth down, who killeth and maketh
alive, and in whose presence the nations
are as grasshoppers. Even him who is
the shepherd of his flock, who leadeth
them in green pastures beside the still
waters, and none are able to pluck them
out of his hand. Adieu.

DELLAH W. BALL.

Grand Lodge, August 3, 1856.

ELDER BEEBE:—My delay in sending on
my remittance has not been because I had
not the means or the inclination to do so;
but I wished to take the opportunity to ex-
press, if I could in writing, some of my
mind and feelings relative to subjects con-
tained in the *Signs*. It seemed unreason-
able to add to your labors of reading, as

you are receiving so many epistles as you do at the commencement of each volume, or to trouble you at all to read what cannot be useful to you, when you are receiving from so many sources matter which, as it seems to me, you have not time nor ability to attend to, especially with that profit or interest to yourself, which I think you ought to share, as well as to labor so abundantly for the benefit of others from whom you have so much testimony and assurance. But, I believe you when you say, nothing affords you more pleasure than to be employed in waiting upon the Bride, the Lamb's wife. What you have been enabled to perform is evidence to me, that you have been so employed by Him who so loved his bride, that he laid down his life for her. I think he has led you to attend particularly to the feeble and scattered ones of the flock, and provided you with such things as he sees that they need, and which you, with alacrity spread before them and of which they partake and are enabled to grow thereby. And when they testify to you what pleasure and profit they have derived from it, I think it must add in some measure to encourage you to continue your labors of love. But perhaps you have had so much of the kind, that it becomes, like other things, too common.

I have been hindered in addressing you, and have thought I had better send the money for my paper, and write only what is necessary concerning it. Had I even one person of like mind, with whom I could converse and agree; or one who understands the truth as it is in Jesus, and had received it in their heart, with whom I could converse, I would leave it for others to address you and make inquiries of you for me. Many of the writers in the *Signs* do this, which neither you nor they are aware of. One stated to you her exercises and trials on the subject of prayer, which I had thought were peculiarly my own, and requested your views, which you gave; and they were such as made me glad, if no more; because I think they agreed with the scripture testimony. It has become so common among professors, especially their leaders, to attach much importance to vocal prayer that I have been somewhat perplexed; for it has appeared to me they made more of a test of it than they did of doing justly, loving mercy, and walking humbly with God, or loving the brethren. You will understand I have no allusion to Old School Baptists; for I have no acquaintance with them except through the *Signs*; and judging from that information, they appear to feel that the spirit is all-important to enable them to pray according to the will of God.

I have had much instruction through the *Signs*, and feel greatly interested in what they contain, and I have become much attached to many of the writers, especially those who were with you at the commencement of the *Signs of the Times*, and who still continue. Something from them is to me the most substantial. Of them, together with yourself, I have thought, as Paul said, "For though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." For in him dwelleth all the fullness of the Godhead. I have had many inquiries which were in my mind answered, and much that I wished to know, has been given me through the *Signs*, and yet, not satisfied, I wish for more. But I must wait. Is not the disposition of waiting taught in the Scriptures, and patiently waiting on the Lord? It is written, "Let patience have her perfect work." I have desired to know how, and also about tribulation working patience, and patience experience, and expe-

rience hope, and hope making not ashamed. I do not see as clearly as I wish to; will you not at some time show me? I will venture to ask your views on 1 Tim. i. 19. Just say a few words to clear away the mist. O, if I could anoint my eyes with eye-salve, that I might see all that is best for me to see, and that I may glorify God! I am dependent on him for all that I need; I have received many temporal things, for which I can feel some natural gratitude; but when I contemplate the duty to feel thankful for spiritual blessings, the suggestion arises, How do you know you have received any? You must be consistent, &c. So, you see I am shut up.

I have never had confidence to tell positively what I believe the Lord has done for me. I have thought much of the ten lepers, one only of whom, when cleansed, with a loud voice glorified God. I have thought myself like one of the nine; and yet, when those whom I think have been taught of God, relate the exercises of their minds, I know I have felt the same, and I think I will mention the name of one—William L. Benedict. Some years since I became acquainted with his exercises and views in relation to spiritual things, and the state and leading of his mind, which so much resembled my own that, when reading what he wrote, it seemed as though he was writing for me. There was some difference in circumstances, but the substance, as he stated it, deeply interested me, and I was made to realize most sensibly my past experience, and most truly to sympathize with him in his sorrows and joys, and also in his last, which appeared in the *Signs*, relative to the duty of believers assembling together, when they do not expect an Elder to be among them. It reminded me of expressions somewhat similar to a preacher nearly thirty years since, and he took for his text, in the forenoon, Elijah's complaint: "And I only am left alone," &c. He said Elijah manifested a sensorious spirit. At the intermission I told him that a few words to me, individually, would have been a sufficient reproof, as the others did not require it. And in the afternoon his text was concerning some men's sins being open, going before-hand to judgment. Once I had opportunity to express my thoughts to ministers on spiritual things, and they would reply in their public discourses; but it has been many years since I heard a gospel sermon, nor do I expect or desire to, unless it be the truth as it is in Jesus. I am heartily sick of such trash as I have to meet with, for I do not altogether escape it. I am placed under trying circumstances, which are peculiar to me in some respects, but, perhaps there is a *must needs be* for them; and I desire to endure them without murmuring. I often think, if I could correspond with some of those with whom I have become acquainted through the *Signs*, by mail, it would afford me special comfort in my lonely situation; but, feeling my unworthiness and incompetency, I dare not write, and request it. Now, Elder Beebe, I will enclose the dollar, which is all that will be of use to you. Please forgive my delay.

ALMEDIA PECK.

Litchfield, Conn., May 5, 1856.

BROTHER BEEBE:—While sitting and meditating on a variety of subjects, not being very well, I have concluded to write a few lines to you. I was born in Ohio, in the year 1822, and in 1849 I hope it pleased the good Lord to show me my lost and helpless state by nature. While on my bed one evening, thinking of the profession of the Old School Baptists, I felt an opposition arising within me against them, and I came to the conclusion that they were hypocrites; but while indulging in those thoughts and feelings, the enquiry arose with power in my mind, "What will become of me?" Such enquiries had often been presented to my mind before, but never before with such power. I burst into tears. It appeared to me that I had a view of Christ, far off, but to where he was I could not approach. I was in that condition until midnight, and then fell

asleep, and slept till three o'clock the next morning. When I awoke I loathed myself, because I was so vile a sinner. This was at the time of an association, and there were many people at the place; and it now appeared plainly to me that I was the hypocrite instead of the Old School Baptists, whom I had charged with hypocrisy. I thought that I had brought this about myself, and I hated myself exceedingly. On the next day there was preaching, and I attended the meeting, and got as far away from the stand as I could without leaving the house, and sat until brother Baker had preached. Still I abhorred myself and the way I had acted. Then Elder Seitz took the stand, and as soon as he named his text, it appeared to me that he was going to preach to me, and I really thought he did; for every word seemed to condemn me. I then called on my brother to pray for me, in the time of meeting. He came and sat down by me, but did not pray. I thought he was a good man and that his prayer might help me. My feelings at that time I cannot describe; it appeared to me that the bench on which I sat would sink under me, and I should never get out of that place alive. The meeting was finally dismissed, but it seemed to me that I could not walk. My brother took me by the hand and led me out; and I then hated myself more than ever. My trouble continued about three weeks, and in that time I tried to pray but once, and that prayer I thought was the poorest thing that ever came from the lips of any man. Towards this time, myself and wife set out to go to Fairfield county, where I had been raised, thinking I might perhaps get rid of my trouble of mind; for all hopes had failed me, and I thought if I was lost, it was perfectly just. We set out for Fairfield on Saturday morning, and we traveled forty miles and came to the town of Marion, and put up for the night with a brother Morse. My wife being a church member, I felt quite unconcerned about my condition. That night I dreamed I was sinking down into endless misery, and while sinking I thought my Savior raised me up, and then I awoke; and my wife being awake, I told her my dream. And I told her how I thought I had praised the Lord, to think so vile a wretch as I should have such favor shown me. Still I did not discover that my burden was gone, while I was telling my dream to my wife. But when I told her how I had praised the Lord in my dream, she said to me, "Perhaps you are praising the Lord now." At that moment I felt that my burden was gone, and rejoiced, and cried, and praised the Lord. O! such joy I cannot express; it was unspeakable and full of glory. I thought, if it was the Lord's will that I might die in that happy frame, how delightful it would be! Thus I continued about four weeks, and really thought I would never have any more trouble—that such joy and peace would always be mine. But, to my surprise, I soon had doubts and fears arising in my mind, that I might be deceived.

I lived out of the church a little more than six years and until December 9, 1855, when I was constrained to go forward and tell the church what the Lord had done for me. Do with this as you think best. My exercises are not half told.

Yours in love,

JACOB SIPLE.

Seneca Co., Ohio, Feb. 18, 1856.

The brethren assembled with the Mt. Zion O. S. Baptist Church, Loudoun Co., Va., Aug. 7th, 8th and 9th, 1856, in a Meeting for Correspondence, would address to the churches and associations corresponding with us, this epistle, expressive of our fellowship and christian love.

We will present for your consideration some reflections upon the portion of scripture found in Isa. 45d: 12—"Therefore ye are my witnesses saith the Lord; that I am God." Peter saith, speaking of himself and the other apostles, "This Jesus hath God raised up, whereof we all are witnesses" Acts ii, 32. Christ says, Mat. xxiv, 14,

"And this gospel of the kingdom shall be published in the world for a witness unto all nations." Hence the gospel ministry, including apostles and others, are witnesses. But the text above quoted from Isa., in its connection shows that Israel or the gospel church, are the witnesses there spoken of. Hence we have thus presented to view the *two witnesses*, or two classes of witnesses, spoken of, Rev. xi, 3. That is the gospel ministry, in their testifying the gospel of the grace of God, (Acts xx, 22,) and the church in her testimony to the truth of that gospel. They are, therefore, *two* in relation to the distinctness of their testimony, though tending to establish the same point, as well as on other considerations. But our design, at this time, is to present to your notice the import of the text first quoted. The whole verse, from whence it is taken, reads thus: "I have declared, and have saved, and have showed, when there was no strange god among you; therefore ye are my witnesses saith the Lord that I am God." We are thus instructed how the people of God are qualified to be his witnesses. This qualifying we will notice. 1st. When has the Lord declared, &c.? When there was no strange God among, or with, or in you. The heathen, as also Israel in their wanderings from God, had not only their great and public idols, but also their small images or household gods, to which they looked and on which they depended for their preservation and prosperity. These carved and molten images are thrown by under the external light of the gospel. Yet men now, as did Israel in the days of Ezekiel, "set up their idols in their heart, and put the stumbling block of their iniquity before their face." Hence the Lord God says—"Should I be enquired of at all by them." Again, he saith of the man that putteth the stumbling block of his iniquity before his face, &c., and cometh to the prophet to enquire of him concerning me, "I the Lord will answer him by myself, and will set my face against that man, and will cut him off, &c."—Ezekiel xiv, 3-8. Whatever we set our heart upon, as that on which to depend for our conversion, or salvation, or to secure us prosperity, other than God in Christ, is an idol set up in our heart, and is as much a strange God as were Micah's images. The early cherished native idea that we must be good before we can expect God to bless us, and therefore that we must do something to make us good, and to induce God to save us, is the *block* over which we all *stumble* into this *idolatrous iniquity*. When men under such influence come to enquire of the prophet, or at the word of the Lord as preached or written, God answers them by himself, that is, without the intervention of the Mediator, and consequently answers them in the curses of the law; and thus sets his face against them, until they feel themselves cut off from his people, and from every prospect of becoming any better; they are killed by the law. Now it is that all the gods in which they had trusted, that is, all confidence in their own help or the help of men, are cast to the moles and bats, leaving them helpless and condemned. There is now not a gleam of hope in their case, but what arises from an idea of mercy, the mercy of a sovereign and absolute God. Mercy is, therefore, now in truth, their cry. There is now no *strange god among* or with them. The Lord, the only Saviour

says, in reference to Israel in this case, "I have declared, &c." These persons are now experimentally *dead*; Christ 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." The Lord God no longer speaks by *himself* but through the Mediator, and declares the blood of Christ as the blood of atonement made, satisfying law and justice, and Christ and not the law as the way of acceptance with God. And the dead sinner has ears given him to hear, and faith to receive the declaration, so that it comes with power, as the word of God. The Lord has not only declared, but he *has saved*. The blood of Christ, as declared, is so applied to the person individually, that he feels in himself the evidence of pardoned sin and acceptance with God, and rejoices in Christ as his salvation, as the Lord his righteousness. The Lord has also *showed*. What has he showed? That which is declared in the preceding verse, that "I even I am the LORD (the JEHOVAH) and beside me there is no Saviour." That is, he has showed them in their experience, that he has saved them and not they themselves, that it was his sovereign purpose which led him to save them and not anything which they had done to induce him to do it. This he showed them, in showing them that their gods could not save, that all their help had failed, that they were utterly lost in themselves, beyond the reach of any created arm to deliver. Also in leading them to look back to the sufferings of Christ on Calvary, as that which expiates sin, and in enabling them by faith to rest upon it as the atonement for their sins, thus making them to receive a personal application of it to themselves, as under the law the blood by which atonement was made for an Israelite, was sprinkled upon him to show that the atonement was for him personally. Thus the Lord shows them that the work of their salvation was completed, whilst they knew nothing about it, for those of our day was finished more than eighteen hundred years ago, so that we could have had no agency in procuring or making that sacrifice, which was an atonement for our sins, whilst we have the internal evidence that the Lord then had us in view, and that our sins were then laid on Christ. How easy it is for a sinner thus showed or taught in his experience, to give in to, and to have the doctrine of God's sovereign and personal election to salvation. The people of God are thus showed that the Lord purposes and acts as sovereignly and independently of all external influence in salvation, as in creation, that he is the Jehovah, the *I am that I am*, as much in salvation as in his existence; and that there is no other that can save the people of God is also showed as expressed in our text, that the *Lord is God*. By the *Lord*, here, we must understand the Christ, the Saviour; for in the 11th verse of context as quoted above, he declares, "That beside him there is no Saviour." It is true that when faith is given, persons behold Christ as a Mediator, an intervening person having interposed between the law of God and them, and atoned for their sins, and satisfied the demands of justice, so that they see how God can be just and justify them through Christ, and therefore plead the sufferings of Christ, and ask for acceptance with God, in his name. But in all this their faith never leads them to sever the

work of Christ as the ground of their hope from God. If we were exposed to the demands of justice as offenders against the law of our land, and a friend should interpose and deliver us, we should feel that our obligations and thanks were particularly due to him who thus interposed. But in the exercise of faith it is not so. We venture the assertion, that no believer while in the exercise of faith, ever thought of offering thanksgiving and praise to Christ as distinct from God. How is this? It is that whilst we view Christ as the Mediator, interposing to shed his blood for our redemption, our faith views him as the God whose law we had transgressed, and whose love and wisdom had made this provision in Christ so suitable to our case, and after preparing our hearts to receive it, had at the fit time applied it to us. It is therefore as God we approach him and praise him for his love and mercy in Christ Jesus. We therefore view God in the whole of this salvation from first to last; hence our implicit confidence in it. And from the time of our believing, God in Christ is the object of our trust, of our supplications and praise; so that to believers, the Lord is *God, and their God*.

Once more, the Lord in addition shows his witnesses, as in verse 10 of context, that "before him there was no God formed, neither shall there be after him," consequently that he alone is God. Some may suppose this to be contrary to our belief. For as Paul said, on a certain occasion, so we may say in this case—We be slanderously reported, and some affirm that we say there are three Gods, and a created God, &c. Not so, brethren, but as we trust we have been showed of the Lord, so our testimony has constantly been, that "To us there has been but one God, the Father, of whom are all things, and we *in him*; and our Lord Jesus Christ, by whom are all things, and we *by him*—1 Cor. iii, 6. This, those who slander us ought to know, as they have disputed our testimony on these very points. There is much said in the writings of men, about three distinct and divine persons in the Godhead. They speak of God the Father, God the Son, and God the Holy Ghost; and we find in some hymns and in doxologies, addresses made to each, distinctively, and we hear some men in prayer, addressing petitions to each separately. But, brethren, we wish to call your attention, not to what men imagine and teach—for we know that our own imaginations are vain—but to what the Lord has showed you of his *unity* as God. We know that the Lord has showed you (we speak to those who have faith, for no other are his witnesses,) from his word and in your experience, that the Father is God, that the Son the Lord Jesus Christ, is God, and that the Holy Ghost the Comforter, is God; by those blessed consolations which he has imparted to you. That is, that the Father, as word or Son and Holy Ghost, he is God, the one God you worship. But, brethren, let us come to particular seasons in your experience, when faith has been in more lively exercise, and see what the Lord has then showed you upon this point. For instance, in your spiritual conflicts, when in great straits you have been led, in a spirit of prayer, to the throne of grace, for help; or when you have experienced a fresh application of the blood of Christ, or have felt applied to your case, some precious promise

for your consolation, and your heart, thereby, has been filled with gratitude, and your mouth with praise; have you, in such cases, in your prayers or in your praise, been led to look, either to Father, Son or Holy Ghost, distinctively? Have you not uniformly been led to God, as the one God you worship, without any reference to personal distinctions, other than the person of God, and the person of your Lord Jesus Christ, in whose name you approached, and on whose sufferings you relied for acceptance. In thus approaching God, you may have addressed him as Father, feeling that he was your Father, as he is the Father of your Lord Jesus Christ. You may have addressed him as your Lord Jesus, as Stephen did, whereby he professed his faith in the Lord Jesus Christ as God; for, had Stephen called upon him in any other view than that of his being God, his Lord would have reproved him as he did the young man, when he said—"Why callest thou me good; there is none good but one, that is God." He does not say *there is none good but three*; but "There is none but one, God." To the exclusion, then, of all other Gods, as *formed before or after him*, the Lord has showed you that he is the one God, the God of your creation, of your salvation, and of your consolation.

Lastly, The Lord has, from time to time, in your experience, showed you enlarged views of the doctrine of God and of Christ.

We have thus noticed in part how the Lord qualifies his people for being witnesses that he is God, and being God, that he is *seated upon a throne and lifted up* far above all creatures, and all external influences, in his love, his purpose, or his acts.

Ye are my witnesses, saith the Lord. What are you to testify? Just what the Lord hath showed you of his being God. There are those who are professedly witnesses on the side of truth, whose testimony is mostly what they have learned from the creeds and other writings of men of former ages. But such testimony would not pass in civil cases; and the time is coming in the progress of this great cause, when men will be ashamed of having delivered such testimony, and shall no longer *wear a rough garment to deceive*. Our Lord, speaking as a teacher of his own gospel, and speaking in the plural number, thereby including his disciples with him, said, "We speak that we do know, and testify that we have seen: John 3c. 11v. Compare with it 1st John 1c. 1—3v. So, brethren, let us entreat you to be found in your sphere, whether in the ministry or as members of the church, true witnesses testifying just what the Lord has taught you in your experience, and showed you to be according to his word, and that as you are called to testify, whether in delivering the truth or in sustaining it, and in withholding your countenance from error, that you be found faithful, delivering your testimony fully and fearlessly, though devils as well as men may stand ready to oppose and deride your testimony when delivered.

When and where are you to give your testimony? The cause in which we are witnesses is being tried in the world in the presence of angels, devils and men; therefore we are, at all times, in all places, in all our walk, and in our discoursing, publicly or privately, to bear our testimony to the absolute power of our Lord to save, to the uttermost, all that the Father hath given

him, independently of all our acts, good or bad, and of our volitions, otherwise than in saving he makes us willing to be saved, and to come to the Father by him. Also to bear our testimony to the insult offered to the Lord, by men's pretending, by any means or in any way, to help out the salvation of themselves or others, enlightened or heathen. The Lord is the salvation of his people: but in another sense, and probably the one particularly intended, the Lord's people *are his witnesses that he is God*, in that they have been brought willingly to submit to his government, and to trust their salvation in him; and in that they are kept and triumphantly saved, in opposition to all the combined powers and influences that are working around them and in them to prevent, if possible, their salvation.

Once more: Under what circumstances are ye placed as witnesses? In all trials witnesses are not only confronted by all the opposing testimony which can be brought, but also are subjected to be cross-examined, and sometimes to be insulted, in order, if possible, to invalidate their testimony. So the people of God, in all ages, have been confronted by all the suborned testimony which Satan could produce, and frequently he and his ministers transforming themselves as angels of light to give more effect to their opposition. Not only this—they have been subjected to every species of cross-examination; to torture and persecutions unto death; to abuse, insults and contempt. But, notwithstanding all this, the Lord has had, in all ages, his faithful witnesses, who have willingly, in the face of all this opposition, borne a calm and decided testimony to the truth as it is in Jesus, and have thereby been, in themselves, evidences that God was with them, and that *underneath them were the everlasting arms*. One scheme in which Satan has delighted has been to foment division among those who have professedly been called as the Lord's witnesses, and thereby to produce discordant testimony from them. We might notice some of the plans by which such divisions are produced, but the length of our letter forbids. Suffice it to say that sometimes, in these divisions, there will be quite observable on one side a spirit of abuse, of ridicule, of slander, &c., and a greater engagedness to prejudice the public mind against the testimony of those whom they oppose, than to be testifying that the Lord is God. Surely, brethren, it requires but little spiritual discernment and reflection to discover that such is not the Lord's spirit; and hence, that it should be shunned, as we would give evidence of being influenced by the spirit of the Lord.

Brethren, if the Lord has indeed declared unto us, and has showed us that he is God, and therefore All-wise and All-powerful to save and to sustain his people and his cause, then none of these difficulties, these combined oppositions, nor this darkness with which the church and people of God are environed, comparable to a clothing in sackcloth, should terrify us, nor discourage or hinder us from bearing a faithful testimony that he is God—All-mighty to save. And may the Lord strengthen us to show our faith by our works; by a patient waiting for him in *the way of his judgments*, and not in any contrivance or helps, or will-worship of our own; by an humble and quiet submission to the present dispensation of God, by which we

are being made more and more to feel how weak, helpless and exceeding vile we are in ourselves, and by which the church is being brought down to the lowest point of littleness and contemptibleness in the eyes of the world; thus enabling us to show the genuineness of our faith in him as God, and thus showing conclusively to the confounding of Satan and all the opposing ranks of anti-Christ, that the salvation of his people is of the Lord, and that he is God All-sufficient. Rest assured, brethren, that the Lord's purpose concerning the salvation of his people, is not being frustrated or hindered by any events transpiring within or out of the church, however dark they may appear.

Our present meeting has been one of interest. The letters from the churches, as also from the Associations, whilst they speak of the dark dispensation under which the church is at present passing, all express full confidence in the Great Head of the church and people, and that all will result in his glory and their greater good. May we all with patience wait the unfolding of his purpose, and with meekness bear the reproaches, scorn and persecutions we are called upon to endure.

We would, in conclusion, express our thankfulness to God and to our brethren, for their brotherly correspondence and for the visit of their messengers. The preaching of the ministers has been harmonious, —edifying and refreshing to the attending sheep and lambs.

Our next annual meeting of Correspondence is to be held with the Goose Creek Church, Fauquier Co., Va., to commence on Thursday before the 2d Lord's day, in August, 1857, at 11 o'clock A. M., when we hope again to receive fresh manifestations of the love and fellowship of the Churches and Associations of our faith throughout our country, by their correspondence and the visits of their messengers. Brethren, farewell!

R. C. LEACHMAN, Mod'r.

R. A. ISH, Clerk.

EDITORIAL

Middletown, N. Y., September 1, 1856.

Remarks on First Timothy, i. 19.

REPLY TO SISTER A. PECK.

"Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck."

That we may duly appreciate the importance of the charge which Paul gave to Timothy and the indispensable qualifications which Timothy possessed for the good warfare in which he was engaged, we must bear in mind there were in that day, as well as at the present, various kinds of faiths and consciences. Of faith, we read of the faith of God, and the faith of men, and of the faith of devils. There were also good consciences, bad consciences, weak and tender consciences, pure consciences, consciences void of offense, in those whose hearts were sprinkled from an evil conscience; and there were also consciences seared with a hot iron. In our text, both the faith and conscience of Timothy are approved by the apostle Paul; and they were to be held together, for in the absence of either, a shipwreck, concerning faith was to be apprehended, according to examples given in the connection.

The term FAITH is sometimes used in its application to the saints, in reference to the doctrine of the gospel, as the faith once delivered, and but once delivered, to the saints, and signifies that gospel system which is distinguished from the old covenant dispensation; and it is also used in

reference to the grace or vital principle of faith which is born of God (I John, v. 4,5) and which is the fruit of the spirit. Those who are, by regeneration, made the recipients of the vital principle of faith as a production of the spirit of which they are born of God, can never put it away, nor lose it; for it overcomes the world. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even your faith." This living faith is therefore *the victory*; it cannot be overcome by the world, for it must triumph over all opposing power or it would not be "the victory." But the faith of even the saints, so far as the doctrine which they hold is concerned, may be overturned, (II Tim., ii. 18.) and shipwrecked, as implied in our text. Presuming that our first proposition, namely, that the vital principle of faith which is born of God can never be removed from them unto whom it is given; we will not take the time and space to prove it by other testimony than that already presented, but pass on and show that the shipwreck of faith in our text has reference to the doctrine, and not the vitality of faith. This position is most clearly established beyond all successful contradiction, by the connection, not only in this chapter, in which our text occurs, but also throughout both of these epistles to Timothy. First, it is in reference to the doctrine of faith that Timothy was Paul's own son. He had received his consistent views of the gospel and its doctrine, (after having received the grace of faith by regeneration,) through the instructions of Paul; so that, as a son reflects the image of a father, Timothy reflected the sentiments and doctrine held by Paul.

SECOND—The reason why Paul desired Timothy to abide at Ephesus was, that he might charge some that they teach no other doctrine, neither give heed to fables and endless genealogies which minister questions rather than godly edifying which is in faith. Now the end of the commandment is charity, out of a pure heart and a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. Verses, 3-7. And in the example given immediately after the statement that some concerning faith have made shipwreck, he instances Hymeneus and Alexander; and in repeating substantially the same charge or admonition in the 2 Epistle to Timothy ii. 16-18, he shows wherein they erred, and that it was not the principle, grace or vitality of faith, but the doctrine of faith, that they had departed from. He says to Timothy, "But shun profane and vain babblings; for they will increase unto more ungodliness; and their word will eat as doth a canker; of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already; and overthrown the faith of some." The shipwreck or overthrow of the faith of some, was manifestly effected by their denial of the future resurrection — shaking the confidence of the brethren in a prospective resurrection of the bodies of the saints; by their sophistical arguments, asserting what they did not understand, and affirming that which they did not know. These false teachers, were desirous of preferment and desired to be teachers of the law; and to distinguish

themselves by confronting the apostles themselves; denying what the apostles had affirmed; and were ready to make up in zeal that wherein they were deficient in knowledge, and so, in their vain jangling, they denied the doctrine which divine inspiration had established, and were charged even with blasphemy, and expelled from the communion of the church, and delivered over to Satan.

But Timothy, as a faithful minister of Christ, was left at Ephesus that he might do battle in the good cause; fight the good fight of faith, and by holding the faith in a good conscience, and the mystery of the faith in a pure conscience, and in meekness instructing those who oppose themselves, if God will, peradventure, give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, &c., into which they had been drawn by the false teaching to which they had been exposed. As ships are wrecked upon the rocks when driven by the tempests, so are the saints dashed ruthlessly upon prevailing heresies, when carried about by every wind of doctrine, crippled and unfit, in their wrecked condition, to make way upon the seas, until the Lord delivers them from their difficulties; so, in regard to the principles of their faith, when wrecked by error, they are involved in difficulty and distress, and disqualified for usefulness in the church of God, and for the communion and fellowship of the saints, until they are by a divine interposition, released from the snares of the devil.

But, however the saints may be subject to shipwreck and distress concerning their faith in the doctrine of God our Saviour, it is pleasant to know that Christ their glorious and all-prevalent advocate with the Father, has prayed for them that their faith, as a vital production of the spirit, and the special gift of God, shall not fail them. It shall be tried as the precious gold is tried, but it shall not be lost. For the life which they live in the flesh, they live by the faith of the Son of God, who has loved them and given himself for them.

In conclusion, we will offer a few remarks on Rom. v. 3-5.

Agreeably to a desire expressed in the same letter of sister Peck, in regard to the working of tribulation, &c., in harmony with all other things, for the special good of God's people, and the glory of his own great name. The enquiry is made—How does tribulation work patience, and patience experience, and experience hope that maketh not ashamed? In reply, suffer us to ask, what could christians know about the grace or the action of patience, if we had no trials or tribulation? Suppose that we were placed in circumstances of perpetual joy and ease, we should know something of gratification, but in that condition we could never become acquainted with patience. Nothing short of tribulation can call forth into exercise the principle and grace of patience, and it is on that account the apostle says tribulation worketh patience; and in the same connection of one of the graces of the spirit working in harmony with all the other graces, that patience worketh experience. This was illustrated in the case of poor old Job. The apostle says: "You have heard of the patience of Job, and seen the end of the Lord." The end, or design of the Lord, in Job's tribulation, was that in the final

issue, Job might have occasion to record his experience of the dealing of the Lord with him, throughout that dreadful conflict. "I have heard of thee, by the hearings of the ear; but now mine eye seeth thee." This is the difference between theory and experience. He had heard before, but now he had actual experience. And it is so with us; our patience in tribulation, stores our mind with rich experience of the divine goodness. Jeremiah also had tasted the wormwood and the gall, and had, like David, waited patiently for the Lord, and this had given him experience which strengthened his hope. My soul, said he, hath them still in remembrance, therefore I have hope. Thus his tribulation worked patience, and patience experience, hope. But what kind of a hope would we have, if we were destitute of experience? We remember our experience, and all the way the Lord our God has led us, and our hope is revived, and we say with the poet—

"His love in times past, forbids me to think
He'll leave me at last, in trouble to sink;
Each sweet Ebenezer still rising to view,
Confirms his good pleasure to help me quite
through."

This hope being well grounded, and supported by actual experience of the loving-kindness of our covenant God, will never fail, or make us ashamed. The makers of idols shall be ashamed, and they shall all go to confusion together. But they that trust in the Lord shall be as Mount Zion. They shall not be ashamed nor confounded, world without end.

A Time to Die.

"I am content to die; but O, not now!"
In the sweet spring-time of my joyous life,
Hope gilds the future with her radiant bow,
And my whole heart with treasured bliss is rife.
Kind friends around me, with their fondest love,
And joyous health is throbbing in each vein,
O let me live, their blessed power to prove,
E'en till this form is bow'd; and care and pain
Have traced their furrows on my aching brow;
Then let me peaceful die—but O, not now!

"I am content to die, but O, not now!"
Since now I hear the sacred name of wife,
Brief is the time since that most holy vow
Bound me to one, O, dearer far than life;
How swiftly now the happy moments glide,
And brighter hues all nature seems to wear!
O bless'd is life—this lov'd one by my side,
With me each joy and hope and grief to share—
And bless'd the hour, my lips pronounced that
vow—
I am content to die—but O, not now.

"I am content to die—but O, not now!"
While these dear children cluster round my knee
With laughing lip and eye, and sunny brow,
And all the charms that brighten infancy—
O let me live to see my darling boy
Blazon his name high on fame's brightest page,
And my sweet daughter, now her father's joy
Soothing for him the thorny path of age;
At death's relentless stroke I could not bow,
I am content to die—but O, not now!

"I am content to die, but O, not now!"
Though my bright boy to manhood proud has
sprung,
Though care has traced deep furrows on my
brow,
My head is silver'd, but my heart is young.
He, the true-hearted, still is by my side,
Sharing each joy and grief now as of yore,
And our lov'd daughter, yesterday a bride,
I know must leave us to return no more—
Still my heart clings to dear delights below,
I am content to die, but O, not now.

Father, forgive, if these best gifts of thine
Make life too dear! Take thou, my willing
heart,
And since 'tis hard, such lov'd ones to resign,
Grant we may meet where we no more shall
part;
Together in thy presence let us bow—
And well content to die—I wait thy summons
now.

[Western Episcopalian.]

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1856.

NO. 18.

Selected Poetry for the Signs. Correspondence of the Signs.

The Lowly Way.

Choose thou the quiet lowly way,
Which the Redeemer trod;
Where, sheltered from the glare of day,
The humble walk with God.

Beneath the olive's peaceful shade,
They fear no noontide heat;
Nor shall the wildest storm invade
Their holy, calm retreat.

While every wind is gathering fast,
The mountain's top 't' assail;
And ruin rides on every blast,
He spares the lowly vale.

While terror stalks along the way,
In every awful form;
The pilgrim lifts his trusting eye
To Him who rules the storm.

The hand that curbs the tempest's rage,
That calms the swelling sea;
HIS FATHER'S HAND, from age to age,
The pilgrim's trust shall be.

Oh! choose thou, then, the lowly way,
Where the Redeemer trod;
And all his humble, happy ones,
Serenely walk with God.

So shall the peaceful, heavenly Dove,
Around thee fold his wing;
And sweetly, through life's darkest hour
Of heaven to thee sing.

A Warning.

"Beware of false prophets which come to you
in sheep's clothing; but inwardly they are ravening
wolves."—Matt. vii. 15.

A voice, a warning voice is heard
From Zion's sacred walls;
'Tis the Chief Shepherd! Hear his word,
To his own flock he calls.

Behold false prophets shall arise,
And clothe themselves like sheep;
But surely 'tis a false disguise,
For they are ravening wolves.

Ah what confusion and distress
They've made among the flock!
The union, fellowship and peace
Of brethren they have broke.

Ah! how like wolves, they've rent and torn,
The sheep and tender lambs;
Because they would not join them in
Their proselyting schemes.

But sheep and wolves can never thrive
And flourish in one fold;
Nor can the Church expect to live
In union with the world.

But, how are we to know the wolves
When they around us prowl?
Ah, they will soon betray themselves
When they begin to howl.

For wolves have a peculiar tone,
Quite different from the sheep;
Nor can they quiet long remain
Nor from their howling keep.

False shepherds have invited in
The mighty and the rich,
Till they well nigh have overrun
And swallow'd up the Church.

We find false teachers are the same
They were in ages past;
The only difference is in name,
They only change their mask.

We have our Scribes and Pharisees
Our Jesuits, Popes and Priests;
For what else can we make of them
But modern anti-christ?

O brethren, let us not forget
We're in a desert land;
The wolves are prowling round us yet,
We hear their doleful sound.

O, let us from our sleep awake,
And whilst strict watch we keep;
Pray the chief Shepherd of the flock
To still preserve his sheep.

I. HEWITT.

Roxbury, Feb. 19, 1856.

BROTHER BEEBE:—A sister has requested my views on the parable of the barren fig tree, and another sister has by letter requested my views on Zech. i. 8, through the *Signs*, and as I have not much to say on either, I will include my views of both in one communication.

1st, The parable, Luke xiii. 6-9. "He spake also this parable: A certain man had a fig tree planted in his vineyard," &c. Christ had in the preceding verses, informed those who talked with him that those Galileans whose blood Pilate had mingled with their sacrifices were not sinners above the other Galileans, and that those eighteen on whom the tower of Siloam fell and slew them were not sinners above all men that dwelt in Jerusalem, and that excepting they repented they should all likewise perish. He then spake this parable, as I understand it, as illustrating those remarks. Hence I consider the parable as having a special reference to the Jews both of Galilee and Judea.

Had a fig-tree planted in his vineyard. Israel is often, in the Scriptures, represented as a vineyard, a fruitful field, &c., in distinction from the other nations, who were left uncared for like a wilderness, whilst Israel was fenced in by the provisions of their law and by the providence of God, and cultivated by the teachings of the law and the prophets. Judah or the Jews are represented as a fig tree planted in this vineyard.

And he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig tree and find none; cut it down," &c. Said the Lord unto Moses, "I will raise them up a prophet from among their brethren like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xiii. 18, 19. Jesus was that prophet. Christ had sent his messenger, John, to prepare his way before him with the message, saying, "Repent, for the kingdom of heaven is at hand." He afterwards sent forth his disciples, two and two, to the Jews only, with the same message. This then was the fruit he had been seeking for about three years from the commencement of John's ministry. Hence John said unto the Jews, "Bring forth fruit worthy of repentance." Luke iii. 8.

Cut it down, why cumbereth it the ground. From that time our Lord began to foretell the destruction of Jerusalem.

And he answering said unto him, Lord, let alone this year also, till I shall dig about it and dung it; and if it bear fruit, well,

and if not, then after that thou shalt cut it down. This denoted that his ministry and that of his apostles was to be continued among them for another year, and if they repented of their self-righteousness and received the kingdom of heaven, well, if not, then their city and nation was left to destruction.

However much Satan may throw this text at the children of God to worry them, and though his ministers, in their *not knowing the Scriptures nor the power of God*, may apply this parable to the saints, it evidently does not belong to them. As when a fig tree is properly planted and cultivated it is expected that from the resources it has it will produce fruit, so the Jewish nation were required to bring forth the fruit of obedience to the letter of the law, and therefore to receive that prophet or the Messiah when he came as a condition of their continuing to enjoy the good land which God had given to their fathers. Not so with the children of God; they are not under a conditional covenant. The Lord does not come requiring fruit of them to compensate him for their planting, but he comes to supply all their needs from his own abundant fulness. Hence it is said concerning Ephraim, "Ephraim shall say, What have I to do any more with idols? I have heard him and observed him; I am like a green fir-tree. From me is thy fruit found." Hosea xiv. 8. So in reference to the fruit of repentance: Christ is exalted as a Prince and a Saviour to give repentance to Israel and forgiveness of sins. Again, Israel is represented as saying, "But now, O Lord, thou art our father; we are the clay and thou our potter, and we all are the work of thy hand." Isaiah lxiv. 8. Instead then of repining because we have nothing of our own, *no fruit of the ground* which we can bring as an offering to the Lord, let us be thankful and rejoice that we may come and receive of his fulness and trust in his righteousness.

Zech. i. 8. "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled and white." I have to inform sister Ball that I have no special light on this text; I will give her, if they will be of any use to her, such general views as I have of it.

1st. Zechariah prophesied after the return of some of the Jews from Babylon and during the building of the second temple. The principal burden of his prophesying seems to have been to encourage the Jews under their difficulties. For this end he referred pretty fully through the types to the building of the antitype of that temple, the Gospel church, by *the man whose name is the Branch*—the antitype of Zerubbabel and Joshua—the Lord Jesus Christ, who is truly a *priest upon his throne*. And here, permit me to add, is *the counsel of peace*

between them both; that is, in his having all power in connexion with all prevalency of intercession founded upon the sacrifice of himself. Zechariah includes in his prophecy events connected with the type and antitype. Such I think is the prophecy in the text under consideration. By the red horse and his rider I conclude, from what is said Rev. vi. 4 of a similar representation, that war is intended. As a white horse and its rider is used to denote the conquests of the gospel of peace, (Rev. xix. 11 and vi. 2.) I conclude that the *red horses, speckled and white*, or as it reads in the margin *bay and white*, intimated that there would be war, and after that unsettled times among or with the Jews, or as Daniel calls it *troubulous times*, (Dan. ix. 25.) yet that the temple and wall of the city should be built. My recollection of the history of the times will not admit of my attempting to designate what particular was intended by the *red horse* and its *rider*. Yet, from what is said in Ezra and Nehemiah, we may learn that though *all the earth* (verse 11), or the Persian empire, was then *still and at rest*, yet the Jews experienced troublesome times in their building the temple and walls of Jerusalem from the opposition of those nations occupying the country formerly inhabited by the ten tribes. History also, as well as some of the prophecies of Daniel, inform us that after the time of Nehemiah, under the reign of the Antiochuses or the Grecian empire, the Jews experienced much trouble before they became again established in the enjoyment of their national and religious rights. We learn from the context (verse 10) that the *war* as well as *peace* horses were sent forth of the Lord. So in chap. vi. we are informed of four chariots, having in one bay horses, in the second white, in the third black, in the fourth grizzled and bay horses, coming out from between two mountains of brass. These mountains may denote God's purpose and grace; or, in other words, his predestination of all things in the government of the world and his special predestination to salvation. These are as immutable as mountains of brass. Here then is war, gospel, famine, (see Rev. vi. 5 and 6.) and probably pestilence, called the spirits of the heavens, going forth from the Lord. We learn also from verses 16 and 17 of context, that the Jews were ultimately prosperous and spread abroad.

If we turn to the antitype, the building of the gospel church, we shall find the same ideas holding good; wars and the spreading of the gospel have been connected in all ages. The Roman conquests by war of all the nations around, by which all the earth was brought to sit still and be at rest, at the time of our Savior's being manifested in the flesh, by bringing all those nations under one government, made those nations far more easy of access to the apostles, and therefore favored the

spread of the gospel. The succeeding wars of the Romans, by forcing many of the christians into their armies, shielded those thus employed, from the persecutions raging among those remaining at home, and gave them an opportunity they would not otherwise have had, of bearing their testimony to the truth of the gospel of the grace of God, among their fellow-soldiers and among the nations whither they were sent. And their testimonies, no doubt, were blessed of God to the accomplishment of good. Hence, no wonder that when Constantine came to the throne, he found the armies filled with christians. The conquest of the Romans by the Goths, &c., served to shield the true church in some measure from the persecutions of the Catholic church, and to favor their retreat to the wilderness or valleys of Piedmont. As the after war upon the Waldenses and driving them from those valleys scattered them, and therefore led them to disseminate their testimony among the several nations of Europe, our revolutionary war was the instrument by which the religious establishments, existing in several of the provinces, were broken down, and the way prepared for our free enjoyment of that religious liberty, which has since existed among us. The wars among the various kingdoms in Africa, and the selling of their captives into slavery, were the leading instruments of bringing many of the Africans among us, where thousands of them have been made to hear and rejoice in the gospel of Christ. Other instances might be mentioned, but these are sufficient to show how God has caused the *red horse* of war to lead the way for the going forth of the *white horse* of the gospel, and that the *white horse* has followed, and though it has been often speckled with opposition and divisions, yet it has held on its way. The gospel, where God has sent it, has had *free course and been glorified*. In Revelations, 6th chapter, the *white horse* is put forward, to show that the spread of the gospel or the cause of Christ was the first object in view, in God's predestination, and that many of the wars which should follow would be on religious accounts. We are not, my sister, to infer from these prophecies that the spirit of war and the spirit of the gospel in themselves harmonize. They are as opposite as are earth and heaven. The spirit of the gospel is *love and peace*. The spirit of the world is war and contention. This spirit can no more be conquered by the wisdom and devices of men, than the Ethiopian can change his skin. It may be curbed for a time, but on the first occasion it will again break forth in all its rage. In Zech. 6th chap. these emblems of war, of famine, of the gospel of peace, and of pestilence, are all alike called the *spirit of the heavens*, not to show that they are alike heavenly any more than the *evil spirit of the Lord* which troubled Saul was the same as the *spirit of the Lord*. I Sam. xvi., 14. But to show that they are all alike sent forth from the Lord, and are under the entire control of his predestinating purpose without the earth's having any share in limiting or enlarging their movements. Says God by Isaiah, "I make peace and create evil: I, the Lord, do all these things." Isaiah xlv., 7. This is the reason why we Old-School Baptists love the doctrine of God's *absolute predestination of all things*, because that according to this doctrine, in-

stead of being left to the gloomy consideration that the evils which are in the world, any of them, come by chance, or are in anywise controlled by men or satan, we believe that they are all confined by the predestinating purpose of God as *between two mountains of brass*, and can go forth only where God sends them, and only to accomplish his wise and good purpose; and that wherever they go, the *white horse* of the gospel, or, in other words, some gracious purpose of God concerning salvation, follows in this train. And this also is the reason why we have no confidence in the missionary operations, believing God will send his gospel just where he has a purpose for it, and that it will accomplish that whereunto he sends it; and that his gospel can go no where but as he sends it; and any spurious gospel which may be sent by men will accomplish no real good.

My sister, without noticing all the particulars embraced in the text, I have written down such views as have been presented to my mind on the general subject. My reflections have, perhaps, been led in a different channel from what you anticipated; I certainly have extended them much beyond what I expected when I commenced; otherwise I should not have included the two texts in one communication. What I have written, I have written; and I desire it may afford as much satisfaction to you and others in reading it, as the contemplation of the subject has afforded pleasure to me. One remark more: When we feel that this predestinating, this God-governing-God of all events, is our Father, the sound of thunder and of the raging tempest, however terrific otherwise, is as music, and the lightning's flash is both grand and beautiful. Yours, with christian regards,

S. TROTT.

Fairfax C. H., Va., Aug. 20, 1856.

BROTHER BEEBE:—It has been on my mind for twelve months to write to you, and to the brothers and sisters scattered abroad. I am sorely afflicted at this time, and have been so a portion of my time for eight years. I have just returned home from a short visit to sister Frances Clanton. She told me a part of the travels and joys of her mind, an account of which I have concluded to send for publication in the *Sings of the Times*. It is as follows, in her own language:

"I am, to the best of my recollection, nearly seventy-nine years of age. I was born in Brunswick City, Virginia, April 24, 1778. At the age of about 27 my mind became concerned about my awful situation in sin, and my depraved nature; it appeared to me that I had sinned against God even when trying to ask him for mercy. I continued two or three years troubled in mind, when I became greatly distressed, and continued so for twelve months before, as I hope, the Lord manifested to me the pardon of my sins, and delivered me from my troubles. I felt as helpless as a new-born babe, and thought I was a lost, helpless sinner before God, and if the Lord sent me to destruction, my last breath should be for mercy. I continued about three months, as near as I can recollect, in this deplorable condition. Finally, it appeared to me that my distress became so great that I could not live; everything around me looked dark and gloomy, and the very elements looked as though they hung over me with a frown.

I continued on in this way some time; when I would lie down on my bed to sleep, there was but little sleep for me; I thought it was a sin for me to take the name of the Lord upon my sin-polluted lips, and it seemed as though I could not live. Night after night passed thus. One night, while in this great distress, it appeared to me, after giving up all for lost, that Christ was by the side of my bed, and said, Follow me. I raised up on my elbow, reached out my hand to take hold of him, but laid it back. These words came to my mind: Are you like doubting Thomas? Behold my hands and my side! Reach hither thy hand and thrust thy finger into my side. I did not know then that these words were Scripture. After these words came, I thought Christ was again by the side of the bed. I raised up as before, and thought my troubles all gone; I could say, Glory to God! I continued in this way some time, and fell asleep, and when I awoke the sun was about half an hour high. I arose, and when I got on the floor was astonished that I felt so light; all my troubles, and that great distress and burden of mind were gone. There was no one in the house but my two little daughters. The tears were streaming from my eyes, and one of them said to the other, Mamma is sick; the other said, You ask her. She asked me if I was sick; I could not speak, but shook my head—my guilt and burden were gone. I could not help praising God with all my soul. While in this situation, there appeared these words over my head, as plain as if they had been given out in the pulpit:

"Alas! and did my Saviour bleed,
And did my sovereign die?"

It appeared to me that I must sing the next verse, and I went to singing with all my might and strength. While singing and walking the floor, it appeared that the angels in heaven were engaged in singing with me. My soul became so engaged that one verse after another came to me, and I walked the floor and sung as loud as ever I have in all my life. While singing there appeared a flow of love from God into my soul, and there was a love from my soul that went back to God. I thought I was the happiest creature on earth. After this, I went to the door and looked out and up; all was new! My soul was drawn out to look on the works of God. Behold, how beautiful! every thing wore a new aspect. I had a love, I thought, for saints and sinners. I thought christians never doubted; but, alas! in a short time doubts arose. I went off to pray. While on my knees, I asked the Lord to give me a heart to pray, and to make a manifestation of his love to me, and to give me the gift of prayer. While in this condition, it seemed as if I had the gift of prayer. While praying, these words came, Believe on the Lord Jesus Christ. I answered, Lord, help my unbelief. I went on, up and down in my mind, for about three months, and then went to the church at Sugar Tree, Henry Co., Va. and related my hope to the church, and was received by them and baptized by Eld. Wm. Davis.

I moved from there to Bedford County, Tennessee, where my husband departed this life; he was an Old School Baptist. I have remained a widow ever since. I am

very old, and almost entirely helpless, and have been for several years. I have been brought to Christian County, Ky., to live. I have not heard any preaching for a long time, nor do I ever expect to go to meeting any more.

Brother Beebe, I have written this for the old sister, as I am a subscriber and reader of the *Signs*. I hand some of them to sister Clanton to read; it is like preaching to her. Now as I am yet unnumbered with the dead, it is my desire that the God of all the saints may teach, guide, and direct all our steps, and that he would enable you, together with all his Gospel preachers, to declare the whole counsel of God, as it is in Jesus. Farewell.

NEWTON B. REDDICK.

Hopkins Co., Kentucky, August 13, 1856.

DEAR BROTHER BEEBE:—There is a great deal of good preaching through our highly favored country but not in our reach; we are not of those who can swallow all kinds of stuff for sound doctrine. Though surrounded by a host of religious professors, of various kinds, yet we feel *alone*, and we are waiting patiently until it shall please the Lord to send us pastors after his own heart, who will preach the "truth as it is in Christ Jesus." I feel glad that I can say after so long a drouth, and cut off from church privileges so long, my mind is more established in the truth, than ever; what a great and glorious privilege. Is it any wonder then, that I am still sighing, O, who will give us to drink of the waters of Bethlehem? Your little sheet still comes, silently and sweetly as the refreshing dews of Herman, and administers the consolation so ardently desired, in the absence of a living minister, and church privileges.

I have been reading, in the last number "what Adam was and what he lost in the fall." It is very good as far as it goes; but no man has ever solved to me the difficulty, how the children of God came to be in Adam, seeing they were in Christ before Adam was in being; and it seems that all went astray in Adam,—are redeemed, and adopted and regenerated in time, and finally glorified in and with Christ. Can you, dear brother, lead me in the light of this mystery? My last talk with Elder McQueary, after hearing him preach a most powerful discourse, in which I thought I could see eye to eye, deep as it was, and I still rejoice in the consolation now he has gone to light ineffable. To that kingdom of grace and glory which he so earnestly preached, to that divine Master he loved and so diligently served. But the question he left unanswered to my mind, and I am to-day asking it again of you, "How came the church in Adam, in time, seeing they were every one in Christ, before time?" when and how the transition, we know well enough how it is, since the Revelation of Jesus as a Savior, and Redeemer of his people. From a sense of my own deep sinfulness and unworthiness, I have forborne to write in public; but to you I seem anxious to speak my mind. The whole scheme of redemption is deep and high, worthy of our highest admiration, and greatest adoration and reverence due to its divine Author whom to know is Eternal life.

Do dear brother, preach more about him first, him last, him midst and without end.

Yours truly, in Christian love,

FRANCES A. NEIL.

Greenfield, Indiana, Aug. 25, 1856.

BROTHER BEEBE:—You are not yet forgotten by me, though I have not written to you since I was at your house in July. It is not for the want of a subject that I have not written; for I find, in my experience, as the blessed Comforter operates on me and brings the things of Christ to my mind and reveals them in me, that I have a never ending theme to think about, and talk about, and write about. Christ and his salvation is ever new and wonderful to my redeemed soul, and I have the very best reason to speak of him and the reason of my loving him is, I love him because he first loved me, and I choose him and his ways because he first chose me; for truly he was found of me when I sought him not. He has frequently made me to know how much he can do for me, and he has as frequently made me sensible how entirely I could do nothing without him; so that I can now say from the bottom of my soul, that without Christ I can do nothing, but through his Almighty power I can do all things; for one can chase a thousand, and two can put ten thousand to flight. So I have nothing but my Lord and my Redeemer to boast of, and I would have nothing else for millions of worlds. I know that by him I can run through a troop, and by my God I have and can leap over a wall; for they that wait upon him do renew their strength and mount up on wings as eagles; they run and do not get weary, and walk and do not faint. There is no other place of safety, and the understanding believer looks for no other. The soul that has been thoroughly purged by God's fan is weaned from self, and is afraid to trust in his own heart, for he is made to know that all such are fools; but the one whom the Spirit of God has brought to trust solely and wholly in Christ Jesus, will always say, The Lord is my strength, my rock and my fortress; my deliverer, my God in whom I will trust, my buckler, and the horn of my salvation and my high tower.

My brother, what an unspeakable blessing it is for God to teach us our entire helplessness, and that salvation is not of the will of man; for all that are born of God are not born of blood, nor of the will of the flesh, nor of the will of man, but of God. To have the doctrine of grace and the love of Jesus begotten in our souls by the Eternal Spirit, makes a heaven within; for how entirely different is heart-faith from head notions and our opinions. Oh, how completely is God's way hid from us until revealed by the blessed Comforter; for the path which is hid from all living, can only be known by divine revelation. My brother, how entirely easy is it to believe by the power of God. When we are enabled to believe in this way, we then know the faith that Paul once labored to destroy; and when this precious faith is begotten in us, we know the gospel to be the power of God unto a complete and finished salvation, and in this salvation of our God how greatly do we rejoice. We then can say, the joy of the Lord is our strength and we are begotten to a lively hope. The truth is, when Christ Jesus becomes our all, our life, our wisdom, our strength, our righteousness, our justification, and our redemption, what can be lacking in this new and living way? I cannot but rejoice, and shall just so long as I am kept by the power of God, and no longer; for I know by divine teaching that I cannot keep myself one moment, but the promise is, I

will never leave thee nor forsake thee; 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. In this endless covenant of grace and love that knows no end, I am your brother,
MAHLON FORD.

August 31, 1856.

BROTHER BEEBE:—I have observed, ever since my acquaintance with the *Signs*, that many of your correspondents dwell alone, not enjoying the society of brethren or the privileges of church fellowship. This, I think, is peculiar to Old School Baptists. I doubt whether any other denomination has its individual members so scattered. A query may very naturally arise as to the cause of this, since it appears to have been the design for Israel to flock together. Hence church order and organization. And the inquiry follows, Why, if they are of Israel, should their lot be so cast as to deprive them of church privileges? Well, some reasons suggest themselves: I recollect that of old time saints were addressed as "Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythia." It is said also, that "Israel is as a scattered sheep." Here, then, are two scriptural reasons; and I have thought of another, which I judge is not altogether unscriptural. Some of us anti-mission folks travel considerable over the length and breadth of our land, and not always having funds to rely upon, and never having Societies to fall back upon, the Lord has seen fit to provide for us now and then a lodging place in the wilderness. The joy and satisfaction at such interviews is mutual. I have thought that these scattered brethren were located on the mission routes, such as public houses are on the highway. Ministering brethren find much more comfort thus to stop with a brother or friend, than tavern accommodations could afford them. But, although the Lord sees fit to call and make manifest brethren on the ministerial thoroughfares, and sometimes to bring about the removal or scattering of others, all this I cannot think will excuse those who have and enjoy the fellowship of brethren, the ministry of the word, &c. by birthright, and who lightly barter their privileges away. I think it is not unfrequently the case that not the openings of Providence, but their own ambition, or a hope of worldly gain, has led the way, when brethren who had hitherto enjoyed the highest privileges known to the church on earth, have wandered far away, to enjoy the society of the saints perhaps no more. Brethren may excuse themselves in this, that their minds seem to be led in that way, or that this thing or that thing was set before them: our minds are oftentimes led in a wrong way, and thoughts present themselves that should not be harbored. I have observed that where the cause of God and truth, and the privileges of the church were primary matters, brethren have generally (or rather I will say uniformly) found their way, in Providence, open; but if these things are to be secondary matters, and to give place to prospects of worldly gain, I suppose that if an angel stood in the way with a drawn sword they would fail to see him. I have no doubt in my own mind but there is a wrong, a serious evil among brethren and sisters in this matter. I notice sometimes a desire expressed from their lonely retreat,

that the Head of the Church would restore them these privileges, pointing out the way in which they would have it done. Would it not be well for such to consider whether or no they have not been in fault, either in not valuing these blessings as they ought, or else in going away from them: and if so, can they expect any restoration of them but by a retracing of their own steps, and acknowledgment of their wrong? When Israel hankered after fleshpots "He satisfied their request, but sent leanness into their souls." E. RITTENHOUSE.

Kingwood, N. J., Sept. 10, 1856.

BROTHER BEEBE:—By request I have copied a few extracts from a letter written to brother and sister Vansickle, of Jefferson, Indiana, by their daughter, Mrs. Hollingsworth, who has gone from all her friends here to reside and make new friends in California. It seems from her writing that the Lord leads his children about and instructs them in the same way there as here. His all-seeing eye is always upon them. In his own time and way he puts his fear in their hearts, which is the beginning of wisdom. He leads the blind by a way they know not—by his light they are led to see their lost condition. I reckon almost every one that writes for the *Signs* can remember when they were in the horrible pit of darkness and ignorance, which seemed to have no bottom, and the miry clay of despair when their prayers were like this sister's, "Lord, save or I perish!" Lord be merciful to me a sinner. God will teach all his children, and many of their lessons are exactly alike; and some of these lessons they can never forget. He writes them in their hearts and prints them in their thoughts. He will be to them a God, and they shall be to him a people.

Brother Beebe, a few words of comfort from you or any one will be thankfully received. Comfort ye, comfort ye my people, saith your God. ANN JOHNSON.
Crawfordsville, Ia., Aug. 26, 1856.

DEAR FATHER AND MOTHER:—I have had much trouble in mind on account of my lost state. Last Sunday I was at what they call a Baptist meeting in this country, but it did not satisfy my troubled mind. I wish I could hear the old ones I used to hear. These are the missionary Baptists; they have lately organized a church at Uniontown. They preach there twice a month. One of the preachers has been to see me three or four times; but, dear mother, I am so afraid that I am not fit to belong to any church. I wish I could express my feelings to you, or some one, who could tell me what to do. Is there any one like me? I am so fearful at times, and have such great fear of death. These lines come to my mind now while I am writing, and have given me some encouragement; some one besides myself has felt the same fears:

"Why should we start and fear to die?
What tim'rous worms we mortals are;
Death is the gate to endless joy,
And yet we dread to enter there."

Dear mother, I want to tell you and your friends some more of my past exercise of mind, now that I have begun, but hardly know how to begin so many precious things rush into my mind. I will commence as far back as the spring of 1849, when I hope the Lord begun with me and arrested my attention to him. Or am I deceived? Is it all a work of my own? I wish some one

would tell me. The spring of '49 came with gloom to me. Many times I felt as if I must sink beneath the frowns of the Almighty, and I would have to beg and plead to Him to have mercy on my poor soul. I would take the Bible and read, to see if there was any consolation for me, but could find none. Then I would have to go mourning and praying God to be merciful to me a sinner. I continued in this way so long that some of my companions noticed it, and said that I was *getting religion*, which mortified me very much. Then I resorted to my hymn-book for consolation, thinking I should not be so much noticed. At one time, when I felt such a burden of sin that I thought I must sink beneath the weight, these words of a hymn came into my mind with power and great consolation:

"How can I sink with such a prop
As my eternal God?
He holds the earth's huge pillars up,
And spreads the heavens abroad."

These words raised me to hope in God for a little time; but again I was left to sink as low as before, and all my fears returned. One night I felt such horror of soul as I never can describe. In imagination I saw Jesus on the cross, but not particularly for me. My cry was then, What shall I do? Where shall I go to find rest? Then my distress appeared to be gone, and a barrenness of soul followed till last spring, when all my trouble came afresh and I had no hope. Oh, mother! I thought at times that I must go crazy; all the time I cried within, for it seemed that my fountain of tears had dried up, for none came to my relief. It was, What must I do? Where shall I go to find rest? And when night came, it did seem as if I could not live till morning. My prayer was continually to God; I dare not bow down on my knees, but kept crying inwardly for mercy. Some days I could not work, but would say, Oh, that I knew where to find rest or peace! Here were my little children, I could not go to any place and leave them. I would take my little boy on my arm, and walk and walk the floor, for I could not rest. At one time, when my trouble was so great that I spoke out and said, What does ail me? I was all at once stopped in my walking, and something seemed to answer that I was hungering and thirsting after righteousness; and "Blessed are they which hunger and thirst after righteousness, for they shall be filled." I was filled with hope. Oh, dear father and mother, I do sometimes rejoice in this little hope which was at that time set before me; but I want to be more filled. I feel as the hymn says—

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

My mind changes so much from one thing to another, that I am afraid I have no hope in the Lord. The Bible tells us how we may know that we have passed from death to life—"Because ye love the brethren." This evidence I have, but fear it is not for such as me. Perhaps I do not love with the right kind of love. Do I love them for Christ's sake? or do I love them because they are lovely? Can any one tell me? Do write to me. Tell Mr. and Mrs. Rogers, and any of the Baptists to write and tell me. Is it so with you?

"I feel a stranger here below;
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

Sometimes I think I would like to be baptized, but am afraid I would dishonor the cause of Christ.

Dear mother, I wish you would send some more papers. I want to see that Everlasting Task for the Arminians again; send it with some more *Signs of the Times*.

My sheet is full but I'm not done—must stop for the present.

E. M. HOLLINGSWORTH,

To father and mother, and all the Baptists.
California, May 11, 1856.

DEAR BROTHER BEEBE:—Having received a private letter, and being desirous of having it published in the *Signs*, I inclose it to you, and if you think it worthy of space in your columns, you will please insert it, and in so doing, you will much oblige, your unworthy sister,

SARAH W. HOLLAND.

Franklin Co., Virginia, Sept. 15, 1856.

MRS. HOLLAND—DEAR MADAME:—Having understood from Sallie, that you would like to have my experience, I avail myself of this opportunity of penning it for you, and must beg of you to excuse the plain style in which it is submitted to you for your deliberation. As you feel anxious to know whether or not I am on the road to that receptacle which was prepared for the just, I proceed to tell, to the best of my ability, everything of interest which transpired from the day of my first conviction, to the night on which I beheld—by the eyes of faith—the Lamb of God on the cross.

From my first recollection, I was strict in obeying one of my parents' commands, which prohibited me from swearing, or using any profane language. When bringing a horse to pasture, in the month of August, 1849, he offended me, for which offence I cursed him. Here commenced my conviction. On that day I violated my parents' commands—but this was not all, I had violated a command of God. I felt that he was angry with me; I knew that I had justly incurred his displeasure, and, for the first time, felt myself a hell-deserving wretch. I resolved to pray. I did so, but it was only adding fuel to the flames. I thought that I would read the Bible for information in regard to the course which I should pursue. I commenced its perusal, but, to my utter astonishment, I found nothing to comfort me, but the reverse—all I read condemned me more and more. I lived in this situation, something like three years; sometimes at the point of despairing, and sometimes I fancied that God had forgiven my sins—but alas! feelings similar to the first returned, and I felt myself a poor lost sinner, daily approaching nearer and nearer the awful pit of hell. I prayed, I read the Bible, I would try to sing, but all seemingly to no purpose. I could not sleep or eat, after hearing a sermon preached by Mr. Clopton, of Lynchburg, from the words—"Turn ye, turn ye, for why will you die?" This opened a direct avenue to my heart. For nearly three years had I been under conviction, but never until now had I been tortured by a guilty conscience; but I was determined never to cease praying until I was sunk to the darkest recesses of hell.

An old Methodist commenced a meeting at Burtin's Creek church, which meeting, Mr. Hillsman, together with all other christians in the neighborhood, attended. I attended this meeting three days, and continued to grow more and more distressed; but on the night of the eleventh of October, 1852, while Mr. Hillsman was praying—which prayer I can never forget

—I thought my fate was sealed. I thought hell would be my portion, and I despaired of bettering my situation. Being on my knees, I rose, calmly to submit to my fate; but, oh! at this moment, something appeared to my excited vision in the shape of the cross, and thereon I thought or imagined I beheld the Son of God; then my conscience felt easy, I was relieved of my burden, overpowered with joy, and sank, almost motionless, in the arms of my grey-headed father. This is what I have taken for religion, and notwithstanding I sometimes doubt my being a christian, the world cannot purchase my hope for heaven. I try to obey God's command, and pray daily for power to understand his word and his spirit, to guide me aright, to conduct me to his kingdom, where I may see his face and sing his praise, throughout eternity. Necessity brings me to a close.

Yours, most affectionately,

E. JOHNSON.

Glade Hill, June 3, 1856.

BROTHER BEEBE:—If you will permit me, after finishing the business part of my letter, I will state to you in as brief a manner as possible some of the ups and downs, which I have had, and still have to pass through in this world of trials and temptations. When I was in my eighteenth year I first began to meditate upon religion; on Christ and his crucifixion; on death and the resurrection. These were my daily thoughts and it was a long time before I could find a place to rest my wearied mind. The New School Baptists had a meeting in the vicinity where I was living. I attended regularly and when I saw some of my young companions join, and baptized, I felt it was my duty to go forward and offer myself to the church, and be prayed for, as my companions were. So the evening previous, there was a meeting appointed again. I intended to go forward and be prayed for any how, if I did not join them then, as it was their last night of meeting for some time. But before I arrived at the meeting, my mind was changed. I felt that it would be very wrong for me to go. Something seemed to darken my way. I could not bear to think of joining. I could not help but say, what a change has come over my mind, and what was the cause I could not tell. I felt as though I had escaped from prison; I was happier than I ever was before. I remained so for some time when I began to feel different. I was in trouble about something, but did not know what it was; I tried to pray, but all to no good. I remained so for some two months when I began to feel better and when I prayed I felt as though I had done a good deed. I continued in this happy state for about six months, then troubles began to raise and fears come over me; my life was a misery to me. I could find no rest; I often went to meeting but it done me no good. I remained so until the winter of '54 when things took another change. Then I went to visit some of my friends in Indiana, (I was then living in Ohio,) where I stayed until the coming fall. I often went to meeting but kept (as I thought) unobserved from the members of that church, (the Old School Baptist church at Blue Grass, Indiana,) until some time during the Summer. When to my great surprise, I was called upon, one Saturday, by my uncle, (who was, and is yet, the shepherd of this little flock, that God in his

goodness, has seen fit to plant there,) to tell my mind to the few Redeemed, (as I hope) that were gathered there. O, could I express my feelings at that critical moment, I had longed to have the privilege to tell them my little story; but I was so shocked at the thought of telling my little story, that I could not raise to my feet to utter a word. On the Sunday following the same kind invitation was given to me again, but I dare not say a word; I was condemned, and I felt as though I would sink to rise no more. Time rolled on and troubles begin to lead me astray, and in a short time I was almost an infidel, and indeed was. I remained so, until of late things begin to make a change of a different kind. I have been brought to see where I am and what I am. I can only utter, O, miserable wretch that I am. Having had my parents snatched away when young, and I was cast upon the rough sea of life, without kind parents to counsel me in my onward pursuit in life. O, well may I say, God is the orphan's friend. There is no preaching of the Redeemer's love in this wild Territory, and I must be content with reading your paper, which I value very high. I have never been a subscriber to it, but have had free access to it until I came to the West. If you think this worthy of a place in your columns, correct and insert it, if not cast it aside. I ever remain one that seeks the truth in our Lord and Savior.

Yours, Amen,

JAMES H. YEOMAN.

Hasting, Dakota Co., Min. Ter., Sept. 1, 1856.

BROTHER BEEBE:—Inclosed I send you a letter addressed to the Drift Run Church of Particular Baptists, in Bracken County, Ky., by Elder Lewis Jacobs, with a request that you will publish it. May the Lord support and bless you.

D. S. BRADY.

To the Church of Christ at Drift Run:

VERY DEAR BROTHERS AND SISTERS:—I often think of the many joyful seasons I have had in visiting and trying to preach with you, if my labor may indeed be called preaching; it was, at all events, the best that I could do. I would have written you before I left HOME, as I can now say, but was prevented by business and great trouble. I left Maysville, Ky., March 18, and landed safe in Lancaster, April 9. We lay by resting at Cincinnati, Louisville, New Orleans and Shreveport, on the Red River, five days, so we were, in traveling by land and by water, eighteen days, during which time we witnessed many favors from our blessed covenant-keeping God. I have been enabled to put all my trust in him. He is the Lord of life and glory, our life and our hope. When I think of the tie which I broke when I left Kentucky, I often regret it. I am not at home yet; I think if I were again near enough to old Drift Run to preach for them, and could be in the bounds of the brethren of the Licking Association, I could almost be willing to live on bread and water. But my prayer is that the Lord may choose all my changes, and direct all my steps. I do not know but that I may yet return to my old walks again, and hunt me a garden spot to finish my days upon, in a land more desirable to me than this. So far as I have formed acquaintance with the brethren here, I find them sound. There is some contention here, in which one is arrayed against another; but, you know brethren, that I have but one way to preach. I moved on in my usual way, praying the Lord to help me. My manner, as you well

know, differs from the common way of preaching. Here, as in other places, the brethren take a text for a foundation. My course, as yet, is not condemned by any. I hope the manner in which my Kentucky brethren received me, will be the same here. I profess to know nothing among the people save Jesus Christ and him crucified, and you may all be assured that I am the same in Texas, as in Kentucky. I tried to preach last Friday night in Lancaster, also on Saturday, Saturday night, and Sunday, with their approbation, publicly, that it was sovereign grace preaching. I know nothing of salvation only by grace alone. I tried to point out the christian character, and then to apply all the blessings of the Gospel to that character, and show that every one that is born of God is a partaker of the divine nature, and entitled to all the blessings and promises of the Gospel; farther than that I dare not go, to teach anything which Christ has not commanded to be taught. I remember the great commission says—"Teaching them to observe all things whatsoever I have commanded you." Brethren and sisters, we must have a "Thus saith the Lord," for what we preach. Therefore, let brotherly love continue. Let the peace of God rule in all your hearts, admonish one another in the spirit of meekness, and in love serve one another, and pray with and for one another, for all these things are commanded. Remind each other of all the duties and obligations enjoined on us, that we may enjoy also, all the privileges of the church. Brethren and sisters, you are under great obligations to God for the privilege of being a church. I look back, and almost covet your happiness. O brethren, live in peace; meet often together and bear your part in discharge of all duties incumbent on you as church members. If any of you seem dark, and lack understanding in these matters, God has directed you to ask of him, for he giveth liberally and upbraideth not. I think of my aged brethren and sisters who may be soon called home, it is probable that I may never see them again on earth; but I hope their life is treasured up in Christ, and when he shall call they will be ready. Let your light so shine, that others seeing your good works, may glorify God. How delightful and how glorious it is to see the saints walking in love, peace, and fellowship. When this is the case, how the brethren in the ministry love to call and visit you. I look back and think how pleasantly I spent my time with you. I had no difficulty with the church or congregation, and I feel thankful to God for the love and esteem which I received from brethren, sisters and friends; may the Lord reward them for their kindness to me. I hope in the providence of God I may see you all again. I wish to be remembered to all in Drift Run who ever knew me, and I pray that God may pour out his spirit on that part of his vineyard, and cause a great ingathering to the church, and that the saints may yet see good days in that place.

Brethren, we are instructed to be contented with our lot. The poet says—"Home, sweet home!" I am a long way from home. Brethren, pray for me, a poor wanderer and pilgrim, yet unsettled. May the peace of our Lord Jesus Christ be with and upon us all for ever.

LEWIS JACOBS.

Lancaster, Dallas Co., Texas, April 22, 1856.

Circular Letter.

The Elders and Brethren composing the Lexington Baptist Association, in session with the church of Olive and Hurley, on Wednesday and Thursday, the third and fourth days of September, 1856, to the churches whose messengers they are, wishing you grace, mercy and peace from God the Father and our Lord Jesus Christ:

DEAR BRETHREN—In sending this, our epistle of love, we propose to offer a few remarks on the following portion of scripture: "Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi, 4.

Now, the apostle says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this that our old man is crucified with him, that the body of sin 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 risen from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed into sin, but alive unto God through Jesus Christ our Lord." Rom. vi, 5-11. This scripture addressed by Paul to his brethren at Rome, beloved of God and called to be saints, will and does apply to all the brethren, in all ages of the world. And as Christ says, "My kingdom is not of this world," therefore his subjects are not of this world, even as he is not of this world, for he has chosen them out of this world and called them to be saints, and translated them from darkness into his marvelous light. This shows that they are a chosen generation, a royal priesthood, a holy nation, and a peculiar people, that they should shew forth the praises of him who hath called them out of darkness into his marvelous light. The apostle tells us that they were chosen in Christ before the foundation of the world, that they 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. Now, in this is manifested the union that exists between Christ and his church. He is the Head of the body, the church, who is the First-Born from the dead, that in all things he may have the pre-eminence; for, says the apostle, we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. And God gave him to be the Head over all things unto the church, which is his body, and the fulness of him that filleth all in all. And, if Christ be in you, the body is dead, because of sin; but the spirit is life, because of righteousness. But if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in

you. Now, the God of peace that raised again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ.

But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith also vain, ye are yet in your sins. But now is Christ risen, and become the first fruits of them that slept. 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; but every man in his own order, Christ the first fruits, afterwards they that are Christs at his coming.

Now at the appointed time, according to the everlasting covenant, which is ordered in all things and sure, God quickens his people and enlightens the eyes of their understanding that they may see what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and he gives them to hope that Christ was delivered for their offences, and raised again for their justification, and that they are raised also to newness of life. Now, the apostle says, if ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above; not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Again, the apostle says, And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. All this we understand to be according to the eternal purpose which he hath purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence by faith of him. For this cause we bow our knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. This proves to us that the plan and work of salvation are complete in him who is the Head of the body, the church, and that he will build his church on that Rock, even on Christ, and the gates of Hell shall not prevail against it. This is the Lord's doing, and it is marvelous in the eyes of those who are called according to his purpose, and who have been taught to know and love the truth as it is in Jesus Christ our Lord.

Circular Letter.

Hazel Creek Association to the churches of which she is composed:

DEAR BRETHREN—In the Lord, we wish you grace, mercy and peace through our Lord Jesus Christ, through whose abounding goodness we continue until this day. In reading the scriptures, we find that one main object of the inspired writers, was the comfort of the church, while in her militant state. This object could not be accomplished by harrassing her on abstract questions, but by a faithful exhibition of gospel truth, which constitutes the foundation on which our hope is built; though we are aware that the doctrine of election and its kindred sentiments, in all ages, have been treated with contempt; but that which is plainly revealed in the

scriptures of truth, is a matter of revelation, and must be received as God's eternal, fixed and unalterable truth; and we take it for granted, that all that is necessary for the comfort and establishing of the Zion of God is plainly revealed in the scriptures of truth, which informs us plainly that the God of Zion is infinite in all his perfections; and if infinite in wisdom, which implies boundless, it follows, as a matter of course, that he foreknew all things, declaring the end from the beginning, and will do all his pleasure, which establishes an irresistible fact, that the church—his bride—stood before his all-seeing eye, arrayed in all her virgin beauty, before time began. He is also infinite in goodness, which could only make choice of that body and upon that principle that would forever redound to his eternal glory; and if infinite in power, as the scriptures teach, who can dispute, or where is the reckless heart that dare presume the idea, that boundless power would fail to execute the glorious plan that would forever redound to the glory of Him who worketh all things after the counsel of his own will? Surely, nothing short of the reckless spirit that could mock the pangs in which the dear Redeemer died, could so charge God with folly. Let God be true, and every man a liar, who hath chosen us in Christ before the foundation of the world. Are choosing and electing synonymous terms? So says the evangelist, in these words, and, except the Lord had shortened those days, no flesh could be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days. Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? They shall be mine in that day when I make up my jewels, saith the Lord of Hosts. I will spare them as a man spareth his own son that serveth him. That God has an eye particularly to his people in all their tribulations, is evident from the facts recorded in the Bible, both in the history of individuals and of nations. The life of Jacob was attended with trying scenes. Cloud after cloud arose over his path, causing him, in a paroxysm of despondency, to say, All these things are against me; yet, when he found that Joseph was alive and governor of Egypt, his spirit revived, and he said, It is enough—Joseph is alive; I will go down and see him before I die. When faith can rise above the storms of life, and fix on him who hath entered within the vale for us, she will say, Enough, Jesus lives and Jesus reigns; praise him, ye hosts, in highest strains. Joseph furnishes another striking example of the interposition of God in controlling the events connected with the life of his people. In his life we see a chain of unbroken events, the most trying in their nature, and yet all tending to accomplish his elevation. But had his brethren been kind to him and his mistress been a virtuous woman—had the butler been grateful and reported him immediately to Pharaoh, the chain would have been broken and his elevation defeated. But let Joseph tell the story himself. And Joseph said unto his brethren, Come near to me, I pray you; and they came near, and he said, I am Joseph your brother, whom ye sold into Egypt; now, therefore, be

not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life; but as for you, ye thought evil against me, but God meant it for good, to bring to pass, as it is this day, to save much people alive. Does not this portray to our fearful hearts, in glowing terms, the never-failing love of our dear Redeemer? Though abused, and sold, times and ways without number, still owns the relationship that all the characters of sin that deluged the Church at the fall, never could destroy while Jesus lives, who is our life, and has said, Because I live, ye shall live also. What can be more consoling or better calculated to encourage the desponding mind to stem the torrent of corruption amidst all the fiery trials we have to pass through while traveling through a sin-stained world? Dear brethren, think it not strange, as though some strange thing had come upon you, which is but for a trial of your faith. Remember your Redeemer was a man of sorrow and acquainted with grief, who pities every groan, and has a bottle for your tears. May God forever bless and preserve you, is our prayer, for Christ's sake. Farewell.

The brethren and Churches of the Maine Predestination Conference, assembled at North Berwick, Sept. 5, 6 and 7, 1856, to the brethren and churches with whom we correspond, send Christian salvation:

BELOVED BRETHREN IN THE LORD:—Through the providential care of Israel's God, who is the sole arbiter of all events in heaven and on earth, we have been permitted to enjoy another yearly conference, according to our usual custom. For this privilege, no less than for all the hopes and blessings of the Gospel, we would acknowledge our obligations to the God of all grace. We are conscious that by reason of sin and transgression we have ruined ourselves, and had we been dealt with according to our works, we should long before this time have been cut off among hypocrites and unbelievers, where light and hope never could have reached us. And we do, moreover, confess, that in this, our just condemnation, God's law would still remain holy, just and good. Our only hope, therefore, of eternal salvation from sin to holiness, is in Christ, who saves his people and calls them with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus, before the world began—2 Tim., i. 9. We yet believe—although there are gods many and lords many, held forth in these last days—that there is but one true and living God, who is eternal and immutable; who is the God of purpose, and who will do just what he has purposed to do, and whose power is equal to his will. Possessing, thus, almighty power, he meets with no disappointment, but "works all things after the counsel of his own will," Eph. i. 11. We are yet firm in the belief of the total depravity of mankind in a state of nature, they being destitute of spirituality, and dead in trespasses and sins. 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. A man must be born a spiritual birth before he can be spiritual, or enjoy anything that is spiritual; for that which is born of the

flesh is flesh, that which is born of the spirit is spirit, John, iii. 6. We believe that Christ is the only way given under heaven and among men, whereby we can be saved; for he declares that his Father had given him power over all flesh, that he should give eternal life to as many as he had given him. We further believe it to be the duty of all that are heaven-born, to repent and be baptized in the name of the Lord Jesus for the remission of sins, Acts, ii. 38. Also, to work out their own salvation with fear and trembling, for it is God which worketh in them, both to will and to do of his own good pleasure.

In our faith and practice, as respects the order of God's house and his worship, we recognize only one Missionary Society, as from heaven, and that was organized over 1800 years ago. Under that constitution the gospel was preached to the Jews first, and afterwards to the Gentiles; and so the Gospel is now preached to the poor under the same organization, and will continue to be preached as long as any of God's poor and afflicted people remain in the flesh. Neither do we recognize but one Sabbath School, as from heaven, and that was constituted of Christ and the Apostles over 1800 years ago. Under that organization we meet together from time to time to teach and to be taught the lessons recorded in the Bible, which is the only book used in this school, under the direction of the spirit, which takes of the things of Christ and reveals them to his people. That in this school we may continue to be taught, and grow in grace and the knowledge of our Lord Jesus Christ, is our earnest prayer.

We have been comforted by the brethren who have visited us, and by your letters, and desire the continuance of your christian correspondence. Our next annual Conference will be held with the church at North Berwick, on Friday, Saturday, and Sunday, after the first Monday in September, 1857. WM. QUINT, Moderator.

LEONARD COX, Clerk.

North Berwick, Maine, Sept. 9, 1856.

Corresponding Letter.

The Lexington Baptist Association, in session with the Olive and Hurley church, in Ulster County, N. Y., on the first Wednesday and Thursday in September, 1856, to the several Associations with whom we correspond, send Christian salvation, praying that grace, mercy and peace may rest on them and on the whole Israel of God:

DEAR BRETHREN—Through the abounding goodness and mercy of our covenant-keeping God, our lives are spared and we are again permitted to meet in our associate capacity, for which we desire to be thankful. And as you will expect from us our annual epistle of love and correspondence, we would gladly communicate some cheering intelligence of the building up of Zion; but it is not our privilege to inform you of large gatherings into our churches during the past year. Some seem to be almost discouraged, while others have reason to rejoice in the manifestation of the goodness of the Lord.

As an association of churches, we are in peace and fellowship one with another. Our meeting at this time has been harmonious, and a goodly number of ministering brethren have been with us from various parts, and their preaching has been of

that kind which gives us full assurance that they have been called and qualified and sent forth by the great Head of the Church, to feed the sheep and lambs of Christ with the sincere milk of the word, teaching them to observe all things whatsoever the King of Zion has commanded them. We earnestly desire a continuance of friendly correspondence and brotherly kindness, both by messengers and minutes, and we will reciprocate the favor to the extent of our ability.

Our next annual meeting will be held, if the Lord will, with our sister church at Lexington, Green county, N. Y., on the first Wednesday and Thursday in September, 1857, when and where we hope to receive your minutes and messengers. JACOB WINCHEL, Moderator.

C. HOGABOOM, Clerk.

J. L. PURINGTON, Assistant Clerk.

DEAR BROTHER BEEBE:—Elders J. A. Badger and L. Cox attended the Maine Predestinarian Conference at North Berwick. I am informed that the meeting at North Berwick was one of much interest.

Our Associational meeting at Whitefield was one of considerable interest. Elders J. A. Badger, L. Cox, D. Whitehouse and myself, were the only ordained ministers of our faith and order present. The congregation on Sunday (yesterday) was large and attentive.

The following Corresponding Circular, I am requested to forward to you for publication:

CIRCULAR.

The Maine Predestinarian Baptist Association, in session with the Whitefield church, Me., in Sept. 1856, to the several associations and brethren with whom we correspond, send christian salvation:

DEAR BRETHREN:—The revolving wheels of time have brought about the return of another annual meeting of this association. The kind providence of our covenant-keeping God has favored us with the privilege of assembling together once more, to speak of the glory of the kingdom of our God, and to talk of his power. But our number is small, and the representation from the churches not so large as usual, yet our meeting has been attended with much interest and general satisfaction to all those present, who love our Lord Jesus Christ in sincerity. We cannot express much in this our annual epistle of love and fellowship, further than to manifest a cordial approval of, and an unfeigned love to the doctrine of God our Saviour. We are surrounded on every side by enemies of every tangible form and character, and we have the sentence of death in ourselves, not to trust in ourselves, but in God who raiseth the dead. We cannot commingle with those around us, in a religious point of view, but desire the approbation of our God and the presence of the King in Zion. It is better to fall in the field of battle in an honorable war, than to act the part of cowards and deserters.

Zion is a besieged city, but her fortifications are invincible, and her King is the Lord of Hosts. We have no fears in relation to her overthrow, for the Lord is her defence, and protection, and everlasting portion forever. In the God and Rock of our salvation we desire to trust, and to have no confidence in the flesh.

The minutes of Baltimore, Delaware, Delaware River, Warwick, and Corresponding Associations have been received, and

we were greeted by the presence of ministering brethren, who came to us in the fullness of the blessing of the Gospel of Christ. We desire to continue our correspondence, and hope you will reciprocate the same.

We have appointed our next annual meeting to be held with the Baptist church at Bowdoinham village, commencing on Friday, after the second Monday in September, 1857.

J. L. PURINGTON, Moderator.

W. TURNER, Clerk.

Richmond, Maine, Sept. 15, 1856.

EDITORIAL

Widdletown, N. H., September 15, 1856.

The Incarnation of the Children of God.

With a consciousness of the magnitude of the subject involved in the question proposed by sister Neill, as stated in her letter which will be found in this number of the *Signs*, and of our incompetency to elucidate the subject so as to remove all darkness or doubt from the contemplation of it, we propose to submit such views as we have, to the consideration of sister Neill, and of all others who feel an interest in the investigation of a subject which is so profound as to excite the admiration of angels, and so boundless as to mock every human essay to comprehend its limit. The incarnation of our blessed Redeemer is without controversy, a great mystery. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on the world, received up into glory, 1 Tim. iii. 16. And yet the participation of the children of God, of flesh and blood, and the incarnation of the Son of God, are placed on the same ground, and based upon the same principle by the inspired apostle, in his epistle to the Hebrews, ii. 14. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself, likewise took part of the same." To our mind, this text is a key to the subject, so far as we may be favored with the Spirit's teaching, to enlighten us on the subject. So far, therefore, as we can comprehend the mystery of godliness in the one case, we have an illustration of it in reference to the other. When we read that Christ is come in the flesh; that the Word was made flesh and dwelt among us, and that *he also likewise took part of the same* flesh and blood of which his children are partakers, we very naturally and unavoidably infer, that he had an identity, and did exist as the Son of God, as the Head, Life and Immortality of his body, the church, before he partook of flesh and blood; and that his participation of the same was not to make him the Son of God, nor to make him the life and immortality of his church, (for he was their Head and Life before,) but he took part of the same, for the purpose which is distinctly stated in the text, namely, *that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage.* That Christ did so exist before his advent, is so fully established by Scripture testimony, but few have the audacity to deny it. But whether denied or admitted by men, the matter is settled in the divine testimony—"But when the fulness of time was come, God sent forth

his Son;" Gal. iv. 4. He had a Son to send, and he was a Son before he was sent, when he was sent, and shall continue to be the Son of God after he shall have delivered up the kingdom unto the Father, and the Son, as such, shall be subject to him that hath put all things under him, that God may be all in all. 1 Cor. xv. 28.—"Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph. iv. 9, 10.

It being established that Christ did exist, not only as God, but also as the Son of God. The Only begotten of the Father, and as the First Born, and before all things; and at appointed time, when the fulness of that time had come, he was sent forth, and the Word was made flesh and dwelt among us, so the doctrine of the incarnation of his children, together with that of their previous existence in him, is exemplified. They were created in him, chosen in him, preserved in him, saved and called, according to the purpose and grace which was given them in him before the world began. And ALL spiritual blessings, (past, present, or to come, that the saints ever have, or ever will or can enjoy) were given them, according as God hath chosen them in him, before the foundation of the world. Eph. i. 3, 4. Their spiritual eternal life was given them in Christ, before the world began, as their human, earthly, fleshly life was given them in the earthly Adam, in time. John says—"And this is the record that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v. 11, 12.

We now pass to consider the development of these relations, and in doing which, we shall probably more directly discuss the theme of sister Neill's enquiry. These children in Christ, were in the matchless wisdom of God, destined to partake of the life of the natural Adam. This participation, however, had nothing to do in making them the children of God any more than the incarnation of Christ had in constituting him the Son of God, for the relationship of sons or children was, as we have proved, as perfect before as subsequently to that participation. The two Headships were, according to the counsel of God, to be developed. The first, in the order of time, was that Adam which is of the earth—the second is that Adam, or seminal Head, which is the Lord from Heaven. The one is natural, the other is spiritual. In the creation of the earthly Adam, we have the creation of all that constitutes the outward man, or earthly bodies of the children of God, and the reception by them of this earthly nature, is that wherein they are made partakers of flesh and blood. This of which they were to partake in Adam, was provided for them in his creation, marked and identified in the fore-knowledge, predestination, and election, by which they were chosen and ordained to the adoption of children, by Jesus Christ, unto himself, according to the great pleasure of his will.

Viewed now, in either Headship, they were the chosen and peculiar people of God. And as there was a fixed period when the Son of God should take upon him the seed of Abraham, or in other

words, when also himself should likewise partake of flesh and blood; so there was and is an appointed time when this spiritual eternal life which was given to the saints, shall be made manifest in them personally and individually, and when they shall be born of the spirit of an incorruptible seed, by the word of the Lord which is immortal.

In the exemplification of this by the incarnation of Christ, we have to consult the inspired record. The explanation of the angel Gabriel, who was sent from God to a city of Galilee, unto the virgin Mary, is clearly in point. The enquiry of the virgin Mary embraced the mystery. How can that spiritual Eternal Life which God gave his people before the world was, become identified with that natural earthly life which he gave them in the earthly Adam? To which Gabriel replies—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee, shall be called the Son of God." Luke i. 35.

So, after this example, that life by which God's people were identified in Christ before all time, is implanted in those persons by which God's chosen people were identified in the earthly Adam. The Holy Ghost comes upon them, and the power of the Highest overshadows them. The incorruptible seed, not by the agency of man, but by the Word of the Lord, which liveth and abideth forever, implants in them that spiritual eternal life which was and is hid with Christ in God, by which is given to them "power to become, manifestly, the sons of God; and they are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13.

That body which Christ assumed when he was made of a woman, was a body prepared for him, and he adopted it, or in other words, took it on him, and thus became a partaker of the same flesh and blood that his children are partakers of; in that adopted or assumed body he suffered death, that body was laid in the grave, but saw no corruption—was raised up from the dead and finally ascended up into heaven, a spiritual immortal body. And so these earthly bodies of his saints are predestinated to the adoption of children, and have received the spirit of adoption, or implantation of the spirit, and are sealed unto the day of redemption. Yet "even we who have received the first fruits of the spirits," (in receiving the spirit of adoption,) "even we ourselves do groan within ourselves, waiting for the adoption; to wit, the redemption of our body." "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you." Rom. viii. 11, 33, and Eph. vi. 30.

"Now this I say unto you, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv. 50. But though there is no flesh and blood heirship securing to us an incorruptible inheritance of glory, these adopted bodies from the Adamic stock, shall be changed by the spirit of him that raised up Christ from the dead, and this spirit of adoption shall quicken the mortal bodies in the resurrection of them from the dead, and they shall put on incorruption and immortality, and mortality shall be swallowed up of life.

That life which is born of God requires no adoption, for it was never out of the family, it was always identified with Christ who is our Life; but that which is to be raised up from the dead, being alienated, must be made nigh, and brought by adoption into the family of 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. 20.

As Adam is our natural life, and in him, and in all that is Adam, (which includes all that is born of the flesh,) we all die, so Christ is our Life, our immortality, and in him we live. I will behold they face in righteousness, then shall I be satisfied when I awake with thy likeness. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." "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. And every man that hath this hope purifieth himself, even as he is pure." Psalms xvii. 15, Job xix. 25, 27, 1 John iii. 2, 3.

The subject contemplated in the foregoing remarks is by no means exhausted, it is rich, boundless and glorious; it involves the ground of our hope for heaven and an incomputable inheritance; if we have answered the mind of sister Neill, or if what we have suggested shall be blessed to the edification and comfort of any of the lambs of our Redeemer's fold, we shall not have labored in vain. Let the readers compare what is written with the divine standard, what is not sustained by the Scriptures reject, but see that ye reject not what the testimony of God sustains. And may the Lord give you understanding in all things for the Redeemer's sake; so prays one who claims to be the chief of sinners, but less than the least of all saints.

Divinity and Humanity of our Lord.

Indiana Creek, Iowa, Sept. 9, 1856.

FRIEND BEEBE:—Will you please give your views through the *Signs*, on the Divinity and Humanity of Christ. Should you comply with my request, you will oblige,

AN INQUIRER AFTER TRUTH.

REPLY.—The terms *divinity* and *humanity* which are in much use among theologians, are not used in reference to Christ by the inspired writers; we must, therefore, take them in the theological sense in which they are commonly used. By the divinity of Christ, so far as we can learn, is generally intended his independent eternal Godhead, and by his humanity, that body of flesh and blood, in which he became incarnate, which was made of a woman, made under the law, &c. We have been engaged for many years in trying to exhibit our views of the blessed Redeemer, in reference to his Godhead, his manhood, and also in his Mediatorial identity as the Head and Life of his body the church. But after all that has been said and written on the subject, we have yet to say, "without controversy, great is the mystery of godliness; God was manifest in the flesh," &c. So

absolutely is he God, that all the angels are commanded to worship him, and so truly was he man, that he could be born of a virgin, cradled in a manger, grow in stature to manhood, hunger, thirst, be weary, and his soul could be exceedingly sorrowful, even unto death—could feel the infirmities of his people groan in spirit, and sweat, as it were, great drops of blood; yea, he could die upon the cross and be buried, and finally be raised again from the dead, by the glory of the Father, and ascend up into heaven. As God, he is one with the Father, independent, self-existent and Almighty. By him all things were made that were made, and he is before all things, and by him all things consist. And as man, he could be tempted in all points like his brethren, and yet remain uncontaminated by sin. None can deny his essential, eternal, and unbegotten Godhead, and consistently hold that he is a Saviour, for he says by the prophet—"I am God, and beside me there is no Saviour." If, then, he is a Saviour, he is also God. In his incarnation, he took part of the same flesh and blood that his children are partakers of. The propriety of calling his Godhead, Divinity, or his manhood, humanity, we will leave others to decide; we prefer, when treating on a subject so awfully sacred, to use only such adjectives as the Scriptures furnish. Peter speaks of the *divine nature*, but as he also speaks of the saints being partakers of it, we have supposed that the Mediatorial fulness of which John also speaks—John i. 14 & 16—was intended. Brethren must read and judge for themselves; but we do not feel prepared to say that the life and immortality which Christ gives to his saints, is anything short of *divine nature*, while the Scriptures plainly teach that the essential attributes of eternal Godhead, are peculiar to the Godhead, and incommunicable to any inferior beings. And on the other hand, we dare not say that that perfect mystical body, or stature, which comprehends the Head and body of the Church, was only human.

We may not have comprehended the design of "An Inquirer after Truth," but we have briefly stated some of our views on the subject, according to the very limited light we have of that Saviour whom we desire to worship, adore, and trust as the God of our salvation, who came in the flesh, and was found in fashion as a man; but we do most heartily say—

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah leave me not alone,
All my help must come from thee."

No couplet in all the celebrated stanzas of Watts, has ever afforded more sweetness to us, than these—

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

We have neither the time nor space to extend our remarks at this time. May the subject be opened gloriously by the Holy Spirit, to the understanding, joy, and rejoicing of all the saints, for the Redeemer's sake.

Ordination.

According to previous arrangement of the Bethel Church, Linn county, Missouri, a presbytery met August 9th, 1856, composed of Elders Mitchel and Colier, of West Union church, and Peter Ausmus, of Liberty church of Regular Baptists, to

take into consideration the ordination of brother James W. Akers to the work of the ministry. Brother Colier was chosen moderator, and brother Mitchel, clerk. The candidate was examined in relation to his christian experience, call to the ministry, and views of doctrine and order of the gospel. The council being satisfied with his relation, and being fully assured by the church of his correct moral and religious deportment, and of his gifts, aptness to teach, &c., proceeded to set him apart.

1. Sermon by Elder Mitchel; Ordination Prayer by Elder Peter Ausmus; the Right Hand of Fellowship and Charge by the Moderator. The whole scene was solemn and impressive.

On Sunday, the preaching brethren preached to a large and well-ordered congregation, while the brethren and sisters appeared to be much cheered by the word spoken and exhortation given. The church appeared much revived and their prospects brightened. They have been destitute of regular preaching for some time, till brother Akers came among them. Since he came one has joined the church by letter, and there are others that have experienced a hope in Christ that have not yet joined.

New Association.

Agreeable to previous arrangement, as published in the *Signs of the Times*, the members of the Fairfield Church and Mill Creek Church, together with a goodly number of Regular Baptists from other Churches in this vicinity, met in council this day at Fairfield Church, Butler Co., Ohio; after preaching by J. C. Beeman and Samuel Clark, organized by appointing Bro. I. T. Saunders, Moderator, and Bro. J. E. Line, Clerk.

ACT 1. *Resolved*, That we now unite and organize an association of Regular Baptists.

2. *Resolved*, That this new association be named, for the present, The Fairfield Predestinarian Regular Baptist Association.

3. *Resolved*, That Elder L. Southard, J. E. Line, J. Howell and I. T. Saunders be appointed to prepare Articles of Faith and Rules of Decorum, and present them at our next meeting.

4. *Resolved*, That we cordially invite brethren Elder Beeman and Clark, who are now present, to meet with us at our next meeting.

5. *Resolved*, That we cordially invite and request all our brethren in the ministry, East, West, North and South, without naming them, to meet with us at our next meeting.

6. *Resolved*, That we invite all the Baptist Churches of our Faith and Order, who feel free to do so, to come and unite with us at our next meeting.

7. Appointed our next meeting, to complete our organization, to meet with the Mill Creek Church, on the fifth Saturday and Sunday in November next, and request the proceedings of this meeting to be published in the *Signs of the Times*. Meeting to commence at 10 o'clock each day.

8. Adjourned to the time and place above named.

I. T. SAUNDERS, Moderator.

Attest: J. E. LINE, Clerk.
August 30, 1856.

YEARLY MEETINGS.—A yearly meeting will be held, providence permitting, at Lexington, Green Co., N. Y., on Wednesday and Thursday the 12th and 13th days of November next.

And on Saturday and Sunday the 15th and 16th of the same month, a yearly meeting will be held with the first Roxbury church.

We have promised, if the Lord permits, to attend both of the above meetings; and we are authorized to invite the brethren and sisters generally, and ministers of our order particularly, to attend both the above mentioned meetings.

Obituary Notices.

BROTHER BEEBE.—By request, I send you the obituary notice of the death of HANNAH ADAMS, daughter of Brother and Sister Nelson and Harriet Van Valkenburgh. She departed this life on Wednesday, May 14th, aged twelve yrs. one month and nineteen days. Her disease was St. Vitus' Dance, and she was sick three weeks. She gave some encouraging tokens of a work of grace wrought in her the morning before she died at night. She requested to have the one hundred and twenty-sixth Psalm sung:

"When God revealed His gracious name, And changed my mournful state, My rapture seemed a pleasing dream, The grace appeared so great."

After it was sung, she exclaimed, "That's it! that's it!" There were other encouraging tokens manifested by her. May the Lord sustain our Brother and Sister in this trying dispensation of God's Providence.

I preached at the funeral from Psa. XLVI, 10v. first clause: "Be still, and know that I am God."

By the request of Sister Eliza Moore, of this place, I send you the notice of the death of her grandchild, EDWIN J. MOORE, son of Rufus W. and Charlotte Moore, of Tonica, Laralle Co., Ill., who departed this life May, 15th, 1856, aged two yrs. one month and five days.

This lovely babe, thus early torn From our fond breasts away, With silent grief is gently borne To its lone bed of clay.

We plant thee here with tears bedewed, Bright flower of heavenly dye! And often shall our grief renewed Where flowing fountains supply.

JOSEPH L. PURINGTON.

DIED.—Near New Vernon, August 22, our venerable and highly esteemed brother, WM. HARDING, aged 83 yrs. For many years he had entertained a hope in God, and had long been a worthy member of the Old School Baptist Church. For several years he had been deprived of his natural sight, and otherwise afflicted with the infirmities incidental to old age. But the eyes of his spiritual understanding were clear, and he enjoyed much of the presence of his Lord and Master. His spiritual mindedness, especially for the last years of his pilgrimage, was such as to make his company very interesting and edifying to his brethren and sisters. He has gone down to his grave like a shock of corn fully ripe, having left numerous relations and friends to mourn the loss of his counsels and his company. The pastor of the church at New Vernon being absent on the day of his burial, the funeral services were deferred until Sunday, August 31, at which time a discourse was preached by the special request of the deceased, at the New Vernon Meeting-house, from Psalms xvii. 15. "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

DIED.—At West Town, (in this County,) August 21st, Miss MARY ELIZABETH, only daughter of Alanson and Emeline Kyrk, aged 17 years and 13 days. The deceased had been wasting away with consumption for some time past, during which time her mind was exercised on the subject of her approaching dissolution. She had a full view of her lost and helpless state as a sinner, and was taught to feel and know her utter inability to do anything in the work of her own salvation; but some weeks before her

decease, Christ was revealed to her as her all-sufficient Saviour, and she was enabled to trust her eternal destiny to His saving power and grace. From that time until her eyes were sealed in the repose of death, her theme was redeeming grace and dying love. She left the most comfortable assurance that her departure was, that she might be with Christ, which is far better. In parting with this only child, the afflicted parents feel that their affliction and bereavement is truly great; but we hope that grace may enable them to bear up under the severe trial with due resignation to the sovereign will of their covenant God.

BROTHER BEEBE.—Please notice the death of MARY, the wife of Mr. Andrew Chase, of North Berwick, who died on the 19th of August, 1856, aged 31 years and about 6 months. Her disease was consumption. She has left a husband and five small children. Mary never made a public profession of the religion of Jesus Christ, but gave good evidence that she was a heaven-born soul, and had been for years, but was subject to many doubts and fears about her interest in Christ, but she is now beyond all such doubts, WM. QUINT. North Berwick, Maine, Sept. 9, 1856.

Subscription Receipts.

Table listing subscription receipts from various locations including New York, Maine, New Jersey, Pennsylvania, Maryland, District of Columbia, Virginia, North Carolina, Georgia, Alabama, Texas, Oregon Ter., Minnesota Ter., Mississippi, Iowa, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, and New Agent Eld. L. P. Cole, Schoharie Co., N. Y.

Associational Meetings.

Salisbury, Maryland, with the church at Jones Mills, [near Vienna] Dorchester county, Maryland, [Eastern Shore.] on Friday before the fourth Sunday in October, 1856.

Brethren and friends coming by way of Baltimore, will take passage by the steamboat KENT, at the head of Long Dock, on Thursday morning at 7 o'clock, to Thompson's Wharf—about seven miles above Cambridge, and there enquire for William Holland, who will receive them kindly, and, with others, carry them to and from the association. W. WOOLFORD.

BROTHER BEEBE.—Please publish, that, if not providentially prevented, the Loosacona Association of Regular Baptists will hold their next session with the Shiloh church, five miles north of Coffeenville, Yallobusha county, Mississippi, commencing on Saturday before the first Sunday in October next; and

The Tallahatchy Association will, by appointment, meet on the Saturday following, half a mile South of Oxford, Lafayette county, Mississippi, with the Antioch church.

Yellow River, Georgia, will be held with Flat Shoals Church, Henry County, three miles from the Flat Shoals, on South River, on Saturday before the fourth Sunday in Sept., 1856.

Primitive Western, with Bethel Church, Meriwether county, Georgia, four miles east of Rocky Mount, on Saturday before the third Sunday in October, 1856.

Kebukee, North Carolina, with the church at South Quay, Nansemond county, Virginia, on Saturday before the first Sunday in October, 1856, at 11 o'clock, a. m.

Oconee, Georgia, with the Jack's Creek Church, Walton Co., Georgia, (seven miles east of Monroe, on the left of the road leading to the High Shoals,) on Saturday before the second Sunday in October, 1856.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so. PRICES, QUALITIES, &c.

Table listing prices for Plain Bound, Morocco, Plain Edge, and Extra Gilt Edge books.

Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPKA, ALABAMA. BENJAMIN LLOYD.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4.

This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, Is Published on the 1st and 15th of each Month, BY GILBERT BEEBE,

To whom all Communications must be Addressed.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., OCTOBER 1, 1856.

NO. 19.

Selected Poetry for the Signs.

THE CANAANITE STILL IN THE LAND.

The Canaanite still in the land,
To harass, perplex, and dismay;
Brought Israel of old at a stand,
For Anak was stronger than they.
What God had design'd, they possess'd,
Supported and kept by his hand;
Yes, lest on their lees they should rest,
The Canaanite dwelt in the land.

'Tis thus with thine Israel on earth,
Who groan with a body of sin,
Partake of a spiritual birth,
The work of God's Spirit within.
To-day with a taste of his love,
Jehovah their souls shall expand;
To-morrow He'll give them to prove,
The Canaanite still in the land.

Corruptions, like vapors, shall rise,
Light, love, and delight shall be gone;
The sun shall be dark in the skies,
And hell with its legions come on.
Yet all things shall work for their good,
Afflictions, temptations, or pain;
And still thro' the Lamb and His blood,
Their cause they shall ever maintain.

Like Gad by a troop overcome,
They fall through the workings of sin;
Yet glory they not in their shame,
But mourn their defilement within.

On Zion's bright summit above,
Victorious at last they shall stand;
Tho' now for a season they prove
The Canaanite still in the land.

A thorn in the flesh they shall have,
Their roving affections to win,
To teach them how Jesus can save,
And shew them the depth of their sin.
Yea, down to the waters of death,
His foes shall the christian withstand,
And feel, when resigning his breath,
The Canaanite still in the land.

THE HEALER

Jesus heals the broken-hearted,
Oh! how sweet that sound to me!
Once beneath my sin he smarted,
Groan'd and bled to set me free.
By his suff'rings, death and merits,
By his Godhead, blood, and pain,
Broken hearts or wounded spirits,
Are at once made whole again.

Broken by the law's loud thunder,
To the cross for refuge flee;
O'er his pungent sorrows ponder,
'Tis his stripes that heal thee.
Oil and wine, to heal and cherish,
Jesus still to Israel gives;
Nor shall e'er a sinner perish,
Who in his dear name believes.

In his righteousness confiding,
Shelter'd safe beneath his wing,
Here they find a sure abiding,
And of cov'nant mercy sing:
Seek, my soul, no other healing,
But in Jesus' balmy blood;
He, beneath the Spirit's sealing,
Stands thy great High Priest with God.

When men grow old, they forget more than they recollect; but they have this to comfort them, that they never forget what they never knew. It is a pleasure to them to confess that they cannot do as they once could, but painful to own that their wisdom is less.—Leland.

Correspondence of the Signs.

Tyro, September 8, 1856.

MR. EDITOR:—Some time since I wrote to my brother, who lives in Texas, and who is a member, and ordained minister of the Old School Baptist Church, for his views upon the subject of a Christian's taking a Judicial oath. I have just received his answer, which he requests me to send to you for publication, hoping by this means to call out his brethren upon this subject, more especially, perhaps, on my account, as I am clearly of the opinion that Christians are forbidden to take an oath. I hope you will publish his letter in the *Signs*, and also give your own views at length upon this subject, and call the attention of your correspondents to it, some of whom I consider able contributors to your paper, and whose views, I set more than an ordinary value upon. I shall wait impatiently, hoping to have my mind enlightened upon this subject through the *Signs*, and have my doubts removed, if illy founded. In case you decline publishing, please return the letter to me, by mail.

Respectfully,
JAMES J. POWER.

DEAR BROTHER,—Yours of June —, I received on the 25th July and I embrace this opportunity of answering it, and I shall, without further preface, endeavor to give you my views touching the lawfulness of Christians taking oaths, and also, how far they are allowed to act in self-defence. First, as to taking oaths, Judicially I mean, as I presume all well-informed Christians will condemn, or at least ought to, all voluntary or self-imposed oaths. I will first give the fundamental law governing this case as I conceive, viz. obedience to the constituted authorities under which we live. Proof: "Submit yourselves to every ordinance of man for the Lord's sake," I Peter ii. 13. "Let every soul be subject to the powers that be, for there is no power but of God." Rom. xiii. "Render unto Caesar the things that are his, and unto God, the things that are God's." Matt. xxii. These scriptures may suffice to show our obligation to render obedience to temporal authorities. I next inquire, are oaths recognized as a part and portion of this authority over us? This, you will concede at once without argument, but will perhaps deny the right of Legislators and rulers to impose such laws; which will lead me to inquire into their right touching this matter. I believe it is conceded, that the scriptures of the Old Testament, lie at the foundation of our moral code, and setting aside the ceremonial part, which has a special application to those on whom they were imposed, or the Jewish nation, they form the basis of our system of Jurisprudence, from the fact, that they were declared by Divine authority, and exhibit the principles of morality, justice and equity,

among men. Did the Divine lawgiver embody in this code the right to impose, and the duty to take oaths under certain circumstances? He certainly did. "Thou shalt fear the Lord thy God and serve him, and shalt swear by his name," Deut. vi. 13, (and others similar.) Now I inquire, would God ordain a statute and incorporate it as a law, which was morally wrong? Certainly he would not. But do you answer, that this rule or law was ceremonial merely? I will say in reply, that a law morally right in itself and necessary to the administration of justice and equity among men, is perpetual and binding on all in similar circumstances. Now take the case referred to in Exodus as above, and you will perceive, that in its essential features, it is realized among us continually, and that precisely the same necessity now exists for taking oaths Judicially, as did then; and that consequently, the same moral principle which justified the Jew in taking an oath, will also justify the Gentile. In further proof I might refer to the practice of Abraham and other Patriarchs, but surely when God speaks, there is an end of all controversy.

I am aware, that I shall be met here with the mighty objection, that Christ, the sovereign King and Lawgiver in Zion, whose authority I admit to be paramount and ever of binding force, has repealed this law and prohibited its exercise. Did I so understand the Savior's words, I should certainly, like you, feel bound to resist the taunts of men, and the penalties imposed by an improper and God-defying mandate.

But let us examine this matter in the light of Christ's admonition; "But I say unto you swear not at all." Matt. v. 34, in connection with the command by an inspired apostle, "Submit yourselves to every ordinance of man for the Lord's sake." I Peter ii. 13. It is admitted that the taking of oaths, is an ordinance of man in full force in all civilized communities. And further we see, that both the statutes above referred to are positive, and equally binding upon all: Swear not at all, and submit to every ordinance of man, which requires us to swear. What then, is there a contradiction in the word of God? Surely not, when we properly understand it. And in order to such an understanding, we will examine these two passages separately, taking the last first. And I would ask, what would have been the condition of Christians, and what may yet be ours, if we are compelled to take this passage in its widest and most literal sense, *Every ordinance of man*? Surely it would impose on Christians, the impiety of worshiping idols and blaspheming Christ. But can any for a moment believe that the Scriptures ever has or can sanction such irreverence and inconsistency? Surely not.

What then must be our rule of interpretation, for this command, when properly understood, is undoubtedly binding. The only answer I can surmise is, that every law or ordinance of man, acting as legislators legally constituted such, which does not conflict with our duty to God, or require of us something inconsistent with that reverence we owe to him, is binding upon us. Does taking an oath to declare the truth, conflict with our duty to God or stand in the way of our active obedience to him? If so, I cannot perceive wherein. Or, is the taking an oath, under the above circumstances, irreverent to God? If so, is it not strange that God himself, condescending to our infirmities, confirmed his promise by an oath,—Swear by himself &c.? And that holy men of God, Patriarchs and Prophets, under the influence of divine teaching, both swore themselves and required others to do so? So much then relative to the proper construction of the above passage, which I think cannot be gainsayed, without making the word of God clash with itself, of which none will allow.

I now come to the other passage, "Swear not at all" and shall apply to it the same rule of interpretation as to the foregoing passage, for if compelled to give it the widest latitude consistent with its letter, then the same rule will force me to a similar construction relative to the first passage considered, and the result would be, a plain contradiction, an irreconcilable clashing of the scriptures. But to proceed, I have hinted sufficiently plain perhaps in the foregoing remarks, at the origin and design of Judicial oaths, and will now state what is doubtless clear to every careful reader of the scriptures, relative to the abuse of this institution. And I will here remark also, that under the Jewish economy, in this, as in some other cases, a permissive right seems to have been allowed, to make vows, bind themselves under oaths and imprecations, all of which were voluntary on the part of the subject, yet binding when once entered into; to which I may add the fact, that the Jews had a perpetual tendency to abuse this liberty, and I see already a good and valid reason, why the Savior should call up the subject, and enter the prohibition under consideration; not embracing, however, in his mind, a proper Judicial oath, of which God was the author; but the excesses and abuses growing out of it, together with those permissive and voluntary oaths above alluded to, all of which were swept away by the law under consideration,—Swear no at all, with any voluntary or profane oath; lay no curses or imprecations upon yourselves;—let your promises and affirmations to men be simply yes, and your denials no. But the prohibiting of these irreverent, and sometimes profane, and always unnecessary oaths, no more prohibited the legal taking of Judicial oaths, to subserve the principles of law and order,

embraced in the original design, and promulgated by the authority of God himself, than the command to be subject to the ordinances of man, makes it obligatory on the saints, to commit sacrilege and blaspheme God.

Christians and members of the church of Christ are at the same time subject to two distinct governments, one spiritual and not of the world, the other temporal and worldly. The first of these is supreme and its laws perpetual and unchangeable, and cannot be abrogated nor set aside by the second. In this kingdom, there is no taking of oaths. God has not authorized them and those professed churches or denominations that impose them in their discipline, act irreverently, and so far as their acts can, disgrace the name of a Christian. What! shall a people professing to be the kingdom of Christ, call in to their help Judicial forms and employ legal counselors of this world, to aid in adjusting the concerns and fellowship of that kingdom not of the world? The very idea is revolting to christian sentiment. Then standing related to the kingdom of Christ, we there recognize no oaths, no judicial forms, no political obligations; our associations there are under the laws of Christ our supreme lawgiver, and the highest earthly potentate dare not intrude his mandate. But at the same time that we, as Christians, owe allegiance to Christ alone, we as men, owe allegiance to our political rulers, in all things which does not conflict with our duty to God as his children, and subjects of his kingdom. And I have already showed, as seems to me, that taking judicial oaths, in things purely temporal, does not infringe this principle.

You will perhaps consider this a digression, and as I see it will lead me into a field of argument and reflection too wide for me to explore at present, I will return and recapitulate a little. The oath referred to in Exodus, was a Judicial oath, the design of which was to settle important matters of a civil and temporal nature; and the necessity for which, to said end, is recognized in its being of divine appointment, and the subject had not the right of choosing whether he would be sworn or not, the law enjoined it, therefore it was not his voluntary act, but one of reverence and obedience to law. But those other oaths, vows, and imprecations, all of the same general bearing were voluntary and entered into at the option of the party, yet when thus assumed they were of binding force. Such was Jephtha's vow, self-imposed, and consummated in tears and blood; and Saul's oath, which devoted the innocent Jonathan to death. In fact to enumerate the excesses and abuse of these, would be useless; suffice it to say, that Jewish custom had crowded them into every important transaction, and to read such expressions, "As the Lord liveth;" "As thy soul liveth;" "God do so to me and more also;" while some swore by heaven; some by the earth; some by Jerusalem; others by their own head; the temple; the altar, &c., &c. Thus proving the great abuses of these permissive oaths as laying at the foundation of the Savior's prohibition; for he even suggests some of these abuses by name, "Swear not at all, neither by Heaven, for it is God's throne, &c." All such oaths savor of irreverence to God, being self-coined and self-imposed, and answering none of the important purposes of Judicial oaths, as tending to settle controversies legally and justly, and were

therefore explicitly and for ever repealed and disallowed.

In aid of the principle above laid down, in the explanation of what you doubtless consider a total repeal or prohibition of taking oaths, you have suggested what seems to me an important argument, when you say, if the right to take oaths is not repealed, then is not the law of divorce repealed, both being considered and disposed of by the Savior in the same connection. I will take your argument as a key to the position above laid down, and first let me inquire into the nature of divorce as tolerated by Jewish law, and their practice under it. The law as given by Moses (Deut. xxiv.) was simply, as I understand it, that a man becoming dissatisfied with his wife upon the discovery or supposition of some infirmity distasteful to him, might write a bill of divorce and put her away, and I remark here, that the word "uncleanness" cannot mean a want of fidelity and chastity, for the law in such cases was explicit and its penalty death. Now the Pharisee's question may suffice to give us an idea of the extent of the abuses of this license or liberty, allowed, not because it was in itself proper as an abstract question, but because of the hardness of their hearts. "Shall a man put away his wife for every cause?" clearly proving, that together with this liberty allowed to the Jews, and the abuses arising under it, the divine institution of matrimony was liable to be set aside for any cause where dislike or inclination prompted to it. Now for its repeal, "whomsoever shall put away his wife save for the cause of fornication, &c." Now is it not apparent that this repeal or prohibition, is merely an abrogation of the liberty allowed to the Jews on account of the hardness of their hearts, and its abuses; while for the breach of that law of the marriage rite which is repugnant to the instinct of our nature, and inconsistent with that conjugal happiness and social order designed in the original creation, by him who made them male and female and constituted the twain one flesh, divorce or putting away is still allowed, nay even required. Then this repeal simply strikes out every licentious and hurtful liberty, either granted or assumed; and brings the sacred compact of husband and wife back to the simple laws of nature, and preserves that order and harmony in social life, intended by the beneficent Creator. But when a breach of this great moral law is made by either party, the union is lawfully dissolved, so far as the innocent party is concerned, and a divorce follows, subject only to those civil regulations existing where the case occurs. Then we find, this repeal amounts only, to a restitution from an improper putting away, a licentious abuse of God's holy ordinance of matrimony. Even so of taking oaths, every improper and licentious use of them is forbidden, while the proper use under legal requirements, not inconsistent with our duty and reverence to God, is proper and right.

The above constitute the main reasons upon which I contend for the taking of oaths as lawful. The subject is one upon which I have never reflected very much, and have not had access to any authorities upon the subject, nor am I acquainted with the grounds of the argument for and against the practice, consequently I offer the above as my reflections entirely, and shall be happy to have them refuted by you or any

other friend, if they are inconsistent with the word of God and Christian experience. I freely own that to take an oath under any circumstances imposes more or less a burden upon my feelings, and I admit that under our laws they are sometimes administered when they might with great propriety be dispensed with; and very commonly in a light and trivial manner repugnant to my own sense of their solemn import; yet I have ever conceived it my duty to submit to them when the law requires it. I have considered the subject in its lawful tendencies and not in that of propriety. My limits forbid me to take up the other subject at present, but you will doubtless conjecture the nature of my defense of the principles of self-defense from the foregoing. If you should feel interested in this communication, I may yet give my views on the last named subject. I remain your affectionate brother,

HOLLOWAY L. POWER.

Nacodoches co., Texas, Aug. 14, 1856.

BROTHER BEEBE:—Feeling sad and sorrowful, I have thought I would write a few lines to you, thinking perhaps to relieve my mind in so doing, and believing that you are one of those tried ones, chosen in the furnace of affliction and called to bear reproaches for the truth's sake, and that you can sympathize with those who sorrow, as well as rejoice with such as do rejoice.

For some time I have been passing through deep waters, where the floods overflow me; and, unless the Lord had been my help, my soul had almost dwelt in silence. And oh, my brother, were it not that the Lord God Omnipotent reigneth, and that he possesseth all power in heaven and in earth, what could the poor afflicted children of God do, when all the powers of earth and hell are united to crush them? and when they feel to say as one of old said, "As the Lord liveth, there is but a step between me and death." "I shall one day fall by the hand of Saul." How comforting are the promises of the Lord, "Fear not, for I am with thee; be not dismayed, for I am thy God." "I will never leave thee nor forsake thee." "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." "Blessed are ye, when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Marvel not if the world hate you. Our blessed Lord says, If the world hate you, ye know that it hated me before it hated you; if ye were of the world, the world would love its own; but because ye are not of the world, because I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. O, how consoling these passages of Scripture, with many others of the same import have been to me while passing through bitter trials; and my soul has been sometimes made to respond, The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him. 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? Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me. And, Though he slay me, yet will I trust in him. I have found that it is good to trust in him, to lean upon his arm, and to rest upon his word, even when I have been so much pressed down with the weight of accumulated sorrows that I have felt at times that I would gladly close my eyes on this world and seek a resting place for my body in the grave, and for my spirit in heaven, where the wicked cease from troubling and the weary are at rest. Then I think I have realized indeed that vain is the help of man. True, the sympathy of tried and true friends is indeed precious; but there is none but Jesus that can say to the poor tempest-tossed soul, "Peace, be still! I will be with thee in six troubles, and in seven I will not forsake thee. Be still and know that I am God. When this word comes with power, there is a great calm.

During the late exercises of my mind, I have been led to ask myself many questions. I have seriously asked, By what motive am I prompted in taking the course that I have taken? Under what influence was I led some years ago, when in early life, to turn my back on the world and on things in which I once delighted, and to cast my lot with the poor despised few who are everywhere spoken against; and in so doing subject myself to bitter trials, persecutions and afflictions, when by pursuing my former course, or by taking a different course, I should have avoided and escaped them. I must acknowledge, my dear brother, that the only satisfactory solution to the question is, that the all-powerful grace of God was manifested in my behalf, and so operated on my heart in showing me what a wretched, undone sinner I was, and that it was impossible for me to be saved by any efforts of my own; that when the Lord did, through his electing love and mercy, give me an evidence that I was a subject of his grace, I felt such a love to God and to his people implanted in my heart, that I took joyfully the spoiling of my goods, and was willing that my name should be cast out as evil for Christ's sake; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season. I know that tribulations are the lot of God's people in this world; and I feel that I have not lacked my share. Still I feel a desire to be enabled to say, "Thy will be done!" The Lord doeth all things well, and my heart's desire and prayer to God is, that he would grant me submission to his will, and however rough and thorny the path may be that I shall yet have to tread,—however fiery the trials that are yet in store for me, that he may give me grace to sustain, and patience to endure, knowing that the promise in the world to come is eternal life.

Brother Beebe, I have never addressed you but once before, and perhaps I never may again; but if I should, I could almost wish that my mind may be led somewhat different from what it has been at this time. But out of the abundance of the heart the mouth speaketh; and as I know nothing in reality only what I experience, of course I must speak that which I do know, and testify what I have seen; and as I have taken great satisfaction in reading the communications of my brethren and sisters, in

the *Signs*, I have often felt a desire to communicate with them, and to speak of the wonders of redeeming love. Sister Sutton's letter, in the last number (No. 17), was very acceptable to me; I read it and re-read it, again and again. When she spoke of the sufferings of Christ, I seemed to enter into her feelings; and O, thought I, may God grant me a double portion of that meek and quiet spirit that was in Christ, that I may deny myself daily and bear my cross cheerfully and with full confidence that whom he loves he loves unto the end. May God, who never slumbers nor sleeps, watch over, guard and protect all his children from foes without and fears within, is the heart's desire and prayer of

Your sister in the love of the truth,
ABIGAIL A. FORD.
Lexington, N. Y., Sept. 14, 1856.

BROTHER BEEBE:—Some of the brethren have expressed a desire to hear from us in Texas and in Arkansas, and I feel willing to cast in my mite for their perusal, forasmuch as I hope that we "are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, built upon the foundation of the apostles and prophets, Christ being the chief corner-stone. Although conscious of my inability to address the saints whom I esteem much better than myself, and as I have never written any thing for publication, I hope my brethren will bear with me, and if my remarks should not meet their views, impute the error to my head, not my heart; for if I know my heart, it is my desire that God may in all things be glorified, and that I may be humbled before him in dust and ashes, and at the feet of the brethren, and that his Spirit may guide me in the truth while I attempt to address a few words unto the Bride, the Lamb's wife, and her children who are of the household of faith. I do it with fear and trembling, for I know that if the Lord be not with me, I can write nothing for the edification or comfort of his people.

DEAR MADAM:—Peace, eternal peace be unto thee and unto thy helpers. I desire to address a few words to thee, concerning thyself and thy husband; for "Many daughters have done virtuously, but thou excellest them all." The queens and concubines saw thy beauty, and desired it, and said, "Let us be called by thy name, to take away our reproach." But thou art the only one of thy mother, and the choice one of her that bare thee; for Jerusalem which is above is free, and she is the mother of us all. Thou art that virtuous woman, whose price is above rubies; the heart of thy husband delights in thee. Thou art like a merchant's ship, for thou bringest thy food from afar. Thou dost arise early, while it is night, and givest meat unto thy household. Thy merchandise is good, and thy candle goeth not out by night. Thou layest thy hand to the spindle, and thy hands take hold of the distaff; thy hand is also stretched out unto the poor, and unto the needy. Thou makest fine linen, and deliverest girdles unto the merchants (the ministry, for they stretch forth their hands, and another girds them). Strength and honor are thy clothing, and thou shalt rejoice in the time to come. Thy mouth is opened in wisdom, and in thy tongue is the law of kindness. Thou lookest well to the way of thy household, and thou eatest not the bread of idleness. Thy children

rise up and call thee blessed. Thy husband also, he praiseth thee. He is known in the gates when he sitteth with the Elders. Thy Maker is thy husband; the Lord of Hosts is his name, and thy Redeemer is the Mighty One of Israel; the God of the whole earth shall he be called. Well mayest thou say of him, "My beloved is mine and I am his; he feedeth among the lilies. His left hand is under my head, and his right hand doth embrace me. His eternal power is sufficient to bear thee up; his love and mercy to embrace thee. He that toucheth thee toucheth the apple of his eye. As the mountains were around about Jerusalem, so is thy Lord around about thee, henceforth and forever. Salvation hath God appointed for thy walls and bulwarks. God is in thy midst, thou shalt not be moved; God shall help thee, and that right early. O, thou fairest among women, thy life is hid with Christ in God; and when he who is your life, your Head and husband shall appear, thou shalt appear with him. Although you may now be afflicted, opposed and persecuted,—though now you may have to walk in darkness and to contend against spiritual wickedness in high places, and to contend against the world, the flesh, and the devil, remember victory is yours in the end. All things are yours, and you are your husband's. All his covenant promises are yours, and you may rely on them; for he that has promised is faithful to perform. Your marriage with him that is risen from the dead is lawful and valid; the old husband is dead, and thou art no adulteress in being married to Christ, for thou art dead to the law by the body of Christ. The old husband has no more dominion over thee; thou art now to serve thy living husband in newness of life, and to bring forth fruit unto God. He has raised thee up, and made thee to sit in heavenly places in Christ Jesus. You have followed him in the regeneration, according to his purpose which he purposed in himself before the world began, for thou wast his from everlasting; therefore he has redeemed thee, and thou shalt inherit the kingdom prepared for thee before the foundation of the world. And thy husband has decreed that where he is, there thou shalt be also, that thou mayest behold his glory which he had with the Father before the world began. He has given thee every new covenant promise for thy comfort and assurance, and that thou shouldst trust in him for everything pertaining to this life and that which is to come. Therefore confide and trust in him at all times, under all circumstances, for he is faithful that has promised. Your garments are washed and made white in the blood of the Lamb. Keep them unspotted from the world. Live in the constant discharge of your duties to your husband, and walk circumspectly in every good word and work which he has ordained that you should walk in. He has enjoined on you to keep house, and to walk in all the ordinances of his house blamelessly, until he shall come again the second time, without sin unto salvation. That anointing which you have received of him abideth in thee, so that none shall be able to decoy thee away from him. You are now in an enemy's land, and have to experience (if need be) manifold temptations for the trial of your faith, which is much more precious than gold, and will be found unto glory and honor when your husband shall appear.

Therefore lift up your head and rejoice, for your redemption draweth nigh. Your husband, for whom you are now looking, will surely come, and you shall meet him in the air, and be forever with him in his glory. Therefore comfort all thy children with these sayings. Amen.

DABNEY WOODWARD.

Rusk Co., Texas, Feb. 1, 1856.

BROTHER BEEBE:—If I may dare use the word *brother*, for I sometimes fear that I am not a brother in the Lord; but at other times I am favored with a glimpse of the goodness of God, as I trust, to such a poor worm of the dust as I feel myself to be, which revives my hope in him. I have been reading your valuable paper for several years, and I do not feel that I can well do without it; for, if I am not deceived, it has done my soul good to read the communications of brethren and sisters from different parts of the world, all of whom seem united in their views of the great and glorious plan of salvation. They all seem to have been taught in the school of Christ; and I have thought that many have described my travels better than I could have done.

As this is the first attempt I have ever made to write you a few lines for publication, I hope you will overlook any imperfections that may appear. It has been impressed on my mind for some time to write, but my heart has failed me, from a sense of my imperfections and inability. This morning I took up your paper, the *Signs of the Times*, of August 1st, and looked over the names of all the writers, and then turned back and commenced reading, but the names of the writers had made such an impression on my mind, that I was too much absorbed to take the sense of their communications—so many strange names that I had never heard of before. The thought occurred to me of the many acquaintances I have in Kentucky, in whom I have much confidence, whose names I seldom see in the *Signs*, my feelings became so much enlisted in the subject that I forthwith took up my pen with a determination to cast in my mite. I would like, if I felt competent, to state something of my experience and travels; but I have already written more than I expected to write when I began. I love to read the experience of the saints. I united with the Old Regular Baptists, by experience, about fifteen years ago, and was baptized by brother Jordan H. Walker, who is still the pastor of the church to which I belong. I am now forty-seven years of age, and I think I can truly say that I have traveled over some rough places. I was about five years engaged trying to get religion; but the more I tried the worse I appeared to get; then I would try to forget it; but, thanks be unto the Lord, I could not forget it; that burden continued to weigh me down, more or less, until, one day, when I was at my work alone, that burden appeared to press me down more severely than ever before. At length I found myself standing still with my eyes looking up towards heaven, and I exclaimed, "Lord, what wilt thou have me to do?" At that moment, something seemed to whisper these words to me, "Come in, thou blessed of my Father, and inherit everlasting life." At that moment, the burden of guilt, if I am not deceived, left me, and every thing seemed to assume a different appearance—

all things seemed to be praising God. I thought at the time that I would go to the house and tell my father and mother what great things the Lord had done for me, and I felt at the time that I could certainly make them see and understand it just as I did. But I delayed to go at that time; and when I did go, my courage failed me, and in a few hours I began to doubt and fear that I was deceived. So I kept it to myself. Soon I began to throw it all away; for I feared that it would not do to rely upon, for I was almost certain that I was deceived. And I thought if I could only get my burden back I would watch more closely how it left me, and then I would be better satisfied; but I could not get it back, as I had felt it before. I kept my little hope, which I could not throw away, hid for about three years. I was overtaken by my brother late one evening when sitting on my father's porch with several of the family; they got up a conversation, in which some of them told how they felt when we were attending a meeting at which there was a considerable of a revival, and a great many were baptized. While they were telling their exercises, I told them I would relate mine also; and my brother, who was sitting in the room, heard me express my feelings, and came out and asked me if I had not a hope. I very readily replied that I had; but that it was a very small one. I then related to him my experience as well as I could, and he told me that I had as good a hope as he had, and I would be expected to attend the next church meeting and talk to the church. I told him I could not think of joining the church with my little hope. I still kept it to myself, as much as I could, for about a year. My brother having told some of the members, they frequently talked to me about my little hope. At length I concluded I would talk to the church, and let them judge the matter. Well, my brother, I was received on my little hope; but I do not think my hope has got much larger yet; and I have almost come to the conclusion that it never will, while I remain in the flesh. Of one thing I do feel well assured, and that is, if I am saved, it is all of grace, and not for any thing I have done or can do. "By grace ye are saved, through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." That text, I think, is very plain to a poor, tempest-tossed soul like mine, ready to do all that it can, and when all is done, to say, I am an unprofitable servant.

I could write more, but I fear that I have already been too tedious. I want you to do with this just as you think best. May the Lord be with and sustain you in all your trials. Farewell.

STANFIELD BURRUS.

Mercer County, Ky., August 14, 1856.

BROTHER BEEBE:—We are strangers to each other in the flesh, but I trust we are not strangers in the spirit. I am glad that I can say to you that I love to read your paper, the *Signs of the Times*. Its contents are plain and always new to me. When I read the communications from brethren and sisters of different parts of the world, I can say with the psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name." I feel my unworthiness and inability to such an extent that I sometimes think I cannot

write, and that I ought not to say any thing on the subject of religion. But there are times with me in which I feel a desire to say something to you and the readers in the name of my blessed Savior, whom I love and in whom I trust. I am situated in a land where I have not the privilege of hearing the gospel preached in its purity, as I understand it. I often think of the precious seasons which I have enjoyed with my brethren and sisters, when I have heard the many precious truths from ministering brethren of the Old-School Baptist order. But thanks and praise be unto God, that although deprived of those seasons now, I have his holy word to read, and the *Signs* also, which contain loud preaching to me.

Brother Beebe, I feel inclined to tell you of some of my trials and how the Lord, as I trust, has brought me from darkness into light. When I was very young, one of my brothers told me that if I lived to be more than seven or eight years old, and then died in my sins, I could not go to heaven. This made me feel uneasy at times, fearing that I might die in my sins and go to the place of torment. On going to bed at night, after I had reached the age of sixteen, this enquiry arose in my mind: If I should die this night, what would become of me? Oh, I thought it would be a horrible thing! From that moment I felt as I had never felt before; but what to do I did not know. I thought if I got up, my father and mother would think something was the matter with me; but I thought I should die. At length I gave myself up into the hands of the Lord, as it was all that I could do; and my trouble left me. About four years from that time I had a heavy burden resting on me, which I tried to drive from my mind. I thought I would not tell any one how I felt, for fear they would tell me it was something bad. But I felt that I wanted religion; and when I could hear any one talk on the subject of religion, I felt a special regard for that person, and loved those whom I thought were christians. Sometimes I thought it might be the work of the Lord that occasioned these feelings, and if it was, I did not want to have my trouble leave me until I found the blessed Savior precious to my soul. From time to time I tried to put off seeking the Lord. I would think, when to-morrow comes I will go to some secret place and there humble myself in the very dust of humility, and pray the Lord to have mercy on me, a poor, lost sinner. I continued in this condition four years, and at the end of that time, one morning after breakfast I started to go to my work, where I had been getting fodder; and as I went on, I thought, I will this day try to seek the Savior. When I got to where my work was, I stopped and was thinking where I should go to try to seek the Lord, Oh, I thought if I were only as good as some whom I thought were christians, I would give the world, if it were mine. At that moment I could and did rejoice in the Lord, and felt that he was indeed my Savior. I looked up towards heaven, and it seemed to me that I could almost see the heavens open, and hear the shouting of angels praising the Lord. Everything looked new to me. I went into the cornfield, and there, for the first time bowed down with my face to the ground, and tried to pray the Lord to have mercy on me; but my prayer did not seem to rise higher

than myself. I was not dissatisfied with myself, and I began to doubt whether I had found the Savior precious to me or not. I tried to get better, but could not; I felt a strong desire to be with the people of God. I went to meeting, and when opportunity was given, I went forward and tried to tell the church what I hoped the Lord had done for me. I was received by the church, and baptized by Elder J. H. Walker. My membership was in the Goshen church, near where I was born and raised, in Mercer county, Ky. In a few years I moved into Missouri, and from thence came to this country. But I find myself so vile and prone to sin, that I fear that I am not born again. But if I am saved, is it all of grace and grace alone. My desire is, if I know my own heart, to put my whole trust in the blessed Savior. And I pray that he may keep me in the strait and narrow path that leads to everlasting life. I will close, desiring you to remember me at the throne of grace. Do with this as you think best. I remain your unworthy brother, if a brother at all.

EDMUND BURRUSS.

Eldorado County, Cal., Aug. 31, 1856.

DEAR BROTHER BEEBE—Through the kindness of our Heavenly Father, I have recently been permitted to visit some of our Father's family who are scattered through this eastern section of country, and more particularly in Maine. The brethren had cherished fond anticipations that they should be permitted to see brother Beebe at their meetings, and sad indeed was the disappointment they experienced. Many who saw you on your visit some years since were anxious once more to grasp your hand and to see your face on the shores of time, and to hear again from your lips a declaration of the gospel and the unsearchable riches of Christ. Though denied this privilege at our recent meetings, we still hope to enjoy it, should we be permitted to live until they recur again.

The Maine Predestinarian Baptist Conference was held with the church at North Berwick, York county, Maine, on the 5th, 6th and 7th insts. Here it was my happiness to meet with Elders Steward, Badger and Quint, the latter of whom is the pastor of the church at N. B. This meeting was one of peculiar interest to me, as it had not been my lot to listen to any Old-School Baptist preaching since our meeting a year ago. The meetings were all very fully attended, especially that on Sunday, when it was estimated that not much more than half the number of people assembled could gain admission into the house, but were assembled around the windows and doors. I think I never attended a more interesting meeting, or one where there was more decided evidence of a desire to hear and readiness to receive the word of life. The church at North Berwick has received signal manifestations of divine care and favor, and though standing alone, at great distance from any other church of our order, is yet enabled to contend earnestly for the faith once delivered to the saints. I felt, while among these brethren, that there is still a remnant according to the election of grace, and that these might be seven thousand of God's hidden ones who had not bowed the knee to Baal. Elder Steward, whom you will remember to have seen, and who for many

long years has been a valient soldier for the truth, is still able to meet occasionally with his brethren, though by reason of the infirmities of age he now seldom preaches. Deacons Perkins and Staples are still at their posts, while younger brethren are being raised up to occupy the places of some who have passed before us. Thanks be to God, the rock upon which his church is built is one against which the gates of hell can never prevail. Deacons Purington and Merrill, from the East, in company with Elder Badger, were also present at this meeting, and bear witness of their attachment to the principles and doctrine of sovereign and discriminating grace.

Parting with deep regret from the brethren at North Berwick, I next arrived at the town of Richmond, on the bank of the Kennebec, and was soon comfortably seated in the house of deacon Hezekiah Purington, where it was my privilege to meet with Elder J. L. Purington, his son, who had just arrived from Lexington, N. York. The day following, in company with Elder Badger and other brethren, we started for the town of Whitefield, where the meeting of the Association had been appointed. The churches composing this Association we found to be both few and feeble. It was our privilege here to meet with Elder Whitehouse, whose health is feeble, but who still stands firmly upon the ground of the Old Baptists, and whose words from 1st Timothy iii, 16, were well calculated to strengthen and comfort the tried and afflicted people of God. This sermon, as well as one by brother Badger, from the words, "We love Him because He first loved us," were precious sermons to me. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." The meetings were well attended, especially on Sunday. Throughout this section of country there appears to be some indication of good and a very general disposition to hear what these Old Baptists say.

In some places the *Signs* are being circulated and read by many who do not profess to be Old-School Baptists. Confusion in some instances seems to have entered the ranks of anti-Christ, and many seem to be conscious of sad and grievous departures from the simplicity and beauty of apostolic faith and practice. What these things portend is best known to Him who orders all things after the counsel of his own will, and in whose hands the interests of his church and people are safe.

The harmony and fellowship which prevailed during the meeting was most delightful to witness, and to one, at least, the occasion will be one long to be remembered. The closing sermon was preached by Elder J. L. Purington, from Heb. iii, 6, to a large and attentive congregation. It is a dark and trying time with the brethren in this Eastern section of country. Some dearly beloved brethren have been called from the family on earth to that above, among others deacon Peaselee, who was a staunch friend of truth, and Elder Bailey, who, for fifty years or upwards, held forth the doctrine of sovereign grace. Others have seemed to be turned away from the truth to fables, while some younger brethren, whom God seems to have called to the work of the ministry, have been sent to other fields of labor in the South or

West. But known unto God are all his works, and though he brings the blind by a way they know not, and leads them in paths they have not known, he has promised to make darkness light before them, and crooked things straight; these things will he do unto them and not forsake them.

These things have I written to you, brother Beebe, that brethren in other sections of the country might be reminded of our lonely and tried situation, and when it is well with them that they might remember the scattered few whose lot is cast here at the East. There is, so far as I know, but one Old-School Baptist Church in Massachusetts; that is in Woburn, and the nearest one to us is that at North Berwick, some eighty or ninety miles distant, and they separated by a long distance from their brethren further East. But God hath not cast away his people whom he foreknew; and all the lot and circumstances of his children he orders as he knows is best. John, doubtless, no less than his brethren, mourned when he was taken from them and banished to the isle of Patmos, but glorious revelations were there made to him, and which have been most comforting to the saints of God ever since. The family of God, whether in heaven or wherever scattered on earth, is one family, share in the same Father's love, have the same house, feast at the same table, and are comforted by the same precious hopes and faith. To know that I am a member of this family is my most earnest desire.

LEONARD COX, JR.

Cambridgeport, Mass., Sept. 20, 1856.

Circular Letter.

DEARLY BELOVED IN THE LORD:—Through the tender mercies of our God, we have been permitted to enjoy another very comfortable interview as an Association.

Simplicity, godly sincerity, and true brotherly kindness, have characterized our counsels since we have been together. Not the slightest occurrence to mar our peace, weaken the bonds of christian fellowship, or interrupt our enjoyment, has been manifested.

The preaching has been all of a piece, "Christ and him crucified," has been promulgated, as the only substantial foundation of the Christian's hope. The unmistakable "Shibboleth," has been recognized throughout our camp, since we pitched our tents. Our banner has been unfurled to the breeze with the inscription "Salvation is of the Lord." Nor can we permit unauthorized additions to our religious *chart*; remembering it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy.

Much has been said about compromises in our day; and we would not be considered antagonistical to them, where they are allowable on Bible principles. But when there exists a positive statute, of our King, compromises are wholly disallowable, because no authority to make them, has been conferred by the Supreme lawgiver. Compromises are entirely appropriate when the parties to the original compact, are admitted to be fallible, and they embrace matters within the legitimate control of the parties making them, nor should those compromises be lightly considered or wantonly violated, having been deliberately agreed upon, and vital to the union formed, they should be scrupulously observed and faithfully carried out, both in the letter and

spirit. Neither party (for it is acknowledged there are parties to all compacts) is at liberty to agitate, to the annoyance or injury of the other, those matters which have been settled by compromise. He should be considered an enemy to the best interests of the community, of which he is a component part, who shall wantonly interfere with the rights or prerogatives of the other party. While men's faces differ, we may expect differences in their social, civil and political views; and hence a spirit of forbearance is necessarily suggested. "Live and let live" should be their motto; and as we claim honesty of purpose for ourselves; let us accord equal honesty of purpose to the opposite party; always setting our faces against agitators, who are reckless to the best interests of society.

Whilst we cheerfully yield all this with regard to compromises formed by man (who tho' lords of the soil, are but imperfect beings) for their better government and welfare, in their social relations; we are constrained to deny to any Prince, Power or Potentate, other than "the Prince of Peace," the rights to legislate for Zion, or to compromise that which has been established by positive enactment of the Author of our holy religion.

There are no adverse interests, properly speaking, in the Kingdom of God, or among its spiritual subjects; and hence no room for compromises. Their life is one, their enemies are the same, their inheritance, one, their interests, but one, their ultimate destination, is the same, and, but one, their Savior, Redeemer, Shepherd, Husband and Head, is but one, "Ye are all one in Christ Jesus," hence, he claims the undivided affections of his Bride; her faithful observance of his statutes and judgments: and she is recreant to her duty, when she shall suffer the smiles or frowns of her adversaries, to seduce her from the paths of duty. To attempt therefore, to bring in conflicting interests, into the family of the Heavenly Bridegroom, is to attempt to "divide Christ."

Allow us to say, Dear brethren, we are not unconscious that we have an "old man, who is corrupt according to the deceitful lusts," but we should imitate an Apostle, who said, "I bring under my body, and keep it in subjection," and who exhorts his brethren to "crucify the flesh, with the affections and lusts," "let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof;" "yield yourselves unto God, as those who are alive from the dead; and your members as instruments of righteousness unto God."

We have received nothing from our spiritual head, that is not spiritually good, all the adversary has, is morally bad. What, then, can the child of God gain by compromise with him? He has now more of the wares of the adversary, than can contribute to his spiritual welfare, he being judge: why then, seek to increase his stock of corrupt wares? A man, possessed of pure virgin gold, who could be induced to exchange it for base metal, would be considered insane. How much more sanity, suppose you, would he manifest, who being *Heir* "to an inheritance incorruptible and undefiled, and that fadeth not away," would barter off all or any part of his patrimony for a "mess of pottage?"

We are aware, dear brethren, that it requires some fortitude to withstand the *plau-*

sible, but insidious attempts to draw off the disciples from the simplicity of the truth. It subjects them to *hard names*, to the charge of want of charity, anti-nomianism, fatalism, &c. &c. Some will go even so far as to say, "he would not worship such a God as you serve; one who will not reward us with heaven and immortal glory, for our good works." Our adversaries charge that we say, if not in word, by our acts, "stand back, I am holier than thou."

They have committed an egregious blunder, perhaps unintentionally; it is not, as they seem to suppose, that we consider ourselves *better than others*; but the honest conviction, that we are worse, infinitely worse, and more dependant, than *they would have us think they are*; the conviction that we are the "chief of sinners," and that, unless salvation is wholly of God, and by unfrustrable grace, there is no salvation for us. They may learn hence, why it is that we have no compromise to make, on the subject of salvation. We think we can say, most feelingly, with the poet,

"Resolved, for that's my last defence,
If I must perish, here to die."

We are too ignorant to suggest an amendment to God's plan of saving sinners; too imperfect to meet the just claims of his righteous law; too poor to meet the demands of stern justice; too sensible of our own insolvency, to trust any humanly devised plan for saving sinners. We are admonished to "trust ye in the Lord, yea, trust in the Lord forever; for in the Lord Jehovah, is everlasting strength."

We are aware, that there are those of various denominations, whose claim to piety, it is not our purpose, in this communication, to investigate; but, whose claims to orthodoxy, it is our privilege to examine and test by the word of Truth; who seem to have no scruples in allowing, that the Heavenly Bridegroom has a plurality of brides; and each of whom claim, that the church he or she belongs to, is a bride of Christ; and yet there is manifest discrepancy in the faith and practice of those bodies or *brides*. No union, communion or fellowship for each other; and yet they allow each may be a *Bride* of Christ. We confess "we have not so learned Christ;" who said, "A garden enclosed is my sister, my spouse; a spring shut up; a fountain sealed." Yea, we hear the Bridegroom say, "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 the concubines and they praised her." Song vi. 9. Her nativity is the Heaven of Heavens, hence it is said, "And I, John, saw the Holy city, New Jerusalem, coming down from God, out of Heaven, prepared as a *bride* adorned for her husband." Rev. xxi. 2. Again, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, I will shew thee *the Bride the Lamb's wife*." Rev. xxi. 9. Again, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Rev. xii. 1. There is, certainly, no affinity, nor is there yet, any sympathy, between the "woman" which John saw in Heaven, and the seven women of whom the Prophet speaks, "and in that day seven women shall take hold of one man, saying we will eat our own bread,

and wear our own apparel; only let us be called by thy name, to take away our reproach. Isa. iv. 1. Hence it is seen that the "seven women," were dependent *alone* for the "name." We will eat our own bread and wear our own apparel."

How great the contrast between the "woman" that John saw and these "seven women." The former needed everything. "Give us day by day, our daily bread." "I am the bread of life." "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven, if any man eat of this bread, he shall live forever, and the bread that I will give him is my flesh, which I will give for the life of the world." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Not only was the former dependent for food, but also for apparel. Her language is, "all our righteousnesses are as filthy rags." "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God which is by faith." Phil. iii. 9. "Who of God, is made unto us wisdom, and righteousness, and sanctification, and Redemption."

The seven women look for exaltation, to *their own righteousness*. The bride the Lamb's wife, on the other hand, in the "Lord our righteousness." "And in thy righteousness shall they be exalted."

We are Baptists, because, with the Bible before us, and regarding its teachings, we can be nothing else. The characteristics of the church, are so strongly marked in the divine testimony, that we wonder how any christian can mistake them. Should we be asked, where is the visible Church to be found on earth? We most confidently point the inquirer, to the "Old fashioned" or "Old School Baptist Church," to the utter exclusion of all other bodies, *denominationally*. The question is asked, do you mean to say, that none are destined for heaven, but Baptists? We answer, far, very far from such conclusion; or why did the voice from heaven say, "Come out of her (Babylon or the anti-Christian body) *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xvii. 4. We indulge the confident belief, that many of the heaven-born and heaven-bound, have mistaken other bodies for the church of God and have joined them. Others again, who have not attached themselves to any professedly religious body. But we cannot recognize any other body of professed Christians, as the church of God, but the "Baptists," who hold and maintain, consistently the doctrine of the Bible; all profess to go to the Bible for the pattern. To that standard, we most cheerfully resort, and rely, most confidently, on being sustained by it in our claim to be the church of God to the exclusion of all other denominations. Whilst we are not disposed to question the honesty of others, in claiming relation to the Lord Jesus, as his bride; we shall frankly and fearlessly submit the reasons which have forced the conviction on us, that their claim is not sustained by the authority of the King of Zion, and that that authority has unmistakably marked out the "Old School Baptist Church," as the people of whom it is said "This people have I formed for myself; they shall shew forth my praise."

We ask, who was it that was sent to "make ready a people prepared for the Lord?" Luke i. 17. The bible answer is, John. Did not the Holy Ghost, subsequently distinguish him from *other Johns*, by adding "*the Baptist*?" This will not be questioned by attentive readers of the Bible. Was not the name, significant of the mission on which he was sent, and of the work assigned him? Let the Bible answer. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye: (who? "a people prepared for the Lord") for the kingdom of heaven is at hand. For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." "Then went out to him, Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Saducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children to Abraham. And now also the axe is laid at the roots of the trees; therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus after he was baptized, went up straightway out of the water and lo the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." From which we learn first, that John received his authority from the King of Zion, to baptize. Second, that his authority restricted him to those, and only those, who confessed their sins as legitimate subjects of baptism. Third, He refused the ordinance to the Pharisees and Saducees, because of the absence of the "fruits meet for repentance." Fourth, In submitting to the ordinance at the hand of his harbinger, the Lord Jesus gave a confirmed sanction, not only to his mission, but to the mode and subjects to whom and to which he intended the holy ordinance, "*Thus it behoveth us to fulfill all righteousness*." Fifth, We have the high sanction of the Father, and the attestation of the Holy Spirit, to the mission and mediation of the Son, and the carrying out an holy ordinance as legitimately performed by one who was divinely set apart to the work. With proof so palpable, how can one hesitate? "And John was baptizing in Enon near to Salim, because there was much water there; and they came and were baptized." John iii. 23. We feel en-

tirely confident, that when the foregoing facts are presented to the intelligent mind, who has not been prepossessed in favor of, or prejudiced against a certain mode, especially, when he shall have observed the order of Old Fashioned Baptists in the reception of candidates for baptism, and their mode of administering the ordinance, the decision must be that, believers are the only legitimate subjects, and immersion of the entire body the only bible mode which can be sustained. John the Baptist could not admit the fact, that the Pharisees and Sadducees being the literal descendants of Abraham, entitled them to the ordinance of Gospel baptism. He remembered, "they are not all Israel, which are of Israel." And "the children of the flesh, these are not the children of God; but the children of promise are accounted for the seed." He held the doctrine of the "new birth," or being "born of God," as indispensable to give right to gospel baptism. Had it been circumcision, or some other rite belonging to the old Covenant, or Jewish law, and had he been engaged in the administration of that law, their plea might have possessed some force; but "the axe is laid to the root of the trees," the old house, or dispensation, is about to be superceded, and a new house, "a spiritual house" about to be built, which is composed of "lively stones;" and this house is to be "built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone." They were utterly unprepared for a place in the spiritual temple; hence it would be a prostitution of an holy ordinance to extend it to them. He would tell them, *I am not sent to prepare*; but to make ready a people prepared for the Lord." How make them ready? To shew from the prophecies, their fulfillment in the person of the Messiah, "who shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory." But how does he build it? "Not by might, nor by power, but by my spirit, saith the Lord of hosts." "Him hath he exalted at his right hand, a prince and a Savior, for to give repentance to Israel, and the forgiveness of sins." And now, to those who, "with the heart believe unto righteousness; and with the mouth make confession unto salvation," who are taught the truth that "Salvation is of the Lord," would he extend the ordinance of baptism; and thus "make ready a people prepared for the Lord." The Gospel church being composed of baptized believers,

The ministry, according to Paul's testimony, "Have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." "We are not sufficient to think anything as of ourselves; but our sufficiency is of God, who hath made us able ministers of the New Testament, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life." It is the province of the Master to baptize with the Holy Ghost and with fire, this was accomplished on the day of Pentecost. "And suddenly there came a sound from heaven as of a rushing mighty wind, and filled all the house where they were sitting. And there appeared unto them, cloven tongues, like as of fire, and it sat upon each of them." Acts ii. 2. 3. If all the house was filled we presume it will not be denied that all the inmates were immersed, emphatically baptized.

If there remains a shadow of doubt on the minds of any, with regard either to the subjects or the mode, we conclude that all such doubts must be dissipated when we read in connection with the foregoing, the declarations of the apostle, "Wherefore ye also my brethren, are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. vii. 4. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4. 5.

Baptism is a righteous ordinance, and only rightly administered, when the administrator, being experimentally a Baptist, is regularly called of God to the work; set apart to his high vocation according to the pattern given in the Holy Scriptures, and in regular communion with the Church of God. The subject, one who "with the heart believeth unto righteousness, and with the mouth maketh confession unto salvation," gives satisfactory evidence of having "passed from death to life," and the ordinance is administered by immersing the body in water, in the name of the Father, and of the Son, and of the Holy Ghost.

But we are asked, why so tenacious of the immersion of persons, and those persons, *believers only*? We answer, because we find no authority in the word of God, for baptizing others than believers, and secondly, because in the building of the Temple, which is generally admitted to be a type of the gospel Church, the command was, "See that thou make all things according to the pattern shown thee in the Mount." But why confine the authority to Baptist ministers? Because the bible confines it to them; and we cannot, in the absence of bible authority, believe any others have the right to administer the ordinance.

Dear brethren, Let us exhort you to consult your bibles on all subjects relating to faith and practice. The word of God is not too obscure to be understood, especially when the spirit of God shall unfold its truths to the mind, in the requirements God makes of his children; and it is no less their interest than their duty, to practice what God commands, *and as he commands*; "To the law and the testimony, if they speak not according to this word it is because there is no light in them."

We have been greatly refreshed with our meeting and can but hope, impressions have been made which may prove profitable to the heirs of glory. We were greatly pleased with your correspondence and shall be gratified with its perpetuation, so long as this can be done on gospel principles. May we continue to realize the declaration, "Behold how good and how pleasant it is for brethren to dwell together in unity." The grace of our Lord Jesus Christ be with you all. Amen.

Done by order of the Association,
[Attest] THOMAS P. DUDLEY, Mod.
A. F. DUDLEY, Clerk.

Corresponding Letter.

The Licking Association of Particular Baptists, now in Session with our Sister Church at Little Flock, Anderson county, Kentucky, to the Associations with which she corresponds, sendeth Christian salutation:

BRETHREN, BELOVED OF THE LORD:—Through the everlasting mercy of a covenant keeping God, we have been permitted

to meet and enjoy another annual Association; where we have heard from the churches which comprise our body, and also from the Associations with which we correspond,—your agreeable communications have been received with emotions of satisfaction; for what is so agreeable to the dear scattered flock of Christ, as when they can meet together in this dark day of error and delusion, and speak of the kingdom of God and those things that concern the Lord Jesus Christ.

Our God in his matchless grace has revealed to such weak creatures as we are, such glorious things, and has hid them from the wise and prudent; yea, the Lord has shown us that the bonds of sin are so strong, that all the efforts of men and angels would not be sufficient to break them, so as to liberate the captive, and that such as would bow to the Most High with acceptance must come with an offering more pleasing in his sight than thousands of rams, or ten thousand rivers of oil. Yea even than that of giving their first born for their transgression, or all the fruit of their bodies for the sin of their souls.

An offering which God himself has provided, without blemish and without spot, and to which nothing can be added to make it more acceptable or efficacious.

We have undergone no change of doctrine since our last annual meeting; but still remain firm in the doctrine on which we were constituted. Our meeting has been of a character calculated to strengthen and build up the children of God in their most holy faith. The coming of your messengers to us has been like the coming of Titus. The theme of the preaching has been harmoniously and emphatically, that salvation is of the Lord.

Brethren, we desire a continuance of your correspondence. And now brethren: our heart's desire and prayer is that God will sustain you by the power of his might, and guide you into all truth, and accept you for Jesus' sake. Amen

Our next Association will, by divine permission, be held with our sister church, at Elk Lick, Scott county, Kentucky, on the second Saturday in September 1857, commencing at 10 o'clock A. M.

Done by order of the Association,
THOS. P. DUDLEY, Moderator.
A. F. DUDLEY, Clerk.

EDITORIAL

Middletown, N. Y., October 1, 1856.

Remarks on 2d Timothy iv, 3, 4,
IN REPLY TO SISTER T. TUCKER.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

The apostle Paul, and all the apostles, were inspired by the Holy Ghost, and thereby duly qualified to give such instructions to Timothy and to all other Gospel ministers, and Gospel saints, as they were then, or ever should be in need of. Without the immediate inspiration of God, they could not have predicted the things which should come to pass in subsequent ages, both in reference to the church of God, and the development of the man of sin. In reference to the manifestation of that wicked spirit which was to be developed, Paul had already informed Timothy in the first epistle, iv. 1-3, that the Spirit had spoken expressly on that subject, saying "expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," and the Spirit had with equal clearness expressly spoken of the lies they should

tell, the hypocrisy they should practice, what should be the state of their consciences, what heresies they should utter, and what restrictions they should lay upon the church. Now, in closing his second and last epistle, when he was ready to be offered, and the time of his departure was at hand, in his valedictory charge, before God and the Lord Jesus Christ who shall judge the quick and the dead, repeats to him the admonition to "Preach the Word," and that constantly; and the admonition is enforced by reminding him of what the Spirit had expressly said—"For the time will come when they will not endure sound doctrine." The *time* specified, is the time which God had appointed, until which time the man of sin could not be manifested. "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and *then*, (at that time) shall that wicked be revealed," &c. The time is expressly declared by the Spirit, as *the last time*. All the powers of darkness could not anticipate the time which God had determined on for the fulfillment of these important events, nor could all the efforts, devices, good works or bad works, of saints or sinners, postpone that development one hour or one moment beyond the appointed time.

Some very conscientious and good brethren, have seemed afraid to admit that God has set the bounds of wickedness of men and of devils, so that they have no power to change them; but we would ask such brethren whether the Spirit would speak to us of things which it would be wrong for us to believe? Would the Spirit tell us *expressly*, things which we ought not to know? And has not the Spirit told us expressly that that Wicked shall be revealed in his time, and that God withholdeth it until its time, and has pledged his word that it shall in its time be revealed. Read the Scriptures on this subject, and then ask yourselves, could the beast with seven heads and ten horns, have risen up out of the sea before the great red dragon had been manifested; or could the second beast have preceded the first, or could the image of the beast have anticipated any of its predecessors? If they could not, it was because God had ordered things as they come to pass.

Even so, likewise the apostacy predicted in our text, has its time fixed. For the time will come when they will not endure sound doctrine. But who are *they* that will not endure sound doctrine? Some have supposed that this could not mean Christians, and that it must mean the world or anti-christ. But when, we ask, has the world or anti-christ ever endured sound doctrine? Did the world, the Jews or pagans, endure the sound doctrine set forth by Christ and his apostles, in their days? Did the carnal Israelites endure the sound doctrine that was reported to them by the prophets? Which of them did they not slay? The truth has, in all times since sin entered the world, been opposed by the world, and by all unconverted men. We cannot, therefore, suppose that the Spirit spake thus expressly of a time when nothing unusual was to be revealed. These non-endurers of sound doctrine, are marked as apostates, thus, "Some shall depart from the faith," &c. We do not under-

stand that these apostates are the children of God, born of the Spirit, or that they ever possessed the vital principles of faith in their hearts. But we do contend that they are those who have professed the faith of the Gospel, and have been held in the fellowship of the church of God, otherwise they could not depart from what they never professed to hold. Christ has said, "Every plant that my Father hath not planted shall be rooted up." And again, "Every branch in me that beareth not fruit, he taketh away." Thus signifying that all who enter not in by the door into the sheepfold, or church, are thieves and robbers; and all who come in without his grace, shall be cast out without his favor. These things began to be developed in the apostolic age, and John speaks of some who went out from us, that it might be made manifest that they were not all of us, &c. So in those events which are traced in the revelations made to John on Patmos, there were times signified in which the world rushed into the church nomally, but they could not endure the sound doctrine of the Gospel, for they had neither ears to hear, nor hearts to understand or love it. Whatever direct allusion our text has to the times of the apocalyptic beasts, or false prophet, we feel justified by the words *last times* in the context, in applying the prophecy to the present time, including the last of forty or fifty years. We do not feel sufficiently liberal to apply this subject to the various protestant or catholic denominations, by which the church of God has been surrounded in ages past; for we do not believe they, or any of them, ever did, or ever could, depart from the faith of the Gospel, for they never, any of them, strictly speaking, held it,* and they could not depart from what they never professed to hold.

Within the space of the last half century, the prophecy of our text has been manifestly realized in the Baptist church, which, as a church, is the only organization that has ever stood on the foundation of the apostles. Many in this last time have departed from the faith, and in their apostasy have demonstrated that they could not endure sound doctrine. Those who are now denominated New School, or Missionary Baptists, or at least those churches who took that ground at the time of the division, once professed to hold the faith which we now hold. The same articles, substantially, which were held by us before the separation, are held by us now, but these prominent sentiments which have distinguished the church of Christ from the apostles' days, and which they professed to hold once in common with us, they have now

* We speak of them as denominations; Christ has but one church on the earth. "There is one body and one spirit, even as ye are all called in one hope of your calling, one Lord, one Faith, one Baptism." Eph. iv. 4, 5. We freely admit, and fully believe that as there have been many nominally connected with the church of Christ, who were not children of God, not born of God not taught by his Spirit, so there have been many of God's children nominally connected with the various branches of Anti-christ. But so long as they remain there, they are living in disobedience to their Lord and master; and, by that order of discipline which he has established in his church, we cannot extend our fellowship to them, as long as they continue to *rank and file* with the enemies. "What agreement hath the temple of God with idols?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17, 18.

departed from, and do now wantonly repudiate them. They are, therefore, very manifestly embraced in the prediction of the text, as having departed from the faith. And we challenge the world to point us to a single church or congregation of them who can at this day *endure* the sound doctrine which in all former ages characterized the Baptists, from the time of John the Baptist, until the time of their apostasy.

Neither Old School Baptists nor New School Baptists, will deny either of the following propositions, namely: first, that we were once all included in one religious denomination, and all professed the same faith and order. And, second, that we are now very widely apart, that we do not all hold the same faith and order, and therefore one party or the other, or both, have departed from the faith which we all once professed to hold.

Now, as it is not very likely that either party will admit that they have so departed, but as each charges the other with having departed from the faith, we have but one alternative for the settlement of our respective claims—to the word and to the testimony. What does the Spirit expressly say? by the mouth of the inspired Paul, shall be the distinguishing marks or characteristics of those who in the last times will not endure sound doctrine? And with which party are these marks and characteristics found?

Will any sane man who has any knowledge of the Old School Baptists, say that we have, since the division, after our own lusts, heaped to ourselves teachers? Will the New School Baptists themselves so charge us? So far from it, they have continually thrown it in our teeth, that instead of our having *heaps* of teachers, that we have but very few; and they have been predicting that in a few years we shall have none. Some of them have exultingly said they expected to live to see the last of the Old School preachers buried. If, then, we have no such heaps of teachers, it cannot be that we are the party who are advertised in the Holy Scriptures as having heaped to ourselves teachers.

Again, who will charge that the Old School Baptists have *itching ears*, leading them to lust after heaps of teachers, and evincing such lusts and such itching, by running after all the new doctrines and institutions of the age? Is it not proverbial that the Old School Baptists are behind the age? That they are an anti-effort, unprogressive people, and more than five hundred years behind the improvements of the age in which we live?

Once more! Will any one say that what preachers we have, have been raised up by any effort of ours? That we have employed any kind of machinery to heap or to multiply the number of our ministers? Do our teachers or ministers, show so much of the wisdom and polish of this world, as to give any just grounds to suspect that they have been called, qualified, or brought into the work by the agency of men? No rational man who has any knowledge of us believes any such thing. The marks, therefore, which are to identify and distinguish the class of apostates in our text, cannot apply to the Old School Baptists.

Nor can it be said in truth, of Old School Baptists, that they are turned away from the truth, and turned unto fables. We have been constantly charged with obsti-

nacy, for so pertinaciously adhering to the Scriptures, as our only standard and rule of faith and religious practice. Our refusal to depart from the Bible as our standard of morality and religion, and to unite in the various schemes of the age for reforming society, reclaiming drunkards, converting sinners, and evangelizing the world, has brought down on us such epithets as *Hard Shells, Iron Jackets*, and a profusion of titles indicative of anything but a readiness to turn away from what we hold to be the truth, and of being allured by fables. Flatteries and frowns alike have failed to draw the Old School Baptists from the Bible as their standard. We could mention cases where flattering titles of *presidents, vice-presidents, and directorships*, in popular, humanly-devised religious societies, and lucrative missionary appointments have been tendered, as a bait to draw some of our number from their steadfastness in the faith, and other instances could be particularized where proscription, reproach, and calumny, have also been employed for the same purpose, but all in vain. How then can any of the marks which divine revelation has fixed on the apostates, described in our text, apply to the Old School Baptists?

As these marks cannot be found on the Old School Baptists, they cannot be the people who have departed from the faith, or who cannot endure sound doctrine, we will now proceed to show that the New School or Missionary Baptists, have them all as plainly stamped on them as was the mark which was set on Cain, and as indelibly written as were the words, *MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLETS, &c.*, on the forehead of the woman that John saw sitting upon the scarlet-colored beast, Rev. xvii. 5.

The Mission Baptists who have gone out from us, have very clearly demonstrated that they cannot endure sound doctrine, not only by going out from us on account of our holding sound doctrine, but also by heaping to themselves teachers. Their ears have *itched* for such doctrines as would make them popular in the eyes of the world, and give them a place and respectability with the worldly religionists of the age. This appears from their pleading the necessity of Theological schools, colleges, and Universities for training young men for the ministry, because other religious demonstrations around them, have such worldly institutions for that purpose, and lest they should thereby draw all the learned, wealthy, and influential, into their societies. This itching for popularity has shown a lack of confidence in God to raise up suitable teachers for them, or a sufficient supply to compete successfully with other denominations. The instruction of the King of Zion to his disciples, is, to pray the Lord of the harvest to supply laborers for the Gospel ministry; but their own lusts have dictated to them to heap teachers to themselves, in defiance of the command of Christ, and in contempt of his authority. They not only prepare for themselves a number corresponding to their congregations, but they *heap* them, so that they have quantities of them for transportation to foreign lands, and an abundant surplus to be employed as itinerant beggars, colporters, &c., at home. Thus they not only crowd out from their pulpits all such as would offend their delicate *itching ears* with sound doctrine, but have troops of them to send forth, like the fogs of Egypt, into all the land, to come up into our houses, our kneading-troughs and our ovens. Is this picture overdrawn? Are there not hundreds of this *heap* now and at

all times lounging about the cities and large towns, waiting for a call, and begging their way along, because they are too lazy to work for an honest living. Will any New School or Missionary Baptist deny that such is the case?

Who can deny that the New Order of Baptists raise up, call, educate, and qualify their own teachers? For what other purpose do they organize their State Education Societies, build their colleges, and establish their Theological schools? Their white cravated mendicants are constantly abroad in every neighborhood, soliciting funds, and their petitions are spread out before every State legislature, asking for State patronage, to aid them in their work.

Another mark of their apostasy is found upon them. They have turned away their ears from the truth, and are turned upon fables. In no part of the religious world can any be found who are more deadly set against the truth, or who manifest a greater hostility to the very doctrine which they themselves once professed to hold, than do the New Order of Baptists, who are commonly called the New School or Mission Baptists. Their ears are turned away, and instead of listening to sound doctrine, they are turned to fables.

Webster thus defines the term *fable*: "1. A feigned story or tale, intended to instruct or amuse; a fictitious narration intended to enforce some useful truth or precept. 2. Fiction in general. 3. An idle story; vicious or vulgar fictions. 4. The plot or connected series of events in an epic or dramatic poem. 5. Falsehood; a softer term for a lie."

Are the New School Baptists turned to fables, as thus defined? Read their publications and the tracts which they have turned to, which they approve, and which they circulate. Read their "Dairyman's Daughter." Their "Uncle Tom's Cabin," and a thousand more of their fabulous stories which have been manufactured to order, and then decide whether these fictitious stories are the sound doctrine of the Bible, or fables.

But, not only in the tracts which they publish and circulate, but in the general ministry of the teachers which they have heaped to themselves, a system of fiction, instead of reality prevails. The sovereignty of God, and the exclusive work of the spirit, in the quickening and regeneration of men, is denounced, and the power, ability, and will of the creature is extolled. Salvation is by them ascribed to the will and works of men, and the heaven-taught truth of God, that salvation is alone of God by grace, through faith, and that not of the creature, but the gift of God, is by them rejected, and the fictitious doctrine of men that salvation is effected by the use of means, instrumentalities, &c., that the Gospel, or something else, is the means, and their heaps of teachers are the instruments of saving souls from hell, and of advancing them to heaven, is preached instead thereof. They have turned away from the truth of the Gospel, to the fiction and fables of the schools; from the eternal realities which are taught by the word and spirit of the true and living God, to the vain, delusive, fabulous, fictions of their own vain imaginations, and to a teaching for doctrine, the commandments of men.

In conclusion of this long article, in which we have, as we believe, fully proved that all the marks of apostasy given in our text, are legibly written on those who have gone out from the Old School Baptists, and that none of them can be found upon the Old apostolic order of Baptists which remain on the old Bible grounds, we would urge upon our brethren the solemn truth, that we have nothing wherein to boast over those who are turned unto fables. God has, as we hope, made us to differ, and all that we have, we have received of him. Let us then rejoice, not that others have fallen, but rather that our names are written in heaven. And let him that standeth take heed lest he fall; may we trust alone in him who is able to keep us from falling, and to give us an inheritance among them that are sanctified.

Record of Marriages.

On Tuesday, August 26, by Elder D. S. Robertson, Mr. EZRA BOURNE, of Contreras, Ohio, to Miss EMELINE BRADY, of Union County, Ia.

On the 4th inst., by E. Howell, Mr. THOMAS ROBERSON, of Butler County, Ohio, to Miss HARRIET M. B. McCAW, of Franklin County, Ia.

Sep. 11—At Middletown, Delaware Co., N. Y., by Eld. Isaac Hewitt, MR. JOHN SWEET to Miss POLLY MARIETTA JENKINS, both of Middletown.

Sep. 17—By the same, MR. WILSON BURGESS, of Roxbury, to Miss PHOEBE M. HEWITT, of Middletown.

Obituary Notices.

DIED, in this village, on Tuesday the 16th inst. Miss FANNY VAIL, daughter of the late Alsop Vail, of Mount Hope, aged 40 years. The deceased had never made a public profession of religion, but had manifested much interest in the cause of truth and righteousness, and a decided partiality to the Old School Baptist Church, of which her mother, sister, and other dear friends and relatives are members. She was highly esteemed by her acquaintances generally, for her amiable disposition and unblemished reputation. Her disease was supposed to be consumption. The funeral was numerously attended at our place of public worship in this village; a discourse was preached on the occasion by the editor of this paper, from Psalms xxiii. 4. After which her remains were carried to the Burying ground of the Baptist church and congregation of New Vernon, and there deposited in that house which is appointed for all the living.

BROTHER BEEBE—I have delayed too long to write an obituary or a short notice of the deaths in brother Dickerson's family. Sister ELECTRY DICKERSON, wife of brother Charles Dickerson, died March 8, 1855. She was born February 10, 1810, and was 45 years old at her death. She had been in bad health for many years, and in her last illness had many sore trials to encounter. Her patience was often tried; but she had grace equal to her day.

Sister Dickerson was baptized the third Sunday in November, 1833, and at first her feelings led her to take the Arminian view of religion, in which bonds she was kept for nine years, at the end of which time the good Lord opened to her mind the plan of salvation as revealed in the Bible, which was firmly adhered to till the day of her death.

Brother Dickerson's oldest son, O. H. DICKERSON, died July 5, 1855. He was born February 1, 1829. His disease was chronic diarrhea, and he lay sick two months. He never made a public profession, but gave evidence to his wife and father that he was born again.

Also, WARREN, son of O. H. Dickerson, and grandson of brother Charles Dickerson, died February 26, 1855, aged five months and two weeks.

Truly, brother Dickerson has been called to pass through deep waters. His wife was very heavenly-minded, and was a great comfort to him in the hour of trial. His son was a young man of fine parts and much practical knowledge of the world, and an ornament to the circle in which he moved. But Death has mowed them down, and they have gone to their reward on high; and God is dealing kindly with brother Dickerson in giving him a spirit of resignation to his will, and for a worldly comfort his daughter-in-law, who, to him, is a daughter indeed. Yours, truly, B. B. PIPER.

September 10, 1856.

BROTHER BEEBE:—Please publish the obituary of my mother, Betsey Parker, of New Portland. She departed this life July 26, 1856, aged 74 years, 2 months and 21 days. Her sickness was lingering, but she bore it with christian fortitude. She longed for the time to come when she should depart and be with Christ, in whom was all her trust. We feel to mourn, but our loss is her gain. Yours in affliction, SAMUEL PARKER.

New Portland, Maine, Sept. 20, 1856.

BROTHER BEEBE—Please publish the obituary of sister SARAH HORNER. The subject of this notice was born the 23d day of December, 1796, in Clark County, Georgia. She was the daughter of Jesse and Elizabeth Sparks—professed a hope in Christ about the year 1814; was married to John Horner the 14th day of December, 1815, and she and her husband united with the Old-School Baptists, in the year 1818. She was the mother of ten children, and lived as pious a life as any christian, and was sound in the faith of the church—that is, she believed in salvation by grace, and grace only. She was greatly beloved by all the brethren and sisters of her large acquaintance and her neighbors generally. Brother Horner's house, for many years, has been a home to the weary minister and saints, with the poor and needy; and sister Horner always made all about her happy with her kindness. She was afflicted many years before her death, which took place the 26th of July, 1856. She died in the triumphs of faith, without a cloud in her way. She left a husband and ten children, an aged father, and many relatives and friends to mourn her loss, but their loss is her eternal gain.

P. WHITWELL.

Linden, September 5, 1856.

BROTHER BEEBE—I am requested to ask the publication of the following obituary: Died, very suddenly, July 16, 1856, at the residence of her son-in-law, in Salem, Fauquier County, Va., Mrs. MARY HIXON, in the 67th year of her age. Sister Hixon has been, from the time of its constitution, a worthy and useful member of the Old-School Baptist Church, at Upper Broad Run. She has left the church, an only daughter, and other friends and relations to mourn, but not as those who have no hope. Believing that she sleeps in Jesus, we are assured that God will bring all such with him.

Yours, as ever, R. C. LEACHMAN.
Bristoe, September, 1856.

Associational Meetings.

Salisbury, Maryland, with the church at Jones Mills, [near Vienna] Dorchester county, Maryland, [Eastern Shore,] on Friday before the fourth Sunday in October, 1856.

Brethren and friends coming by way of Baltimore, will take passage by the steamboat KENT, at the head of Long Dock, on Thursday morning at 7 o'clock, to Thompson's Wharf—about seven miles above Cambridge, and there enquire for William Holland, who will receive them kindly, and, with others, carry them to and from the association.

W. WOOLFORD.

Church Creek, Md., Sept. 22, 1856.

BROTHER BEEBE:—Please inform the brethren and friends who contemplate coming to our Salisbury Association by way of Baltimore, that the steamboat Kent has advertised a change of time. On and after the first day of October she will leave the Long Dock, Baltimore, on Wednesday nights at about 12 o'clock, for Cambridge and Thompson's Wharf.

Yours, W. WOOLFORD.

BROTHER BEEBE:—Please publish, that, if not providentially prevented, the Loosascora Association of Regular Baptists will hold their next session with the Shiloh church, five miles north of Coffeerville, Yallabusha county, Mississippi, commencing on Saturday before the first Sunday in October next; and

The Tallahatchy Association will, by appointment, meet on the Saturday following, half a mile South of Oxford, Lafayette county, Mississippi, with the Antioch church.

Oconee, Georgia, with the Jack's Creek Church, Walton Co., Georgia, (seven miles east of Monroe, on the left of the road leading to the High Shoals,) on Saturday before the second Sunday in October, 1856.

Primitive Western, with Bethel Church, Meriwether county, Georgia, four miles east of Rocky Mount, on Saturday before the third Sunday in October, 1856.

Kehukee, North Carolina, with the church at South Quay, Nansemond county, Virginia, on Saturday before the first Sunday in October, 1856, at 11 o'clock, a. m.

Miscellaneous Advertisements.

PROPOSALS FOR A NEW HYMN BOOK.—At the earnest solicitation of brethren, we propose during the ensuing winter to publish a choice collection of Hymns, Psalms and Spiritual Songs, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the Books we have, a collection of Hymns that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms; and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

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Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPKA, ALABAMA. BENJAMIN LLOYD.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4.

This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, Is Published on the 1st and 15th of each Month, BY GILBERT BEEBE, To whom all Communications must be Addressed.

Terms: 1.50 per year, or if paid in advance, \$1. \$5 paid in advance will secure six copies for one year. All moneys remitted to the Editor, by mail, will be at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIV. MIDDLETOWN, N. Y., OCTOBER 15, 1856. NO. 20.

Correspondence of the Signs.

BROTHER BEEBE—I am almost sorry that I come to see you in July, for I was quite unwell with a severe diarrhea, which had been upon me for some days, and lasted for a length of time after I returned home; and, besides all this, it was Fourth of July, and at such times there is more or less confusion. I really desire to spend some time with you and the children of God in your place, and be at your meetings and hear you talk, and hear others talk about Him who loved the church and gave himself for the church, and who hath spoiled principalities and powers and made a shew of them, openly triumphing over them in it; and who hath brought life and immortality to light, and who does reveal to his chosen bride the mighty difference between the law and the gospel; the one being only the shadow of good things, and the other the good things themselves. The life-giving gospel is no shadow, but the real substance; and by the Eternal Spirit the child of the free woman is made to know that the law was given by Moses, but grace and truth come by Jesus Christ; and when the people of the living God realize this in their experience, they live upon the eternal fulness of Him who filleth all in all; for the fulness of the Godhead dwells in Him who is the head of the church and the strength of every sheep and lamb in the fold of God; and when this eternal truth was revealed to my soul it was a new era in my experience, and I can no longer cry, My leanness! my leanness! for they shall be satisfied abundantly with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures.

More than thirty years ago, God put in my soul the tender blade of Divine love, and with that drop of love He gave me an interest and desire for more, and he himself positively declares, They that hunger shall be filled; and after leaving me for years in the stripping and emptying room, He brought me forth into a large place and filled my soul from the eternal fountain, which he himself provided for all the chosen race; for it is written, All that is taught of the Father cometh unto me, and when the bride is brought to the bridegroom, she openly declares, A greater than Solomon is here, and in quietness and in confidence is her strength: for the promise is, Come unto me all ye that labor and are heavy laden, and I will give you rest; and we which have believed do enter into rest and do cease from a course of legal dead works, and we are likewise delivered from a dead faith which brings forth sour grapes and which holds the truth in unrighteousness, for the faith of God's elect is a precious fruit of the Eternal Spirit; and this faith reveals Christ Jesus in the soul, and we have him and his eternal merits impar-

ted and imputed. Oh! the wondrous plan of salvation by the second man, who is the Lord from heaven. By man came death, and by man comes life; for he that hath the Son, hath life; and he that hath not the Son, hath not life; for, as in Adam all die, even so in Christ shall all be made alive; for in the first Adam, all fell; but the second man was raised, and every member of his body rose with him; and now if the true children saw and felt this power of Christ and his church's resurrection, there would not be that complaining that does now exist, for the church of God has really entered now into the heavenly places in Christ Jesus, and into all her husband's eternal and unsearchable riches; and to be ignorant of this, keeps her head bowed down like a bull-rush, and they go straitened in themselves but not in God. Oh, when shall the time come when the Holy Ghost shall be honored, for He alone can reveal the blessed standing of the redeemed bride in her eternal lover, and Oh, when shall the time come when God will proceed to do a marvelous work amongst the people of our day, even a marvelous work and a wonder, for the wisdom of the wise men shall perish, and the understanding of the prudent men shall be hid; and when this mighty work is done, we shall see the blessedness of being made a fool, to be wise unto salvation; even the salvation of our God, shall we know that the things of God's house can only be known by the blessed Comforter, and our rejoicing will be this; the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom; but by the grace of God we have had our conversation in this world. When people are made to know this, they will see how God educates his ministers for the good of the redeemed bride, and that He makes his ministers flames of fire, and all such preach the Gospel with the Holy Ghost sent down from heaven. Such ministers do not come in word only; but, also in divine power, and in the Holy Ghost, and in much assurance they tell the church how she has been redeemed, not by might nor by power, but by my Spirit, saith the Lord; and such tell the church of her union with Him who hath put away sin by the sacrifice of himself, and hath forever perfected them that are sanctified, and that this redeemed bride is fair as the moon, clear as the sun, without blame before God in love; for she stands complete in Christ Jesus, and has been washed in that fountain that God has opened to the house of David, for sin and uncleanness. Oh, how effectually and to the uttermost does Christ Jesus save all that come unto God by him. Brother Beebe, when I commenced writing this, I had no idea of writing but a few lines, to tell you how to direct two papers, but when I wrote the first line, another was given and so I have wrote on as you see,

and I realize the truth of what our blessed Lord says: He that believeth on me, out of his belly shall flow rivers of living water, and Oh, blessed be God, that through such a wondrous, simple plan, God's eternal love should flow to the redeemed, and upon this way, the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy; and in this eternal love, in this boundless ocean of love and joy, the redeemed church, now breaks out and declares what wondrous love, what mysteries in this appointment shine, my breaches of the law are his, and his obedience mine. In this eternal love, I am your brother,

MAHLON FORD.

Newark, Sept. 28, 1856.

BROTHER BEEBE:—Though a stranger to you, my mind has for some time been impressed with the idea of writing to you, but my depraved, vile heart has opposed it. Why should so vile a worm as I ever think of directing my pen? O, this is the reason why: because Jesus is pleased to manifest himself to me, a sinner. When I look back upon my past life, it is a wonder to me why so perfect a God as our God should be pleased to spare my unprofitable life, and shed forth such glories into my soul as I at times experience.

I was born in Westmoreland, Oneida Co., N. Y., in the year 1812, and brought up in the church, as it were, and taught the doctrine of the Gospel from my youth. My privileges were great, my father's house being but a few rods from the house of worship; and when it was not convenient for me to go to meeting, I could sit in the door and hear much that was said. When I was very young, the Lord taught me that I was a great sinner. I think it was the winter I was eight years old, there was a revival of religion in that place, and as my mother's health would not permit her to attend all the meetings, I took my turn in staying with her; and she used to pray with me, and I recollect asking her, one evening, if God could hear so great a sinner as I was pray. She told me yes; Jesus had died that just such sinners as I might be saved. (And the question often arises in my mind now, How can God hear such a sinner as I am, pray? It is because Jesus has died, and we have the assurance, If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.) There were several revivals in that place, from that time until I was eighteen years old. I was often asked if I was a christian, or if I loved the Saviour; but I most generally would answer in the negative; I was ashamed of my life, for I could see plainly that it was evil, and only evil, continually, from my youth. I would often form resolutions to live better, and as often break them; and often would I wet my pillow with tears in the secret hours of the night, when no eye could witness but that eye

which never sleeps. I wished no one to know that I had any serious thoughts, or even entertained a secret hope, especially my young friends and associates; they were so well acquainted with me, and knew so much of my evil ways, as I thought, that I did not want them to know I had a serious thought, lest they would think I meant to mock or deceive. But sometimes my speech would betray me, and then I would be afraid, and like Peter I would almost curse and swear, saying, I know not the man. Sometimes I could say in my soul, Lord, thou knowest that I love thee; but my life was such that I was ashamed to confess Christ before men. Thus I lived till I was nearly eighteen, when, I humbly hope and trust, I was made willing in the day of Christ's power to acknowledge him as my Savior and Redeemer. But, my brother, I am a sinner yet, and ever shall remain a sinner so long as I inhabit this tenement of clay; but I have a hope that I shall one day be freed from this body of sin, and be found among that number whose robes have been washed and made white in the blood of the Lamb. I was baptized the first Sunday in November, 1830, by Caleb Reed, and united with the 2d Baptist church in Westmoreland, and enjoyed all the privileges of that church until they became disunited in sentiment, about four years thereafter, which resulted in a division of the Church. I went with that part (and my husband also) which are so much despised everywhere—the Old School party. I remained with them until 1837, when we moved to Geneva, N. Y., where we found a church which remained with the Convention; we told our belief, and the pastor told us there was nothing that need to hinder us from uniting with them. We searched their articles and found them to agree with our own views; but we hesitated to unite, inquiring for an Old School church. We were told that there were a few members, six miles from here, who had come off from the church at Melvin Hill, who called themselves Old School, but that they were antinomians, anti-benevolent, and almost anti-christian; so we concluded they were not like the people we had left. After some months we united with the church in Geneva; but, after exposing our views more fully, and holding forth the doctrine of the Cross through a crucified and risen Savior, and not by works of righteousness which we had done, we, together with some others, were found fault with, and it was not long before we found ourselves involved in a scene of trial which resulted in exclusions and division, and we were reported as having been excluded for disseminating erroneous sentiments. I think it was not until the spring of 1845 that we sought for those few uncharitable people, at Melvin Hill, and found their number to be nearly twenty; we found them also to be our brethren and sisters, and they re-

ceived us into their fellowship, where we to the present hold our standing. We, many times, have thought, if we could move our residence, and by so doing place ourselves near a church of our order, it would be satisfactory. One year ago we made up our minds to move into Ohio; but instead of finding a people whose delight it was to serve the Lord, we found ourselves a great distance from such a people. When I read sister Nancy E. Harlow's letter in the *Signs*, I felt to sympathize with her, (although we remained in that place but a few months—for it was the pleasure of the Lord that we should return to Geneva,) and my desire is that the Lord will hear sister Harlow's prayer, to raise up a people in that place, or remove her and her family to some other place, where she can enjoy the society of God's people.

It is a great query in my mind why we were sent back to Geneva. Was it that we should unite with the New School again? for notwithstanding our great error, we are often asked to unite with them. No, this I cannot do. Was it that we might have more frequent opportunities to meet with our brethren at the Hill? No, for they do not hold meetings at present.

Brother Beebe, pray for me, pray for us, pray for that little handful of brethren and sisters at Melvin Hill: that we may remain steadfast and immovable, and ever abounding in the work of the Lord. We are a feeble band. Several of our members have been removed by death, and several have gone back to the New School, and thus we appear to be growing more feeble; and as some of the remaining brethren, in the fore part of the season, were journeying, some to the east and some to the west, they thought it wisdom to drop their weekly meetings for the present. This has been a trial to me; although it was seldom that I could meet with the brethren, yet it is an exalted privilege when we can meet with them to find them convened. Thus you see, my brother, that although we are situated in the midst of worshiping assemblies, yet we are almost as destitute of the true gospel ministry as those who are situated in some remote corner; for I think it is nearly three years since Elder Bicknell visited us, and broke bread to the little handful of brethren and sisters who were convened, and I think that was the last sermon that I have heard from an Old School minister.

Dear brother, sometimes I think the Lord is preparing my mind to meet, with humble resignation, the trials and afflictions which he designs to call me to pass through; for since writing the above, he has been pleased in his wisdom to bereave us of a dear son-in-law. May we be enabled to kiss the rod. I desire to put my trust in Israel's God—I want to behold his wisdom and justice—I want to feel in my heart to say, Though he slay me, yet will I trust in him.

That the blessing of God may attend you in all your labors, and peace flow into your soul like a river, is the prayer of your unworthy sister,
E. J. CROSHAW.

Ontario Co., N. Y., Sept. 1866.

DEAR BROTHER BEEBE:—Beholding the steadfast love of the saints, their harmonious union and upright order, and both males and females bearing testimony to the power, goodness and unchanging love of God, through your columns, I feel constrained

at this time to trouble you with a line in raising my voice in testimony of the same love and truth of Jesus. Although I have thought I would never again raise my pen in public, yet I feel that we should not parley with flesh and blood, but faithfully discharge all our christian duties as far as possible. And is it not a duty, dear brother, to speak often one to another concerning the kingdom of our God, and of our progress in the things of the New Jerusalem? The spirit indeed is willing, but the flesh is weak, and so much so that we know not what to do as we ought. It really appears to me that darkness covers the earth, and gross darkness covers the people, and that, from many parts of Zion, the Lord had withdrawn his sensible presence for a season, and the harps of his children are hung upon the willows. Sad indeed it is for those who have tasted the preciousness of the Redeemer's love, shed abroad in their hearts, to witness the multitudes of those, both old and young, who manifest that they have no fear of God before their eyes. Little do they know how much I desire that they may be brought to a knowledge of God, and the experience of the Savior's love which alone can yield true happiness and substantial peace, to which they are now strangers.

Almost all the saints in this section of country are old soldiers of the cross, so that I can but rarely see one of my own age to welcome as sister or brother. But our hope and trust is that the Lord will before long revive his work, and that our harps, which have been so long silent, may be taken down from the willows. May the Lord reveal his power and grace in bringing sinners to repentance; in leading them about and instructing them, that they may know what they are by nature, and what they must be by grace, in order that they may enter into the kingdom of God. And when they are made to see that there is no other way of salvation but Jesus Christ, then will he appear unto them the chiefest among ten thousand, and altogether lovely. And then they can say, Whereas I was once blind, now I see; and whereas I was once dead, I am now made alive; old things are passed away, and all things have become new; the Lord has taken me up out of the horrible pit and miry clay, and set me upon the Rock of Ages, and put a new song into my mouth, even praises unto the God of Israel. I think that all christians, wherever they are, can witness this; if not, I am an entire stranger to the work of grace.

I oft times feel that if I had the pen of a ready writer, I would testify of the beauties and glories of the christian's faith and hope; and again I feel sensible that if I had the eloquence of Demosthenes or Cicero, I should fail to make any, but those who are born of God and taught by his spirit, either hear or see. I doubt not that all the saints will cheerfully unite in making mention of the glorious love and peace which a knowledge of Jesus yields, and that he is the same, yesterday, to-day, and forever. That he is the centre of all wisdom, power and grace. Well may we say,

"Weak is the effort of my tongue,
And cold my warmest thought;
Yet, when I see thee as thou art,
I'll praise thee as I ought.

"Till then I would thy love proclaim,
With every fleeting breath,
And dying clasp thee in my arms,
The antidote of death."

But we find that we are but finite creatures,

and often neglect our duty, and often have to walk in darkness where there is no light. In the former part of this year, my light seemed quite dim, and I had to mourn a hard heart, and an unprayerful spirit, and feared that there were none like me, who am less than the least of all saints; but, for a few months past, my prospects have appeared to be much clearer, and I have felt as though my spirit was even ready to soar on high, if called. Surely the Lord is great, and greatly to be praised. Blessed be his name, for his mercy endureth forever. With some of the other sisters, I have thought much on the subject of prayer; but my views are, that prayer does not consist in a form, or in lip-service, but it is the breathings of the spirit to God.

Fearing that I may weary your patience, I will close, hoping that the Lord will be with you and sustain you as in years past, and that your faith, hope and light may shine brighter and brighter, even until the perfect day. Desiring the prayers of all the saints, that I may be ever found walking in the pathway of righteousness and be enabled to keep my garments unspotted from the world, I remain,

In hope of eternal life,

SOPHIA N. BIGGS.

Halifax County, N. C., Oct. 1, 1866.

EXTRACT OF A LETTER FROM ELDER PETER CULP, OF TENN., DATED SEPT. 6, 1866.

"BROTHER BEEBE—I have lately baptized two brethren, the first had obtained a hope twenty six years ago; the second was under peculiar circumstances—a very talented young lawyer, who, sometime ago was elected Attorney General of our Judicial District, obtained a hope in Christ, some two years ago—was attacked with consumption, and has been confined to his bed some time and is perhaps in the last stage of the disease; he requested the church and myself to visit him, as he was very desirous to comply with his duty. He was received, and conveyed in a vehicle some quarter of a mile to the water and I baptized him. He said, it was the happiest day of his life.

A third candidate is also received and is to be baptized at our next meeting. I am led to hope, from evidences, that a better time is approaching. As ever, yours,
PETER CULP.

It was also our privilege, a few weeks since, to baptize a sister in the fellowship of the Middletown and Wallkill church, under circumstances somewhat similar to those stated by brother Culp. Our daughter-in-law, Mrs. Ellen Beebe, wife of our son, Wm. L. Beebe, editor of the *Southern Baptist Messenger*, of Covington, Newton Co., Ga., had been rapidly declining for some time, and by advice of her physicians came to this place to spend the last part of the season, and avoid the effects of the extreme drought then prevailing in that part of Georgia. Her disease and the fatigue of a long journey of eleven hundred miles, had so much reduced her, that her friends feared she could not survive a month. Her mind was also exercised on the subject of baptism, and at her request she was carried to the Church meeting, (a few rods only from our house,) where she related her Christian experience, in a very clear and satisfactory manner, on which the church unanimously expressed their entire satisfaction, and voted to receive her as a candidate for baptism, if she should be able to be baptized, which by some was then thought doubtful, it was however left with her to follow the lead of her own mind.

She still desiring to go forward in the ordinance, was taken to near the water in a carriage, and thence in a chair to the side of the water, and in the presence of a large and solemn concourse of people, (many of whom thought it presumptuous, and that she could not survive the ordinance) was baptized, and then went on her way rejoicing. Instead of receiving injury from being immersed, she seemed to be remarkably revived, and continued to recover strength, until she left this place on the 16th ult., for home.

We mention this circumstance in connection with that stated by brother Culp, to show that the Lord is able to sustain his dear children in walking in obedience to his commands. In these instances the word of the Lord is strikingly verified, "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." Isa. xl. 29-31
Ed.

OUR MUCH ESTEEMED BROTHER—It is necessary that we inform you of our change in location from near Waveland to Knightstown, both in this State, (Indiana.) This we do that all who read the *Signs* may know where my post-office address is. My post-office was at Waveland, Ia., but is now at Knightstown, Ia., consequently we wish our three papers, the *Signs of the Times*, *Banner of Liberty* and *Southern Baptist Messenger*, directed to Knightstown, Henry county, Ia.

Amidst changing scenes, dying friends, and the regular successive seasons running their ample rounds, we have witnessed another dispensation of the providence of God toward us. There is nothing that comes to pass but what the Lord has a wise purpose in it; for even the wrath of man shall praise him, the remainder of wrath he will restrain. Notwithstanding this world may seem to run at random, and the affairs thereof bundled together in blind confusion and rude disorder, yet God sees and knows the concatenation of all causes and effects. And such is his overruling power that he makes complete harmony out of all those seeming jars and discords. Nevertheless he is not the author of confusion in the churches of the saints, but of peace. It must needs be that offences come, but wo unto that man by whom they come. Here we may learn that the Great Disposer of all events brings order out of confusion, so that his name will be glorious in removing things that are shaken, and making manifest things that remain. (Hebrews xii, 27.) It is necessary that we be well established in the firm and unwavering belief of this truth, that whatsoever cometh to pass, be it good or evil, that we may look up to the hand that makes a disposition of all; that is to God, who hath declared in his word, *I, even I, am the Lord; besides me there is no Savior*. To us many things are casual: so it is in all fortuitous events here below; they fall out unexpectedly, so as to us, but not so as to God. He foresees and appoints all the vicissitudes of things, so that with him there are no casualties or contingencies. But that all things shall ultimately

terminate to his glory and the good of his chosen. For all things work together for good to them that love God, to them who are the called according to his purpose.

Our dearly beloved brethren and sisters, who confess yourselves strangers and pilgrims here on earth, having by faith embraced the great and precious promises which are yea and amen in Christ our Redeemer, and of whom it may with propriety be said, They that say such things, declare plainly that they seek a country, a better country, that is an heavenly, where God is not ashamed to be called their God, for he hath prepared for them a city—a city which hath foundations, whose builder and maker is God. May the blessings of a kind God rest upon you, brother Beebe, and on all the dear brethren and sisters of the household of Faith. Do as you think best with the above. JOHN W. THOMAS.
Knightstown, Ia., Oct. 1, 1856.

BELoved BROTHER BEEBE—For the last ten months I have been so afflicted with nervous pains and debility, that I have not been able to write or read, nor am I yet able; but I must write a few words, if the Lord will. I have suffered much, both in body and mind, but whether to profit or not, the Lord knoweth.

The most of my exercise, since I have been sick, has consisted in feeling the pains of a sinful and depraved nature; so that I have been in deaths oft.

I hope, some times, I have tasted that the Lord is precious, and that he reigns in all things. That he reigns in earth as he does in heaven, for which he teaches his children to pray.

My love to all the dear children of the Lord, though I be not worthy to wash their feet.

Brother Beebe, of late my mind frequently adverts to you, as though I were personally acquainted with you, and my feelings for you are such that I hope that they are the fellowship of the spirit of the Lord which he gives to his children. Excuse brevity. Z. McCOLLOCH.
Zanesfield, Logan Co., O., Sept. 29, 1856.

DEAR BROTHER BEEBE:—In the last number of the *Signs*, I see you have been so kind as to publish the proceedings of the meeting with Fairfield Church, when they commenced to organize a New Association to be completed (or perhaps altered) at the meeting appointed on the fifth Saturday and Sunday in November next, at Mill Creek Church, &c., &c.

And now, brother Beebe, as many of the brethren and sisters here seem to think they would prefer a YEARLY CORRESPONDING MEETING, to that of an Association. They request of me to write to you, and request you to give us all the information you can, with regard to those CORRESPONDING MEETINGS; how they are conducted, and the difference between them and a common meeting, or an Association. And, also, how they are received and enjoyed in the East, whither they are generally in correspondence with Associations; and last, though not least, your own opinion of their utility, for or against them; and, if agreeable to you, let your answer come in the *Signs*, and if not, please answer by letter.

I sometimes think if we could have a Yearly Meeting, that would be strictly a religious meeting; and the exercises con-

sisting of *preaching, praying, singing and spiritual conversation*, in full fellowship and joy; instead of a Business Meeting with *officers, rules, and debates, &c.* It would delight my poor old soul very much, dead and cold, and bad, as I am.

May the good Lord have mercy on his blessed Zion, and revive his dear people once more, is my prayer for Jesus sake. Please excuse this hasty written scroll, and answer soon and oblige us all, and we will be truly thankful.

I. T. SAUNDERS.

Hamilton, Ohio, October 6, 1856.

ELDER BEEBE—I feel anxious to let you know what I hope the Lord has done for such a poor unworthy sinner as I am. In the summer of 1827, I was arrested while listening to a sermon preached by Joshua Carman; a passage of Scripture which he quoted struck me as forcibly as though something had said to me, Thou art no more than the grass which perisheth. The passage was this, "For all flesh is as grass; and all the glory of man is as the flower of the grass; the grass withereth, and the flower thereof fadeth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." When he quoted this Scripture, it appeared to me that all he said condemned me, more and more, and that I was as helpless as an infant; and that I did not fit the place for which I was made as well as the grass did; and that the Lord had the same power to cut me off as he had to cut and wither the grass. All my sins seemed to come up against me, and I thought that God would be perfectly just in cutting me off, and making me wither away as the grass. I went to work, but all I did seemed to make my condition worse. I tried to pray to the Lord; but it appeared wicked for me to try to pray, for I was too wicked to pray; I went to hear Eld. Wilson Thompson preach; but I got as far off as I could, and tried to shun him, for I thought that he always preached to me, and all he said condemned me. Finally I concluded I would quit going to meeting, but I could not stay away from meeting. I did not feel afraid of hell; but my trouble was that I had offended a just and holy God, and I could not see how he could have mercy on me, so great a sinner. I read the Testament through; but all I read condemned me. That book appeared to be too good for so vile a sinner as I was to read, and it seemed to me to be a sealed book. I went to hear the Methodists, and they told the people they could get religion when they pleased, if they would only seek for it. But that doctrine would not do for me; for I thought if religion consisted in getting better, I should never obtain it; for I grew worse and worse; and could not see how so just and pure a God could have mercy on one so vile, and so wicked as I was. I was wrought upon in this way about three months, and then gave up that I must be lost. Finally I resolved that I would not go to meeting, or do as I had done; and I would try this time to keep my word. I thought God would do right, for my condemnation was just. By this time my wife became exercised and went forward to the church and related her experience, was received and baptized by Eld. W. Thompson. When the day came for Eld. Thompson to preach, it seemed I could not stay away; I had to

go and hear him again. Still everything he said seemed to condemn me, and I still concluded that God was too pure and holy and just to have the least degree of mercy on me. It was but a short time before a young preacher, by the name of Burnett, came along and preached. He took for his text the words of Paul. This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. It appeared to me as though a light broke into my mind, and I thought, to myself, it is possible that Jesus Christ can save such a sinner as I am! My burden rolled off, and I thought I could see that God could, through Christ save even so great a sinner as I was. Now I thought to myself, I can show everybody how Jesus saves his people. I set out for home; but, behold, when I got there, they all laughed at me, but my mother, and she preached to me the same Jesus that she had always done. I felt as though I ought to show everybody how Jesus could save them. But ah! I failed. But it did appear to me that I loved all mankind; I cannot express the love I felt for all who talked of Jesus. He was my theme; and I went on my way rejoicing for some time.

About this time difficulties arose in the churches, and I began to doubt, and to think that I was deceived, I could not see as they did; for I thought I loved everybody, that would preach Jesus. I thought I ought to go forward and tell what the Lord had done for me; but I was afraid that I was deceived, and that I might bring a reproach on the cause of Jesus, and so it has been with me ever since. Although I fear that I am deceived, there is one thing I know, that is that I love the Baptists, that I am certain of. Some four or five months ago I had a spell of sickness, and then thought, if I ever got well, I would go to a little church, constituted, to which my wife belongs, of the New School, and tell them of all my joys and comforts, and if they could fellowship such a sinner, I would be baptized. But when I got well I began to doubt, and fear that I might bring a reproach on the cause of Christ, and here I am. I have gone into forbidden paths, and I have to mourn over my sins which are past, and my sins which are present. And I have to cry out, Oh my wicked heart! I cannot think a good thought, for all is mixed with sin. I must close; for I do not think, if you knew my wicked heart, you would ever read this communication. But, friend Beebe, I do desire that you and all the Baptists would pray for me. Oh! I think I do desire to love my Lord and Master Jesus Christ. May the Lord bless you, and yours, is my prayer, if I am not deceived. Truly yours,

THOMAS DAVIS.

Deep Cut, Ohio, October, 1856.

P. S. I have never before related what I hope the Lord has done for me, except to my wife. T. D.

ELD. GILBERT BEEBE—Though a stranger to you in person, I hope that we are not strangers in spirit, or in the gospel. While on a visit to my brother-in-law, Jas. Jones Jr., who is a member of the Old School Baptists, I had the privilege of attending meeting regularly during the Summer, the gospel was preached with great power and energy by Eld. S. Jones, and I listened with attentive ears, and with a willing mind and

ready spirit, and his appeals reached the recesses of my heart. My feelings at that time were indelible, for in spite of all my efforts, I could not restrain them. When Elder Jones came down from the pulpit to administer the Lord's Supper, he observed that all who wished to retire could do so, I remained, as I had never been permitted to witness an Old School Baptist communion season, neither had I ever heard one preach before. On arising to give place to the communicants, I was stuck with conviction. I thought I heard a voice whisper to me, "do you not wish you could keep your seat, and have the body and blood of our Lord Jesus Christ, administered to you?" My heart was subdued, and my eyes became as a fountain of tears, poured forth the swellings of my inmost soul. I raised my eyes, and beheld, in contemplation, the Eternal Being, and then my eyes rested on the "Little Flock" before him, bathed in tears. The words came forcibly to my mind, "Feed my lambs." When all was finished, and Eld. Jones extended his hand to me, I observed, I will give you the right hand of fellowship, for I felt what I said. O, never, never, can I forget that imposing scene; it followed me home, and banished sleep from my eyes. Sometimes the hope that is in me would arise to give peace to my aching heart; but doubts and fears would arise and interrupt the pleasant feelings. Such a sermon from Prov. viii. 20, I never listened to before. On my way home, I had the pleasure of hearing an able discourse delivered by Elder P. Hartwell, with heaven-born zeal, and eloquence divine, from 1 John iii. 5, 6. And Elder T. P. Dudley's sun-like countenance, his placid look, and Christian spirit with which he greeted his brethren will never be forgotten. I am fully satisfied in my own mind that the Particular Baptists, are the true followers of the meek and lowly Jesus. I could willingly cast in my lot with them if I was fit. I have had some grievous troubles since; but have reason to thank God for the blessed hope I have realized. I hope I may be led on until I make my calling and election sure; for I feel a mighty working of the spirit within, and a hungering and thirsting for the prosperity of Zion, and to be fully assured that I am an heir of God and a joint-heir with his beloved Son. I desire an interest in your prayers, christian brethren, that my hope may be bright and my faith strong. I feel very lonely; my husband is absent in California, and I have not heard from him for months, which causes me much grief. My little son who can lisp his father's name, has to be reared without the knowledge of the depth of his father's affection for him. Sometimes I fear that he is dead; but I hope for the best. To be left a widow, and my son fatherless, would be trying indeed; but my trust is in God, may his will be done, and may I be resigned to his will. May God bless you all, is the prayer of your friend. Please give me some words of comfort through your excellent paper, and believe me your well wisher, and sister in the Lord, SARAH E. KEAN.
Salvisa, Kentucky, Sept. 30, 1856.

BROTHER BEEBE:—For the information of brethren scattered through our Union, we give them by your permission, through your valuable paper, an account of two meetings we recently attended: the Des Moines River Association, in Iowa, and the

Salem Association in Illinois; believing that distant brethren will be glad to hear from the west, through their beloved medium of correspondence, of the condition of "those that have received like precious faith with them, through the righteousness of God and our Savior Jesus Christ."

While the enemies of the saints and of the faithful in Christ Jesus are beginning to hang their heads, despairing of the fulfillment of their false prophecies, that is, the entire extinction of the Old Baptists, they themselves, poor, disconsolate, fretful children, yet children of promise—whose number, as the true Isaac's of the free woman, is settled by the irrevocable purpose of God, shall be as the stars, or as the sands of the sea—even they oftentimes, secretly and publicly, complain with the old prophet of God, Lord, I am left alone, and they seek my life. But now, as then, dear brother, our Heavenly Father reserves many to himself from bowing the knee to Baal; and in the language of our divine Redeemer, withholds the mysteries of grace from the wise and prudent, and reveals them to as many babes as pleases him. "Therefore let us rejoice, the Lord reigns;" and thus he speaks:

Be still, and know that I am God!
The eternal, self-existing Word.
This is my fix'd, my firm decree:
My sovereign will shall rule for me.
Therefore, ye saints, in this rejoice,
In songs of praise unite your voice;
Ascribe all glory to his name—
Let each unite the loud Amen."

Where am I?—I forgot my promise in talking to my old friend, having promised to give some account of two meetings. Excuse my digression, brother, and we will return to our subject.

We started in company, from Wapello Co., with our esteemed brethren, Elder J. H. Flint, brethren Springer, Parkhurst, some sisters, and other friends, for the house of brother Wm. Watson, connected with the Little Cedar Church. Here was an appointment for meeting. Elder Flint selected as his subject, 1st Peter i. 2. Brethren, beloved of God, had you been there, as was the privilege of the writer, you would have heard the doctrine of God our Savior held forth from the original, eternal purpose, through his foreknowledge, in all its developments—in sanctifying or setting apart, by the spirit, unto obedience or the good works, unto which they were before ordained, and the application of the blood-sprinkling of Jesus. In short, your spirit would have rejoiced, as ours did, in hearing the glorious gospel of the blessed God ably and faithfully held forth by that honest old advocate of truth. Perhaps some there may have thought, "These have come hither too, who have turned the world upside down," as there are a number of Free Will Baptists living there, who were present. With freedom was the truth enforced and confirmed, and we joyfully listened.

From thence, with a large accession to our number, our next stage was to the house of a brother McCarty, from Indiana. Here again, in a workmanlike manner, did our dear brother Flint bear testimony to the doctrine of grace. Brethren, the same soul-comforting, hope-confirming truths are preached in this region, that we have heard in about twelve other States, by the old Predestinarian Baptists, but as much despised by the popular clergy, and the numerous tribes of free will worshipers, as in the

east. Although preachers of Arminianism are vastly numerous, and almost the entire community are members of some sect, yet there are a few, faithful, devoted, uncompromising advocates of salvation by grace through faith, and that not of ourselves, but the gift of God.

On Saturday morning before the third Sunday in August, we reached the appointed place of meeting, and were much pleased by seeing the scattered sheep collecting from different points. O, my brethren, how encouraging, how cheering, after having spent weeks among Philistines, Arminians, Ishmaelites, Infidels, and Pharisees, amid the exciting scenes of political warfare in a country town; in the hurry and bustle of newspaper issuing, to meet the smiling faces and shake the friendly, social hand, and receive the warm congratulations of the humble lovers of Jesus. Well might David say, "One thing have I desired of the Lord, and that will I seek after: that I may dwell in the house of the Lord forever." There was seen and felt what made the beloved Paul "thank God and take courage." There was gathered a large number of those who had learned David's new song, even praise to the Lord—and not to free will, human agency, or the works of the law. Then came a beloved servant of God, trembling with fear and a modest sense of his weakness, and the greatness of the work, feeling, "Who is sufficient for these things." But, soon it was manifest that the grace of Christ was sufficient; for in the opening sermon Elder Cottrell, from Indiana, now of Linn Co., Iowa, let us know that he knew nothing, ministerially, "save Christ and him crucified."

While the messengers retired to attend to their business, the stand was occupied by a brother from Illinois, who is deservedly a brother beloved by all who know him. An humble, meek spirit—weak, but strong; poor, yet making many rich; humble, yet exalted. Another of the servants of the church followed. In the evening, at several places, the same uniform theme was sounded forth—Christ and him crucified.

Sunday morning, a brother from Illinois preached to us; he, as we all do, preached the best he could, yet it was Christ. Then followed another with the same sweet message; glorious, joyful sound—glad tidings from God to ruined man. Sunday evening there was preaching again.

On Monday morning, while the business was being finished, one of Gideon's men was blowing the trumpet, breaking the pitcher, and crying, "The sword of the Lord and of Gideon." When the business closed, we repaired to the place of the sounding of the trumpets of one piece, and truly it was the last, the great day of the feast. There was an elderly man, who combines in one the eminent doctor, legislator, brick layer, farmer, schoolmaster, shop-keeper, merchant, but more eminently, an able minister of the New Testament. O, how he served out the good wine of the kingdom. In the winding up he reminded me of Peter: warm, zealous, animated, when the truth of God nerves, and the love of Christ and the saints warms his heart. Yes, ye lovers of Jesus, there stood a venerable old man, whose head was silvered o'er with more than threescore winters, extolling the believer's God—exalting the poor sinner's Redeemer—pointing out the glories of the high priest of our profession. For such a high priest became us, who was

holy, harmless, undefiled, and separate from sinners, made higher than the heavens. Two years ago he was almost blind, and was confined to his bed with sickness, waiting to go home, but his appointed time had not come; and now, Elder J. Gilmore, to the wonder and surprise of the church of God in Iowa, is still in the field, battling with the armies of the aliens. The meeting was a feast of fat things, of wines well refined; the wine of Canaan, that has been refining thousands of years. True, the bottles at one period got old, and the wine run out; then the master of the feast put the new wine into new bottles to preserve both, a figure of which was set forth in his first miracle, at the marriage feast in Cana of Galilee. There the wine run out, was exhausted, until our glorious Jesus changed the water in the earthen vessels (water pots) into the best of wine. Now we learn from the man of God, Paul, that he hath put this treasure into earthen vessels. How it flowed, how we drank, and what a joyful feast it was. We think one says, This wine makes glad the heart of God and man. One thing we know—it makes glad the hearts of the saints, and does not intoxicate like the wine of the old lady's fornication, by which she makes the kings of the earth, the nobles, and the merchants drunk.

We intended to inform you of two meetings, but our sheet is full; we have overreached our bounds, and trespassed beyond our intended limits. If this is worth publishing, it is at your disposal. We may possibly tell the dear saints, if you please, of the Salem Association of Illinois.

Dear brother, I am yours as ever, I trust, a son of the SHULAMITE.

Mt. Judy, Iowa, Sept. 21, 1856.

Circular Letter.

The Bethel Baptist Association, convened with the Wolf Creek church, nt Farmington, St. Francis County, Mo., to the churches composing the same.

VERY DEAR BROTHERS AND SISTERS IN THE LORD—We have again witnessed the loving kindness of the Lord in permitting us once more to meet in council; and we humbly trust that, whatever may have been our failings, our great aim has been to promote the glory of God our Savior, and the interest, happiness and peace of his church and people. We desire to be thankful to our Heavenly Father for the love and condescension which prevailed during the progress of the business which came before us, a record of which our minutes will show.

We once more address you by Circular Letter, in which we stir up your pure mind, by warning you of evil and of error, and by exhorting you to obedience, truth and faithfulness. As there are many societies in this day which are called the church, and many other institutions which are called religious, we will first call your attention to the church of God, and enquire, What is the church of God? Where is she, and by whom was she set up? We answer, she was constituted and set up by the Lord Jesus Christ. The word *church* is believed to mean a body or congregation called out of and brought into and united upon principles in fellowship so as to make one compact body. The kingdom of heaven and church of God was constituted and set up in the world by Jesus

Christ, and his kingdom shall never be destroyed; it being the kingdom prophesied of by Daniel whose prophecy was fulfilled in the setting up of this kingdom and church, John the Baptist came preaching the gospel of the kingdom of heaven, and to make ready a people prepared for the Lord. John bore testimony of the Savior, saying, Repent and believe in him, and bring forth fruits meet for repentance, and be baptized with water unto repentance. The baptism of John was from heaven, and did testify the sufferings, death, burial, resurrection and ascension of Christ to glory. This Jesus proved when he came to John to be baptized, and said, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Thus, we see, the scriptures prove that the church and kingdom of God was set up and constituted by Jesus Christ into one joint compact. In his sermon delivered to his disciples on the Mount, as recorded by Matthew, he described the subjects of his kingdom and church, also the principles, laws and statutes thereof, directing them how they should live, and informing them that they should be reviled, persecuted and spoken evil of falsely for his sake. And he said to them, Ye are the salt of the earth. Ye are the light of the world; a city set on a hill cannot be hid. Let your light so shine before men that others may see your good works and glorify your Father which is in heaven. Be ye perfect, even as your Father which is in heaven is perfect. And of his disciples, he chose twelve, and ordained them to be his apostles, that they should be with him, &c. In proof of this, read Mat. first, second and third chapters, and Mark, first, second and third chapters; Luke, fifth chapter, compared with Acts. At the time of Pentecost the numbers of the names together were about one hundred and twenty, "And when the day of Pentecost was fully come, they were all of one accord, in one place." And when Peter preached the word to the people, some inquired, "What shall we do?" Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls. And they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." These scriptures, with others, prove that the church and kingdom was set up by our Lord Jesus Christ, and the subjects were redeemed from all iniquity and born of the spirit and baptized, to testify, first the sufferings, death, burial and resurrection of Jesus Christ; and secondly, in the figure to testify that they are dead to sin and alive unto God by the spirit; being planted together in the likeness of his death, and showing also the resurrection of the body after death. And thirdly, the answer of a good conscience towards God, by the resurrection of Jesus Christ. Then, brethren, being confirmed as a church, by the apostles, at the time of Pentecost, from this church at Jerusalem, the gospel of the kingdom of heaven went forth, was fully preached by the apostles and other ministers who were called of God and qualified by the Holy Ghost to preach the word and testimony of Jesus Christ, they were ordained and set apart in

the church, by a presbytery called for that purpose. Thus all the other churches of the apostolic day were constituted, on the same principles of faith and order, and in fellowship with the church at Jerusalem and with each other; so they were one united church and body. This is the reason why we are called the mystical body of Christ, being connected together by joints and bands and knit together in love, that there should be no schism in the body, though perilous times should come and some should depart from the faith, giving heed to seducing spirits and doctrines of devils, and the man of sin should be revealed, and be seen sitting in the temple of God, &c., whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. The Scriptures assure us that God would preserve and bear up his church and kingdom in the world, as it was first set up by Christ Jesus, and confirmed by his Apostles, through grace which was given to them for that purpose, although the church of God, according to prophecy, should be persecuted and go into the wilderness for a time, and times, and half a time, and some of them should be put to death, and their blood should be shed for the word of the Lord and for the testimony of Jesus Christ; yet his church and kingdom should come out of the wilderness leaning on her Beloved. (Read Jones' Church History, and Benedicts, and Robinson's, and compare them with the Scriptures.) They plainly prove that this time is past, and the church is now in her united compact, called *the kingdom militant*, and she is now opposed by Gog and Company, and by the anti-christian powers. To prove this fact, read Rev. xiii., the two beasts; the first arose up out of the sea, and the dragon gave him his power and his seat, and then the beast reigned and not the dragon. The second beast arose out of the earth, and he exercised all the power of the first beast, then the second beast reigned. This is the time when Satan was bound a thousand years, and John saw thrones, and they that sat upon them, and judgment was given unto them; and he also saw the souls of them that were beheaded for the word of God, and the testimony of Jesus; and they lived and reigned with Christ a thousand years. After which Satan should be loosed out of his prison and go out to deceive the nations which were in the four quarters of the earth; Gog and Magog, to gather them together to battle; the number of whom is as the sands of the sea. And they went upon the breadth of the earth and compassed the camp of the saints about, and the beloved city,—the Church in her united compact, faith and order, which is the ground and pillar of the truth,—the mystical body of Christ. Read Ezekiel xxxviii. and xxxix., on the rise of Gog and his company which should come upon the mountains of Israel and there be consumed; which consumation and the fall of Babylon with the reaping of the earth and the gathering of the tares in the end of the world, to be one time. God's people are commanded to come out of her, that they may not be partakers of her sins, and that they receive not of her plagues. This Gog and the chief prince of Meshack and Tubal Meshack, (that which draws by force,) Tubal (the earth,) the world that is carried or led by Gog; (roof or covering) Magog, (roof

or that which covereth.) Then Gog with his army as a cloud to cover the land, clothed with all sorts of armor, is the fulfilment of the man of sin, the son of perdition. To prove this, read Rev. ix., on the opening of the bottomless pit, and the locusts, and the power given unto them, and their shape, which was like unto horses prepared unto battle. This is believed to be the time of the man of sin revealed and the setting up the anti-christian kingdom. And the sixth angel sounded, and the four angels were loosed. And John saw the army and the horses, and them that sat upon them; and their power was in their mouth and in their tails. Read Rev. xvi., begin at verse 12. And the sixth angel poured out his vial, and John saw three unclean spirits, like unto frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together in the place called in the Hebrew tongue Armageddon, which is the mountain of the Gospel.

What we have written we believe is sufficient to satisfy every candid mind, in search for the truth, that now is the time of Gog and his army, horses and horsemen: all of them clothed with all sorts of armor. The many societies and religious institutions set up by men; holding councils, appointing agents, collecting money to carry into effect their designs and purposes, all of which are after the rudiments of the world, and which things have indeed the shew of wisdom, in will-worship and voluntary humility, and in neglecting the body, &c. Touch not, taste not, handle not; which all are to perish with their using, after the commandments and doctrines of men.

We now close this our letter and admonish the churches to a self-examination, whether you be in the faith of Christ, and regularly constituted on the principles of faith and order of the gospel, by his ministers who have been regularly ordained to fill the ministerial office. If you are of a united church of our Lord Jesus Christ, of the Baptist faith and order, very dear brethren and sisters in the Lord, pray without ceasing; live in the spirit; keep in the communion of bread and wine, in union and fellowship, in spirit and in truth; walk in all the commandments of the Lord blameless. Bear one another's burdens, forgiving one another in love; strive together for the faith of the gospel, and endeavor to keep the unity of the spirit in bonds of peace. Put on charity as the bond of perfectness; rejoice always in the truth. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Hold forth the Word of life, in the midsts of a crooked and perverse generation, and live in peace.

Now brethren, we commend you to God, and to the word of his grace, praying that the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost may be with you, and be in you all; and if we meet no more in association here, that we may meet in eternal glory where parting will be no more. Amen.

E. O'BANION, Moderator.

UEL JACKSON, Clerk.

KNOX CO., INDIANA, SEPT. 26, 1856.

BROTHER BEEBE—Herewith I send you a Circular Letter, signed by myself, which I was ordered to write by the Association, but which, in consequence of sickness in my family, was not inserted in the Minutes. As it is presumed some would like to see the letter, I ask you to publish it in the *Signs of the Times*, if it be not incompatible with your rules.

BENJAMIN BRADBURY.

Circular Letter.

To the Churches composing the Spoon River Association:

VERY DEAR BRETHREN—From a long-established custom, and by order of the last Association, you will expect a Circular Address to accompany the Minutes of this year; so we call your attention to the following text of Scripture for the foundation, John xii, 24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." By which figure we understand Christ speaking of himself and the church or children of God in him. We know grain planted must die before there is a yield or crop from it; and when the product is made visible, it shows that it is related to the first grain planted; but if the grain fails to germinate, the whole seed is lost; consequently, any thing short of Christ's death, burial and resurrection, would have failed to accomplish the design in the great plan of redemption for poor, helpless sinners. We have Christ's mission into the world brought to view upon the generative principle, he being the first grain planted, the seed of all the crop. John xiv, 19, 20. Because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. Gal. iii, 16. Now to Abraham and his seed were the promises made; he saith not, And to seeds, as of many; but as of one, And thy seed, which is Christ. First Cor. xv, 45, 46. And so it is written the first man Adam was made a living soul—the last Adam, a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. This is referred to to show the difference between the two Adams; one a natural, the other a spiritual and quickening being. We will now return to the subject, remembering Christ is the seed planted, out of whom the whole crop grows, and there is, virtually and positively, no other way of getting into him, only being seed there in the first planting, like planting a grain this year, and at harvest it is developed, that there was a great crop in one single grain. Isaiah liii, 2. For he shall grow up before him as a tender plant, &c. (Tenth of the same.) Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied. And fourth verse of the same chapter. Surely he hath borne our grief and carried our sorrows. And the apostle says, He was delivered for our offences, and raised again for our justification. And God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. The world spoken of above must mean the church, which he has purchased with his own blood. (See Rom. v,

10.) For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Isaiah lxvi, 8. 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? for as soon as Zion travailed she brought forth her children. We shall now turn to Matt. xiii, 24, 25. The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat; (it should be remembered that the Savior says, Every plant which my Heavenly Father hath not planted shall be rooted up;) and the tares are the children of the wicked one, which shows two kinds of seed sown. But our main object is to bring Christ to view, on the generative principle. Hence further to illustrate, we will take up the first Adam who is a figure of him that was to come. [See Gen. i, 26, 27.] And God said, Let us make man in our image, after our likeness, and let them, &c. God here makes use of the plural language speaking of himself; that is, us and our, showing more than one is meant. So God created man in his own image, in the image of God created he him; male and female created he them; showing when Adam was made, Eve was made in him; so he was created in the image of God, in a plural form. Hence we have God, Christ and the church all contained in one seed. So when Eve was separated, it was shown that she was related to Adam. [See Gen. ii, 23.] Adam said, This is now bone of my bones and flesh of my flesh. The law of prohibition was given to Adam before the separation took place of the two, and after the separation, Eve, at the insinuation of the devil or serpent, was deceived, and by sinning went into death. And as she could not in her sinful state return to Adam and enjoy her former innocency with him, he partakes and goes into death with her, for the affinity which united them forbid a continual separation. [It should be observed here, that the writer believes Adam and Eve to be one body, and when Eve sinned Adam's sin was unavoidable—like poison, being infused in the foot, it affects the whole body of a man, and eventually destroys him, if not relieved.] Now, if Adam had been able, he might have paid the debt for both, by giving up all he had; but that would not have answered the end intended by God when he suffered them to sin; for it is certain he intended to magnify his power, not only in redeeming them, but also making them enjoy a higher grade of existence, by making them spiritual and immortal, suffering them to pass through the gate of death, to get into that perfect state. We have an evidence of the above suggestions by what falls from the Savior's lips; he says, Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. It should be remembered that the first Adam was not spiritual; and moreover, flesh and blood; and flesh and blood cannot inherit the kingdom of heaven; neither doth corruption inherit incorruption. So, we can see a propriety in God's permitting his creature to be captivated by the devil and go into sin and death; [by this death we do not mean a mere death of the body or of the corporeal part, but dead in sins;] and this is necessary also before a union

takes place between the human and spiritual parts, for they were but natural beings first, which makes the child of God complete, by which also they partake of his divine nature; so this brings forcibly to our minds the propriety of the Son of God, being made of a woman, under the law, to redeem them that were under the law. For as much as the children are partakers of flesh and blood, he also likewise took part of the same. Paul to Timothy 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. Eph. i, 4. According as he hath chosen us in him before the foundation of the world. In seed, the children were in him; for if they had not been in him, they could not be chosen in him. And time developed the fact; as Adam and Eve in him is the figure before us. So Christ and the church in him, as the texts above show. We now turn to Gal. iv. Even so we, when we were children, were in bondage under the elements of the world. This shows that the human part is considered a child in an incomplete state, and because ye are sons, God hath sent forth the spirit of his Son into your hearts; here the children are complete, &c. We conceive the children here spoken of in the first case to be the creature which was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope—or those of whom David speaks, Psalms cxxxix, 16: "My substance was not hid from thee when I was made in secret, and curiously wrought in the lower parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. We add, Rom. ix, 23, And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory; and Rom. viii, 23, Even we ourselves, groan within ourselves, waiting for the adoption, to wit: the redemption of our body. But we turn to John, to see a little further, John i, 14. And the Word was made flesh and dwelt among us. Heb. i, 11, 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. John i, 13, Born, not of blood, nor of the will of the flesh, nor of the will of man; but of God. John iii, 6, That which is born of the flesh is flesh, and that which is born of the spirit is spirit. James i, 18, Of his own will begat he us. Peter says, Born not of corruptible seed, but incorruptible by the word of God, which shows their divine origin, and by which also it is seen that they had their standing in the Son of God. Eph. iv, 4, There is one body, and one spirit; and Eph. v, 25, Husbands, love your wives, even as Christ loved the church, and gave himself for it. 29th and 30th of the same, For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh and of his bones. Col. i, 24, For his body's sake, which is the church. Eph. i, 22, 23, Head over all things to the church, which is his body, the fulness of Him that filleth all in all. Jesus says, Make the tree good, and the fruit will be good; or make the tree corrupt, and the fruit corrupt likewise.

Heb. vi, 8, But that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned.

In the close, we will say, if the proposition as set forth be sustained, upon the generative principle, by the bible, which we think it is too plain to deny, the whole Arminian scheme of conditions falls to the ground, without one single prop to rest upon. In conclusion we would say, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Now, he that is born of God cannot sin, because his seed remains in him, and the children are the heirs of God and joint-heirs with Christ. So, in gathering home the good seed, the tares will be separated from the wheat, and the righteous shall go into joys immortal, whilst the wicked will be cast off to the left hand, no more to mingle with or afflict God's children. Finally, brethren, be of one mind, as ye are of one spirit, and hope to the end. Farewell.

BENJAMIN BRADBURY.

EDITORIAL

Middleton, N. H., October 15, 1856.

Remarks on First Samuel, xviii, 10.

Sister Blake, of South Carolina, desires our views on the passage referred to, which reads thus: "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house," &c.

It seems to be a hard matter with many to comprehend how God can govern, restrain and direct the evil spirits which are abroad in the earth, without being in some way or to some extent associated in his nature with them. How an evil spirit from God could operate on a wicked king, unless that wicked spirit had first existed in the being of God and had emanated from him.

Whatever difficulty we may have in comprehending the Scriptures of truth, two things are certain. First, that no portion of the divine record is the less true because of our want of capacity to understand it; and, second, that God is a Spirit of infinite and eternal purity—that nothing impure or unholy ever did belong to his nature. Yet, with these two points fully conceded, no one can reasonably doubt that the sovereign government of God extends to all beings, all worlds, and all events. We are compelled to believe that God's providential government extends to the controlling of all things, or otherwise that his government is far more contracted than any of us are ready to admit. We ask, upon what principle could he declare the end from the beginning, and from ancient times the things which are not yet developed, saying, My counsel shall stand, and I will do all my pleasure, if he did not hold in his hand the controlling power to govern and direct all things? We must confess that, to us, there is great consolation in the contemplation of the universal providential dominion of the Lord God Almighty. Were we compelled to believe that wicked men, evil spirits or devils could possibly thwart his purpose, or devise or execute any purpose or plan without his knowledge, permission or decree, we should be unable to defend the doctrine of his omniscience. If it be admitted that God has a perfect knowledg

of all that transpires in heaven, earth and hell, it must be also admitted that he always had that knowledge, as well before he created the world as at the present moment, or otherwise we must deny his immutability. If he is in possession of knowledge now that he did not always possess, that would involve a change; it therefore cannot be. Knowing all things then by his omniscience, from everlasting, can any doubt that he had power to determine whether they should or should not transpire. To deny that he had that power, is to deny his omnipotence—it is to deny that he is truly the Almighty God. Can we, without impeaching his eternal wisdom, believe there is a single wheel in all the vast and complicated machinery of this world, or any other world, that he did not supply, or that fails to operate as he designed that it should? If so, may we not fear that all his purposes in Christ Jesus, of grace and salvation, may also fail? We may look at any piece of machinery, that we do not understand, and mark the numerous wheels revolving, to our limited judgment in direct opposition to each other, it may look to the novice, as though it must be destroyed as soon as it is set in motion. This only proves that we do not understand the machine. Let us see it operate, and to our astonishment the design of the machinist is carried out perfectly, and we are instructed those parts of the whole, which looked to us as though they could not work in harmony with the other parts, are so essential to the whole that the machine would be useless without them. What then? We marvel at the wisdom of the machinist. Even so we wonder, gaze, and admire the supreme wisdom of God, who has displayed his handy-work in the creation of the world. But, let us for a moment look at the complicated parts of this great and wonderful machinery of nature. Can any man comprehend it? Certainly not. What an endless variety of living creatures, from soaring angels near his throne, to groveling reptiles, crawling on the ground, and myriads of insects too minute in size for our perception. And which of them all could be withdrawn from the whole, without impairing the machine. The novice can perceive no use for all the little wheels and screws connected with the machine, prepared by man; but let him remove any of them, and the whole is out of order. Which, then, permit us to enquire, of all the minute parts of the wonderful creation of God, has he supplied in vain? Two sparrows are sold for a farthing; can half a farthing's worth of God's creation be removed or withdrawn without impairing the whole? A lifetime of any one of us would scarcely afford opportunity to count the hairs upon our head; but can one of them fall to the ground, or change from the precise position which infinite wisdom has assigned them? This question is already settled, by him who made the world, and by whom all things were made that was made. When we contemplate the wonderful works of God in the creation of the world,—when we consider the heavens, the workmanship of his hands, are we not constrained to exclaim with the enraptured psalmist, "Lord, what is man, that thou art mindful of him?"

Having briefly glanced at the wonderful works of God in Creation, let us now enquire, Is it rational for us to conclude that

God is less wise or provident in governing, than he was in creating it? He has told us that for his pleasure all things were and are created. Is his pleasure then of so little consequence to him, that he would allow causes uncontrolled by him to effect the end and design he had in its creation? Will any dare to say that men or devils have power to prevent ends which God designed, or cause that his pleasure shall not be done in heaven above and among the inhabitants of the earth? Shall we not rather say with the sublime poet,

"Chained to his throne a volume lies,
With all the fates of men;
With every angel's form and size,
Drawn by the Eternal pen.

His Providence unfolds the book,
And makes his counsel shine;
Each opening leaf and every stroke,
Fulfills some deep design."

To return to the inquiry of sister Blake. Saul was a king, and God claims the power and the right to turn the hearts of kings, as the rivers of water are turned, and thus he dealt with Saul, with Pharaoh, with Cyrus, and Nebuchadnezzar, and thus he deals with all kings and with all the other powers of the earth. In the case of Saul, none can dispute that God's design was to supersede him in the government of Israel, and to raise up David to the throne in his stead; and as in all his providential dealings with the children of men, so in this case, his footsteps are in the great deep, and his ways are past finding out. He controlled the peace or the agitation of the mind of Saul, giving him at times peace and tranquility, and then anon he sends an evil spirit to trouble him. God could not be baffled in any of his designs or acts; all that he designed and all that he did, had its effect just as he designed, and eventually the grand design was accomplished, and David was exalted and Saul abased.

Whether by the *evil spirit*, we are to understand, a devil, or a spirit of depression, trouble, confusion or madness, we will not attempt to define; but to our mind it is clear that all spirits good and bad, are under the control of God. He sends them where he pleases, and never fails to accomplish the very purpose for which he sends them. He commissioned a lying spirit to go and be a lying spirit in the mouths of all of Ahab's prophets. He sends strong delusions to them which perish, that they may believe a lie, that they all may be damned who receive not the love of the truth that they may be saved. His complete control over evil spirits was very clearly exemplified, by our Lord, when he commanded them to come out of the man that raved among the tombs, and sent them, at their request, into an herd of swine; and in many other instances which are recorded in the New Testament. But that they are subject to his government, and go where he sends them, no more proves that they have emanated from God, except as his creatures, or that they had their original existence in the purity of his divine nature, then, the fiery serpents which he sent into the camp of Israel were partakers of the divine nature. David speaks of his enemies, as *the Lord's hand, and his sword*, and he makes use of them to chastise the wicked. So he made use of them to bring about his purpose in the case of Joseph, and so also in the crucifixion of our Lord Jesus Christ. They came together for to do whatsoever his hand and his counsel before determined to be done. And him before delivered up by the determined counsel

and forknowledge of God, they crucified with wicked hands.

In conclusion, permit us to say, these views of the universal government of God, over all beings and all events, afford the greatest assurance of safety to the saints who put their trust alone in God. It is their unspeakable privilege to know that he has all power, that all principalities and powers, thrones and dominions, things visible and invisible, things present or to come, all are subject to his decrees, and are all bound by an irrevocable decree to work together for good to them that love God, to them who are the called according to his purpose. Let us then rejoice while we sing,

"Life, death and hell, and worlds unknown
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

If any child of God, feels alarmed at the doctrine of God's unlimited government and universal providence, let such ask themselves how much less power they would wish for him to possess, than we have attempted to ascribe to him. Would he appear any more glorious to any heaven-born child, were he less omniscient, omnipotent, or immutable? Would it contribute to their sense of his greatness, goodness or majesty; if it could be proved that devils and wicked men, were beyond his controlling power, and able to thwart his purposes, or act independent of him? However this subject may appear to others, we confess that to us there is something inexpressibly consoling in the faith and assurance, that

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

Corresponding Meetings.

Brother Saunders, in behalf of other brethren, desires us to define the difference between Associations and Corresponding Meetings, in these Eastern States, and how the latter are conducted, &c. We may not be able to give him as satisfactory an answer to his enquiries as we could desire, as neither Associations nor what are called Corresponding Meetings are perfectly uniform in their convocations or proceedings. Among the Old School Baptists, so far as our observation enables us to speak, the difference is principally that the Associations embrace a number of churches who agree to meet annually, by messengers, for the purpose of strengthening each other and promoting union, love, and general edification, and to hold correspondence with sister Associations of the same faith and order, and when convened, to spend the time in devotional exercises, and in the administration of the Word. The business to be transacted principally, is the appointment of a Moderator and Clerk for the session, reception of letters and messengers from the churches of which the Association is composed, informing them of the state of the churches, their changes during the associational year, and such other information as the churches may think proper to lay before them. Associations, generally, are organized by the adoption of a constitution and agreement, on a written statement of the distinguishing articles of their faith; and some associations, also, have a written set of by-laws which are called Rules of Decorum, by which their meetings are to be regulated while in session. They also receive Messengers and letters of correspondence, from such sister Associations as they agree to correspond with; and

they also write letters of correspondence, and send messengers to their sister associations, and attend to such other items of business as in their judgment will best carry out the wishes of the churches of which they are composed; disavowing any right to domineer over, or in anywise infringe the independence of the churches.

Corresponding Meetings have chiefly the same ends in view, and transact about the same items of business, but have no written form of constitution, or articles of faith, or Rules of Decorum, other than those of the church with whom they convene. The pastor and clerk of such church, (if the church have a pastor and clerk) generally preside during the meeting, or request others to act in their place. These meetings are held from time to time, but generally once a year, by special appointment, and at the close of each meeting the meeting is dissolved. None of the churches holding themselves bound by any constitutional agreement to meet again, and at each such meeting all churches strictly of our faith and order are invited to convene and enjoy equal privileges with the rest.

One great object of the meeting is to promote a general correspondence among the churches, Associations and brethren of the primitive faith and order.

All our Old School Associations are Corresponding Meetings, and all our Old School Meetings are Associations for correspondence. The difference of their mode of meeting or associating, thus far, has produced, so far as we are prepared to say, no alienation of love and fellowship, as the one does not wish to dictate the mode for the other, provided that in all respects they be in fellowship, and sound in the faith and order of the Gospel.

JUDICIAL OATHS.—In our last number we published what we considered an able treatise on the subject of oaths, written by Elder H. L. Power, of Texas. In the letter of his brother, to whom the letter was addressed, we were also requested to express our views on the same subject, but from doing which, we were prevented for want of time and space in that number. We have only now to say that we agree with the views of brother Power. With him, we have believed that even judicial oaths have become quite too common, and that they are but too frequently regarded as mere matter of form, especially when enjoined in the inauguration to offices. Among the tens of thousands of offices held in the United States, many of which are very small affairs, yet the solemn oath is required to be taken by the officer, not only that he will faithfully fulfil the duties of his office according to his best ability, but also that he will support the Constitution of the United States, and that of the State in which he resides; but, so far as we have been able to observe those persons thus solemnly sworn, do not evince any more regard for the Constitution than those who have taken no such oaths upon themselves.

The words of our Lord, "Swear not at all," were addressed by the King of Saints to the subjects of his kingdom. He did not come to legislate for the governments of the earth. He peremptorily refused to be a judge in their matters. His kingdom being not of this world, he neither legislated for the kingdoms of the world

nor allows the kings or governments of the world to legislate for his kingdom. He enjoined on his disciples, as citizens of this world, to revere and obey the governments of this world, in temporal or worldly matters; to look to the constituted powers that be, for human legislation. But for them, as subjects of his spiritual kingdom, he claims the exclusive right to make all their laws. Hence in the administration of his laws, and in carrying out the order of his church, no swearing is allowed. His subjects must let their yea be yea, and their nay, nay; for whatever is added to their simple yea or nay, in confirmation, is evil.

MONEY LOST IN THE MAILS:—Many of our brethren and patrons who have sent on their remittances, by mail, have taken the precaution to have it enveloped in presence of their Post Master, or to have their letters Registered, supposing that it would insure a safer transmission, or at least they would thereby be able to prove that they had mailed it; but in almost every case where we have lost money in the mails, it has been where the Post Masters were informed of the fact that the letters contained money; and have certified the same after being notified that the money was lost. There can be no reasonable doubt that in most cases when money is thus lost it is purloined by some Post Master, as none other have the opportunity. And as the Post Office Department will not be responsible for lost money, it will be much safer to let the Post Masters know nothing of there being money in the letters. The registering of letters, insures no safety of conveyance, and letting the Post Masters know there is money inclosed only affords them the better opportunity, if they are dishonest, to pilfer the money; which dishonest men will be sure to do, if they imagine that their own certificate will be regarded as evidence that all was right at their office. Hereafter we ask our agents and patrons to give no intimation to the Post Masters when they send money in their letters, for we have more confidence in the honesty of the readers of the *Signs of the Times*, than we have in the Post Masters. Of course we do not mean to apply our remarks to Post Masters in general, but among so many thousands as are now employed in the United States, it would be strange indeed if they were all honest.

ELDER G. BEEBE.—Although unknown to you, I have again sat down to write you, and beg you will excuse the liberty I have taken. The reason of my addressing you at this time, is that I feel very lonely in this far-off city, and as though I could not so much as think a good thought or speak a good word; and I am sure if there is any good desire in my heart, it is the Lord who first gave it me. I cannot help saying a few words to you, that I heard one of our learned doctors of Divinity say yesterday. He said hundreds of christians now in heaven and now on the road, would thank God for their pious mothers' prayers when young; he said, but for their influence, their souls might have been lost. What do you think of such a sermon, if I may so call it? Altogether it was a mixed medley—for in the next breath he assured his hearers that they could do nothing of themselves, that it was God alone who

must change the heart; so, according to my poor judgment, he said many good things, and with the same breath—to use Mr. Blake's words on the subject—spoiled all he had said. Before I close, I will beg of you to send me the *Signs* for the first of September and the first and fifteenth of October, as I have all the rest, and I cannot bear to miss one number, as you can well imagine, after the kind of preaching I hear—if I may so call it. It may suit some very well, but not me, who feel sometimes as though I could not say as much as—God be merciful to me a sinner.

In the last letter I sent you, I wished your views on the 18th chapter of the first of Samuel and a part of the tenth verse. It reads—"And it came to pass on the morrow, that the evil spirit from God came upon Saul." Now, if you would give your views on it, I should esteem it a great favour. Please excuse what I have said amiss, and that you may at all times be able to wield the sword of the Lord, and of Gideon, is the sincere prayer of your very unworthy friend. I hope you will remember me in your prayers.

From your true friend,

RUTH BLAKE.

Charleston, S. C., Oct. 15, 1856.

Obituary Notices.

By request of the bereaved widow and friends, it becomes my painful duty to announce for publication in the *Signs*, the death of our highly esteemed brother ELDER SEYMOUR CRAIG, who departed this life May 9, 1856, in the 60th year of his age.

Brother Craig was born in Bourbon County, Kentucky, but at an early age emigrated with his parents to Montgomery County, Ohio, where he continued until he reached the years of manhood. He made a profession of religion before he had attained the age of twenty years, and was baptized by Elder George Shidlen, of the Christian profession. Soon after which he was married, and settled near Jacksonville, in Dark County, Ohio, and near the Regular Baptist Church, called Stillwater, of which church his wife was a member. From his proximity to, and his wife's connection with the Baptists, he was induced to attend their meetings, and the consequence was, he soon became convinced that the doctrine and practice taught by them was the same that was taught by the Saviour and his apostles, and under these convictions he soon became strongly attached to the brethren, and to the soul-refreshing doctrine of the Gospel; he accordingly came to the church and related to them his experience, which he dated back some time before his baptism, and informed the church that he rode fifty miles to be immersed by an administrator in whom he had confidence, and who had himself submitted to the ordinance, by immersion. He was unanimously received, and the church soon afterward gave him licence to preach, as he had been exercising his gift in exhortation and prayer, before his connection with them. The brethren soon became satisfied that the Lord had a great work for him to perform, and, perhaps in the next year after he was licenced, called for his ordination. He was accordingly ordained by a Council of Elders, by the imposition of hands, and prayer. Since his ordination he has devoted a large portion of his time in the service of his brethren, as a faithful minister of the Gospel, who has not shunned to declare all the counsel of God, to the edification and comfort of God's dear people. He has traveled extensively in Ohio and Indiana, exposing himself to the most inclement weather, and to the common hardships of a new country and almost impassable roads. Some times, after being compelled, in consequence of bad roads or high water, to abandon his horse, he has traveled on foot for days, in order to meet his appointments. He was uniformly an uncompromising advocate for a "Thus saith the Lord," for precept and

practice, and when the new-fangled things began to be introduced into our churches by the dandies which were sent forth from Eastern Priest Factories and Mission Societies, he was not slow to lift up his voice like a trumpet to warn his brethren against all innovations, whether in faith or practice; and the consequence was, that not one of the churches to which he preached regularly, were divided on the Missionary question. He continued his standing in the Stillwater Church, and a large portion of the time served her as pastor, until March, 1852, when, in order to improve his financial affairs, (for it was his lot, as it has been and still is of a large portion of the ministers of Christ, to be comparatively poor, and the churches among which he labored did not make him rich,) he removed to Celina, the country seat of Mercer County, Ohio. As there was no church, and but few, if any brethren in that vicinity, it was feared that he had placed himself in a situation that would greatly impair, if not destroy, his usefulness as a minister among the Baptists. But God's ways are not our ways, nor his thoughts our thoughts; for in his isolated situation the Lord had a work for him in his vineyard, which was made manifest thus. He was requested by a person with whom he was formerly acquainted to preach at a School-house near where he lived, and he consented, not knowing that a professor of religion of any kind would attend, much less a Baptist, for the person who made the request was not a professor. When the time appointed arrived, he attended, and commenced preaching to a very small collection of people; but before he had proceeded far with his discourse, he was convinced by the approving countenances and silent tears coursing down the cheeks of several of his audience, that God was there, and that some of his sheep and lambs were feasting on the fat things of the Gospel. After preaching, several of them made themselves known to him, when it proved that there was in that vicinity a New School Baptist Church, into which some of God's children had been decoyed; who, like the poor prodigal, had been trying to fill themselves with the husks that the swine did eat. By their request, brother Craig continued his appointments, and they soon resolved—like the prodigal—to return to their father's house, where there is bread enough and to spare. A Council was called from churches in Greenville Association, and they were regularly constituted an Old School Baptist church, to which he was called to the pastoral care. But they were not long permitted to enjoy his labors, for, while attending one of his appointments, early last winter, he contracted a violent cold, from which he never recovered. He was not, however, confined to his bed only about three weeks. For several weeks before he was confined, his mind seemed much impaired, but at times he would converse freely and sensibly on the subject of religion; when, if any other subject was introduced, he would immediately become absent. As long as he retained the power of speech, he expressed full confidence in the doctrine which he had spent the most of his life in trying to set forth and defend, and he expressed not only a willingness, but a strong desire, if it was the will of God, to leave the turmoil and the scenes of this world, for that better and brighter land, where the wicked cease from troubling, and the weary are at rest. So you see that another of the yalient of Israel has been called home; he has fallen with his armor on. His flesh shall slumber in peace until Gabriel shall wind the last shrill note of the trump of God, which shall call forth the sleeping dead, then may you and I, dear reader, meet our Lord in the air, and be forever with him.

HENRY H. RUSH.
Greenville, O., August, 1856.

Ordination.

According to previous arrangement of the Bethel Church, Lynn County, Missouri, a Presbytery met August 9, 1856, composed of Elders Mitchel and Coliers, of West Union Church, and Peter Ausmus of Liberty Church of Regular Baptists, to take into consideration the ordination of brother James W. Akres to the work of the Ministry. Brother Colier was chosen Mo-

derator, and brother Mitchel Clerk. The candidate was examined in relation to his Christian experience, call to the ministry, and views of doctrine and order of the Gospel.

The Council being satisfied with his relation, and being fully assured by the Church, of his correct moral, and religious deportment, and of his gifts, and aptness to teach, &c., proceeded to set him apart.

Sermon by Elder Mitchel; Ordination Prayer by Elder Peter Ausmus; the Right Hand of Fellowship and Charge by the Moderator. The whole scene was solemn and impressive.

On Sunday the Preaching Brethren preached to a large and well ordered congregation, while the brethren and sisters appeared to be much cheered at the word spoken and exhortation given. The church appeared much revived and their prospects brightened. They have been destitute of regular preaching for some time, till brother Akers came among them; since he came, one joined by letter, and there are others who have experienced a hope in Christ, but have not yet joined.

PETER AUSMUS.

Appointments for Preaching.

BROTHER BEEBE:—Please publish in the *Signs* that brother Daniel Ford and myself, will fill the following appointments, if the Lord permits:—

At Ebenezer, on the 25th and 26th of October.
At Dry Fork, Frible Co., O., on the 27th "
At Salem, Montgomery Co., on the 28th "
At Union Church, " " " 29th "
At Harmony, Shelby Co., O., on the evening of the 30th and on the 31st.
At Stillwater on the evening of November 1st.
At Chickasaw, Nov. 2d.
At Providence, Dark Co., O., Nov. 3d, and evening of Nov. 4th.
At Sallymony, Jay Co., Ia., Nov. 5th.
At Greenville, Dark Co., O., Nov. 7th.
At Bethlehem, Franklin Co., Ia., Nov. 9th.
At Indian Creek, Butler Co., O., Nov. 10th.

D. S. ROBERSON.

BROTHER BEEBE:—Please give notice that there will be a two days meeting held with the Baptist Church of Olive and Hurley, at our new Meeting House, (which will then be opened for public worship,) on Wednesday and Thursday, the 19th and 20th days of November, 1856. We invite our brethren and sisters generally, and our ministering brethren particularly, to attend with us.

JACOB WINCHEL, JUN., Pastor.
Olive, Ulster Co., N. Y., Oct. 6, 1856.

Associational Meetings.

Salisbury, Maryland, with the church at Jones Mills, [near Vienna] Dorchester county, Maryland, [Eastern Shore,] on Friday before the fourth Sunday in October, 1856.

Brethren and friends coming by way of Baltimore, will take passage by the steamboat KENT, at the head of Long Dock, on Thursday morning at 7 o'clock, to Thompson's Wharf—about seven miles above Cambridge, and there enquire for William Holland, who will receive them kindly, and, with others, carry them to and from the association.

W. WOOLFORD.

Church Creek, Md., Sept. 22, 1856.

BROTHER BEEBE:—Please inform the brethren and friends who contemplate coming to our Salisbury Association by way of Baltimore, that the steamboat Kent has advertised a change of time. On and after the first day of October she will leave the Long Dock, Baltimore, on Wednesday nights at about 12 o'clock, for Cambridge and Thompson's Wharf.

Yours, W. WOOLFORD.

YEARLY MEETINGS.—A yearly meeting will be held, providence permitting, at Lexington, Green Co., N. Y., on Wednesday and Thursday the 12th and 13th days of November next.

And on Saturday and Sunday the 15th and 16th of the same month, a yearly meeting will be held with the second Roxbury church.

We have promised, if the Lord permits, to attend both of the above meetings; and we are authorized to invite the brethren and sisters generally, and ministers of our order particularly, to attend both the above mentioned meetings.

Oconee, Georgia, with the Jack's Creek Church, Walton Co., Georgia, (seven miles east of Monroe, on the left of the road leading to the High Shoals,) on Saturday before the second Sunday in October, 1856.

Primitive Western, with Bethel Church, Meriwether county, Georgia, four miles east of Rocky Mount, on Saturday before the third Sunday in October, 1856.

Miscellaneous Advertisements.

PROPOSALS FOR A NEW HYMN BOOK.—At the earnest solicitation of brethren, we propose during the ensuing winter to publish a choice collection of Hymns, Psalms and Spiritual Songs, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the Books we have, a collection of Hymns that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms; and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

MOORE'S LETTERS.—*The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.*

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the *Southern Baptist Messenger*, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

PLAIN BOUND,	\$.75
MOROCCO, PLAIN EDGE,	1.00
EXTRA GILT EDGE,	1.25

Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPKA, ALABAMA.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., NOVEMBER 1, 1856.

NO. 21.

[ORIGINAL.]
PSALMS LXVI. 16.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

To God I raise a grateful song
For his great love to me,
In putting me, a worm, among
His chosen family.

He held me in his fond embrace,
Ere I in Adam fell;
Designed that I should see his face
And be secured from hell.

Chose me in Christ, his darling Son,
Ere earth and skies were made;
And thus made me a holy one,
In Christ my Holy Head.

But that I might his truth embrace,
And Jesus glory in,
He called me by his power and grace
When I was dead in sin.

His holy law he did apply
To show me I was lost;
And made that Christ who deign'd to die
My only theme and boast.

This God of love has made himself
More precious, day by day,
More dear to me than worldly self,
Which soon must pass away.

Tho' sin and darkness, doubts and fears,
Have caused me wo and grief,
As often did my God appear
And give me sweet relief.

When sunken to the gates of hell,
In sorrow's horrid gloom,
My God did his dear self reveal,
And bade my woes be gone.

He hath sent forth his healing word
And made me to rejoice;
And know I'm saved in the Lord,
As his eternal choice.

He made this truth most plain to me:
That he'll ne'er change his love
Or cause my soul his wrath to see,
Though I so faithless prove.

In providence, as well as grace,
Oft has my God appear'd,
For which I ne'er would cease to praise
My good and bounteous Lord.

Begone my doubts and leave my heart;
Be still! I am God's care;
He never did from me depart,
Nor disregard my prayer.

His faithfulness can never end,
Nor can his love grow cold;
He is my true, eternal friend,
From me will nought withhold.

And as my daily needs require,
He daily will appear;
Though hell, with unbelief conspire,
He'll save me from my fear.

He spake to me, my sins forgave,
And calmed dread Sinai's blast
Proved me a sealed heir of heaven,
And he will hold me fast.

With righteousness did he adorn
My guilty, helpless soul;
And will protect from every storm,
While endless ages roll.

He is to me my stable Rock,
My Strength, and my Defence;
And, tho' the world and hell may mock,
They cannot pluck me hence.

These sacred spots I can't forget,
Where God did thus reveal
His love to me; He loves me yet—
His love, with joy, I feel.

W. P. COOK.

Chili Centre, N. Y., Oct. 8, 1856.

Correspondence of the Signs.

DEAR BROTHER BEEBE.—In the 16th No. (present volume) of the *Signs*, there is a request from brother C. Jackson, of Virginia, for my views of 1st Peter iv. 17th and 18th verses:

"For the time is come that judgment must begin at the house of God, and if it begin at us, what shall the end be of them that obey not the gospel? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Peter in verse 12, says, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you." In the verses intervening between this and verse 17, he exhorts them in reference to the fiery trial, and in his remarks, he shows that by it he refers to some special persecution about coming upon them, and then in verse 17, informs them that the occasion of this, *fiery trial*, is, that the time is come that judgment must begin at the house of God.

As Peter substitutes the word *us* for the *house of God*, in the second clause of the verse, and also from the connexion, it is evident that from that expression, he meant the church of the saints, or Gospel church. And as Peter was an Apostle of the circumcision, his epistles were originally addressed to the believers among the Jews. Hence by the expression, "Them that obey not the Gospel," he undoubtedly means the unbelieving Jews.

The time is come. This expression evidently refers to some anticipated period. Our Lord had foretold his disciples of the destruction of Jerusalem, and of the Jewish nation in their nationality, Matt. xxiv., and had limited the time to that generation. This judgment came upon that people and city A. D. 70. Christ had also told his disciples that before these things, "They should lay their hands on them, and they should be brought before kings," &c., Luke xxi. 12. The Jews had, from the commencement, persecuted the Christians, so far as they had the power, and had in some instances instigated the Roman governors to persecute them. But in A. D. 64, Nero, the Roman Emperor and tyrant, issued his edict against the Christians, authorizing them everywhere to be put to death. Thus commenced the first general persecution against the Christians, which lasted until Nero's death, A. D. 68. In this persecution, multitudes of Christians were put to death by every species of cruelty. According to Chronologists, Peter wrote this epistle, A. D. 65; therefore, at the very time this severe persecution was about commencing, and this, no doubt, was the judgment he directly referred to.

Judgment must begin at the house of God. Why begin there? Because whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, Heb. xii. 6. And as he said of the type, so also of the antitype, "You only have I known of

all the families of the earth, therefore I will punish you for all your iniquities,"—Amos iii. 2. Hence "the slaying must begin at God's sanctuary," Ezek. xix. 6.

But brother Jackson may be ready to enquire whether God inflicts judgment upon his people? I answer yes! "The Lord shall judge the people." Again—"God judgeth the righteous," Psal. vii. 8, 11. "With righteousness shall he judge the world, and the people with equity,"—Psal. cxviii. 9. God had, previous to Peter's writing this, judged the church according to the strictness of his righteous law, and had inflicted the entire penalty due for her transgressions, upon her head and husband, Christ, who for this purpose, was made under the law. Again, her husband having, by enduring the curse, satisfied the demand of the law; she, by his resurrection from the dead, was judged clear from the law, or justified—Rom. iv. 25. But Peter says, "the time is come that judgment must begin." This, therefore, refers to another judgment, and as the church had already been redeemed and justified from the demands of the law, this judgment could not be upon legal principles, but upon Gospel principles, or in love, as a father judgeth and chasteneth his son for his good.

The church and people of God, have in no age kept up to the Gospel standard. They have come short in faith, in the order and discipline of the church, and in practice. In times of outward peace, the churches are apt to become careless in reference to these things; the living members will become lukewarm and too much disposed to conform to the world, and persons destitute of grace are suffered to get in and remain with the church. Hence the importance of the church being first purged before God inflicts his judgments upon their enemies. In the times of persecution and some other judgments, these judgments will do for the churches what they had failed to do for themselves by a faithful and correct exercise of discipline; the dead members will fall away and go to their proper associates, and thus be in a place to meet the judgments awaiting the enemies of the truth. As in that judgment to which Peter particularly referred, many Jews no doubt had professed christianity, without a living faith; these, when the Romans persecuted the Christians, would go back to Judaism, and thus become involved in the destruction which awaited that people. And although many christians, by this persecution, were taken from the church and from their relations to the world, yet there was no wrath in it to the church nor to them; for still the Lord preserved a remnant sufficient to proclaim the Gospel, and to bear testimony to the truth. And as to those who suffered death, they were placed in their sufferings, in circumstances to bear a much more efficient testi-

mony to the truth of the Gospel, and to the power of divine grace to sustain them, than they could have borne while living in peace; and besides, they were the sooner released from the world and its troubles, and from the corruptions of nature, and taken to rest.

Besides, these judgments tend to manifest the faith of the children of God. Hence Peter speaks of these manifold temptations as being for the trial of their faith, chapter 1st—6, 7. Whilst living in comparative ease, many of the children of God hardly know whether they have faith or not; indeed often much doubt having any, and cannot so clearly prove their faith to others; but when the judgments of God are upon them and the church, they are led to look to Christ as their wisdom, their strength, and their salvation. They now feel that without him they are lost, they can do nothing, they have neither wisdom nor strength to meet their trials; he is, therefore, their only hope, and they know that he is able to save and keep them. What but faith would lead them thus to cling to Christ, under afflictions, divisions, reproaches, &c., as their last hope and trust? And in remaining steadfast in the doctrine and order of the Gospel, whilst the church is enduring these judgments, whether they be persecutions unto death, or reproaches and defaming, or divisions and a thinning of the members of the church, &c., they give evidence to their brethren of their faith. Again, these judgments often lead the children of God to see and feel the evil of errors, neglect of discipline, and sins which they had before overlooked or paid little attention to.

I now come to the part which brother Jackson wished me particularly to notice—"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" In reference to the *salvation of the righteous* here spoken of, I will remark that there are two kinds of salvation spoken of in relation to them. There is the salvation from the law and its curse, from sin, death, and the grave, to a state of justification here, and of glorification hereafter. This is wholly through the redemption which Christ accomplished by his death, resurrection, and ascension. Christ is this salvation, it is found wholly in him. There can, therefore, be no scarcity in this salvation, for he is God all-sufficient. The Scriptures represent the redemption by Christ of his people, as a complete triumph over the last enemy, death. Hence it is said in reference to his ascension as the Redeemer, Head, and Forerunner of his people, "God is gone up with a shout, the Lord with the sound of a trumpet;" Psal. xlvi. 5. Again, "Thou hast ascended on high; thou hast led captivity captive;" Psal. lxxviii. 18. Again, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the king of glory shall come in. Who is

this king of glory? The Lord strong and mighty; the Lord mighty in battle;" Psal. xxiv. 7, 8. Surely when we consider that Christ's people were quickened together with him, and raised up together, and made to sit together in the heavenly places in Christ Jesus—Eph. ii. 5, 6; and that Christ has so signally triumphed over all that he had to encounter in accomplishing their redemption, has *led captivity itself captive*, has subdued everything that could bring into or hold his people in *captivity*, has entered in and taken possession of eternal glory, and been honored as king of glory, as the forerunner and in behalf of his people; we must be convinced that there can be no deficiency in this salvation, that the word *scarcely* cannot be made to apply to it.

Again, the term *righteous* will not apply to the elect as objects of the salvation by Christ's blood. They are made righteous by this salvation—but it is as sinners that they are saved. Christ came into the world to save sinners and only sinners; so that I think brother Jackson will be satisfied this is not the salvation intended in his text.

The other salvation spoken of, is a salvation in providence and grace, a being preserved in existence and from evils, and a being kept from the corruptions that are in the world, from errors, from temptations, &c. Understanding this to be the salvation intended by the Apostle in relation to this judgment, it will readily be seen that the righteous were *scarcely saved* during such a severe and lengthy persecution. But a mere remnant at most of those who belonged to the church at the commencement of the persecution were saved from its ravages; others were added to the church, and many of those met death at the very onset of their profession. John was, perhaps, the only apostle that survived it. So in the persecution of the Donatists in the sixth century, and of the Waldenses in the seventeenth century, in both cases these people were scarcely saved, mere remnants escaped and they scattered. In the repeated judgments of God upon his church since, in suffering errors from time to time, to get in and gain such an ascendancy as to cause divisions, and to compel the lovers of truth to separate from the multitude, mere remnants have been found to have escaped the prevailing corruptions or errors; so that the declaration of Scripture, "A remnant shall be saved," applies not only to national Israel, but also to the visible church down to the present hour. I think, also, if the children of God will reflect on their own individual experience of the judgments of God upon them, in leaving them to encounter sore temptations, and in leaving them to feel something of the power of their own corruptions, they then have been brought to feel how weak was all their resistance, and it has not been till all hope was gone that they should be saved or escape, that the Lord appeared for their deliverance, and like Paul and his companions, when they escaped from the dreaded shipwreck of their profession, it was only on *planks or broken pieces of the ship*. So that they have known there was no safety in the *ship*, nor in themselves, nor in any resolutions nor plans of theirs to weather the storm; and that nothing but the interposing mercy of God saved them. Hence all boasting in their strength, in their resolutions, in their love to holiness, &c., was excluded, and

shame and self-abasement followed. Again, bodily and family afflictions, want, embarrassment in business, have been visited upon others as judgments, and when this has been the case they have been left for a season to darkness and unbelief; and under the influence of these, they have concluded that these adverse providences were evidences against their being children of God, and that they were but the beginning of God's wrath against them for their hypocrisy in professing religion. Even unbelief had evidently got the better of Paul, when he said—"All hope that we should be saved was then taken away." For before he left Jerusalem the Lord had stood by him and said, "Be of good cheer Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome;" Acts xxiii. 11. But this was forgotten of Paul, when "neither sun nor stars in many days appeared, and no small tempest lay on them." How many of the children of God have experienced such seasons spiritually, and if Paul could be left thus to unbelief, no wonder their unbelief of nature should prevail, when thus tried, until God is pleased to send some angelic message to them to revive their faith, as he did in Paul's case—Acts xxvii. 23. In fact, this shipwreck of Paul's throughout, is a striking illustration of Peter's declaration in our text, "If the righteous scarcely be saved," &c. But when it is applied to the eternal salvation of the saints, as arminian preachers frequently apply it, there is a gross degradation of Christ and of the efficacy of his blood, for it would represent that Christ, the glorious ark of safety, could be broken in pieces, amidst all these hair-breath escapes which the children of God meet with in this world, and all that dispondency of soul which they are left to, so that all *hope is taken away that they shall be saved*, the angel of the Lord stands by them, and as the angel said to unto Paul, "Lo, God hath given thee all them that sail with thee," so Christ, the angel of the covenant says, in his word unto his disciples, "Not an hair of your head shall perish. In your patience possess ye your souls;" Luke xxi. 18, 19.

If the righteous thus scarcely be saved, when God visits them with his judgments for their wanderings, and their worldly mindedness, "where shall the ungodly and the sinner appear," when God, laying judgment to the line and righteousness to the plummet, shall visit them for the enmity and rage they have manifested to his people and cause? This question, brother Jackson, I presume, does not wish me to answer. It is enough for us to know that God will deal righteously with them, and will vindicate his own and his people's cause, that where they have shed the blood of saints and prophets, he will give them blood to drink. Yours in love.

S. TROTT.

Fairfax Co., Virginia, Oct. 9, 1856.

DEAR BROTHER BEEBE:—I have had it on my mind for some time to write you a few lines, as I wish for the views of some of the brethren on some portions of the Scriptures. For several years my mind has been much exercised on doctrine and things of the kingdom of the dear Redeemer. I have been made to realize the loving kindness of the Lord, and I have been delighted with the abundance of that

peace which his presence alone can afford. But such, my dear brethren, are not always my feelings, for my mind is often in darkness, and my heart is so hard, my affections so cold, and my feet so wandering in the rugged paths of disobedience, that many doubts and fears arise, and almost sink me in despair.

When to the voice of unbelief
I lend a listening ear,
My heart almost gives up to grief,
And I give way to fear.

And were it not for the soft hand that wipes away our tears, and the everlasting arm which is underneath the saints, I should long before this time been overwhelmed. I sometimes search myself to see if I can find one mark of a christian about me, but can find none; but when I read brother Thomason's letter, in which he described some of the traits of the family of heaven, I could not help laying claim to many of them, and it gave me much comfort. When I can enjoy only a distant glimpse of the dear Redeemer's face, how quickly my fears subside, and he appears in all his charms as the fairest among ten thousand and altogether lovely, and I am constrained to acknowledge, "This is my beloved, and this is my friend, O ye daughters of Jerusalem." I sat down under his shadow with great delight, and his fruit was sweet to my taste. What tongue can describe the blessedness of the Saviour's presence? Divine inspiration alone can set forth his excellencies. There we hear his voice saying, "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." It was his voice that first called me from the ways of sin and folly; and I have no doubt but the very last of his shall hear his voice and be made a willing people in the day of his power. My mind is full, and my heart overflows, and I can scarcely lay down my pen. I feel such a desire to write to the dear brethren and sisters, from whose communications, in the *Signs*, I have received so much comfort. But I know my inability to write anything to instruct those who have been so well instructed in the heavenly school of Christ. I have been reading the *Signs* for more than two years, being favored with them by my son, J. R. Dutton, and I am very much pleased with them, and with the doctrine which they contain. I do not get them very regularly; but we are glad to get them occasionally; but we would rather get all the numbers.*

Farewell, dear brother; may God bless you, and grant that we may meet at that sweet home, to which I hope we are destined. I would like to have the views of brother T. P. Dudley on Malichi iv. 1-2; and the views of brother S. Trott on 2d Peter iii. 12-13. Brethren, write freely: freely ye have received, freely give. And, sisters, I hope you will also continue to write. There are but few Old School Baptists where I live. I have spent the last year in three counties, and have only heard three Old School Baptist sermons during that time; so you need not wonder that I ask to hear from you often.

NANCY DUTTON.

San Marco River, Oct. 1, 1856.

* We will cheerfully furnish the missing numbers, if informed which are lacking.

DEAR BROTHER BEEBE:—As I am confined to the house to-day, in consequence of the inclemency of the weather, I have concluded to give you, together with the brethren and sisters who are scattered abroad, my views upon the subject of feet washing, as it seems to have excited considerable interest in different sections of the country, and many brethren having written upon the subject and expressed very different opinions relative to the nature and design of the ordinance, as some are pleased to term it, and believing that all things should be done unto edifying, and all questions relating to the faith and practice of the household of faith should be discussed in a spirit of brotherly love and christian affection, and with an earnest desire to arrive at the truth as it is in Jesus Christ, it certainly becomes the duty of every child of God to inquire, prayerfully, for the good and the right way, and to walk therein as an obedient and loyal subject of King Jesus; and surely, if feet washing was enjoined by Christ and the apostles as a gospel ordinance, it is the indispensable duty of all churches to observe it as such. It is generally conceded, I believe, that the mind of the Lord is with his people, and if we apply this principle to the subject under consideration, it will be very difficult, I think, to prove that feet washing is a gospel ordinance, for while there is not, so far as I know, a dissenting voice among Old School Baptists respecting baptism and the Lord's supper being gospel ordinances, we know that upon the subject of feet washing there exists great diversity of opinion. Now my position upon this question is this: That whatsoever was commanded by Christ—who is the Supreme Legislator and law-giver in Zion—and enjoined upon the churches by the apostles—his immediate successors in the christian ministry—is still of binding force and obligation upon his people everywhere, and will be as long as time shall last. I have thought, brother Beebe, that the Acts of the Apostles, in connection with their several epistles to the different churches to which they are addressed, might be considered as the best and only authoritative commentary upon the four gospels, and I think we may safely conclude that the apostles enforced, by precept as well as by practice, all the laws, rules and regulations necessary for the observance of the citizens who belonged to the commonwealth of Israel in their day and generation. Now, as the apostle Paul says, speaking, no doubt, of the Old Testament scriptures, that whatsoever things were written, was for our learning that we, through patience and comfort of the scriptures, might have hope, so in like manner whatsoever things were enjoined by Christ, and practised by the apostles as ordinances of the gospel, are equally intended for the observance of the saints in every subsequent age of the world. Now we read in many places in the New Testament, where believers were baptized preparatory to their admission into the visible church, in obedience to the command of the Great Head of the church, and in pursuance of his example; and we read that the apostles met together on the first day of the week to break bread, or in other words, as I understand it, to administer the Lord's Supper; and Paul exhorts the church at Corinth to remember him in all things, and to keep the ordinances as he delivered them; and in the eleventh

chapter of his first epistle to the same church, he enters into a particular description of the original institution of the supper, and concludes by telling them that he that eateth and drinketh unworthily, eateth and drinketh damnation, or condemnation, to himself, not discerning the Lord's body. Now, do we find any where in the New Testament where the apostles themselves observed feet-washing as a Gospel ordinance, or enjoined its observance as such upon the several churches to which they addressed their epistolary communications of love and fellowship, and I think it is fair to conclude, brother Beebe, that if the apostles had viewed it in the light of a gospel ordinance, they would have observed it as such; and if they had so observed it, mention would certainly have been made of it, either in the Acts or Epistles; for it seems to me it would have been just as easy for them to have made mention of that, as Baptism or the Lord's Supper. But instead of finding any precept or example during the apostolic ministry, for feet-washing as a gospel ordinance, I think, if my memory serves me, it is only mentioned in one place, and that is in Paul's 1st epistle to Timothy, the 5th chapter and 10th verse, where he is instructing him relative to receiving widows into the church or into the number of those who were to be provided for by the bounty of the church, he says she must be well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Now, I think the dullest intellect must surely perceive the difference between good works and gospel ordinances. The apostle nowhere, as I can see, classes baptism and the Lord's Supper with good works or practical duties; and I am persuaded that he would not so have spoken of feet-washing if he had regarded it in the same light that he did these two ordinances. It does seem to me, my dear brother, and I say it in all christian charity, and with due respect for the views and feelings of those brethren who differ with me upon this subject, that there would be just as much propriety in contending that bringing up children, or entertaining strangers, or relieving the afflicted, were either or all of them gospel ordinances, as to contend that feetwashing was, from the fact that the apostle speaks of them all under the head of good works. We read that the custom of washing the feet of strangers as an act of hospitality, was observed in Abraham's day, and we find it mentioned in several places in the Old Testament; and I have thought it was in conformity to this time-honored custom among the Jews that the blessed Jesus condescended to wash his disciples' feet, that he might in his own person give them an example of meekness and humility, by which their conduct towards each other as well as to strangers, should be regulated. In this sense I think it should be observed; but that there is any warrant in the New Testament for connecting it with the Lord's Supper, and observing it as a gospel ordinance, I most respectfully deny. And I will here submit a proposition, for the consideration of those brethren who have written on the other side, that I have more than once submitted from the pulpit, and it is this: that if any brother will show me where feetwashing was ever observed, in a

solitary instance, in any of the primitive or apostolic churches as a gospel ordinance, or where it is enjoined as such in any of the epistles written by divine inspiration to these several churches, I will cheerfully give up my objections, and subscribe to the views of the brother who will be so kind as to show me where I am wrong. But notwithstanding these are my views upon this much controverted question, yet I cheerfully concede to others the same privilege that I claim for myself; and if others feel in duty bound to attend to it as a gospel ordinance, I have only to say to such, let every man be fully persuaded in his own mind, and I can assure them that it does not in the least affect my fellowship toward them. I am very well aware of the fact that a majority of the brethren in the ministry, so far as my knowledge extends, concur with me upon this subject; yet, if I am wrong, I want to be set right. We should, in all our investigations upon this as upon all other points connected with our holy religion, speak the truth in love, and thus grow up into Him in all things who is the Head, even Christ, remembering that we are but dust and ashes, and poor imperfect creatures at best; for "To err is human, to forgive is divine." I have often thought if this heavenly principle were allowed to govern and control our intercourse one with another, whether public or private, oral or written, a much better state of things would be found existing in a goodly number of churches than really is. It was the admonition of the apostle Paul to let brotherly love continue; and where this is the case, we can say as did the sweet singer in Israel, "Behold how good and how pleasant it is for brethren to dwell together in unity." The church of the living God, which is the pillar and ground of the truth, then presents a sublime moral spectacle to the world; and, like some tall cliff in distant lands, towers above all surrounding objects, and shines forth in peerless majesty, fair as the moon, clear as the sun, and terrible as an army with banners; while God is known in her palaces as a place of refuge; for out of Zion, the perfection of beauty, God hath shined. Glorious things are spoken of thee, O city of God; for we have a strong city; salvation will God appoint for walls and bulwarks. And we have the glorious promise left on record, for our comfort and encouragement, that God will place faithful watchmen upon the walls of this city which shall not hold their peace day nor night; and while others are making merchandize of the gospel and degrading themselves and the ministry by performing the office of Mendicant Friars, in begging upon the credit of our Lord Jesus Christ, that they may consume it upon their lusts, may all Old-School Baptist ministers take especial heed to Paul's admonition to Timothy, "that the love of money is the root of all evil," which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness: fight the good fight of faith; lay hold on eternal life, whereunto thou art also called and hast professed a good profession before many witnesses. Amen.

Your unworthy brother, in gospel bonds,
JOHN R. MARTIN.

Franklin Co., Va., Oct. 18, 1856.

BROTHER BEEBE—I have been requested to give my views on the subject of the first and second Adam, through your valuable paper, the *Signs of the Times*, and as I have been a reader of that interesting sheet for the last ten or twelve years, and as I have received much comfort and edification from your editorials, and from the communications of the brethren and sisters, and as I have never written anything for the public eye; and as I have confidence in you, that you will not let this pass, without correcting any errors which you may discover; I will try to cast in my little mite.

The first man, we read, is of the earth, earthy; the second man, is the Lord from Heaven. As is the earthy, such are they also that are earthy; and, as is the heavenly, such are they also that are heavenly. 1 Cor. xv. 49, 48. God created man in his own image; in the image of God made he him; male and female created he them. And God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it. From this we learn that God created the bride with and in the man Adam; for Adam said of her, This is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man. This first man, who is the figure of him that was to come, which is Christ, was the representative of all his posterity or seed, embracing all the human or earthy family, as all were in him when God said unto him, "In the day thou eatest thereof thou shalt surely die," the law and its penalty applied to Adam, and in him to all his seed. The serpent beguiled the woman and she did eat, and she gave to Adam, and he also did eat. And the Lord God drove the man out of the garden, to till the ground from which he was made. Thus the man died to all the enjoyments of the garden, and was driven from the presence of the Lord. He did not die a spiritual death, as some have labored to show, for he was not a spiritual man, but an earthy man. Thus we see that all the population of the world was from the one man, and all partook, in him, of the transgression, and suffer with him the same penalty, fell under the same condemnation, and became dead in trespasses and sins. So death has passed on all, for that all have sinned. Now, brethren and sisters, is it not evident that we all acted in our earthy head and representative, and his disobedience is entailed to us as his seed. When the children of Israel had sold themselves to Pharaoh the king of Egypt, and became his bond-men and bond-women; all that were born to them, while they were in bondage, were born in bondage, the same as their parents. And the same as in all cases, the children of bond-men or slaves, are born in bondage. So all the posterity of Adam, are in bondage and sold under sin. There is none that doeth good; no, not one. Because the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. 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. Thus we see that, As is the earthy, such are they also that are earthy. Total depravity prevails over the whole human family, as they stand related to their earthy head and representative.

And, as is the heavenly, such are they

also that are heavenly. As the earthy are those who have their origin in an earthy head, so the heavenly are they who have their origin in a heavenly head. They were all set up in him from everlasting, or ever the earth was. In him who is the beginning of the creation of God, the image of the invisible God; the first born of every creature. By whom all things were made, which are in heaven, and in earth, visible and invisible; whether they be thrones or dominions, principalities or powers; all things were made by him, and for him, and he is before all things, and by him all things consist. This second Adam, which is Christ, the Lord from heaven, is the representative of the church, which he has redeemed with his own blood. He being 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 all fulness should dwell; and God has given him to be the Head over all things to the Church, which in his body, the fulness of him that filleth all in all. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us into 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. We have not made ourselves accepted, nor have we done any part of that good work; all that we have ever done, has been to sin against God. Hence we see, that it becomes him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of our salvation perfect through sufferings. For both he that sanctifieth, and they that are sanctified are all of one; for which cause, he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee, Saying, Behold I, and the children which God hath given me. Forasmuch then as the children are parakers of flesh and blood, he also himself likewise, took part of the same, that through death, he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death, were all their lifetime subject to bondage. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people.

Forasmuch then as the holy law of God demands perfect and perpetual obedience, and death is the penalty of the law, and in view of the depraved and condemned state of all the human family, the old apostle might well warn his brethren to have no confidence in the flesh. All have come short of the glory of God, and hence the necessity of the death of the second man, Christ, who is the Lord from heaven; for he is our life. The prophet must have had this in view when he spake of his advent, saying, Behold his reward is with him, and his work before him. And this accords with the declaration, When he shall make his soul an offering for sin, he shall see his seed, and he shall prolong his days, and the pleasure of the Lord shall prosper in his hands, and he shall see of the travail of his soul and shall be satisfied. By his

knowledge shall my righteous servant justify many; for he shall bear their iniquities. And in the accomplishment of this, the apostle says, he bore our sins in his own body on the tree, and that he has washed us, his church, in his own blood, and thus purified unto himself a peculiar people, zealous of good works. Seeing then that Christ has redeemed the bride, the Lamb's wife from all iniquity, which defiled her in her relation to, and connection with her earthly head, by his one offering, whereby he fully satisfied the divine law and justice of God, by laying down his life and taking it again, arising from the tomb a triumphant conqueror over death, hell, and the grave. Think it not strange then when you hear the brethren say that the law has received its full demand, which was the life of the transgressors, and that the church is no more under the law, but under grace, knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Likewise, brethren, reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Therefore we speak the wisdom of God, in a mystery; even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory; but God hath revealed it unto us, his church, by his Spirit. For the Spirit searches all things; yea, the deep things of God, that we, the church, might know the things that are freely given to us of God. Comparing spiritual things with spiritual. And because they, the church, are sons, God has sent forth the spirit of his Son into their hearts, crying, Abba Father. And even in this, our time, he speaks peace to his troubled children, revealing himself to them as the chiefest and fairest among ten thousand, and altogether lovely. Brethren and sisters, your own experience teaches you, as also ye are taught by the Scriptures, the sovereignty of God, the doctrine of election and predestination. God's choice of his people in Jesus Christ before the world began, that this is not a purpose to choose, or a choice merely in purpose or prospect, as some like to represent it; but in reality, in standing in and with their Head and representative, the second man, the Lord from heaven, who came down from heaven, and hath also ascended again up into heaven, and setteth on the right hand of God, where he ever liveth to make intercession for you.

Farewell, my brethren and sisters; may grace, mercy and peace rest upon you.

Brother Beebe, lest I should weary your patience, I will close by requesting you to examine this, and not crowd out better matter to give it place. Dispose of it as your better judgment may dictate. Yours in bonds of affliction.

J. A. WILLIAMS.

Bluffton, Indiana, Feb. 21, 1856.

DEAR BROTHER BEEBE:—I have been much pleased and interested in perusing the communication of brother Leonard Cox, jr., giving an account of his recent visit to Maine and attending our yearly meeting here in this eastern region, his account of which was very correct and pleasing to review. But in describing the preaching

we had, he didn't mention the whole, but as far as he went it was a correct statement. He spoke of the disappointment the brethren experienced in not seeing brother Beebe at their meetings, which was correct; but he omitted to mention how the disappointment in not hearing brother Beebe preach was made up in brother Cox. It was manifest to me, and I am satisfied to other brethren, that the Lord is not confined to a particular mouth through which to speak to the satisfaction and comfort of his people; he can do it as readily through brother Cox as through brother Beebe, when it is for his own glory, as was abundantly made manifest at our yearly meetings. It was a time that will long be remembered by me. It is truly a dark time with us in this region. I was struck with the remark of brother Cox, "that some younger brethren, whom God seems to have called to the work of the ministry, have been sent to other fields of labor, in the South or West." But these are matters of reflection for the people of God. He worketh after the counsel of his own will, and out of the sight of men.

I have nothing special to communicate. All things continue with us about as usual. I take special satisfaction in reading the communications of brethren and sisters in the *Signs*; it causes my mind to expand over this vast region of country, and reflect that God has the care of the whole in every sense of the word, and scattered among the whole is a new and peculiar people who are of that kingdom which is not of this world.

I remain your brother in the bonds of truth,
HEZEKIAH PURINTON.

Richmond, Me., Oct. 19, 1856.

KINGWOOD, N. J. Oct. 18, 1856.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi. 28-29.

This clause, or sentence of scripture, has been recently called up to my attention and consideration several times; and I have therefore thought well to offer some thoughts on the subject to the brethren generally.

If many brethren, who are in full fellowship and good standing in the churches, should have at one time or other been perplexed about this worthiness to eat and drink, I should not judge that any strange thing had happened to them. Let us enquire, in the first place, who they are and where they are found who eat and drink worthily; and what it is that constitutes their worthiness.

Perhaps those who think most about *unworthiness* would not allow that our right to eat was based upon any innate goodness or merit that we in ourselves possess. Will we not all agree at once, that as to work or merit in us, we are all unworthy and alike unworthy? Whatever moral or religious difference there may be among us, I presume that all who are divinely taught will agree and subscribe at once to the idea, that what constitutes a right to the privilege of the Lord's table is not found in any of us. Will it not follow that the fact of *eating and drinking unworthily* is something other than that sinfulness and unworthiness which we must all acknowledge? And is it not also an established truth that all they who eat and drink understandingly do it with an abiding sense of their unworthiness? I know we are apt to think of others, many others whom we

judge to be worthy in the same sense in which we judge ourselves to be unworthy. But we shall not find them abiding our judgment. If we come to know their minds we shall find that they too cry, unclean! unclean!

It is alone by virtue of the worth and worthiness, revealed unto us; squaring and measuring with our ruin and death; that any of us can eat and drink at his table at all. *Let a man examine himself* then; that is, as to the ground of his right to eat and to drink. There is no harm or impropriety in looking into ourselves, and discovering as much as possible our deformity and perverseness, but we shall never through that medium find access into that grace wherein we stand. It is only by faith laying hold of what Christ is unto us; and what he has done for us, that we enjoy this privilege. Well, if we can view this, and understand our unworthiness and our acceptance in him, the privilege will be enjoyed, the season delightful, and Satan will not fright our souls away. I think the blessedness of the season will rather be enhanced than diminished by a deep and oppressive sense of our unworthiness, if we understand at the same time that *grace* and *mercy* which doth "much more abound" as our acceptance.

But what, if any should through ignorance err in this matter; and eat and drink without properly discerning the Lord's body? Why I judge that would be as any other wrong, if it pleased the Lord to give them to see their error, repentance would follow; and if he granted them repentance, I conclude that it would be unto forgiveness—unto life. But this is the issue, the consequence against which we are cautioned in the text. Not in the common acceptance of the word *damnation* but rather condemnation; self-condemnation and a sense of wrong resulting to the conscience. The apostle says on another occasion, "We are not ignorant of his devices," referring to the adversary, the accuser of the brethren. He undoubtedly in the instance under consideration has in mind some of the enemy's devices; and being not ignorant of them, he is qualified to apprise his brethren of them, and so put them upon guard as to prevent their surprise. The admonition is, *So let him eat*; not, *so let him stay back*. But at the same time let him not engage in the solemn exercise thoughtlessly; let him consider well what he is about, and what is the reason for the hope that is in him, lest Satan get an advantage over him; lest when the enemy shall charge guilt upon him, he shall not have wherewith to answer. Good heed given to such advice as this; not only touching the communion, but also the ordinance of baptism, would have prevented many a sore conflict. The observance of these ordinances thoughtlessly, or through much persuasion, exposes the candidate to temptation; and if the enemy charges him with hypocrisy and deception—deceiving the church as well as himself; or perhaps with the sin against the Holy Ghost, guilt—dreadful guilt settles upon the conscience, from which sometimes years pass without affording full relief. Bunyan's pilgrim suggested on one occasion that these enemies were a *pack of cowards*. The answer was, (and I will vouch for its truth) "That they were cowards many have said, but few had found them so in the hour of trial." "I myself" said he, "once had a conflict with the villain and I found it a

terrible thing." Our text then is a word of wholesome counsel—fatherly counsel, well worthy our attention. But observe it was given to brethren. There is no such danger to the hypocrite. No need of such counsel to the unbeliever. The accuser of the brethren will not molest them. Their own consciences, hard and impenitent, will not disturb them. "They are not plagued like other men, neither are they in trouble as other men." There is no need that they should "eat and drink condemnation to themselves," for the scriptures declare that they are already condemned, and the wrath of God abideth on them.

In conclusion let me say that while we observe the admonition to examine ourselves, we are not thereby to excuse ourselves in a course of neglect and disobedience. While we are admonished to walk with caution and vigilance, we are also admonished to go on our way. The humble child of grace who is desirous of obeying and glorifying the Redeemer is encouraged with the assurance that there is *no lion in the way*. Let us be admonished to work while it is called to-day, for the night is hastening on. Let us, if we love him be found identified with him, in his doctrine and in his courts, "that when he shall appear we may have confidence and not be ashamed before him at his coming." In love to all the brethren,

E. RITTENHOUSE.

BROTHER BEEBE—As it is out of the question for me, by private letters, to comply with the numerous requests of my dear brethren and friends in the West and other places who wished to hear from us soon after our arrival here, and as many of them have access to the *SIGNS OF THE TIMES*, I will through that medium, by your permission, drop them a line.

My very dear Brethren, Children, and Friends: Leaving home on the morning of the 8th inst., and encountering no serious obstacles by the way, we reached Middletown on the evening of the 9th, about sundown, all well. With brother Beebe and others, we spent the time there very agreeably until Saturday morning the 11th, when, through the kindness of Mr. G. J. BEEBE, editor of the *Banner of Liberty*, he conducted my two daughters and youngest son across the country, myself and older son taking the cars for Chester, where we were met by a friend, and conveyed to Warwick, where we all arrived in safety about 12 o'clock on said day. We met with a hearty welcome by our friends to our new home, have received the kindest attention from them since, enjoyed the inestimable blessing of mingling with the dear and very agreeable saints here, and have attended very pleasant meetings with them on each Sunday morning and evening since our arrival. What a privilege! How consoling to the careworn pilgrim to meet, associate and commune with the component parts of that "one body" which is compacted together by joints and inseparable cords, and bounded by immovable stakes, not one of which shall ever be removed, neither shall any of the cords thereof be broken—vitalized by "one Spirit," which pervades and actuates each and every member of the body, whether located in the East, the West, the North, or the South, in this world or out of it, and by which they are all "called in one hope of their call-

ing," to the participation in, and the fellowship and enjoyment of "one Lord, one faith, one baptism," all reposing under the banner and controlled by the all-competent, but mild, government of "one God and Father of all," who stands, has ever stood, and will forever stand united to them in that paternal relation which eternally secures to them all the glory of that eternal inheritance which is incorruptible, undefiled and that fadeth not away; and "who is above all" in glory, and honor, and power in majesty and dominion, who speaks and it is done, who commands and it stands fast, saying, My counsel shall stand and I will do all my pleasure; and who is through all to regulate all the social concerns of the entire family, to assign to each and all the members of the "one body" the different places and spheres in which they are to act or move in the responsibilities imposed upon them for the edification and mutual comfort of the family; and last, but not least, who is "in them all," to mete out to every one a sufficiency of grace according to the gift of Christ, in whom it was given to them before the world began, but now dispensed to each one in ample plenitude to sustain them in all their trials, supply them with every needful blessing, and prepare them for the acceptable service of their God and Father with reverence and godly fear, and which must and will reign through righteousness unto eternal life by Jesus Christ our Lord, over the world, the flesh and the devil, whether in the forms of thrones or dominions, principalities or powers, all—all are completely subservient—all under the full dominion—all at the sovereign disposition of Him who sitteth upon the throne, Lord of lords and King of kings, who reigns and must reign until he hath put all enemies under his feet, and given us the victory. O, what a theme! How admirably calculated to brighten our prospects—inspire our hopes—encourage our faith and sustain our oft-dejected spirits while exposed to the trials, conflicts, opposition, persecutions and tribulations of various kinds to which we are incident while passing through the murky vale of our pilgrimage here!

"A hope so much divine
May trials well endure."

The manifestation and enjoyment of such a relation to our heavenly Father, our elder Brother, and each other, such soul-reviving privileges and brilliant prospects present to our minds most glorious exhibitions of the wisdom, goodness and faithfulness of our covenant-keeping God in the adaptation of his special mercies to our peculiar conditions and situations here, and portrays to us in radiant streams of light and reviving sensations of joy the matchless and unchanging law of God our Heavenly Father; and when shed abroad in our hearts by the Holy Ghost which is given unto us, manifestly and joyfully unites us together in one common bond of love, as the nearest and dearest kindred in Christ. How pleasant it is to love when that love is reciprocated! This mutualizes our fellowship, sweetens our family altars, joyfully enriches our associations with each other and enables us happily to appreciate the gracious provisions of our heavenly Father, while we sit together in heavenly places in Christ Jesus, our dearest and elder brother. And when we witness the banner of his love

over us, playing and streaming in the sweet breezes; that cheers us, his fruit is sweet to our taste, and we are forcibly and happily constrained to love him, because he first loved us, and consequently to love one another with a pure heart fervently.

My dear brethren and sisters of Indiana, Ohio, Kentucky, and other places among whom I traveled so extensively in years that are gone by, and with whom I have so frequently mingled, when and where we have taken sweet counsel together, and walked to the house of God in company, I scarcely know how to guide my pen further while my overflowing mind recurs with sad and fond recollection to the scenes of trial and joy through which the Lord has brought us. And, though many miles now lie between us, I know that we cannot forget each other.

"Bless'd be the dear united love,
That will not let us part,
Our bodies may far off remove,
But we are joined in heart,
Joined in one spirit to our head,
We wait his will to know,
That we in his right steps may tread
And follow him below."

While absent in body, my roving mind is daily running and ranging through your social circles, and I long to be with you, and shall again visit you if the Lord will. However this may be, it is a consoling reflection that, through a glorious Mediator, our prayers are permitted to meet and mingle at a common throne of grace for each others' welfare.

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

But the circumstance of my being either here or there, is but a small item in the vast empire of our God. When I consider the majesty of his person—the brilliancy of his glory—the infinity of his wisdom and the greatness of his power, I am lost in insignificance and made to exclaim, "What is man that thou art mindful of him?" When again I consider that the word *man* here, without an article to limit it, must be taken in its widest sense, that is, to mean all mankind; when I reflect further, upon the myriads heaped upon myriads that have passed away—that now covers the wide domain of Jehovah's footstool, and that will continue to inhabit it in all time to come; Ah! when with those inconceivable heaps of myriads I contrast *myself*, this little speck of nothing and less than nothing, comparatively speaking, what am I! who am I! and where am I! And why should I ever hope to attract the slightest notice of the great Jehovah?

But I remember the two sparrows, sold for a farthing, and how they were cared for by our Father. And worthless as his children may feel in themselves, *they* are not only cared for by him, but even the very hairs of their heads are *all* numbered, and they are precious in his sight.

"O! what is man, poor fallen man!
Or any of his race,
That God should make it his concern,
To visit him with grace;
That God who darts the lightnings down,
Who shakes the worlds above,
And mountains tremble at his frown,
How wondrous is his love."

But why, ah, why are such polluted rebels as ourselves when considered in our totally depraved nature, precious in the sight of one so gloriously majestic? But again, "What was there in me that could merit esteem, Or give the Creator delight?"

Yes, that is the question, what was there in me? But the question is solved, "He will have mercy on whom he will have

mercy." And again, "Even so Father, for so it seemeth good in thy sight." But still, here may be another question. Why *does* it seem good in his sight? Let it not be forgotten that we have a higher and holier relationship; a spiritual, aside from a natural one. Our God is a Spirit, and his children born of the Spirit; "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here then, is the key to the whole mystery. He is *their* Father, and they are *His* children. He is an unchanging Father, "I am the Lord I change not," and therefore, having loved his children once, he never has, nor ever will cease to love them. "Yea, I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." Then, viewing us in our fallen nature, as he could not cease to love us; nay, was "rich in mercy for his great love wherewith he loved us, even when we were dead in sins." That sin was the transgression of a holy law, and therefore, made us obnoxious to its curse. "Cursed is every one, &c." "The law is holy, and the commandment holy and just and good," but we are carnal, sold under sin. Had we then, all been sacrificed upon one altar, carnal as we are, by nature, that holy law could have never received the offering, and as a matter in course, we must have wailed under its curse forever. But that loving Father would not have it so, but "laid help upon one that is mighty." "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." In this our Father not only exhibited the immutability of his love, but a wonderful commendation of it towards us, even when we were dead in sins. Here too, we have a most glorious portrait of the condescension, faithfulness and love of our adorable Mediator "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself, a peculiar people, zealous of good works."

"O, love divine, all love excelling,
Joy from heaven to earth come down;
Fix in us thy humble dwelling,
All thy faithful mercies crown."

My dear brethren, "seeing then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." Considering then, this eternal union and relation to us—those wondrous acts of grace in our behalf, and the immense debt that our God and Savior cancelled for us, we may readily account for the plenitude of matchless mercies that incessantly flow to us from his divine fulness, and for the special and parental care that is so manifestly exercised towards us.

But I must conclude, as the bell is just tolling on a funeral occasion, which I am requested to attend in one hour.

Farewell my brethren, love, praise and serve your highly exalted Redeemer, love one another with a pure heart fervently, live in peace; and that the God of peace may dwell richly in your hearts, is the sincere desire of your unworthy brother, pressed with many cares, and who retains you in fond recollection, desiring to be remembered by you at the throne of grace.

J. F. JOHNSON.

Warwick, Orange Co., N. Y., Oct. 28, 1856.

Remarks on the Kingdom of Christ.

BY ELDER JOSEPH SKEETERS

BROTHER BEEBE—I submit to you a few thoughts on the subject of the kingdom of Christ; which, if you think them worthy of a place in your valuable paper, you may publish them. The setting up of the Kingdom of Christ upon the earth was the subject of many prophesies and promises until, at length Daniel's weeks were fulfilled, and Zion's King made his advent to our world. Bethlehem's manger was the receptacle of the King of glory. Very soon the carnal mind of man displayed its enmity to the all-glorious Savior, and Joseph and Mary were compelled to flee with him, from the persecuting edicts of Herod; and from that time until he expired upon the cross, he was emphatically "a man of sorrow, and acquainted with grief." But he was persecuted chiefly on account of his doctrine which he taught, in which he asserted his own divinity, and the nature and spirituality of his kingdom. He told the Jews plainly that he was before Abraham, that his Father was in him, and that he was in the Father; and that he and the Father are one; and for this cause the Jews took up stones to cast at him. But he demonstrated his doctrine by his works, in which he proved that he was God as well as man. He healed the sick, raised the dead, and cast out devils, and the winds and seas obeyed his word, and all creation acknowledged his eternal power and Godhead. If he had told the Jews that the carnal or literal Israel were his kingdom,—that he had come to redeem that nation from the galling yoke of the Romans, and to raise them to the zenith of national glory, his miracles would, no doubt, been sufficiently convincing to cause them to rally to his standard and place the regal crown upon his head. But when he positively refused all such offers, and told them plainly that his kingdom was not of this world, they disputed his claims to divinity and charged him with being in league with Beelzebub, the prince of devils. They refused his instructions, and vented their spite against him in the most cruel acts of persecution until they had nailed him to the cross, and then tauntingly derided him, saying, "He saved others, let him save himself! Let him now come down from the cross, if he be the Christ, the chosen of God."

But in all this the purpose of God was fulfilled and his counsel magnified, for, says Peter, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and, by wicked hands, have crucified and slain." In this was the prince of darkness nonplussed; for this very deed which his satanic influence had impelled his wicked subjects to perpetrate, proved his own destruction, and the overthrow of his kingdom; while it accomplished the purpose of Jehovah. While he who is the Life of his people, the church;—the Husband of his bride, and the Shepherd of his sheep, died to redeem and arose to justify them. I will stop. Do with this as you think best. Yours in the kingdom and patience of Jesus Christ our Lord.

ELDER BEEBE:—It has been suggested by some of the brethren that I should send you an account of the constitution of the Cedar Creek Church, which took place on the 12th of this month, which, if you think proper you may publish in the *Signs of*

the Times, as we have some acquaintances in several of the States and Territories, as well as many brethren.

At a Baptist meeting, held at the house of A. V. Stevens, Saturday the 12th day of July, 1856, organized by appointing brethren Peter B. Long, *Moderator*, and Wm. McCormick, *Clerk pro tem*, and agreed to be constituted into a church, by the name of Regular Predestinarian Baptists, on the accompanying Articles of Faith, having previously given ourselves to the Lord. After having obtained letters of dismissal from Big Grove Church, and requested ministerial aid and council of the following named churches, viz., Des Moines, Village Creek and Big Grove, and the church to be designated by the name of Cedar Creek, the following are the names of the constituents:—Brethren Peter B. Long, Abraham Stevens, G. W. Francis, Alexander Van Winkle, Luster Badger, Jacob Stevens, Robert McCormick, William McCormick; and sisters Katharine Stevens, Matilda Francis, Sophrona Badgor, Mary Stevens, Elizabeth McCormick, and Abbie Leggett.

ARTICLES OF FAITH.

1st. We believe in one true and living God, the Father, Son and Holy Ghost, and these three are One.

2d. We believe the Scriptures of the Old and New Testaments are of divine authority, and the only infallible rule of faith and practice.

3d. We believe in the fall of man, and that all the generations of Adam are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state, by any ability which they possess by nature.

4th. We believe in the doctrine of election by grace, and that the elect were chosen in Christ, before the foundation of the world.

5th. We believe that salvation, regeneration, sanctification, and justification, are by the life, death, resurrection, and ascension, and intercession of Jesus Christ; and that his children are kept by the power of God through faith unto salvation.

6th. We believe that good works are the fruits of the faith of God's elect, and follow after they are born of the Spirit of God.

7th. We believe that Baptism (by immersion) is a Gospel ordinance, and that true believers are the only proper subjects of it.

8th. We believe the Lord's Supper is an ordinance of the house of God, instituted by Jesus Christ, and ought to be continued in his church until he comes.

9th. We believe that no minister or other person has a right to administer the ordinances of the house of God, as set forth by Jesus Christ, only such as are regularly Baptized, called of God, and set apart by an orderly presbytery, clothed with the power and authority of the church.

10th. We believe in the resurrection of the dead, both of the just and unjust, but every one in his own order; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation; and that God hath appointed a day in which he will judge the world in righteousness by Jesus Christ.

11th. We believe the joys of the righteous and punishment of the wicked will be eternal.

RESOLUTION.

Resolved, That we believe the Modern Mission system to be unauthorized by the word of God, and consequently productive of evil; and as such we declare a non-fellowship with it, in all its various branches.

We, the delegates from the following churches, viz.: From Village Creek church, Joseph Hingdon, Samuel Owen, Isham Higdon. From Big Grove church, James Howell, James Atchison, and E. H. Bobbitt. From Des Moines church, Elder Joseph H. Flint, Ezekiel Springer, and John Parkhurst, met at the house of brother A. V. Stevens, on Saturday the 12th of July, 1856, for the purpose of constituting the Regular Baptist brethren and sisters living in that vicinity, (viz., four miles north of Dalhousie) into a church. Organized by appointing Elder Joseph H. Flint, *Moderator*, and brother Bobbitt, *Clerk*, and after examining their Articles of Faith, and the ability of the brethren to keep the order and faith enjoined by Jesus Christ on His visible church, decide that it is right and expedient to constitute them into a church, and, as such, to give them the right hand of fellowship. Eld. J. H. Flint, *Moderator*, and E. H. Bobbitt, *Clerk*.

After which a very interesting discourse was preached by Elder Flint, from Ephesians, 2d chapter, and last four verses—“Now, therefore, ye are no more strangers and foreigners, but fellow-citizens,” &c.

Ministering brethren, and brethren and sisters of our faith and order, in general, are requested to meet with us, on our meetings of business, on Saturday before the second Sunday in each month. There are some ministers who are busy in peddling a kind of dollar and cent gospel; but those whom we esteem as the true ministers of Jesus Christ, are scarce in these parts. Our love to all the brethren, especially Elders T. H. Owen of California, and Wm. M. Morrow of Washington Territory.

Wm. McCORMICK.

Wapello Co., Iowa, July 20th, 1856.

Circular Letter.

The Western Association of Predestinarian Regular Baptists, to the Churches composing the same:

VERY DEAR BRETHREN IN THE LORD:—

In sending you this our Fourth Annual Address, we will call your attention to the following text: “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.” John iii. 6, 7. The Scriptures abound with testimony, as well as the book of nature, in confirmation of the truth which is declared in our text. The first man Adam, was of the earth, earthy; the second Adam is the Lord from heaven, a quickening spirit. We then present to you the two Adams: the one natural, the other spiritual; the one as a natural head represents all the human family, standing and falling in him, and their descent from him constitutes their fleshly birth. He is our natural fleshly parent, and we are his fleshly children. Hence, that which is born of the flesh is flesh; and they that are after the flesh do mind the things of the flesh, but they that are after the spirit do mind the things of the spirit; so then, they that are in the flesh cannot please God. Although they are susceptible of instruction

and tuition in the things of nature, and capable of enjoying the natural blessings which were given to them in Adam, their natural head, still, in their natural condition, they are totally unqualified to see or know the things of the spirit; for they are alienated from God, and blinded by the god of this world,—taken captive by the devil at his will. And in that condition they are at a guilty distance from God, and loving that distance well. These are the works of the flesh, and embrace all that the flesh can boast of, which confirms the truth of our text. That which is born of the flesh is flesh. Again, it is written that Abraham had two sons—the one by a bond maid, the other by a free woman; he who was of the bond woman was born of the flesh, but he of the free woman was by promise. Which things are an allegory, for these are the two covenants: the one from Mt. Sinai, which gendereth to bondage, which is Agar (or Hagar). For this Agar is Mt. Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. The apostle says that this bond maid answereth to Jerusalem which is in bondage with her children; which children we understand to be the national and fleshly children of Israel, which are under the law, and obligated to render obedience to the law, as the fleshly children of Abraham. This Agar being their mother, and she being in bondage, they are necessarily involved in that bondage; for freedom or bondage always comes by the mother. And the apostle says, These are the two covenants. That is Agar is, in this allegory, the covenant which gendereth to bondage, and Sarah is the covenant which secures liberty to the saints. And the two sons, Ishmael and Isaac, the one is born after the flesh, and the other is by promise. Sarah became impatient for the fulfillment of the promise, and resorted to the effort system in order to hurry on the work of God; but the result of her efforts was only the production of a mocking Ishmael, and not an heir, for the son of the bond woman shall not be heir with the son of the free woman, thus verifying the words of our text, That which is born of the flesh is flesh.

But Jerusalem which is above is free, which is the mother of us all. Here is a Jerusalem brought to view which is free, and which was never in bondage; and as Agar represents the Jerusalem, or the covenant of works, which is in bondage with her children, even so Sarah, the lawful wife of Abraham, a free woman, and Isaac her son, was born, not after the flesh, but by virtue of the special promise of God, again confirms our text, That which is born of the spirit is spirit.

Again it is written, The desolate hath many more children than she that hath a husband. The apostle most clearly shows that Agar was the desolate spoken of, and that her first son was born of the flesh, after the effort system; and as she has no husband, it follows of course, that all her children are produced upon the same effort plan. But, who are engaged in this effort system? We answer, The whole Arminian world. They say that God has no special appointed time for the heirs of promise to be born; and that it is the duty of the preachers and the people to labor for the production of converts, that thereby the number of the sons and daughters of God may be increased. When Abraham and Sarah engaged in this effort system, they had no authority from God for their efforts; and although a son was born to Abraham, there was none born to Sarah. And it is even so now with the effort preachers of our times, they produce a multitude of carnal converts to them, and to their creeds, &c., but they cannot produce the heirs of promise, for they are born not after the flesh, but by promise. There is this difference: Abraham and Sarah were satisfied with one son, whereas our modern revivalists desire to accomplish the birth of the whole world to them. Now, says the apostle, we brethren, as Isaac was, are the children of promise. But, as then, he that was born after the flesh persecuted him

that was born after the spirit, even so it is now. Nevertheless, what saith the Scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free. Being, as Isaac was, children of promise, and born of Jerusalem which is above, and which is free, and which is the mother of us all. God is our Father, and Jesus Christ is our Elder Brother. We are the circumcision that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. While the children of the bond woman boast of their free will, and tell of what they have done to effect their own birth and the birth of others, they draw nigh unto God with their lips, while their hearts are far from him; but the children of the kingdom are poor in spirit, having nothing in themselves to commend them unto God, nor can they boast of free will or human ability, nor tell what they have done in the salvation of their souls—for they know that salvation is of the Lord alone. Every one that has drank of the wormwood and the gall, knows this to be truth; and every one who has been delivered from the power of darkness and translated into the kingdom of God's dear Son, knows the truth of our text; and they marvel not that Christ has said, Ye must be born again.

In conclusion, dear brethren and sisters, let us admonish you to love and to good works; forsake not the assembling of yourselves together, as the manner of some is; walk in love, endeavoring to keep the unity of the Spirit in the bonds of peace. Bear each other's burdens, and so fulfill the law of Christ. Now, dear brethren, we commend you to God, and to the word of his grace, which is able to keep you, and to give you an inheritance among them that are sanctified; we remain yours in hope of eternal life.

BONHAM KESTER, Mod'r.
ABRAHAM FOUTCH, Clerk.

EDITORIAL.

Middletown, N. Y., November 1, 1856.

GREEN CO., ALABAMA, JUNE 26, 1856.

BROTHER BEEBE:—With much gratitude I receive the SIGNS OF THE TIMES, which I delight to read. I am now about eighty years of age; can hear no preaching; I am now almost entirely deaf. I want you to give your views on Luke xxi. 24, and on Rom. xi. 25. What is the fulness spoken of? Yours, &c., WILLIAM MCGRAW.

REPLY.—Although deeply conscious of our inability to give a full and satisfactory solution of the subject proposed by our aged brother, we will not withhold from him, and our readers generally, such views as we have. The passages proposed read thus: “And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”—Luke xxi. 24. “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”—Rom. xi. 25.

The part of the subject more particularly to be considered is, *the fulness of the Gentiles*, &c. We presume that the two passages relate to the same things; the first is in the words of our Lord Jesus Christ, and was spoken in connection with solemn predictions of the destruction of Jerusalem, and the dispersion of the Jews. The other is spoken by Paul in connection with his admonition to the Gentile church, in which he uses the figure of the true Olive Tree, as representing Abraham and

his seed, and the wild Olive as representing the Gentiles. The natural branches, which represent the natural or fleshly children of Abraham, were broken off, and Gentiles of the wild Olive are grafted into the true Olive Tree. In Luke xxi, 24, our Lord predicted this breaking off of the natural branches, and intimates also the purpose of God in regard to the gathering in of the Gentiles. And in the same connection, verse 32, told them that that generation should not pass away until these things should be fulfilled. That is, as we understand, some that were then living of that generation should live to witness the truth of his prediction, the destruction of the Temple, and of Jerusalem, and the scattering of the Jews, and also the Son of Man coming in a cloud, with power and great glory; and in verse 31, When ye shall see these things come to pass, know ye that the kingdom of God is at hand. All these signs, or many of them, had been developed when Paul wrote his epistle to the Romans. On the day of Pentecost, Christ appeared in a cloud, with power and great glory; and immediately thereafter the gospel was preached unto the Gentiles, and Paul was himself especially commissioned to preach among the Gentiles the unsearchable riches of Christ, and the church at Rome was among those Gentiles who should be taken from the wild Olive, and grafted into the true Olive. Hence Paul was a faithful witness of the fulfillment of the Savior's words.

As the natural branches of the true Olive, or natural descendants of Abraham, according to the flesh, the carnal Jews had been hitherto recognized under the old covenant dispensation, and were partakers of all the privileges of the family tree, which distinguished them nationally and ceremonially from the Gentiles, until the middle wall of partition was thrown down, their Temple worship and daily sacrifices abolished, and they, as a nation, scattered to the four winds of heaven, and intermingled with the Gentile nations of the earth. Then were they broken off from the true Olive, and the Gentile converts to the christian faith were brought in. From that time he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the latter; whose praise is not of men, but of God. Rom. ii, 28, 29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii, 29. From what we have presented, it will be seen that Abraham, whom God has made the father of the faithful, in the figure, is brought to view by Paul, as the good Olive tree, and the natural fleshly children of Abraham are the natural branches of that tree, which were broken off. This is according to Rom. ix, 6, 8. Not as though the word of God hath not taken effect. For they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Thus we see that the children of the flesh, as natural branches of Abraham, are broken off, and the children of the promise are grafted in from among the Gentiles. As in the alle-

gory, Abraham had two sons, the one by a bond maid, and the other by a free woman. He that was of the bond woman was born after the flesh, perfectly according to nature. But he that was born of the free woman was by the special promise of God, and every way contrary to nature. But the son which was born after the flesh and according to the common laws of nature, was cast out, or broken off, because he could not be heir with the child of promise. Now, says Paul, the children of the promise are counted for the seed; consequently, they which are the children of the flesh, are not the children of God. The same apostle says to the Gentile saints in the churches of Galatia, "Now we, brethren, as Isaac was, are the children of promise." "So then, brethren, we are not children of the bond woman, but of the free." Gal. iv, 28 and 31.

We will now pass to consider that part of our subject on which brother McGraw particularly desires our views, namely, the words in Luke, "Until the times of the Gentiles be fulfilled;" and in Rom., "Until the fulness of the Gentiles be come in."

As the first of these expressions relates to times, and the other to seed, we will consider them separately, and in their order. We have shown that God had a people among the Gentiles which were to be brought in; which must come from the East, and from the West, and from the North, and from the South, and set down in the kingdom of God, with Abraham, Isaac and Jacob, and the natural children cast out; so for every purpose of God there is an appointed time for its fulfillment. When Isaac, the promised seed and heir of Abraham was to supercede Ishmael in Abraham's family, this is the word of promise: "At this time will I come, and Sarah shall have a son." Rom. ix, 9. That promise could not be fulfilled before its time. The impatience of Sarah and Abraham, no more than their efforts, could hasten the fulfillment of the promise. Neither could the time of the bringing in of the Gentiles be anticipated. The law and the prophets must continue until John; and the sceptre must remain with Judah, and the law-giver between his feet, until Shiloh came. But when the fulness of the time was come, God sent forth his Son, made of a woman, &c. This gathering of the Gentiles must be preceded by the coming of Christ; for it was unto him the gathering of the people should be. He should gather them with his arm, and carry them in his bosom. He should say unto the North, Give up, and to the South, Keep not back: bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory. When Christ sent out the seventy, the time for bringing in the Gentiles was at hand, but was not yet fully come; for the natural branches were not yet broken off; the middle wall of partition was not yet thrown down; the hand-writing of ordinances were not yet blotted out; the enmity, even the law of commandments, which were against the Gentiles, was not yet nailed to his cross; therefore, the seventy were forbidden to go in the way of the Gentiles, but to go rather to the lost sheep of the house of Israel. And when the commission was given to the apostles to go into all the world, and preach the gospel to every creature, they were instruc-

ted to tarry in Jerusalem until they were indued with power from on high. But when the day of Pentecost was fully come, that power for which they had been commanded to wait, came down from heaven upon them like a mighty rushing wind; and immediately they were heard in all the languages common on earth, preaching the gospel to every creature; and they of the nations of the earth did testify that they heard, in their mother tongue in which they were born, the wonderful works of God. Here commenced the times of the Gentiles; and these times must continue until all the children of promise among the Gentiles shall be gathered into the kingdom of God. "Having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have received an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. i, 10, 11. The times then of the Gentiles to be fulfilled extends to the end of the world, and to the accomplishment of his purpose and grace in their complete ingathering into the kingdom of our Lord.

The FULNESS in the other text has reference to the people—the children of God which are ordained unto salvation among the Gentiles. The children of promise of all nations and kindreds on the earth. "For (said Peter) the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call." This fulness is past the power of human computation; a company which no man can number, redeemed out of every tribe and kindred under heaven, and sealed with the seal of God. The fulness of them cannot be diminished—they must all be brought in; and the text implies that they shall all be gathered, for if but one should be left out, the fulness would not be complete. It is the will of the Father, that of all that he has given to Christ he shall lose nothing. And it is the will of Christ, that all that the Father has given him shall be with him where he is, that they may behold his glory. No less than the fulness will satisfy the Father or the Son; the fulness of him that filleth all in all; the fulness of his body, over which he presides in all things, as their Head. The fulness of his body, of course, includes all the spiritual seed, both Jews and Gentiles. That portion of them which are called from the Gentiles, were referred to by our Lord when he said, Other sheep I have which are not of this fold [the Jewish fold], them also must I bring; and there shall be but one fold and one Shepherd.

The apostle shows that in this display of the sovereign goodness of God, boasting is altogether excluded. Of this he would not have the Gentile converts ignorant: that blindness, in part, has happened to Israel, till the fulness of the Gentiles be come in, lest we should be wise in our own conceits. The blindness of the Jews led them to reject the Messiah, and they could not enter into the GOSPEL REST because of unbelief; for as none but those who are born of God can possess that faith which is the fruit of the Spirit and the gift of God, so neither can any enter into his rest with-

out that faith. All unbelievers are in a state of blindness, and are cut off; for without faith it is impossible to please God. This blindness was manifested by the Jews when Paul addressed them in these words: "Beware, therefore, lest that come upon you which was spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts xiii. 40, 41, and 46, 47. And again, "Well spake the Holy Ghost, by Esaias the prophet, unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and not understand; seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and they will hear it." Acts xxviii. 26-28. Thus we see that it was the purpose of God to withhold the light of the truth from the Jews, and execute on them the judgments long foretold, and in the meantime to send the gospel to the Gentiles. Therefore the Gentiles have not whereof to boast; but they have great cause to be humble. We do not stand by our wisdom, or on the ground of any creature excellency in which we excel the Jews. Only so far as we are subjects of God's distinguishing grace are we in possession of the faith of God's elect, and grafted in the true olive; and such of the Jews as continue not in unbelief shall also be grafted in, for God is able to graft them in again. And all his chosen and redeemed people, both Jews and Gentiles, shall be finally brought in; and so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

Some have entertained the sentiment, that after the Gentiles have been called by grace, and brought into the kingdom of Christ, the Jews are to be restored to their nationality, rebuild Jerusalem, and re-establish the temple service, &c.; but we shall not attempt, in this article, to discuss the subject. We will only say, that we are unable to find any thing in the Scriptures to sustain that opinion. As the old covenant dispensation has passed away and is forever abolished, all the Jews who are brought in must be brought in in the same way, under the same covenant, and with the same circumcision as the Gentiles. The gospel, and not the law, is the power of God unto salvation to every one that believeth; unto the Jew first, and also to the Gentile.

Eld. John F. Johnson, formerly of Indiana, has accepted a call, and become pastor of the Baptist church of Warwick, and desires his correspondents hereafter to address him at Warwick, Orange Co., N. Y.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV. MIDDLETOWN, N. Y., NOVEMBER 15, 1856. NO. 22.

Correspondence of the Signs.

TO THE SAINTS AND FAITHFUL IN CHRIST JESUS:—Grace, mercy and peace from God the Father, and from our Lord Jesus Christ.

I have, for some time, desired to say something to you, through the columns of the *Signs of the Times*, but a consciousness of my unworthiness, and of my inability to say anything to the edification or comfort of God's dear children, has hitherto deterred me. But reading so many good communications from the brethren and sisters, has awakened the desire to bear my testimony to their truth. The doctrine of Election and Predestination, and the union of Christ and his Church, is greatly disliked in the present day; but, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The Scripture saith, "Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called;" that is, they that are children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. For this is the word of promise, At this time I will come, and Sarah shall have a son. Not only this, but when Rebecca had conceived by one, even by our father Isaac, the children being not yet born, neither having done any good or evil, (that the purpose of God according to election might stand, not of works, but of him that calleth,) it was said unto her, The elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated." The Scriptures abundantly prove that God has a chosen people, according to the election of grace. And if by grace it is not of works; for the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up that I might shew my power in thee, and that my name might be declared throughout all the earth. And, "What if God, willing to shew his wrath and to make his power known, endureth with much long suffering the vessels of wrath filled to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles." Yes, 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. From these, with many other portions of the Scriptures, we believe that God has a people, chosen in Christ Jesus, which are his body, and the fulness of him that filleth all in all. Christ is the Head, and they the members. Consequently, we believe there is a union of Christ, the Head, and the Church, his body. He has appeared unto his members of old, saying, Yea, I have loved thee with an everlasting love; therefore with loving-

kindness have I drawn thee. We therefore believe that the church has existed, as the body of Christ, as long as Christ, in his Mediatorial character, has existed as the Head of the Church, and that both Head and body have existed in vital union from everlasting, or ever the earth was; and that he has carried and borne them all the days of old. His delights were with the sons of men, before the highest parts of the habitable world were made.

His children being partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. They were children before they were partakers of flesh and blood in Adam. In this flesh and blood they stood so related to Adam that by his disobedience sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. The children being partakers of flesh and blood did not destroy their relationship to Christ; for when the fulness of the time had come, he also himself likewise took part of the same. He being the Head, and they the body and members of him, the demand and penalty of the law could be legally met and cancelled by him. He was bruised for our transgressions. He hath borne our griefs, and carried our sorrows; the chastisement of our peace was upon him, and with his stripes we are healed. He says, I lay down my life for the sheep. Again he says, "No man taketh it from me; I have power to lay it down, and power to take it up again." By one offering he hath perfected forever them that are sanctified. I do not believe that it was in our flesh and blood that we stood related to him; but in his taking on him flesh and blood he became related to us in the flesh, for he was made flesh and dwelt among us. That spiritual life which we have in Christ, and which we received from him, brings us in union with the Father, through him as the Mediator; for he says, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hands. My Father which gave them to me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." As his bride, he has redeemed his church from under the law; he has given himself for her, that he might redeem her, and that he might sanctify and cleanse her by the washing of water by the word, and that he might present her unto himself a glorious bride, not having any spot or wrinkle, or any such thing. She is redeemed from all iniquity; her debt is paid to law and justice, for he has suffered all the penalty due to her transgressions. So that Paul could demand, "Who shall lay any thing to the charge of God's elect? It is God

that justifies. Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is ever at the right hand of God, who also maketh intercession for us. How then shall that intercession fail? Hold up your heads then, and rejoice, ye saints of God; for your redemption is nearer than when ye believed. That is the redemption of our bodies. Look to Jesus, the Author and Finisher of your faith, and trust only in him for life and salvation. I sometimes think I can see a beauty in this subject which I never expect to be able to describe with tongue or pen.

But I must close by saying to you that I feel less than the least of all saints; if I am indeed a saint at all. I sometimes hope that I have an interest in the blood and righteousness of Christ; but at other times I have doubts. I regard all my brethren and sisters as better than myself. I desire that we may all contend earnestly for the faith, and strive together to keep the unity of the spirit in the bonds of peace. Let each esteem others better than himself.

Farewell. If I am saved, it is all of free grace. Again, farewell.

DANIEL PUTNAM.

Brown County, Ill., Nov. 16, 1856.

BROTHER BEEBE, AND BRETHREN AND SISTERS OF THE OLD OR PRIMITIVE ORDER OF BAPTISTS:—Though separated far from any of you, and personally a stranger to nearly all of you, yet, through the atonement which was made on Calvary's summit, I hope I have been made to drink of that fountain, the streams whereof make glad the city of our God, and whereby we have been made manifest as heirs together of the grace of life, and are now no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. In view of these things I must exclaim, like one of old, "Entreat me not to leave thee, nor to return from following after thee; for thy people are my people, and thy God my God." Therefore, do not forget to pray for me and mine; for I dwell alone in point of church privileges. My trials are many, but I feel greatly edified and strengthened in spirit, by reading the rich editorials and epistles of love which are published in the *Signs of the Times* and *Southern Baptist Messenger*, for which I desire to feel truly thankful to our God, whose compassions fail not, and therefore we are not consumed. God has said, by the mouth of his prophet, "I will leave in thee a poor and afflicted people, and they shall trust in the name of the Lord." And it affords me strong consolation, in my lonely condition, amid all the cries of Lo here! and Lo there! to hear from so many of my fellow creatures who have not bowed to the modern Baal, who are still enquiring for the old paths and desiring to walk in them. When I read of your gospel feasts, at your associational

and other meetings, it is truly good news from a far country, and it cheers me onward through this world of sorrow and affliction. Christ has said, "In the world ye shall have tribulations, but in me ye shall have peace." This is a peace which the world knows not of. Truly, I ought to adore and magnify the name of the Lord for granting a hope, through Christ and his atoning blood, that my name was written in the Lamb's Book of Life before the world began, and by an application of his words, "My peace I give unto you—not as the world giveth, give I unto you." In a recent number I observed a communication from Elder E. Rittenhouse, relative to the scattered condition of some of the saints of the present day, in the conclusion of which he asks, "Would it not be well for such to consider whether or no they have not been in the fault, either by not valuing those privileges as they ought, or else by moving away from them?" My location has been nearly the same for the last thirty-five years, the former part of which time I enjoyed church fellowship; but I humbly acknowledge I did not value those blessings as I ought; nor could I truly feel how dear such blessings were until new things were introduced into the church, for which I can find no "Thus saith the Lord." Although I own God's justice in my chastisement, yet I have found honey at the end of the rod, and God must have all the glory. I find it better to dwell alone in the corner than in a wide house, as the scriptures have said. I am always filled with wonder, love and gratitude to God when contemplating the subject, that he has not left me to bow to the image that has been set up; and although the furnace was much heated, it only severed my bonds; for I feel stronger in the faith which was once delivered to the saints, and the pathway of the saints, though thorny it may be, shines brighter than before. Although I greatly desire that God may restore me to my former privileges and joys, I also acknowledge my unworthiness of them, and feel to say, it has been good for me to be afflicted. Among the many interesting communications which have of late appeared in the *Signs*, have been those introduced by sister Gentry, on the subject of prayer. For the last fourteen years my mind has at times been greatly exercised on that subject, and to the present I cannot feel satisfied with my performance of a duty I found to be so incumbent on me. I hope there are none suffering like trials with myself on that or any other subject relating to christian duties. With me, to will is present; but how to perform that which is good I find not. I acknowledge myself a transgressor, and I smart under the rod; nevertheless I desire to do the will of God in all things—to pray without ceasing, and in all things to give thanks. I have thought

much about Hannah, when she was in bitterness of soul, she prayed *in her heart*. Eli saw only her lips move, and therefore reproved her, and charged her of excess in wine. But God heard and answered her prayer. I am often in bitterness of soul for my family, because they are not born of the Spirit, which I desire more than riches, honor or long life. Hannah vowed a vow unto the Lord, that if he would look upon her affliction and grant her request, she would dedicate the child, Samuel, unto the Lord all the days of his life. Did she not perform her vow? Will some of our ministering brethren give their views on this subject? See I Sam. i. As I fear that you, Elder Beebe, are overcharged with business, I will refer the subject to Elder Trott, or any other one who will, as it is more blessed to give than to receive.

In No. 16, of the current year, I observe a request from brother Jackson, of Healing Springs, for me, in connection with sister Cohill to write, as he was lonely, and desired to hear from us. I have no personal knowledge of the brother, but desire to cast in my mite with the scattered and persecuted saints of the Lord. I will inform him that I desire always to stand fast in the liberty of the gospel of Jesus Christ, wherewith I humbly trust that Christ has made me free from the law of sin and death; although I find a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin; and I have to cry out, O, wretched one that I am! Who shall deliver me from the body of this death? God alone is able; for I know that none but God himself can save a soul from death.

Brother Beebe, do not publish this to the exclusion of other matter. May grace, mercy and peace abound to you and to all the Israel of God. MARY CULVER.

Hyde Park, N. Y., Nov. 2, 1856.

DEAR BROTHER BEEBE—You will readily learn by this letter that I am in the "Sunny South," and at the house of your son Wm. L. Beebe. A summary of my travels, and of the meetings and Associations I have attended since the commencement of this year, may not be devoid of interest. During the month of January last, I attended three yearly meetings held with the following churches, namely: the 2d Roxbury, and the Andes, both in Delaware Co., N. Y., and the Olive and Hurley, Ulster Co., N. Y. In May and June I attended the following Associations and meetings:—the Delaware River, held with the 1st Hope-well church, Mercer Co., N. J.; the Warwick, held with the Waterloo church, at Mt. Salem, Sussex Co., N. J.; the Chemung, at Chemung Flats, Tioga Co., Pa.; the Alleghany, at South Dansville, Steuben Co., N. Y.; and the yearly meeting held at Clark's Green, in Abington, Luzerne Co., Pa. Meanwhile I journeyed more than thirteen hundred miles. I spent the remaining portion of the summer at Lexington, N. Y. On the third and fourth days of September, I attended the Lexington Association at Olive, Ulster Co., N. Y. The Sunday following, I preached at Lexington and left the dear brethren and sisters on Monday, Sept. 8th, for Richmond, Maine. I passed through Catskill and Hudson, N. Y., and Springfield and Worcester, Massachusetts, to Boston. I then took passage on the steamer Governor, to the Kennebec River, Me., and arrived at the house of my

father at Richmond the morning of Sept. 16th. It was a pleasure to greet my father and relatives once more, after an absence of eleven months and ten days. I attended the Maine Predestinarian Baptist Association at Whitefield, and preached the following Sunday for the church where I am a member, at Bowdoinham village, Maine. On the 25th Sept., I parted with my father and relatives, and passed on to New York, via Boston and Fall River. I preached three times on Sunday, Sept. 28th for the Mt. Zion church in the city of New York. Oct. 1st I left New York and passed on to Baltimore, Md., where I stopped one day, and then took passage on the steamer Louisiana by the Bay route to Portsmouth, Va. Providentially, and quite unexpectedly I met with my cousin, brother Wm. J. Purington, on the Louisiana, on his way to Kehukee Association. Being acquainted from our childhood, and understanding each other's views, the time passed off in an agreeable manner. We attended the Kehukee Association at South Quay, Southampton Co. Va., and formed acquaintance with the venerable Moderator of the Association, Eld. Wm. Hyman, and other ministering brethren, and numerous private brethren. Our acquaintance was agreeable and the meeting one of much interest. On Tuesday, Oct. 6th, I parted with brethren C. B. Hassell, Asa Biggs, and Wm. J. Purington at the house of Mr. Murphy, a gentleman who kindly entertained us during the Association. I took a seat in the car and rode night and day, passing through Weldon and Wilmington, N. C., and Kingsville and Branchville, S. C., and Augusta, Ga., to this place. After resting one day I rode in a buggy with brother Wm. L. Beebe to the Oconee Association held with the Jack's Creek church, Walton, Ga. I met with numerous ministering and other brethren, and among them Elders D. W. Patman, J. W. Walker, and brother D. F. Montgomery, whom I had seen and formed acquaintance with more than two years since at the Delaware River and Warwick Associations. The congregation was large, the preaching was good, and the season was one of interest to me. Every thing connected with the business of the Association was done harmoniously, with a feeling of brotherly love and Christian fellowship. We parted in the same manner as brethren in Christ. After my return to this place I rested one day, and then in company with the brethren journeyed about seventy miles, by private conveyance, to the Primitive Western Association, held with the Bethel church, Merriwether Co., Ga. We arrived in time to hear the introductory sermon by the Moderator, Eld. C. Caldwell. The ministers present were all strangers personally, excepting Elder G. M. Thompson, with whom I had formed an acquaintance at the Oconee Association. Here, as at the Oconee, the congregation was large, the preaching was good, with a degree of interest among the people. The business was attended to in peace and harmony, and we parted with the kindred feeling of those who love one another as brethren. On our return I preached at the Shoal Creek meetinghouse, Pike Co., Ga. I have preached nine times since I came into Georgia, and have heard ten sermons. The kindness of the brethren and friends towards me, an unworthy creature, has been more than I expected or anticipated. I have great reason to acknowledge the kind hand of our

God and Savior in his Providence and grace. I am now more than fourteen hundred miles from Richmond, Maine, and more than eleven hundred miles from Lexington, N. Y. I conclude the Old School, or Primitive Baptists at the South, and at the North, have one spiritual location, which is Christ Jesus, though many hundred miles may intervene between them in a natural point of view. In consideration of the many Associations and meetings I have attended this year, in different parts of the United States, I have been quite interested in the general union manifested in the doctrine of God our Savior. When I shall return to the North is at present unknown to me; I hope the Lord may direct.

Yours in love of the truth,
JOSEPH L. PURINGTON.

Covington, Georgia, Oct. 25, 1856.

DEAR BROTHER—I have often felt, while reading the communications of your numerous correspondents, which have appeared in the *Signs*, a desire to respond, and tell them how much better they can express my sentiments than I can; but a sense of my inability and unworthiness has led me to defer it until the present time. But why should we be backward to speak or write of the excellent things pertaining to our Father's Kingdom? Jesus says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." And he also 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 to your souls." If not very much deceived, I can say that I have realized the truth of these promises. At the age of seven years, while out of doors at play with other children, on a fine morning, I was suddenly arrested by something which seemed to me to come from the great God, who appeared to me to be directly over me; it seemed to reach my heart, and I felt really sick, and then thought I soon should die—that I was a great sinner before a just and holy God. But the impression seemed to pass off for a short time, and then I was again impressed with a sense of my sinfulness, and the tears flowed freely. I retired to a secret place, and, for the first time in my life, knelt down to try to implore the Lord to have mercy on me a sinner. I do not remember of ever having been so much distressed at any time before. I continued to mourn my sad state, as a hopeless sinner, until I was seventeen years of age. All that time I dreamed of going into an upper room, and as I entered, I saw the most beautiful person I ever beheld; and the words came to me, "Behold the chiefest among ten thousand, and the one altogether lovely." He did not seem to remain long in the room, but went from place to place, doing good, teaching and exhorting, and followed by a multitude. He said he had come to the earth to die for the sins of his people; and on one occasion he told me he had to die for my sins, which caused me great distress. I thought we were all standing on the banks of a beautiful river, listening to the precious words he seemed to be speaking. He told us the time was at hand in which he was to be offered, when I awoke. As the natural sun arose on that glad morning, to warm and invigorate the earth with its cheering rays, the Sun of Righteousness

seemed to arise resplendent in my soul. As I went to my school that morning, all nature appeared to be doing homage to the Lord of lords, and King of kings. The 72d Psalm, 2d part, was my theme.

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
'Till moons shall wax and wane no more.

Blessings abound where'er he reigns,
The prisoners leap to loose their chains;
The weary find eternal rest
And all the sons of want are bless'd.

Where he displays his healing power,
Death and the curse are known no more;
In him the tribes of Adam boast
More blessings than their father lost."

I had been a member of a Sabbath School from my childhood, and had served as a teacher, yet I had so little knowledge of Christian experience that I did not suppose any other persons ever had such exercises of mind as I had: therefore I tried to get rid of them. I had an anxious desire to become a Christian, that I might be free from sin, and live as I thought Christians did. Thus I continued searching for the right way. The Bible had been my study from childhood, and to me it contained many mysteries. I could not see why the Lord was so particularly good to his chosen Israel; for it appeared to me that the other nations would be as good as the Israelites if they had had a chance. And so I thought of the various religious denominations; they seemed to me to be about on an equal footing, except the Old School Baptists, who seemed to be quite behind the times, and I felt no particular regard for them; but still I found myself, at times contemplating the low state of that church, and sometimes the tears would flow. I had enjoyed the teaching of the Old and New School Baptists, Methodists, Dutch Reformed, Protestant Episcopal, and Presbyterian, and had studied the creeds of all the religious denominations, and many religious books and papers, and I think I may be permitted to say, my mind was somewhat confused. Again my great Deliverer appeared to me in a dream, and I thought he told me to take the New Testament and open to the middle of it and read, and I would find some comfort; and, as Paul said, I was not disobedient to the heavenly vision. I read my bible from morning till night, day after day; for it had become a new book to me; even those portions which I had committed to memory were as new and as good as any of it. I began to have some views of the doctrine of the bible. The words, "Behold the Lamb of God, that taketh away the sin of the world," had been on my mind for a long time, and I could not get rid of them until I had a view of Christ as the Mediator between a sovereign God and fallen, rebellious men. This seemed to be a very important revelation. Darkness was made light to me. Soon after this there was an Old School Church Meeting held at a school house where I had been in the habit of attending meetings. Curiosity induced me to attend, although I felt very small, and the tempter told me some of his lies. The meeting was well attended, and, after the members were done talking, there were three experiences related. These were the first I had ever heard. Not one person but what had told more or less of the exercises that I had passed through. I did not know which was the most becoming for me, to mourn, or to rejoice; but I indulged in both. I could then say, Come

and see a people that told me all that I ever had done! Is not this the Lord's peculiar people? At the next session of the Middletown and Roxbury church, I attended and tried to tell them some of my exercises, but had no impression of duty, so I did not offer myself to the church. The next meeting was the session of the Lexington Association, held with the 2d church of Roxbury, in September, 1847. The opening prayer was made by Eld. A. St. John, in which heaven and earth seemed to be connected, as in the figure of Jacob's ladder. Our fathers, Elders Mead and Pettit, who have since gone to their rest, were present, and faithful laborers in their Master's vineyard. Eld. Wm. Simpson was also there, and seemed to be an ingenious workman. I think it was the best meeting I have ever attended, although I have attended some very excellent ones, since that time. The following Saturday was church meeting at the school house, and I had now become very much impressed with a sense of my duty to offer myself to the church, and did so, and was received as a candidate for baptism; but as some who had been previously received were waiting, for some purpose, unknown to me, unless it was, as a brother told them, to get better, I also concluded that I must wait too, and did so; being full of doubts and fears in regard to my duty. One day, while meditating on the subject, I said, Can it be possible that it is my duty to go forth and receive the ordinance of baptism? The words of Jesus to John the Baptist, came to me with power, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." And I then thought that I would never neglect another opportunity. Accordingly I was baptized by Eld. James Mead, on the 15th day of November. It was a cold stormy day, and the mountain tops were white with snow, and the people at the water side were shivering with the cold; but to me, it was the happiest day of my life. I often thought of the Queen of the South who came to see for herself the glory of Solomon; for the half had not been told me. Peace and comfort flowed like a river into my heart.

I will not now complain of privileges; I generally hear about twelve sermons in a year, besides what preaching I have in the *Signs of the Times*, which is not a little. I am not half done, but I must stop for want of time and space. Yours in the best of bonds,
LOVINA CROSBY.

Margaretville, N. Y., Nov. 3, 1856.

DEAR BROTHER BEEBE—Having a few moments leisure, and also a strong desire to converse with the saints scattered abroad, I thought I could not occupy the time more agreeably to my mind than in trying to pen a few lines for their perusal, provided, always, that you should think what I write, worthy of being sent to them through the *Signs*.

"Beloved, think it not strange concerning the fiery trial that is to try you; as though some strange thing happened to you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter iv. 12, 13. The primitive saints, with the apostles, were not strangers to suffering, trials, and afflictions for the cross of Christ. We, in the present day, sometimes think our trials are great, and many; but what are they, in

comparison to what the primitive saints had to endure? Our lives and property are safe; and we have the privilege of assembling together to worship God, after the dictates of our own conscience, and none dare to molest us, or make us afraid. Such was not the case with the primitive saints. They often met for worship at the hazard of their lives; and it was not unfrequently the case, that a profession of their faith in Christ, was sufficient to consign them to the dungeon, to the torture, and to death. If they could endure such trials as they passed through for the love of Christ; shall we think it hard to endure these light afflictions which fall to our lot? If we are "Heirs of God, and joint-heirs with Christ;" can we desire that a part of our legacy should be taken from us? What is our legacy? Says the apostle, "Heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together." Rom. viii. 17. Then we see that suffering, is a part of the legacy. And shall we refuse that part of the legacy? Shall we not rather rejoice that we are "counted worthy to suffer shame for his name; (Acts v. 41,) inasmuch as "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory?" 2 Cor. iv. 17. But, what are the afflictions, and trials that we, in this day, have to endure for the sake of Christ? As we said above, our enemies are not permitted to take away our lives, or our property, on account of our faith in Christ; but they are sometimes permitted to take away our good name; and they often try to do it, without being able to accomplish it. It truly seems hard to the children of God, to have falsehoods told about them, which are calculated to destroy their good name, and they often murmur, and complain on account of it. But why should they complain? It is a part of their legacy. If Jesus was falsely accused, shall not those who are joint heirs with him, inherit the same? Yea, and he has said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. vi. 11, 12. Dear brother and sister, in Christ, wherever you are; are you suffering under the tongue of slander? Have some persons raised and circulated evil reports against you? And do you feel irritated in consequence of it? Just stop, and reflect a moment. Are those evil reports true? If they are, confess, and forsake your sin; and pray God to keep you from sinning again. If they are not true; what then is to be done? Perhaps, they are of such a nature—that you cannot disprove them; and the person who circulated them is one who once stood high in your esteem as a brother or sister in Christ; but who, in consequence of your refusing to go with them in the way of iniquity, have turned against you, and are now doing all they can to injure your character and alienate the feelings of those you love as the people of God from you; and it is possible that many whom you love are more ready to listen to and believe their falsehoods than they are to hear or believe the truth from you. This is, truly, a trying case; but it is, by no means, hopeless. Just reflect one moment.

Are these evil reports circulated about you because you refused to go in the way of iniquity—because you refused to disobey the command of Christ? Then happy and blessed are ye, and you should rejoice and be exceeding glad. What if your enemy who has circulated the falsehood is believed by others, while your story, although true, is discredited by them? Remember that God cannot be deceived; and, though all men may be deceived and think you guilty, yet God knows your heart and the truth of your case, and is able to deliver you from all your enemies. Remember that Elijah was a prophet of the Lord, and was falsely accused of troubling Israel, and had to flee for his life, because he contended against the false prophets of his day. I Kings xviii. 17, and xix. 3. Remember that Jeremiah was a prophet of the Lord, and because he would not turn aside to lies, but spake the truth, was falsely accused and put in the dungeon. Jer. xxxvii. 13, 14, 15, and xxxviii. 4, 6. Remember also that Jesus, the Son of God, who never spake amiss, was falsely accused and crucified. Remember also that the apostles and primitive saints were falsely accused and persecuted, many of them even unto death. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim. iii. 12. Remember that Jesus is able to give you peace and quietness, although all the world is storming and raging against you. "When he giveth quietness, who then can make trouble?" Job xxxiv. 29. Says Jesus to his disciples, "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." John xvi. 33. But, say you, I do not regard so much what the world says of me; but when those whom I once esteemed as the children of God, and with whom I have often walked to the house of God in company turn against me, and do their utmost to injure me wrongfully, it hurts and grieves me very much.

We know this is a heavy trial; but remember that it is not an isolated case. So good a man as Paul informs us that he was "in perils among false brethren." 2 Cor. xi. 26. Those who take a course to injure your character wrongfully, are but false brethren, let their profession be whatever it may; and you should remember that how much soever they may deceive men, they cannot deceive God. He is equally well acquainted with their hypocrisy and your innocence, and in his good time he will cause you to triumph over them, for they shall assuredly fall in their own snare; for "the Lord is known by the judgments which he executeth; the wicked is snared in the work of his own hands." Ps. ix. 16. Where they manifest their hatred of you by trying to injure you, you may know that they are not of God; for "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" Again, "He that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." I John ii. 11, and iv. 20. Knowing the truth of the above scripture, be patient under your trials, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory

is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well and suffer for it ye shall take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow his steps." 1 Pet. iii. 18, 20, 21. And be careful not to pursue the same course toward your enemies that they do toward you, but to take the opposite, "not rendering evil for evil or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile; let him eschew evil and do good, let him seek peace and ensure it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither troubled." "If ye be reproached for the name of Christ happy are ye, for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a christian let him not be ashamed, but let him glorify God on this behalf." 1 Pet. iii. 9, 10, 11, 12, 13, 14, and iv. 14, 15, 16.—How full of comfort and consolation the scriptures are to the child of God who is suffering for Jesus' sake! Then why should you be cast down by the tongue of slander, let it come from whom it may? Why should you not rather rejoice that you are counted worthy of it? Yea, let it stimulate you to a more watchful, careful, prayerful life, and endeavor so to live and walk before the world, that those who would slander you may have their labor for their pains. "Let your conversation be as becometh the gospel of Christ," and strive "for the faith of the gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake." Phil. i. 27, 28, 29. Just consider what an unspeakably glorious blessing God has bestowed upon you, in giving you to believe in Jesus; and with that blessing he has also given you to suffer for his sake. The believing in Jesus and suffering for his sake are inseparably connected, so that without the one we cannot have the other. Then is it not a glorious blessing to be permitted to suffer for the sake of Jesus? Most certainly it is.—For it is an evidence that you are his, and that you will also be glorified with him. Then instead of murmuring and complaining, you should rejoice and be exceeding glad, and praise the name of the Most High that he has counted you worthy of such honor; for truly it is a great honor to be hated and vilified for the sake of Jesus. "And be not weary in well doing, for in due season ye shall reap if ye faint not." Gal. vi. 9.

Pardon me, Bro. Beebe, for so lengthy a scribble, and do with it as you please. I have written more than I intended, and must close. I remain, as ever, yours in gospel bonds,
CLEMENT WEST.
Ogle Co., Ill., Oct. 22, 1856.

BROTHER BEEBE:—

"By various maxims, forms, and rules,
That pass for wisdom in the schools;
I strove my passion (and my sins) to restrain,
But all my efforts proved in vain."

This was my experience while I was a lame believer, or in other words, while I was with Moses the schoolmaster, without the knowledge of that just one who removes the veil of Moses and makes free in deed and name. The language of my glad heart is:

But since the Saviour I have known,
My rules are all reduced to one;
To keep my Lord by faith in view,
This strength supplies and motives too.

While here I lead a suffering life,
Patient amidst reproach and strife;
And from his pattern, courage take,
To bear and suffer for his sake.

Upon the cross I see him bleed,
And by the sight, from guilt am freed;
This sight destroys the life of sin,
And quickens heavenly life within.

To look to Jesus as he rose,
Confines my faith, disarms my foes;
Satan I shame and overcome,
By pointing to my Saviour's tomb.

Exalted on his glorious throne,
I see him make my cause his own;
Then all my anxious cares subside,
For Jesus lives and will provide.

I see him look with pity down,
And hold in view the conqueror's crown;
If press'd with griefs and cares before,
My soul revives, nor asks for more.

By faith I see the hour at hand,
When in his presence I shall stand;
Then it will be my endless bliss,
To see him when and as he is.

To have these blessed truths written in our hearts with the spirit of the living God, makes glory begun below, and we can sing, "The year of jubilee has come, return ye ransomed believers home," and we can say with joyful hearts, we have had an honorable acquittal from the law, for the bill of divorce from our first husband has been read in the court of consciences, and we are loosed and are married to another; and we can say, the law of the spirit of life in Christ Jesus, hath made us free from the law of sin and death, and yet we do not make void the law through faith, but we establish the law. But we use it lawfully, knowing this, that the law is not made for a righteous man, but for the lawless and for the ungodly; and for sinners, for the unholy and profane. Oh how I suffered in my soul, until the blessed spirit of truth taught me how to separate these two laws, the law of sin and death, and the law of an endless life if Christ Jesus. When God makes this glorious truth plain to us, we immediately stop sewing fig leaves together to hide our nakedness, and our gospel ears are forever dead to the legal priesthood, and to the dead ministry of dead men, who only preach the letter; for all such are only fitted and sent by the sons of Hagar—but the children of promise are taught by God himself, and he makes them to know the path which is hid from all living; and can only be known by the eternal spirit; and when this new and living way is revealed to our ransomed souls, we then see that there are things of eternal importance hid from the wise and prudent, and revealed to the babes, and with what joyful souls do we become nothing, that Christ Jesus may be all and in all. It is a blessed thing to see men, as trees, walking, for there is life in this state; but it is far more comforting to have the second touch, and see clearly. O, my brother, when shall the time come when all of God's chosen ones will see that they all are as much redeemed and saved as they can

be, for God's salvation is a finished one. This is a mystery which hath been hid from ages and from generations but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory whom we preach, warning every man in all wisdom, and teaching every man, that we may present every man perfect in Christ Jesus.

M. FORD.

BROTHER BEEBE—I have had some thoughts of writing a few lines for the consideration of the correspondents of the *Signs of the Times*, but a sense of my unworthiness and inability has hitherto prevailed. Even now I fear that my scribble will not be profitable. But some visible things around lead me to make the attempt. First, the simplicity of the gospel is, as I believe, underrated, and the doctrines of men are taking the lead, and I fear that some of the dear children of God are desirous to float along on the treacherous tide. Brethren, do not understand me to mean that these erring children will be eternally lost; but as it is written, Their teachers cause them to err. John speaks of a time when he saw the tail of a dragon draw a third part of the stars of heaven. My humble views are that this was the first heaven. Again, John says, "I heard a voice saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Brethren, we believe that this is the great body of anti-Christ, which is set forth under the similitude of a woman, which is called the Mother of Harlots, from whose filthy cup the nations are intoxicated. Solomon says, "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, the choice one of her that bare her. The contrast between the two women is very great; the one is committing lewdness and abominations with the kings of the earth, while the other is represented as a pure and chaste virgin. Brethren, the truly virtuous woman does not complain that her virtue is not appreciated; but because she resists every approach of the enemy who would tarnish it, they reproach her with malice, and attempt to brand her with reproachful epithets, calling her almost everything that is bad. They charge her of narrow-mindedness, and with opposition to the spread of the gospel. My brethren, we have these things directly before us, and all around us, to encounter; and this has always been the case with the members of Christ in all ages, when they walk in the footsteps of their Savior. I can remember when our Association commenced her lewdness with the world, and the more she practised it, the more popular she became. When she accepted and brought in the doctrine of a General Atonement, the locusts made their appearance out of the smoke of the bottomless pit. Missionism then made its appearance. The apostle Paul, forsetting forth the doctrine of Christ, had to suffer many things besides his five times forty stripes save one. In our day and country, those who profess to preach, many of them receive dollars instead of stripes, and the one is not to be saved; it must all be used as means for saving souls. Now to those who adhere to

the truth, which is like a three-fold cord which cannot be easily broken, the enmity of the world appears; and the stronger they set forth the truth and show that the church was in Christ before the world began, the plainer you can perceive who are the enemies of the gospel; and the same is apparent when the doctrine of Election is preached, although many of our enemies pretend to believe that doctrine; but in their explanation of it, they use all their ingenuity to explain it all away; and in this all the anti-christian world unite against the church of Christ. And in this I think we see this scripture verified: "And he said, Therefore, said I unto you that no man can come unto me, except it were given unto him of my Father." From that time many of his disciples went back and walked no more with him. I am inclined to believe that those who went back were such as had been filled with the loaves and fishes. Indeed, brethren, this is too plain to admit of a question.

As I may have trespassed too much on your patience, I will close for the present; perhaps I may attempt to write again. If you think this will not crowd out other and better matter, you may give it a place in your paper. Now, may the Lord be with you in all your labors of love, and may he forgive all our wrongs, is my prayer, for Christ's sake. BURDITT O. ALLEN.

Madison Co., Mo., Oct. 16, 1856.

DEAR BROTHER BEEBE—I have thought many times that it was not my place to write again; but, unexpectedly, and to my comfort and joy, I received a letter from a sister in Christ, as I hope, namely: J. M. Burbidge; and, not being certain that I know her post-office address, I have concluded to answer her through the *Signs of the Times*.

Very Dear Sister Jane M. Burbidge—With much pleasure and satisfaction I received your letter; it was truly comforting and strengthening. Dear sister, how comforting it is to converse with those who speak in a language that we understand, and

"How sweet the name of Jesus sounds
In a believer's ears!
It soothes the sorrows, heals the wounds,
And drives away the fears."

And how pleasant it is to talk of Him who has done such great things for us, whereof we are glad, and wherein we rejoice. And what a glorious prospect opens before us when permitted to look forward to that blessed period when, if we are what we hope we are, these vile bodies shall be changed and fashioned like unto his glorious body; then we shall see him as he is, face to face, without one cloud between or one tear to dim our eye; but everlasting joy, peace and pleasure shall be our portion in his presence forever more, and not a wave of trouble roll across our peaceful breast. The time may seem long to us; but it will soon come; then let us with patience wait all the days of our appointed time until our change come. Although we have to pass through this vale of tears, we are not left comfortless. Jesus said he would send the Comforter, and he has and does send him; and he comes to us when we feel as though we should never have any more comfort on earth, and fear that there is none for us in heaven. But, blessed be God, the Spirit takes the things of Jesus and shows them unto us, and brings all things to our remembrance, whatever

he has said to us. But praise our dear Lord; he is not always hidden from our view; sometimes he is revealed to us as he is not unto the world, and we feel confident then that he lives as our everlasting friend; and he says, "Because I live, ye shall live also."

Now, my dear sister, I will say a few words in relation to our three-days meeting. We had the privilege of meeting our beloved brethren Elder M. Morehouse, of Grant county, Wisconsin; Elder C. West and son-in-law, brother Lester and wife, sister Sanford, of Illinois, and Elder Wilcox, three ministers, from whom we heard, I think, fifteen gospel sermons. We can truly say it was a glorious meeting. He brought us to the banqueting house, and his banner over us was love. Truly, we sat down under his shadow with great delight, and his fruit was sweet to our taste. It was like honey dropping from the honey-comb. The gospel was preached in its purity—like a golden chain, perfectly linked together from beginning to end. Jesus, the glorious Mediator between God and men, was presented to view as the only name and the only way given under heaven among men whereby we must be saved—the all and in all to the christian, our only comfort here and everlasting portion beyond the grave. Oh, it was a feast indeed to our hungry souls, and we desire to render praise to the God of heaven for such boundless mercy and unnumbered blessings bestowed on such vile rebels as we are. Brethren and sisters, you know what I mean. I felt as though, if I had the tongue of an angel, I would declare the goodness of the Lord to all around me. After the meeting was closed, brother Morehouse was talking on the subject of family worship among christians, and said when they visited among each other they ought to have a season of prayer before they parted, and how much it was neglected. He told me what my duty was concerning it. I assure you I never felt such a blow in my life. I saw in a moment, plainer than ever before, that I am the vilest of the vile; I had denied my Lord and Master, as much so as good old Peter did, if not in so many words, I had in my conduct; and I felt some as he did when he went out and wept bitterly. I felt that the fountain of the great deep was broken up, and mercy was my plea. And it looked to me in this way; I may be mistaken. My feelings had been very tender through the meeting, and it appeared the Lord had softened my heart and fitted it, and it was just in the right condition to receive the admonition; and I hope I shall never forget it.

Dear sister, I want to hear from you again either through the *Signs* or by private letter, and from any brother or sister who loves to talk of our blessed Lord, who has done all things well. May the blessing of God rest upon and his balmy wing overshadow all his children wherever they are scattered, is my sincere prayer for Jesus' sake. Brethren and sisters, pray for me, a poor sinner, when it is well with you. Yours, in hope of everlasting rest beyond the grave, PHEBE JANE NORRIS.

Footsville, Wis., Sept. 20, 1856.

BROTHER BEEBE—As my sheet is not near full, and you may think it will seem rather cool for me not to give you a short account of my whereabouts, I will just say

that through the mercy of God I am in the land of the living and have some little hope I have a small place in the hearts and affections of my brethren, though unworthy. I continue to hold forth after my manner Jesus Christ and him crucified unto the people, though oftentimes I feel as if I had emptied my sack and had nothing more, and truly if it was only my own I think it would have run out long ago, but sometimes I hope it is the pleasure of the Lord to give me a view of that inexhaustible fulness there is in Christ, and then I think I shall never lack, and then I am prone to forget my poverty, and am ready to say with David, "The Lord is my shepherd, and I shall not want;" then again, like Sampson, when shorn of his hair, I meet the Philistines to my cost. Thus you will discover I live in a country abounding with hills and vales; and were it not the pleasure of our God to lay those mountains low at times, I should never be able to surmount them. Let me be upon either side of the scale I find that I need to be kept by Almighty power, and my only hope to be sustained in the world is in him who has said to his people, "I will never leave you nor forsake you."

We are at this time repairing our meeting house and have to hold our meetings in the school house, but we expect to have it ready for use by the time of our meeting in December.

Last week I returned from a yearly meeting at London Tract and the Salisbury Association. Brother Conklin attended the yearly meeting with me, and at the Association I met brothers Trott, Purington, Barton, Kidwell, and others. We had pleasant meetings at both places.

This leaves us in usual health, and the brethren generally are well, and a good degree of harmony appears to prevail among us, but a low time in religious matters. Give my love to all enquiring brethren and friends. Come and attend our meeting if you can. Farewell for the present. Yours, in the bonds of christian love,

D. L. HARDING.

Southampton, Bucks Co., Pa., Nov. 4, 1856.

BROTHER BEEBE:—You have my best wishes and prayers for your prosperity and usefulness in the great cause of our king, who is Immanuel, God with us. May you be still enabled to cry aloud and spare not, to lift up your voice like a trumpet, and show unto the Lord's people their transgressions, and unto the house of Jacob their sins. I hope and believe the Lord has set us watchmen, to warn the children of the approach of the enemy. Truly among the interesting editorial articles, that for the first of May is, to my mind, the most seasonable and appropriate, for the present occasion, "Beloved, avenge not yourselves." Surely this sounds like our Savior's language, and manifests his spirit. A good tree must bring forth good fruit, and this is teaching what Christ has commanded his servants to teach.

My dear brother Wm. Choate, in the number for the first of June, has a communication on family worship, which has taken me up completely and carried me along, so that I was made to remember former days and seasons when the candle of the Lord shined around me, and into my heart, but alas! such golden hours to me now are but few and far between. And I often doubt, and fear, in regard to my having

ever been truly born again. But when the Sun of Righteousness again arises with healing in his wings, and shines upon me, my soul is made to rejoice in God my Savior, and then I think that in time to come

My walk shall be close with God,
Calm and serene my frame;
And purer light shall mark the road
That leads me to the Lamb.

Dear brethren and sisters, continue to write. Speak often one to another through the *Signs of the Times*, for your communications often serve to feed the dear lambs of the flock and fold of our Redeemer, reviving their drooping spirits. If I could feel that I was able to speak an encouraging word to any of the poor way-worn soldiers of the cross, I feel a willingness and desire to do so. Perhaps you may hear from me again, if the Lord will.

As ever, yours,

S. JONES.

Jefferson Co., Florida, June, 1856.

Circular Letter.

The Elders and Messengers composing the Sandy Creek Association of Regular Predestinarian Baptists, to the Churches, greeting:—

DEAR BRETHREN:—Through the tender mercies of a covenant-keeping God, we have been brought through another year, and have had the privilege of meeting with you by your Messengers, and of hearing from you by your friendly epistles, for which we desire to be thankful to the great Head of the Church. According to a time honored custom, you will expect something from us as a Circular, upon some point of the doctrine of God our Saviour; and as you have already been addressed upon the subjects of the Sonship of Christ, the New Birth, the Resurrection and Justification, we will in this call your attention to the matter contained in the following Scripture: 2 Cor. iv. 5—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The author of this epistle had, in the previous chapter, been treating upon the difference in glory of the two ministrations, viz., that of the Law or Condemnation that came by the hand of Moses, and that of Righteousness or of Grace and Truth that came by Jesus Christ; and in the commencement of the fourth chapter uses the following language: "Therefore, seeing we have this ministry, as we have received mercy, we faint not."

What ministry? The ministry of Reconciliation, of Righteousness, which is unto Justification, of Christ Jesus the Lord—and not of ourselves. The apostles were commanded to go into all the world and preach the Gospel to every creature; and Paul determined to know nothing but Christ and him crucified—and Peter says this is the Word of God which by the Gospel is preached unto you. From all of which it appears that Christ Jesus the Lord is the burthen of Gospel ministry; we will therefore consider this ministry as it is introduced in the text:—1st. As to its institution, which is of divine appointment. In the beginning of the Gospel of Jesus Christ, came John the Baptist, preaching; and John was a man sent from God,—"Behold I will send my messenger," &c.; and then came Jesus himself—who none will deny was sent of God—preaching peace, after having abolished the enmity, the law of

commands contained in ordinances. Having finished his work, and when about to ascend, he says—"All power is given unto me in heaven and in earth, go ye, therefore, and preach," &c., and "lo I am with you always, even to the end of the world;" and he has given the church a regular succession from that day to this, our enemies bearing witness. Hence we consider the Gospel ministry of divine appointment, but examine for yourselves. 2d. As to its object or end? As Jesus and him crucified is the sum and substance of the Gospel, as we have shown, and, as he is spiritually the Bread of Life to the hungry soul, the Water of Life to the thirsty, the Robe of Righteousness to the naked, Wisdom to the simple, Sanctification to the ungodly, Redemption to them that have sold themselves for nought, Justification to them that were condemned, we conclude that it is for the feeding of his spiritual family, and their nourishment to a growth in grace and in the knowledge of the Lord Jesus Christ; and hence the apostle adds, that if our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded their minds, &c.; from which it would seem that it is not to enlighten men's minds, but to strengthen those who are enlightened, (read the 6th and 7th verses,) and the true Gospel minister knows only this remedy for all the ills in Zion—"Christ Jesus the Lord"—and they are, therefore, commanded to feed the flock of God, not for filthy lucre sake, but of a ready mind. O, what a responsibility rests upon the servants of Christ and of his church. And now let us, in the third place, consider the position which the Gospel minister occupies in the church—that of servant—"Ourselves your servants for Jesus sake;" and if it be impossible for a man to serve two masters, then Christ and his church are one, otherwise, while serving Christ, we are not "your servants," or while serving you, we are not the servants of Jesus. And what is the duty of a servant? Obedience, diligence, and faithfulness to his master's cause. Then the true Gospel minister should not be disobedient to the "heavenly calling," nor to his brethren, but should be diligent in the work. "Give thyself to the work," and not unfaithful to declare the word of truth; not attempting to lord it over God's heritage—over the consciences of his children—not handling the word deceitfully, but studying to shew himself a workman approved of God. But some may be ready to ask, if this be the case, how are his natural wants, and those depending on him to be supplied? The answer to this question brings us to consider, fourthly, the position of the church toward her servants, which is brought to view in the text by way of comparison, as servant and master—they the servant, you the master through Christ your head. And what is the duty of the master toward the servant? Our limits will not permit us to enter as fully upon this subject as we would like to do, but we would say, to feed and clothe them at least, a word to the wise is sufficient. On a certain occasion there was a colt tied where two ways meet; the Lord had use or him in order that a prophecy be fulfilled—"Behold the king cometh," &c., the disciples—mark it—were commanded to loose him for the master's use. Dear brethren, many of the servants are in the same situation—tied where two ways meet—

where two duties seem to conflict—the duty he owes to his Lord and the duty he owes to his family; and it requires a greater amount of faith than most of your poor unworthy servants are in possession of, to go, when he sees and feels that the urgent necessities of his companion and little ones, demand *all* his time to provide for them. We do believe that by the failure of those whom God has blessed with plenty of this world's goods, to live up to the apostolic example to "minister in carnal things to those who minister to them in spiritual things," many poor churches are left to perish for a supply of that which God has ordained for their spirit, strength, and comfort, and themselves to loose a great deal of their usefulness. We say then, dear brethren, support your servants by ministering to their carnal necessities, that they may be able to labor more abundantly in word and doctrine; hold up their hands by words of encouragement and expressions of fellowship, a lively zeal for the cause, and the addition of your testimony to the truths taught by him. O, how it does strengthen the poor creature, after he has tried to preach, perhaps in much darkness of mind, to have his brethren arise and testify to the truth, and their love of it. And *last*, but not *least*, by always being in your seats. O how heart-sickening it is to him after a weary ride of several miles perhaps, with this burthen resting upon him, and as full of doubts and fears as any of you, to find the seats of many whom he fondly hoped to meet, vacant; and the enemy is always at hand to fill his already suffering mind with evil surmises as to the cause, and doubts respecting his call to the work. Think on these things, brethren, and may God enable you to see the truth and walk in it. You have an unerring rule, by which you can determine the true and false minister, and your duty toward each. The one holds himself your *servant* for Jesus sake, the other would be your *master* for his own sake. May God help you and make you fruitful, and may your fruit remain, to the honor and glory of God, is our prayer for Christ's sake. Amen.

JAMES B. CHENOWITH, *Mod.*

ROBERT F. HAYNES, *Clerk.*

Corresponding Letter.

The Sandy Creek Association of Regular Predestinarian Baptists, now in session with the Sandy Creek Church, to the Associations with whom she corresponds, sendeth christian salvation:

DEAR BRETHREN IN THE LORD:—Once more we are permitted to address you, in this, our epistle, and can frankly say that your Messengers were cordially received, as the ambassadors of Christ; and the further evidence that the subjects of grace are "taught of God;" that they have learned in the same school, and have been under the influence of the same spirit—"one Lord, one faith, one baptism;" who are disposed to contend earnestly for the faith once delivered to the saints—who are not reckoned among the nations of the earth—and we trust, "A chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." A friendly correspondence we still desire. As an Association, we are united; and

our sincere desire is that the Great Head of the church may keep us in peace, and that there be nothing *new or old* introduced, to mar our peace and union.

By reference to our Minutes, you will be informed when and where our next meeting will be held, at which time we wish to hear from you by Messengers and minutes.

By order of the Association,

JAMES B. CHENOWITH, *Mod.*

R. F. HAYNES, *Clerk.*

EDITORIAL

Middletown, N.Y., November 15, 1856.

Remarks on Galatians vi. 16.

"And as many as walk according to the rule, peace be on them, and mercy, and upon the Israel of God."

Christians are not to be indolent or inactive. God has called them by his grace, quickened them by his spirit, written his law in their hearts, and translated them from the power of darkness into the kingdom of his dear Son; and all this is done for them, not only to secure their ultimate happiness in the world of glory to which they are destined, but also that they should shew forth the praises of him who has loved them and given himself for them. To this end God has 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 they should be holy and without blame before him in love.* The apostolic benediction in our text is not pronounced on as many as *stand still*, but as many as *walk* according to a certain rule, to which we propose to call the attention of our readers presently. The frequent admonitions addressed to the saints in the New Testament, to be vigilant and active, plainly show that the saints of our God have a race set before them, which they are called upon to run, a warfare in which they are to fight, hardness which they are to endure as good soldiers, burdens to bear, and offices of love and kindness to perform in the house of God, all of which demand constant diligence and activity. It is certainly to be lamented that at this day many who seem to entertain a hope in Christ, who love God and who delight in the society of his people, relish the doctrine of salvation by grace alone, who mourn when Zion mourns, and rejoice in her prosperity, and yet seem to feel but little if any conviction of the importance of the Savior's command, to take up their cross and follow him. It is true they are ready, in theory, to admit that it is both the duty and privilege of all human born children, to walk in all the ordinances of the house of God, blamelessly, and to follow the footsteps of their Lord and Master in all his ordinances, but still indulge the idea that it is proper for them to remain inactive, because they feel impressed with a sense of their unworthiness, and because they are sometimes oppressed with gloomy doubts and dismal fears, in relation to their hope. Should all of the redeemed family of our God, who are subject to the like doubts and fears in relation to their personal interest in the blood and righteousness of our Lord Jesus Christ, take the same position, there would be very few, if any, left to walk according to the rule of our apostle. Those timid,

tried, tempted children of God, who are thus excusing themselves from taking an active part with the saints, because of their sense of unworthiness, would not hesitate a moment to recognize all others who relate to them the same exercises, as the children of God. Indeed nothing short of these very exercises would be by them received in evidence. Should any, for instance, relate to them the very experience which they are so anxious to obtain for themselves, they could not fellowship it. Suppose one should come forward and say, "I have no doubts, no fears, I have no sense of unworthiness, I feel perfectly satisfied that I am worthy, and that all is right on my part;" the poor, self-abased, trembling lamb of the flock of Christ would reject such an experience, as delusive and vain. And yet many of them will excuse themselves from bearing the yoke of their dear Lord, because they have not the same exercises. It is certainly the case, that many, if not all, of God's children, will recognize in others evidences which they condemn in themselves, and ask for themselves such evidences as they would at once condemn in others.

But, to return to the consideration of our text, "As many as walk." Although many may seem to stand still, our text implies that there are some that walk, and on them the peace and mercy of God is pronounced. But it is not only necessary that God's living children should walk, but it is still more important that they should walk correctly, uprightly, or according to the apostolic rule. Many may have a zeal which is not according to godliness. And the saints are commanded to withdraw themselves or turn away from every *brother* that walks disorderly. Not because they do not walk at all, but because they do not walk orderly. The feet of the ungodly are swift to shed blood, and many walk in forbidden paths, in a way that seems right unto a man, but the end of which are the ways of death. Some, in walking as described in the Scriptures, walk as those who go to the correction of the stocks, or as the young man of whom we read in the seventh chapter of Proverbs, who walked after the strange woman, not knowing that her house is the way to hell, leading down to the chambers of death. Some walk in the light of their own eyes, and of the sparks which they have themselves kindled, but from the hand of the Lord they shall lie down in sorrow.

As the apostle speaks of a *rule* by which the saints are to walk, how important it is that we should search diligently for that rule. Where shall we find it? Whatever may be said in favor or against the rules of morality or religion, which have been adopted by good men or bad men, we certainly have a right to consider all rules unsafe for us, which are not clearly laid down in the Scriptures of truth, by divine authority. The Old School Baptists profess to take the New Testament as our only infallible rule of faith and practice in all matters relating to the kingdom of Christ. Of the correctness and infallibility of this rule, there can be no doubt. To the word and to the testimony: if they speak not according to this word, (which is our rule,) it is because there is no light in them. "All Scripture is given by inspiration of God, and is profitable for doc-

trine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And as the Scriptures thoroughly furnish the man of God with a rule for every good work, no other rule can be required, as he has no other than good works to be engaged in, and it follows also that all works performed by any other rule, or not by the Scriptures, must be evil, as they cannot be good works. Many works of a religious pretension, are reputed good, by men of the present degenerate age, for which the Scriptures furnish neither rule nor authority. But the Scriptures reject all such as the works of darkness, the hidden things of dishonesty. How important it is that we work, as well as walk, according to the divine rule, since every man's work shall be tried, so as by fire, and our God is a consuming fire. Nothing unauthorized by him will be accepted as obedience, or regarded as works of righteousness.

A *rule* is an exact measure, just so much and no more; therefore if we take the New Testament as our rule in religious matters, that rule requires us to observe all things whatsoever our Lord Jesus Christ has commanded; and as we are not allowed to do less, so we are equally reprehensible if we attempt to do more. To suppose that we can please God by doing what he has not commanded, or by leaving undone what he has commanded, is to set up our own wisdom above his, and thereby insult his divine majesty. The Judaizing teachers pretended to aim at a higher standard of holiness than that which was held forth in the Gospel, but they entangled the saints with the yoke of bondage, and sadly bewitched some of them. When Israel of old had no king, every man did that which was good in his own eyes; but the spiritual Israel has a king, and if we were capable of judging for ourselves, we would need no rule. Inasmuch, therefore, as God has given a rule, it becomes us to walk according to it.

But it was our design to call the attention of our readers more particularly to the *rule* for the christian walk, as stated in the chapter which contains our text, and its connection. The New Testament rule is introduced by Paul, in settling the disorders which disturbed the churches of Galatia; and having so applied the rule as to detect and expose the wickedness of the doctrines and commandments of men in religious matters, he proceeds to admonish the saints to stand fast in the liberty wherewith Christ has made us free. That liberty he shows to be of a spiritual nature, and only to exist where the spirit of the Lord is. He draws the contrast between the fruits of the spirit and the lusts of the flesh, and presents the rule which requires the crucifixion of the flesh with the affections and lusts; "For," says he "if we live in the spirit, let us also walk in the spirit." Walk after this rule, and we shall not be desirous of vain glory, provoking one another, envying one another. This rule is to be faithfully adhered to in our relative duties one with another. It reads thus: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one." Here is the command. It is not given to the carnal, or to those christians who have not or do not crucify the flesh with the affections and lusts, but it is

given to them which are spiritual. The rule will not allow any but the spiritual to be engaged in the restoration of erring saints. But, not even the spiritual are to act only in strict accordance with the rule. How then shall they restore such an one? Suppose they could restore the delinquent in any other way than that commanded, would that answer? Certainly not. The rule requires that it shall be done in the spirit of meekness. Why should this be so essential, seeing the erring brother is restored? Because the spiritual brother or brethren are liable also to be tempted, and there is no other safe course but strict adherence to the rule. Again, "Bear ye one another's burdens, and so fulfil the law of Christ," &c. All this is to be done according to the rule; for he says, be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. How fearful the admonition! By laboring with carnal or fleshly motive, even in our professed labor to restore an erring brother or sister, although our brethren may be mocked, and think we have done our duty to the rule, according to the letter and spirit of the Gospel, God is not mocked. His piercing eye detects the lack of humility in us, and the fleshly, selfish motives in our hearts, secreted from our brethren, and will assuredly turn on us a harvest of corruption. Well might the apostle say, "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. For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature." This is the rule on which the holy apostle insists; that outward circumcision, which is in the flesh, availeth nothing. He is not a Jew now, who is one outwardly, and circumcision is that of the heart in the spirit, whose praise is not of men but of God. We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Here we see the spiritual and antitypical circumcision is the manifestation of the *new creature* or the *new man*, which, after God, is created in righteousness and true holiness, and hence it is said, "If any man be in Christ Jesus, he is a *new creature*." While, then, the new creature and the old creature both exist in us, there is strife, and the rule for our christian walk must be brought to bear; and that rule demands that the old man be put off and the new man be put on, and in this spiritual frame, with the flesh and its affections crucified, the world crucified to us, and we to the world, we are to walk in all the ordinances, laws, and institutions of the house of our God. This is our rule, and the only divinely authorized rule for us. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

But in Paul's day there were many *unruly* and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Titus i. 10, 11. They are all unruly who walk not according to this rule, and all who depart from this rule, whatever they may

substitute for it, are vain talkers and deceivers, and their influence has been sadly felt in the church at a much later date than that in which Paul wrote to Titus.

In conclusion, we will remark that "this rule" is in perfect harmony with the whole letter and spirit of the Gospel of God our Savior. While the doctrine of the Gospel teaches that salvation is wholly by grace, through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast, this rule is applied only to them who are already saved, quickened and born of the spirit. It excludes all the fruits of the flesh, and until we are born again we can bear no other than fruits of the flesh. First make the tree good, and its fruits will be good. That which is born of the flesh is flesh, and that comprehends all that we are or can be, or can produce until born again; and after the new birth, this rule excludes all the lusts of the flesh, and approves only of the fruits of the spirit. This rule, therefore, calls for none of the works referred to as a means of procuring a new birth, but directs their manifestation as the evidence that they who are capable of walking according to this rule are certainly born of God, and led by his spirit.

The unregenerate, and more particularly among them, the Arminian work-mongers and will-worshippers, can see no reason why—if our doctrine be true—Christians should work at all. They tell us that if they believed our doctrine, they would live as they list; they would take their fill of sin and live upon the theory, once in grace always in grace. We are not at all surprised to hear them belch forth such doctrines, for these sentiments are the natural productions of the flesh, and show plainly that those who hold them have never been born again, and consequently, possess within them no fountain that can send forth any other streams than those selfish, muddy, and polluted waters. The rule cannot apply to them, for if they should crucify their flesh with the affections and lusts thereof, there would be nothing of them left, it would use them up. But where God has implanted the spirit of immortality, the fruits of the spirit will be produced in evidence thereof.

Again, it is often slanderously reported that the doctrine of the Gospel, as held by us, leads to inertness, if not to licentiousness. But those who are instructed in the school of Christ, know that the truth of the Gospel and the practice of the Gospel, go harmoniously together; and the rule securing peace and blessedness to the Israel of God, unites the doctrine and the practice of the Gospel together. The immortal and incorruptible seed implanted in them, is born of God and loves holiness, loves truth, loves righteousness, and loves all that is approved and lovely in the sight of God.

From the "New York Daily News."
PURITANISM.

The Puritans who landed at Plymouth—Blarney—in 1620, and many of those succeeding them, claimed, and their descendants claim for them to this day, that they were driven from their native land by persecution; whereas the truth is, they expatriated themselves that their narrow and intolerant principles might have full sway; or, in other words, that they might themselves persecute others.

Entire freedom from all ecclesiastical authority, coupled with the right to trample upon all the religious rites, ceremonies and usages held sacred by the great mass of their countrymen, was the great leading idea of Puritanism. They professed to believe—like the Pharisee who "went up into the temple to pray," thanking God he was not like others, "or even as this wine-vender"—that they were more pure than others; and that their purity could be preserved only by hating all who would not conform to their gloomy and unsocial habits.

The only article of their unwritten creed was this: "That every person has the right to decide, not only in matters of church polity, but in articles of religion itself;" to which was added, after their arrival in this country, this strange and fanatical paradox, "that it was not only their right but their duty to force their opinions and practices upon everybody else!"

It must be borne in mind that the original Puritan settlers of New England, as contradistinguished from the more generous adventurers who afterward came over and mingled with them, and from whom are descended its best citizens of this day, were of two widely different classes. One was composed of men possessing many noble qualities; men of education and refinement; gentlemen—that is so far as a Puritan could be a gentleman. The other was made up of "the cankers of a calm world, and a long peace," such as all densely populated countries can part with to advantage.

The former class has become nearly extinct, or rather its growth has been so choked by the rank weeds of the other that it has no weight in either Church or State. Its members exist merely as isolated individuals, like here and there a tall pine in a forest of stunted, scraggy and poisonous hemlocks—while the other class, joining to the profligacy of the Canada thistle the feculency of the plagues of Egypt, has spawned all over the land. It has overspread and poisoned the mind of most of New England, N. York, Michigan, Wisconsin and Iowa, northern New Jersey, Pennsylvania, Ohio, Indiana and Illinois.

Trace out on a map of the United States the westward flow of this impure stream of Puritan emigration, and in its course, shall you find the most poisonous sediment of *ism*, and the spissitude of the pestiferous deposit is exactly in proportion to the unmixedness of the stream with the nobler rills from the Middle and Southern States, and the more recent generous flow of Teutonic and Celtic origin. South of this line scarce a trace of *ism* can be found; north of it spring up all the absurd theories that disgrace our country, the age, Christianity and humanity, being but rehashes or resurrections of all the exploded errors that have flourished since the advent of our Savior, like weeds in the garden of Christianity, from the days of gnosticism (original Puritanism) down to the present day; rankness of growth invariably denoting predominancy of Puritan mind. All these *isms* are opposed to Christianity and to patriotism, and appear to come from old mother Puritanism as naturally as maggots and effluvia from a putrid carcass.

The lineage of these *ism*-ranters can be seen plain enough, without the trouble of

tracing genealogically. Look at the tribes of slang-whangers of the Pulpit, the Press and the Senate: the nose and ear marks are as plainly discernible in their minds as they were on the bodies of their progenitors, of whom they boast without ceasing. Why, one of these fellows can scarce open his mouth but out there flies "The May Flower"—"Plymouth Rock"—"Our Peiwo-ritan fathers," and such like parrot phrases, denoting his own nothingness; for no one boasts continually of the virtues or achievements of his ancestors, if he can boast of his own.

Unlike their quiet cousins, the Quakers, they are always aggressive; always making war upon their neighbors; always trying to drag down every man and institution to their own level; and when their insolence and unprovoked vituperation produce the legitimate fruit of chastisement, then the air resounds, the echoes reverberate again with the howl of "persecution! persecution!"

What despots do singly, they attempt collectively. In opposition to the doctrines of true democracy, but hideously consonant with the second clause of their creed, they tyrannize through majorities. When they have a majority, or even a majority of representatives, no matter how obtained, the doctrine is, "that the majority shall govern in all cases whatsoever." (If that be not, what is tyranny?) Written Constitutions—the chief aim of which is to protect minorities—laws for the protection of the individual and property, and the customs of numberless ages, are nothing then. Then individuals are but undivided parts of the whole; they have no rights as individuals, but only as members of the great conglomerated phalanx; (that's the word their philosophers use,) to be determined by the majority, whose will is to be obeyed, even to the minutest particular, as implicitly as ever a dog obeyed his master.

But when they are a minority, oh! then indeed, the case is altered! Then if a law be enacted, ever so just in itself, but contravening their passions, running counter to what they hypocritically call their conscience, then it is the right of every one to set up a "higher law" of his own, and his duty to prevent the execution of the legitimate laws of the country that protects him!

Nearly all our schoolmasters and book compilers being of Puritan birth or descent, the youthful mind is early taught to believe that our greatness as a people is the fruit of Puritanism, whereas the truth lies in nearly an opposite direction. Our rapid rise to the rank of a first rate power has been rather in spite of the efforts of Puritanism than with its aid. Since the adoption of our Constitution every great act of our government, tending to make us renowned, and our example feared abroad, has met with the undivided opposition of Puritanism.

The origin of the phrase, "Lousy-brained Puritan," was thus: The first so called, whose family name was SNEAK, baptised PURITAN, while engaged one night in a business congenial to his nature, robbing a henroost, fell and fractured his skull so badly that a small spot of brain was left exposed. Before a surgeon had time to exercise his skill in properly replacing the bit of thin bone or cartilage, some of the usual denizens of a neglected boy's head

had entered the orifice, which was closed over them, and thus they became forever occupants of the gloomy, vacant caverns beneath. It is said that all his offspring are afflicted in the same manner, and that they have the power of imparting the same by contact.

This is the only philosophical explanation of the phenomena attending their peculiarity of mind, always active and restless, but more shallow and contrary. The least warmth sets the little creatures scampering, the poor victim having no power to mollify the tickling sensation by scratching; and so is produced or strengthened some *ism*. Recently, at the dissecting table of a medical college, a student from Kentucky professed to have discovered with a microscope that these vermin were in one particular like the fish in the Mammoth Cave—eyeless. Whereupon the learned professor gravely told his class, that that accounted for the blindness of *ism*. The brain, when laid bare, presented, for all the world, the appearance of a hilly sheep pasture; several small herds traversing the narrow and crooked paths in different directions, always headed by a kind of bell-wether. This accounts for the existence of various and antagonistic *isms* in the same brain at the same time.

This class of Puritans now rules the Puritan Church, the pre-eminent doctrine of which is, that "THE CHURCH SHALL GOVERN THE STATE"—the Puritan Church only, of course—when other churches are in the ascendant, none so loud-mouthed against it. No sooner is a new *ism* hatched in the diseased brain of the old PURITAN SNEAK, than he imparts the same to his church, the priests of which straightway organize a new political party—a union of Church and State, closer, more nefarious and intolerable than exists in any other part of the world. And for the result, look at what was anciently called MASSACHUSETTS—better known to moderns as NIGGERDONIA. Her most famous clerics do nothing but brawl politics from the pulpit, often using language that professed blackguards would scorn to use.

"Only Waiting."

A very aged man in an almshouse was asked what he was doing now; he replied "Only waiting."

Only waiting till the shadows
Are a little longer grown,
Only waiting, till the glimmer
Of the day's last beam is flown;
Till the night of earth is faded
From the heart once full of day,
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home;
For the summer time is faded,
And the autumn winds have come.
Quickly, reapers, gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the Savior
Open wide the mystic gate,
At whose feet I long have lingered,
Weary poor and desolate.
Even now I hear the footsteps,
And their voices far away;
If they call me, I am waiting,
Only waiting to obey.

Only waiting, till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown.
Then from out the gathered darkness,
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

Selected Poetry.

THE FUTURE.

The sombre shade, the golden light, Which mingle in the future's sky— Its cloudless noon, its starless night, Alike are hidden from our eye.

Yet who, when closed his daily toils, In hours of fond, of anxious thought, When Memory opens her treasured spoils, And all the past hath tribute brought;

Say, who, with sacrilegious hand, Hath never wished; yea, longed to tear The veil, which hides that unknown land, And all the treasures buried there?

Who hath not, questioning, turned his gaze Into the future, strange and lone, And, wildered by its gloomy haze, Faintly besought some answering tone—

Reclining on the velvet green, One day, I marked a youth, apart; His placid brow, and lofty mein, Failed to conceal a restless heart.

"Whisper, O Sybil, in mine ear, Some secret of my coming fate; O tell me, wherefore am I here? And what shall be my future state?"

"Whether the friends that now are mine, In joy or woe, whate'er betide, Through every change till life's decline, Will linger steadfast by my side;

"But most, O mighty one! I ask, To know the bound of mortal life, And whether soon, or late, my task Will cease, be closed my strife;

"O that these shades, that now divide The secrets of my fate from me, Might by some hand be put aside! Then could I grasp the mystery Of mighty Death—the voiceless grave—

"Known only to the dead, and Him Who hung that ebon curtain there! O mighty Future! from thy dim, Thy dark abode, hear, hear my prayer!

I heard no more, but, drawing nigh, I saw the stranger bowed in prayer; Tears lay within his lifted eye, And on his cheek so pale and fair,

The sombre shade, the golden light, Which mingle in the future's sky— Its cloudless noon, its starless night, Alike are hidden from our eye;

S. A. J.

Record of Marriages.

In Warwick, Orange Co., N. Y., on the 6th day of November, by Eld. J. F. JOHNSON, Mr. JOHN S. TAYLOR to Miss MARY H., daughter of Mr. MATHEW BROOKS, all of Warwick.

Obituary Notices.

ELDER GILBERT BEEBE.—I hereby send you the obituary notice of the death of my much esteemed father-in-law, MAHOLM M'INTYRE, of Ekfrid, Middlesex county, Canada West, who emigrated from the west of Scotland in 1818;

His niece, Mrs. MCGREGOR, near Andes, Delaware Co., N. Y., will be informed of the above through the Signs of the Times, THOMAS MCCOLL.

Iona, October 23, 1856.

DIED OF APOPLEXY, July 20, 1856, sister ANN FERGUSON, wife of brother EDWARD FERGUSON, in the fiftieth year of her age. She was baptized by Elder GEORGE BEAVER, on the 3d Sunday in October, 1847, and joined Mercer's Run Church, in Greene Co., Ohio, where she remained a faithful member until her death.

J. C. BEEMAN.

Appointments.

If not providentially prevented, the editor of this paper will visit the Shiloh church, in Washington city, on Saturday, Sunday and Monday, the 6th, 7th and 8th days of December; and the Salem church, in Philadelphia, on the evening of the 9th, and attend the Old School meeting, at Southampton, Penn., at the 10th and 11th.

Old School Meeting.

OLD SCHOOL MEETING.—An Old School Baptist meeting will be held, by divine permission, with the Old School Baptist church at Southampton, Bucks Co., Penn., to commence on Tuesday evening, the 9th, and continue on Wednesday and Thursday, the 10th and 11th of December, to commence on Wednesday and Thursday at 10 o'clock A. M.

I. P. HELLINGS, Church Clerk.

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

TERMS: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

Hymn Books.

PROPOSALS FOR A NEW HYMN BOOK.—At the earnest solicitation of brethren, we propose during the ensuing winter to publish a choice collection of Hymns, Psalms and Spiritual Songs, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant.

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself.

Table with 2 columns: Title and Price. PLAIN BOUND, \$.75; MOROCCO, PLAIN EDGE, 1.00; EXTRA GILT EDGE, 1.25.

Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPKA, ALABAMA.

Special Notice.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture Testimony, in Seventeen Letters, written by Eld. Jeremiah Moore, late of Fairfax Co., Va.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms:

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

These letters having been written half a century ago, present indisputable proof that the doctrine as now held by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church at that time; before the invention and commandments of men had been introduced for the purpose of dividing and distressing the church.

SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, AND BANNER OF LIBERTY.—To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made arrangement to supply the three papers, to any one subscriber who will take them all, for Two dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1,50 cents in advance, or one of them for \$1. But at these low rates the remittances must be made when the orders are forwarded.

Agents for the Signs of the Times.

- ALABAMA.—Elders B. Lloyd, R. Daniel, A. West, J. L. McGoire, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood. ARKANSAS.—Elder S. W. Brown, CONNECTICUT.—Eld. A. B. Goldsmith, Gen. W. C. Stanton, Wm. N. Beebe. CANADA.—Dea. Jas. Joyce, John S. McColl. CALIFORNIA.—Elder Thomas H. Owen. DELAWARE.—Elder L. A. Hall, Thomas Cubbage, John McCrone. GEORGIA.—Eld. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, and L. C. Brock, Wm. L. Beebe, J. C. Simms, P. Stewart, G. Leeves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, D. F. Montgomery, J. W. Moon, T. Livingston. INDIANA.—Elders W. Thompson, D. Shirik, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Caress, J. Romine, W. Spittler, H. D. Banta, T. B. Clark, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandon, A. H. Bryan, D. H. Wheeler, D. Long, Dr. H. Duncan, A. Elder, D. J. McClain, W. Ellis, Wm. Rogers, Richard Hudkins, Charles Elliott A. H. Utts, J. G. Jackson. ILLINOIS.—Elders T. Threlkeld, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Slaford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam. IOWA.—Elders E. Tonnehill, E. G. Terry, and J. S. Price, George Judy, I. Keith, Jas. Atkisson, Stephen Garrett. KENTUCKY.—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, J. H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley. LOUISIANA.—Eld. Z. Thomas, and J. Perkins. MAINE.—Elder Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deacons J. Perkins, H. Purington, Reuben Townsend. MASSACHUSETTS.—Elder L. Cox, D. Hart, Amasa Pray. MARYLAND.—J. Lownds, Esq., Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. Macintosh. MISSISSIPPI.—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders. MISSOURI.—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, Eld. F. Jenkins, I. N. Bradford. MICHIGAN.—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout. NEW HAMPSHIRE.—Joel Fernal. NORTH CAROLINA.—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis. NEW YORK CITY.—John Gilmore, 92 Sixth Avenue. NEW YORK STATE.—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchel, J. L. Purington, J. Smith, K. Hollister, A. StJohn, and brethren W. B. Slawson, G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglass, J. N. Harding, S. Webb, T. Relyea, S. Griffin, Eld. J. F. Johnston. NEW JERSEY.—Elders C. Suydam, Gabriel Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. George Doland, G. Slack, Wm. H. Johnson, S. H. Stout. OHIO.—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McCulloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newland, Joseph Graham. OREGON T.—Elders J. Stipp, Isom Cranfill, J. Turnidge, and brother J. T. Crooks, J. Howell, PENNSYLVANIA.—Elders Eli Getchell, A. Bolch, Tho. Barton, Daniel L. Harding, J. Furr, H. Alling, and brethren J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, James Jenkins, Caleb T. Frey, Wm. H. Crawford, 219 North 7th Street Philadelphia. SOUTH CAROLINA.—A. McGraw. TENNESSEE.—Elder Peter Culp, T. Dodson, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Philips, A. Ezell, T. D. Kerby. TEXAS.—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey. VIRGINIA.—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, James Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Hershberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavder, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kittle. WISCONSIN.—Elders D. Wilcox, T. Bishop. WASHINGTON TER.—Eld. Wm. M. Morrow

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

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Correspondence of the Signs.

OUR ESTEEMED BROTHER BEEBE:—We have, since moving to this place, taken a tour of about eight hundred miles from home, to the West. Visited one Association, and were in the bounds of several churches. Found quite a number of the brethren, and of the sisters not a few, who gave us, as we verily believe, a clear demonstration of the fervency of their zeal with purity of principle in heart for the interest of the household of Faith. Hence, we were, if not deceived, constrained to say (within us as we passed along) that these have been with Jesus and Jesus with them, bearing about and within them the testimonials of the sincerity of Faith, having purified their souls (themselves) in obeying the truth through the spirit, unto unfeigned love of the brethren, having a zeal which was according to knowledge, which is the result of *being born of the incorruptible seed by the word of God, that liveth and abideth forever*. Our son (Richard) and self set out on our journey on Friday, the 3d of this instant, arrived at Mattoon, Illinois, found a large and attentive congregation of people with our esteemed brother and Elder Threlkeld waiting for brother Theobolds (who failed to get there) and ourself. Being much fatigued, &c., we can only say we tried to preach. O, how appropriate the remark of Solomon, (Prov. 16, i.) "The preparations of the heart in man, and the answer of the tongue, is from the Lord," or how shall they preach except they be sent? (Rom. x. 15. O, the weakness and frailty of man when left to stand alone. Notwithstanding we found an interesting set of brethren who kindly cared for us, and we would just remark to the preaching brethren of the Old School Baptists, traveling East or West, who can make that place a point, that they will find in those brethren, that hospitality known to exist among the kindred in Christ. On the next day we were conducted to the Okaw Association, held about twelve miles therefrom, in company with several brethren and sisters, found a little social band united together for one common purpose. And now to call to mind the scene from the commencement to the close, day and night, both in the business of the Association, preaching and familiar conversation, union between Christ and his church, and that they are one, that harmony that should characterize his saints here on earth, in the relation they bear towards each other was fully carried out, which proved itself to be a continued exhibition of brotherly love and christian confidence. May we not exclaim with the Palmist, (133) "*Behold how good and how pleasant it is for brethren to dwell together in unity.*" It is like the precious ointment upon the head,

that run down upon the beard, even Aaron's beard; that ran down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more. Elders T. Threlkeld, A. Hood and ourself participated in the preaching to an attentive congregation on Sunday, and we hope and believe that our labors were not altogether in vain. The Association having ended, we tried to preach on Monday, and the same evening at Mattoon. Their attention and brotherly kindness, we wish even to be remembered by us, and with a deep sense of gratitude, duly appreciated. We took our leave of them, having full confidence in their order and steadfastness in the faith of God's elect, and of the chosen family. And from thence we started on the morning of the 7th, and found ourselves at Eld. P. Burress' on the 14th, where we were met with by brother Davis, and commenced our tour in Platte county, Missouri. We met with Elds. Burress, Lowe, Baker, Hill, Knight and a preaching brother from Kansas, besides a number of other brethren during our stay in that part of Missouri, and with, and in whom, we met the salutations of dear brethren *beloved in Christ*. Twelve times in social compact for the administration of God's truth in gospel simplicity, and fervently in conference with each other in our family and familiar circles upon the great principles of godliness, with its kindred effect, *contentment*, so abundantly made manifest in our holy religion, doctrinally, experimentally and practically. Among whom were brethren Murdock and King, two dearly beloved brethren who have purchased to themselves a good degree, and great boldness in the faith that is in Christ Jesus. And others, (names not recollected,) beloved brethren and sisters who appear to understand and rejoice in the truth as it is in Jesus. God bless them all. The deep interest that they appeared to manifest for the cause of our Redeemer's Kingdom, will (as we trust in Christ) be long cherished with delighted remembrance by us. The burden of thought as was fully manifest in their social and familiar conversations with us upon the great principles of gospel truth; that the Bible doctrine of union of Christ and his church, or that they are *one*, as an essential trait in the character that the tidings of the gospel should bear, and without which there could be no justification, no redemption, no imputation, consequently no life or spiritual generation, so essential to our fitness to live in the Divine presence, realizing its peacefulness, and beholding the glory of the power of God, our Judge, Lawgiver and King. It (this union) being necessarily essential thereunto. The Holy Scriptures not only positively declare it

but argues it out, logically illustrates it by analogy and parables, and defends it against objections, consequently a subject of faith, and brings to view salvation by grace from first to last. In all this the followers of the meek and lowly Jesus with child-like simplicity manifest a lamb like disposition, desirous to strive together for the faith of the gospel, opposed to strifes and divisions among brethren which genders to ungodliness and war about words to no profit, but to the subverting of the hearers. O, that the Lord would guide them by his spirit into all truth and enable them earnestly to contend for the faith which was once delivered to the saints, and keep them from falling out by the way, and enable them to shun error as they would deadly poison. The time approaches for us to take our leave of each other: the visible emotions made manifest by the falling of the tear, as an index to the heart which seemed to respond:

"Bless'd be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds,
Is like to that above.

"When we assunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

On the 23d instant, we took the stage at Liberty, Clay county, Missouri, for Fulton, in Calloway county, with a desire to spend Saturday and Sunday with Elders Stephens, Burns or Boulware, and we heard of another Old School Baptist preacher (Redding) on our way, but owing to the failure in the stage driver from Caralton we lost our time, consequently were detained two days later, which made it Monday (27th) before we got to Columbia, Boone county. The evening of the same day arrived at Jefferson City, our time being so far expired that we were obliged to return home, where we arrived safe, and in our usual health, on the 29th, which was day before yesterday, and found our little family enjoying the smiles of our Heavenly Father in the blessing of good health, and kindly cared for by their new neighbors. It would have been truly gratifying to us to have had the opportunity to form some acquaintance with the Old School brethren in those two counties, from the fact that we heard there were quite a number of them in that part of Missouri; and believing them to be, as they ought to be, the same people all over the world, perfectly joined together in the same mind and in the same judgment, making it manifest that the testimony of Christ is confirmed in them by all speaking the same things, and avoiding divisions among them, the result of unlawful strivings and vain glory—the speaking the truth in love, that we may grow up into Him in all things which is the Head, even Christ.

Being requested by several brethren to

let them hear from us on our return, we have sent the above imperfect scrawl. Do as you think best with it. Our christian regard to all the eastern brethren and sisters, and, as ever,

Yours in love, dear brother B.,
JOHN W. THOMAS.

Knightstown, Iowa, Oct. 13, 1856.

BROTHER BEEBE—I have a very rugged row to weed with many of my brethren, both on the doctrine of Sovereign grace and Church government; one man, an Eld., said to me, he would not serve a God that would not give every man a chance to be saved, that is to save himself, with the assisting grace offered, I suppose. Others will acknowledge to me that it is both inconsistent to invite Pedo-Baptists in their pulpits or to accept an invitation to preach with them, and then turn right about and do what they say is both inconsistent and wrong. Brother Beebe, I do not enjoy myself with those who so pervert the right way of the Lord; and there are other objections, some will go and join themselves to worldly institutions, take a voluntary oath to those orders, in open rebellion to the commandment of our Lord and Savior, Come out from the world and have no fellowship with the unfruitful works of darkness. And again, Swear not at all; now I understand this commandment to embrace human voluntary oaths, and not such as are required by law in bearing testimony in Courts of justice; again I look at those secret orders as on a footing with the Mystery Babylon, the Apocalyptic woman and all of her harlot and scarlet daughters who work all manner of abominations; and Solomon says, As is the mother, so are the daughters; and I understand him to call them all strange women, and to call on God's sons to keep their feet from the door of the strange women. Brother Beebe, those strange women that Solomon speaks of are nothing more than human systems of religion, of moral science and virtue, they call some of them benevolent, some temperance societies, and are all set up in opposition to the government of God and are therefore hateful and abominable. Solomon compares their morality, to wine sparkling in the glass, and he says, My son, do not look on the wine when it sparkles in the glass; do not be enticed when it moveth aright; that is their external show of religion, morality, virtue, charity, temperance, &c., for they all emanate from will-worship, self-righteous, self-sufficient souls. Brother Beebe, I can only say to those who inquire of the hope I have, if I am saved at all, it will be a remarkable instance of sovereign grace; for I find in me, an evil heart of flesh, warring in my members, and that continually; so I can find nothing in my self to commend me to the Righteous Judge of all the earth; nevertheless I sometimes feel (if it is not deceitful flattery) that

the Lord is gracious, full of pity and of very tender mercies; and sometimes I feel a spirit some what, if not altogether, like Peter's when he unsheathed his sword to fight for his Lord and Master, to defend the eternal truth of my God and my King. I will close if what I have said should weary your patience, please pardon me.

Yours in hope of abounding grace,
W. F. THOMASON.
Shelby Co., Tennessee, Oct. 19, 1856

DEAR BROTHER BEEBE:—If one so vile may be permitted to call you by so endearing a name—I have thought many times of trying to relate some of the dealings of the Lord with me; and having been often delighted in reading the communications and editorials in the *Signs*, my soul has been made to rejoice that God has yet seven thousand in Israel who have not yet bowed the knee to Baal or to the modern anti-christ; and who have no merits of their own, but look for all in Christ. This is the third time I have undertaken to write, and by God's help I will this time try to finish.

My parents and my grand parents on my father's side, were Old Baptists, and they tried to bring me up in the way I should go, but I wickedly departed from it, and grew up drinking in sin, as the ox drinketh in water, always intending to get religion before I died. When about eight or ten years old, my mind was much exercised about my latter end, and one day, when coming from the barn to the house, something said to me, "You are too young; there is time enough for you to think about religion." I was satisfied it was the suggestion of the devil. Be that as it may, I acted on the advice, and grew up a willing subject of satan; was married, had a family of six children, and should still have been too young if God had left me to myself. Father, mother and children, all enjoying good health, knew nothing of sickness or doctor's bills until the year 1839, when God was pleased to take the youngest but one, in three short days. My family was my idol. My longing soul mourned after my child; not that I wished him back, for I was satisfied God had taken him to himself. The desire of my soul was to be enabled to say as David did. I—like him—knew the child would not return to me; but O that I could say that I should go to the child. I continued mourning in this way for some time, when it began to wear off, till one night just as we retired, my wife said she had thought of being baptized. It struck me like a thunder-bolt, for I had never heard her say anything of the kind before. I knew not that her mind was exercised more than common. She told me the Baptist Minister and Deacon (New School) had been to see her; they had got it from a family next door, who were members, and with them we were intimate. I told my wife we had enjoyed each other's company and lived happy, but there was no more happiness for me; she was dead to me. She felt just as she did last year when she lay in her coffin. I thought of Bunyon's pilgrim. When Christian started, Christiana was not willing to go. I was desirous to go, but was not permitted; that great gulph that was between the rich man and Lazarus, was between us, and God was pleased to open the eyes of my understanding. My sins arose like mountains

before me; I saw that I had sinned against a holy and righteous God, who could not look on sin with the least degree of allowance. I went to the law, thinking I must do something to recommend me to God's mercy, but the more I tried the worse I got, till every refuge failed. If I said I will keep my mouth that I sin not with my lips, some wicked thoughts would come into my mind, that would pierce like an arrow through my soul; and I was led to realize what David meant, when he said, "Thy law is exceeding broad, it took notice of the thoughts and intents of the heart." I had read the bible while young, every line from beginning to end, twice or thrice, and many chapters, or parts of chapters, committed to memory. Every curse within its lids appeared against me. I thought I had committed the unpardonable sin. God had said that he would visit the sins of the fathers upon their children, to the third and fourth generations; and having a brother and sister younger than myself, that had been baptized, I viewed myself as the scape-goat of the family. I thought God had a perfect right to do with me as he pleased. I could not sleep or eat; if I tried to pray, my very prayers were sin. I was in a wholesale grocery in the city of New York at the time. I used to creep away up in the lofts and hide amongst the bags of coffee and spice, and their try to pour out my soul to God for mercy. I could not see how God could be just, and yet be justified in extending mercy to me; my case was too desperate, it was out of his reach, there was mercy for every one but me, and I had no desire for mercy at the expense of justice.

If God had made out my death warrant and handed it to me for my signature, I could have signed it, rather than God's holy law should be tarnished. The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow. Then called I upon the name of the Lord—O Lord, I beseech thee deliver my soul. I had a bad cold at the time, that hid my trouble from my associates; they thought I was going to die. Almost every day some one would say: have you applied to a physician, have you got any medical advice? No! They knew not that I was in the hands of the most skilful physician, who knew every turn my disease could possibly take. I went on in this way for some time, trying to pray to God that if there was any way in which he could extend mercy consistently with justice, to have mercy on me. I envied the basest of reptiles; the serpents and toads were far superior to me. The Baptist minister tried to persuade my wife to be baptized. He said 'twould hurry me along. He told me if I did not take hold of the offers of mercy, the Holy Spirit would leave me to go back. I told him that did not trouble me in the least, as my Bible told me where God commenced a work he would carry it on to the day of Jesus Christ; all I feared was that it was nothing more than my own excited passions, and if that was the case, I should certainly be worse when it ceased. He told me I must have faith. I told him I read that faith was the gift of God; it could not be purchased with money. On the first of January, 1840, I had business to do with a steam-boat that left early the next morning, before I could attend to it; so I har-

nessed my horse and drove down, and it being New Year's day, the streets were full of men making calls on their acquaintances. I thought I had but one call to make, and that was to God, to have mercy on my poor soul. Those who were passing the streets were merry and laughing; my tears were my meat and my drink continually. It was a bitter cold day, I did my business, and while on my return home, driving up Hudson street, when I came to Leroy street, a voice seemed to come up Leroy street, which said, "Behold the Lord's hand is not shortened that he cannot save, neither is his ear heavy that it cannot hear; God is not a man, that he should lie, nor the son of man, that he should repent; hath he said and shall he not do it, or hath he spoken and shall he not make it good." I looked around to see who spoke, but no one appeared. My burden was gone, and I was praising God. But my joys were of short duration; I knew those words were in the Bible, but where, I could not tell. When I got home I soon found them, Isaiah lix. 1, and Numbers xxiii. 19. I said my joys were short. My companion and myself went to Meeting at night; the preacher asked the members to tell some of the dealings of the Lord with them during the past year. Two of the sisters said a few words, the rest had nothing to say. This killed me, for I went there with a heart full to tell of God's goodness and mercy to me; the extreme cold out doors, and the meeting-house being very hot, my wife was taken unwell and we left for home. On our way home, I told my wife religion was not worth having; that I would not pick it up in the street; that those old members could not say one word about the goodness and mercy of God, and I thought I could say so much. In an instant I felt as if I were filled with the stones the streets were paved with. I felt awful. I tried to get my burden back, but could not find it. Then I thought I had committed the unpardonable sin. I could not sit still, nor stand still. I walked the floor; I tried to read my Bible; all was dark. I tried to pray, but the heavens were brass and the earth iron. I took up my hymn-book and read over many hymns; at last I came to, "God moves in a mysterious way;" I read till I came to the verse—

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behold a frowning providence,
He hides a smiling face."

My troubles were in an instant gone, and I was again able to go on my way rejoicing and praising God. One Sunday, while seeing baptism administered, the preacher came to me and wanted me to be baptized. I told him I was not a fit subject; I desired to have that repentance that needed not to be repenteth of. He told me that I had it. I replied—it may be that you know better than I do. I felt myself an unfit subject to be any where. I could not see how they could receive me into the church. They appeared to me to be the excellent ones of the earth; but I felt too vile to call them my brethren and sisters. I thought, if they would only permit me to come into the meeting-house, and even lay down behind the door, like a dog, it was all I could ask; but to be baptized, I was not fit. These passages followed me all the time. "We know that we have passed from death unto

life, because we love the brethren." "If ye love me, keep my commandments." In February, 1840, my wife and I told the church what we had experienced, and were received and baptized with some others. In the spring, God was pleased to give me such a view of Christ, encircled in a cloud of glory, the most glorious object I ever beheld, and appeared brighter than the noonday sun, and I was enabled to say, not only that he died, but that he died for my sins and arose again for my justification, and that with his stripes I am healed. I could then cry, Abba Father! And it seemed to me that I could approach my Heavenly Father with more freedom and confidence, and more love, than I had ever felt in going to my earthly parents. I was rejoicing continually, and thought my troubles were now all over, and that I should sin no more. But, alas! I found after a while, that my old nature was still the same, that I carried with me a body of sin and death; so that when I would do good, evil was present, and how to perform that which is good, I found not. But God was pleased from time to time, to give me some gracious manifestations of his presence. We joined the New School Baptists; I then knew of no other. I had frequently heard my father talk with his friends about the arminians, but had paid too little attention to know what it meant. Gallio like, I cared then for none of these things. The preaching was no food to me; it was so much of self, and so little of Christ, I wanted a whole Jesus, nothing less would satisfy me. They had what was called a great revival, and took in members by scores. I may safely say I saw as many as fifty added at one time. I knew there was something wrong, we had not been taught at the same school, they could not pronounce the *Shibboleth*. After a while, God, in his providence, put me in the way of another people, whose God I trust, is the Lord, with whom my companion and myself had many precious seasons. We asked for our letters, but they were refused us; they said we should not leave, they would not part with us. We finally left them without letters. I told them it was impossible for two to walk together except they were agreed. So we left them and joined the Salem Baptist Church, in King street, where we continued until we moved to Virginia. We had many happy seasons at our weekly prayer meetings, and my soul was often made to rejoice in the Lord as the God of my salvation. Sometimes I have been enabled to say, with Job, "I know that my Redeemer liveth." But again, I have had to say, "Oh that I knew where I might find him." Oh that it was with me as in days and months that are past, when the candle of the Lord shone around about me, and when my soul was illuminated with his glory. Then I was continually praising God. I have sometimes for weeks together, been, as it were dandled on the lap of heaven, when living in New York. When meditating on the second coming of Christ, when he shall come to be glorified in his saints, and admired by all that believe, the language of my heart has been—Come, Lord Jesus, come quickly. Why are thy chariot wheels so long delayed? It seemed that I could not wait. One night I dreamed that the trumpet of the Arch-Angel sounded, and, in a moment I was

changed. I related my dream to a brother, he asked me how I felt; if I had any anxiety about my family? I told him I had not, for all the powers of my soul were employed in praising God. Everything was bright and glorious. Sometimes I am on the mount, and sometimes I am in the valley. Then the question is put to me as it was to Peter. Simon, son of Jona, lovest thou me? Lord, thou knowest all things; thou knowest that I love thee; Lord, increase that love. But then again—

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

When I left New York for Virginia I thought I should have so much time to meditate on the goodness of God when I got out of that great Babel; but oh how I missed it. Being deprived of our social weekly meetings, and other meetings two or three times on Sundays, and our preaching brethren frequently at our house; from this to be cut down to preaching but once or twice a month, I became so cold and barren that I soon became careless about going to meeting at all, and if I went I would go to sleep. My wife often said to me, "If you take the Bible to read, in fifteen minutes you are asleep; but take up a newspaper and you can read all night." This was too true. Having settled on land that was grown up in pines, I worked day and night to clear and fence it, but I have found by bitter experience that it is in vain to arise early and sit up late, and eat the bread of carefulness, for "Except the Lord build the house, they labor in vain who build it; and except the Lord keep the city, the watchmen waketh but in vain." I have often had to look back to see if I could find any trace of the Lord's dealings with me, to the hole of the pit whence I was digged; and I can truly say, "Though I have walked in darkness and had no light, I have been enabled to trust in the name of the Lord, and stay upon my God." When at meeting I would get a little food, but it was only momentary. I have had many feasts in reading the *Signs*, but as soon as I was done reading it was all gone. I have often pondered over the twelfth chapter of Hebrews: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And, "If ye endure chastisement, God dealeth with you as sons. For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." It seems to me that I need scourging all the time. Every year or two since I lost my first child, God has been pleased to take another and another, until I have buried eight; and I have been enabled to say, The Lord gave, the Lord hath taken away, and blessed be the name of the Lord. God was still pleased to leave me my idol. I had an idol, and I know it, and the Lord knew it. When I asked the Lord to take my affections from the fleeting things of earth, my arms were always clasped around my dear companion. To take her from me was death, to take my affections from her was worse than death.

"Our dearest joys and nearest friends,
The partners of our blood,
How they divide our wavering minds,
And leave but half for God."

And, in my case, none seemed to be left for God.

"The fondness of a creature's love,
How strong it strikes the sense;
Thither our warm affections move,
Nor can we call them thence.

Dear Savior, let thy beauties be
My soul's eternal food.
And grace command my heart away
From all created good."

For years I thought God would take my wife away from me, and for months before she died my answer to all who asked me of the welfare of my family, was, "They are all well except my wife, and I do not think she ever will be well;" although she was for the most of the time so as to attend to her domestic affairs. On Saturday noon when I took my horses from the plow and looked up the furrow, I said to myself, there will be no more furrows made until she is buried. I was satisfied that she would die on Monday morning, and it was so. But not as I expected. She went like an infant to sleep, and though I watched her as with an eagle's eye, I could not tell when she died. She departed without a gasp, struggle or groan, on the 16th day of April, 1855. It appears to me if God had taken my children and everything I had, and left me like Job, I could borne it with resignation. I mourned and wept, day and night; not that I wanted her back, for that I knew was impossible, but I desired to be with her. One day when weeping bitterly something said to me, "What if she be in hell?" "Where she is I desire to be," was my response.

Although I was aware of the day, and almost of the hour, of her departure, I could not say anything to her on the subject of the future. I had always anticipated hearing from her lips the glorious prospects of her future state. But I was disappointed, and left to mourn awhile in darkness. One day while mourning, and longing to know of her happiness, these lines of the poet came with full force to my mind—

"Why do we mourn departing friends,
Or shrink at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

I have never had the shadow of a doubt since, nor shall I have again concerning her. About the same time, while mourning my disconsolate situation and writing bitter things against myself, I thought I would rather lie down and die by the side of my plow than go a step farther; God was pleased to lift the curtain and show me the future, and in an instant my heart was filled with praise to God, and I wanted everything should praise him. I could look back on years gone by when I have been reading the psalms, David's repetition of the word, "Praise, praise, praise ye the Lord." Then I thought one *praise* sufficient; now if it had been repeated a thousand times, I could have repeated them as many times. With sister Gentry, I can truly say, for more than a year I have been most of the time praising God. I have laid awake hour after hour weeping, and with supplication. I thought last year, when I came home from the Association, I would write and tell of the goodness and mercy of God to me, a sinful worm. There I was made to sit together with my Father's children, and feast upon his love. I heard every sermon there, and on my way home, and yet came away hungering. It was all of a piece. No *linsey woolsey* doctrine, but it was all Christ. I want a whole Jesus—nothing less will answer for me.—This year also I came home hungry, al-

though the coming together of the brethren was like the coming of Titus,—the more I get the more I want. I never shall be satisfied until I awake in his likeness. And, like sister Gentry, whatever I am doing, I am meditating on God's goodness and mercy. And when I look back on God's dealings with us, as a family, how his mercy has followed us from generation to generation, I am made to cry out with David, "What am I, and what is my father's house, that the Lord should take knowledge of us." He says he will take one of a city, and two of a family, and bring them to Zion. He has not promised to take whole families; and when I look on ours, with two or three exceptions, the whole family that have become connected with us have, as I trust, been brought to hope in his mercy. Not because we are better than others, but because he will have mercy on whom he will have mercy, and whom he will he hardeneth. I feel in my heart that he yet hath spiritual blessings in store for me. But he says he will be enquired of by the house of Israel to do certain things for them. And if I know anything of the grace of prayer, I must say with David, "Thou hast put it into thy servant's heart to pray this prayer;" and with Jacob, "I cannot let thee go except thou bless me." I have been made to realize more than once, the great and precious promise, "Before ye call I will answer, and while ye are speaking I will hear."—My lips have scarcely been unsealed before some gracious promise has been applied to me, suited to my case. What a gracious privilege that ours is a God at hand, not a God afar off. He never slumbers nor sleeps; and he has said he will be with us in six troubles, and in seven he will not forsake us. I have tried him in them all, and always found in him a very present help in time of need. You will say, I have never died, and I have never been sick.—True, I have no knowledge that I was ever confined to my room by sickness in my life; but I once had a barrel of flour fall on my head from a second floor, and was taken up for dead, and word was carried to my wife, who was just off from a sick bed, that there was no hope that she would ever see me alive. I laid in that state for hours. But although dead to the world, my mind was active, and soaring above the things of time and sense. Blessed be God I have proved him in the past, and I can trust him in the future.

Yours, in hope of eternal life, through the crucified, risen, and glorified Jesus,
RICHARD BASTOW.

Fairfax C. H., Va., Oct. 29, 1856.

BROTHER BEEBE:—I cannot do well without the *Signs of the Times*, as we have none to converse with on the things of the kingdom, there are none within our reach with whom we can hold social converse on that subject. A gifted sermon I believe I have not heard in more than three years. I am now in my seventy-fifth year, and much afflicted, and quite feeble, and my wife also is very feeble. We are, in the providence of God, placed here, and cannot get away to any people where we might enjoy christian privileges. We are in the midst of a professing community, and flooded with preachers, and I think the apostle has well said, that man is of the earth, earthy, and dust is their food; for they preach almost everything but the

promises to the children. Instead of feeding the flock of God, they preach something to please their hearers, each one according to his congregation. And they would have the powers that be, shaped to suit their notion. But their preaching is of but little consequence to me, as I know my time is short; but it hurts my feelings to hear the Scriptures so mangled and perverted to carry out such unhallowed purposes. Brother Beebe, my prayer is that God may give you a long life, and ever sustain you in your arduous labors, and that all the soldiers of the cross may be upheld by the almighty power of God. And that the whole family of God may bear in mind that the Lord bears rule on earth as well as in heaven, and that he will carry out his purposes in spite of wicked men and devils.

But, my brother, I must close, assuring you that I am yours in christian love.

JAMES FOSTER.

Eaton County, Mich., Nov. 15, 1856.

DEAR BROTHER BEEBE:—I received your paper, the *Signs of the Times*, the other day, and am very much pleased with it.—And I feel inclined to give you a short sketch of my history. Twenty years ago and upwards I found Jesus precious to my soul, and was baptized by the Old School Baptists in Kentucky. About five years ago I moved to Iowa, and there began to look around for some of the children of grace, and I found several of the Old Baptists; but they were very much scattered up and down through the country, but I could not find a single preacher of that order. There were Methodists, Presbyterians and Arminian Baptists, which one of my old brothers frequently called the *Long Pocket* Baptists. And, like the prodigal son, I thought I would join them and fill myself with the husks which the swine did eat. But, in a short time I found out that the pastor of the church was a Free Mason, and four or five others of them, and two of the members belonged to the Odd Fellows' Lodge, and several of the members to the Temperance pledge. And this is the kind of husks on which I was fed. Then I cried, O, wretched man that I am! who shall deliver me from the body of this death? I then called for a letter of dismission, and the church gave it me; and I then resolved to take the Bible for the man of my counsel, and to trust in the God of Israel. I expect to move in a few years into Missouri, where I hope to find some of the Lord's children, and be permitted to take my harp again from the willows and praise my God and King, in concert with his dear children.

Brother Beebe, I am perhaps too tedious with my stammering remarks; but if you think proper to publish them you may do so, but if not, I shall not be offended. I desire you to pray for me that my faith fail not, and that I may have on the wedding garment.

Your affectionate brother in Christ,
JAMES WADLINGTON.

Appanoose Co., Iowa, Nov. 10, 1856.

DEAR BROTHER BEEBE:—"The Lord reigns, let the earth rejoice; let the inhabitants of the rock sing and shout from the top of the mountains."

Now myself, with others, being desirous of hearing the Word of the Lord, and also desirous that God would send forth labor-

ers into his vineyard, and we being as it were destitute of hearing the Word of the Lord, in consequence of the famine in the land, would take this method of making our desires known through the *Signs of the Times*, praying that God would dispose the heart of some one of his ministers to supply us with the preaching of the Word, as we have been in the habit of meeting together once in two weeks for several years, and sometimes not more than two, and seldom over six present at one time. The good Lord has supplied us abundantly with the fruits of the earth, and also our hearts with benevolence, I think, so that there will be no lack of the necessaries of life.

Bro. Beebe, please publish this in the *Signs of the Times*, and oblige yours,
ISAAC LYMAN.

Turin, Lewis Co., N. Y., Nov. 5, 1856.

BROTHER BEEBE:—Allow me through the *Signs* to say to my correspondents, that my P. O. address is Lincoln, Logan Co., Ill. I have bought a farm within one mile of Lincoln, the county seat of Logan Co., and feel more settled than I have for many years. I also wish to say, that if any preacher of the Old School order is passing this way, or on the cars from Chicago to St. Louis, they will find a small church of the Old School Baptist denomination within one half mile of Lincoln, sound and hospitable. My house is one mile from the depot, and I would be glad to see any of my brethren.

If any of the Baptist brethren should wish to change their home, they will find a small church here, at peace, sound in the faith, and faithful I think; and as good land as the world can show. Two other churches are located, one within eighteen, and the other within thirty miles. Both have sound and faithful preachers.

Yours truly, B. B. PIPER.
Lincoln, Logan Co., Ill., Nov. 10, 1856.

DEAR BROTHER:—I wish to correct a mistake. Some of the brethren who attended the Delaware Association last Spring received an impression that the brethren of Brinzion, in insisting on their claim to the next meeting, were governed by motives of hostility towards certain ministering brethren; but I am authorized and requested by them to say that such was not the case, and that it is their earnest wish to see those brethren with them at the next meeting of the Association; and it was my belief at the time that their unwillingness to yield was from an indisposition to wait so long as two years for the privilege of having the meeting with them. I wish you to give this an insertion in the *Signs*, and oblige. Yours as ever,

THOS. BARTON,
As well as the brethren of Brinzion.
Strickersville, Pa., Nov. 10th, 1856.

Circular Letter.

The Salisbury Baptist Association, in session at the Jones' Mills Meeting House, to the several churches composing this body, sends this, our annual epistle of love:

DEAR BRETHREN:—Having obtained help of God, we are still preserved as monuments of his mercy, and through grace abounding to the chief of sinners, we are again favored with the privilege of meeting from various parts, to unite with

each other in Gospel harmony, in celebrating the praise of God. Beloved brethren, grace to you and peace, from God the Father, and from the Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. He has remembered us in our low estate, even when we were enemies and far from him by our wicked works and in a waste howling wilderness, and when we were opposed to the plan in which he had ordained to save sinners. Yet, in his own good time he hath, through faith, made known to us his great salvation through Jesus Christ, by the quickening and enlightening of his Holy Spirit operating on our hearts, by which we were brought from a state of death and darkness into life and light. And you hath he quickened, which were dead in trespasses and sins. Having thus been found of the Lord in a waste howling wilderness of sin, and by him led about and instructed in a way that we knew not, and in paths we had not known; sometimes having a small gleam of hope that there was some way for us to be saved, until we seemed to lose all hope; walking in darkness and having no light. Then it was the good pleasure of the Lord to open our eyes and enable us to discover that we were poor, and blind, and naked, and that salvation is alone of the Lord, and not by works of righteousness which we have done; but according to his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life. And for the encouragement of his church and people, he has given them very many great and precious promises, assuring them that he gives to them eternal life, and they shall never perish; and because he lives they shall live also. And that, in his Father's house there are many mansions; if it were not so I would have told you. And he says, I go to prepare a place for you, that where I am there ye may be also.

Now, brethren, seeing that the Lord has done such great things for us, whereof we have occasion to rejoice and be glad, what manner of persons ought we to be in all holy conversation and godliness, standing in the way and asking for the old paths, where is the good way, and walking in them; that we may find rest unto our souls, for in Jesus is righteousness and true holiness. He is the way, and the truth, and the life.

Brethren, we would repeat what was remarked by a brother who has gone, that the present state of our churches calls for serious consideration. They appear much on the decline, and some of them are destitute of the ministry of the word. The children cry for bread, and their tongues cleave to the roof of their mouths for thirst. Is there no help for Zion in this dark day of trial? Oh! brethren, ministers, remember the law of Jesus enjoins on you to feed the sheep and the lambs. Is your duty faithfully discharged, while there are brethren and sisters who do not hear a sermon for months, who are left to wander on as they can, and who belong to some

associated body? We think there is a lack in this thing; but we would not interfere with the relation of churches and pastors; but we would wish to have our churches and ministers follow in the footsteps of the apostles and churches of old. When the church at Jerusalem was afflicted and destitute, other churches sent to them, their faithful ministers visited them and administered to them; and it was entered on record to their honor and to the glory of the church, showing the influence the doctrine had on them. O, brethren, can you not spare your ministers a few Sundays in the year, to come over to Dorset, to feed a crumb to the poor saints there? And O, brethren in the ministry, can you not catch the flame of the apostles, and say, "Let us go over and see how the brethren do in this time of trial?" The children should be hunted up and strengthened and encouraged, that they may be able to stand firm.

Now, brethren, we exhort you to stand fast in the liberty wherewith Christ has made you free, and be not entangled with the yoke of bondage. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

DANIEL DAVIS, Moderator.
L. A. HALL, Clerk.

Corresponding Letter.

The Salisbury Regular Baptist Association, to the Sister Associations with whom she remains in full fellowship and with whom she corresponds, and to all the "strangers scattered abroad," who have obtained a like precious faith with us, sendeth christian love, praying that grace, mercy, and peace, may abound toward you from God our Father, and our Lord Jesus Christ:

DEAR BRETHREN:—God has given us another opportunity of meeting together in an associated capacity, and the privilege of enjoying the company and conversation of those we love. God is good to Israel, and he has promised not to withhold any good thing from them that walk uprightly. And oh, dear brethren and sisters, how good and how very pleasant it is for brethren to dwell together in unity. It is like the dew of Herman, and as the dew that descended upon the mountains of Zion for there the Lord commenced the blessing, even life for ever more. And when our brethren and sisters visit us from a distance, both as messengers from sister associations or otherwise, and in witnessing how holly and unblamably they behave themselves while among us, both in declaring unto us the wholesome word of truth and soberness, and by a well ordered course of conduct and conversation, that they too have been with Jesus and have been taught by him. We feel in our hearts that we are knit together in love, that we are of one heart and one mind, that we are but one people, and have but one Lord, one faith, and one baptism; all fighting under the banner of our glorious and all-conquering Emanuel, following the same leader, and have the same captain, prophet, priest, and king.

O yes, brethren, we are truly glad and delighted to mingle in the society of such peace-loving and godly people. But, on the contrary, when those come which cause divisions, contrary to the doctrine we have learned, we feel greatly pained, and to obey the bible injunction, we design to mark and avoid them. And now, dear brethren, as long as we can walk together on bible ground, we sincerely desire the continued coming of your ministers and messengers. And we pray the great Head of the Church that he will still grant us the privilege of meeting together as often—whenever and wherever—as is pleasing in his sight. Farewell.

Our next Association will be held—God willing—with our sister church at Little Creek, near Laurel, Sussex County, Delaware, commencing Friday preceding the first Sunday in October, 1857, when and where we hope to meet with our beloved brethren and sisters from other Associations.
DANIEL DAVIS, Mod.

L. A. HALL, Clerk.

PARKER'S ROADS, NOV. 18, 1856.

BROTHER BEEBE—I send you a copy of the Minutes of our Association, desiring you to publish our Circular Letter in the *Signs of the Times*. You will see by our Minutes that a split has taken place in our Association, and we are the minority. Much has been said and is continuing to be said about the doctrine we preach. We wish this Letter published in the *Signs*, that the Old-School Baptists throughout the country may know what we do believe and try to preach. We also desire the same to be published in the *Southern Baptist Messenger*. Be so kind as to forward the Minutes and Letter to your son in Georgia. This seems to be a matter of much importance to Old-School Baptists, and especially to us. You will find \$1 enclosed for the *Southern Baptist Messenger*. Your compliance with this request will much oblige your friends and patrons.

Believe me your friend, &c.,

JOHN PARKER.

Circular Letter.

To the five Churches composing the Big Sandy Regular Baptist Association:

DEAR BRETHREN—You are well acquainted with the troubles and difficulties recently passed through, also the propositions we made respecting the rend in the Association, in 1854; we proposing in our letters of correspondence, in 1855, to the sister Associations, to take the matter in consideration, for we earnestly desired a full investigation of the whole matter—if found guilty, we stand pledged to retract our course. Brother Conyers, of the Obion Association, promising all his exertions to bring a speedy investigation of the matter, but is now dead. Our hopes are somewhat blasted for an investigation, unless the other party will also make a similar call with us, and if they still refuse to let this matter come to the light, we will take it for granted they cannot sustain their position, and it is best for them to keep it in the dark. We stand ready and invite investigation; this we would choose to be done face to face, before a committee, with all the testimony present, and not done in public papers; for this reason, we have already seen a letter in the *Primitive*, as it were scattered over this continent, in which they try to sustain their position, in which no Christian ought to degrade himself so low as to resort to the meanness he did to sustain his party, &c. Brethren, we are but few in number, and very poor; I would we were truly so in the spirit of the case,

for on such was conferred the blessings—therefore, as we are now in peace at home in our churches, let us watch, let us be guarded, as much as in us lies, that the like occurrence may never come on us again.

But we read of false brethren, (Gal. ii. 4) and that because of false brethren, unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, or, in other words, to root out heresy from among us, as they said, and in so doing they rend the Association. Brethren, on former occasions we have said that the resurrection was not all that was the matter; and truly time is unfolding this thing to our view, for now we see the fact is, the eternal relationship seems to be the ground log of the whole matter, or bone of contention; hence it is contended by them, in the *Primitive*, May 10, 1856, in these words: "And now if eternally in union, to change on the part of the creature would sever or disunite."

Then, by the above idea, a creature in union with God can, by his own act, dissolve or sever that union—then, by the act of the creature, the union stands or falls; this is the same old cry, "do and live." Now we ask the question, when the Prodigal son had wasted his substance in riotous living, was that relationship from the son to the father dissolved or severed? No! Well, was it severed from the father to the son? No! (Luke xv. 24.) "For this, my son, was dead and is alive again." Then, he is yet his son, and will ever remain his son; so we contend. Once in Christ, never out—ever out of Christ, never in. Hence the Psalmist says, (lxxxix. 30.) "If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." The apostle says chastening is for our good, (Heb. xii. 11.) Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.

And again they say in the *Primitive*, Nov. 11, 1855, "And to God's law we plainly see; indeed he cannot subject be, until God does change him from sin, and then the union does begin; and this union I do contend after begun will never end." And now, who will live this sight to see—something begun that will have no end? It would certainly be a curiosity. Now, we think all things that have a beginning will have an end. (I Sam. iii. 12.) "When I begin I will also make an end." But, as to things Eternal, we think the end is with the beginning, which is one Eternal now with the Jehovah. Hence the old prophet is (Isa. xlvi. 10) declaring the end from the beginning. The Psalmist says, (xix. 1) "The heavens declare the glory of God, and the firmament showeth his handiwork; (and second verse,) Day unto day uttereth speech, and night unto night showeth knowledge." And the apostle says, (Rom. i. 20) "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head." Then said John, (Rom. xxi. 6)

"And he said unto me it is done; I am Alpha and Omega, the beginning and the end." Then in Jesus the end is with the beginning—hence, we contend, the decree has gone forth, as is said by the Psalmist, (v. 6) "Yet have I set my King upon my holy hill of Zion. (Verse 7.) I will declare the decree." And what was the decree? (viii.) "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Then, are we not his by inheritance? Then, in whom was the right of redemption—was it not the nearest of kin? (Lev. xxv. 25) "If thy brethren be waxen poor, and hath sold away some of his possessions, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." Then if there was no relationship, where would be the redemption? And if no redemption, where is the atonement? But Christ was made redemption for us. (I Cor. i. 30.) "But of him are you in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." Again, (Heb. ii. 11) "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;" 12th verse, saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee; 13, and again, "I will put my trust in him." And again, "Behold I and the children which God hath given me. 14, "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, (for why was it necessary that Christ should take on him flesh and blood? Paul tells the reason,) that through death he might destroy him that had the power of death, that is the devil." Was that all? No! 15, "And deliver them, who, through fear of death, were all their lifetime subject to bondage." Then who was delivered? The seed of Abraham. 16, "For, verily, he took not on him the nature of angels, but he took on him the seed of Abraham." Here is another reason why he took flesh and blood, Paul says, 17th verse, "Wherefore in all things it behooved him to be made like unto his brethren." Is that all? No! "That he might be a merciful and faithful High Priest in things pertaining to God." Was that all? No! "To make reconciliation for the sins of the people." Again, Mat. i. 21, "And thou shalt call his name Jesus, for he shall save his people from their sins." Then he is our Savior, our Advocate, our High Priest, our Shiloh and our King. Jer. xxxii. 18, "And the Lord of Hosts is his name." Now as Paul says, Rom. v. 14, "Adam, who is the figure of him that was to come." Again, speaking of a man joined to his wife, says, Eph. v. 31, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh;" 32, "This is a great mystery, but I speak concerning Christ and the church." Now that Eve existed in Adam before she was taken out of man, is sure, without a doubt; for Adam said, Gen. ii. 23, "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." Then, if the figure stands good, was not the Church in Christ as Eve was in Adam? Paul so used the figure, and says, "I speak concerning Christ and the Church." Again, 1st Cor. xv. 22, "For as in Adam all die, even so

in Christ shall all be made alive;" hence the old prophet said, Is. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise;" then said Caiaphas, John xi. 51-2, "And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation;" "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." Thus we see the children were scattered, and this stands in connection with the prophet, Jer. xvi. 16, "Behold, I will send for many fishers, saith the Lord, and they shall fish for them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways." Then surely God knows who they are, and where they are, and who to send to bring them back, and when he sends they are sure to come; others may send, but in vain they call, for this reason, Jno. vi. 44, "No man can come to me except the Father which hath sent me draw him." Hence we hear the old prophet say, Isaiah xix. 22, "and they shall turn even to the Lord;" again, Is. xxxv. 10, "and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" again, xlv. 22, "return unto me, for I have redeemed thee;" again, li. 11, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion;" again, Jer. iii. 12, "return thou backsliding Israel, saith the Lord;" again, iii. 14, "Turn, O backsliding children, saith the Lord; for I am married unto you." Thus the old prophets are saying they shall return; and one says he has sent them forth, Zach. ix. 11, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners, out of the pit wherein is no water;" and the Apostle says they have come, 1st Peter ii. 25, "For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls;" Rev. xvii. 14, "And they that are with him are called, and chosen, and faithful." Now ask Paul when that choosing took place, and he says, Eph. i. 4, "According as he hath chosen us in him, before the foundation of the world;" surely then they are secure: 2d Tim. ii. 19, "Having this seal, the Lord knoweth them that are his." But this is not all; their "life is hid with Christ in God;" Col. iii. 3, "For ye are dead, and your life is hid with Christ in God." Then they are safe in God, for Christ says, John x. 29, "My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand—I and my Father are one;" then their life is eternal, Jno. iii. 15, "That whosoever believeth in him should not perish, but have eternal life," 16, "that whosoever believeth in him should not perish but have everlasting life;" x. 28, "and I give unto them eternal life, and they shall never perish;" xvii. 2, "that he should give eternal life to as many as thou hast given him;" Romans vi. 23, "but the gift of God is eternal life." Then their salvation is eternal; their redemption is eternal; their inheritance is eternal; their glory is eternal; and it was an eternal purpose when God purposed it.

Now for the proof of the above assertions—first, Heb. v. 9, "And being made perfect, he became the author of eternal salvation;" ix. 12, "Neither by the blood

of Goats and Calves, but by his own blood he entered in once to the holy place, having obtained eternal redemption for us;" 15, "they which are called might receive the promise of eternal inheritance;" 2 Tim. ii. 10, "Therefore I endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory;" Ephe. iii. 11, "According to the eternal purpose which he purposed in Christ Jesus our Lord," (is the proof offered?) and yet there is more. The old Prophet says, Jer. iv. 28, "because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Again, Isaiah, xiv. 24, "The Lord of Hosts has sworn, saying, surely as I have thought, so shall it come to pass; as I have purposed, so shall it stand." Now from the above quotations can any man say, consistently in Scripture language, that the children are not eternal? We think not, yet we will offer a few more thoughts with the Scriptures, Jer., xxxi. 3, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Now what is meant by this word thee? I have loved thee; was it a something, or was it a nothing? If it was a nothing, then there is nothing in love; for where there is love, there is an object for that love to centre on, and if no object, there could be no love. Again, 2 Tim. i. 9, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Now the word us is used three times in this quotation, and what is meant by it—"every child of grace—the Church of Christ—and that grace was given us in Christ before the world began;" hence the Psalmist says, cxxxix. 15, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest part of the earth;" 16, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." So we were chosen before the foundation of the world, which was before Adam's dust was fashioned to a man; Eph. i. 4, "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." Then as the wheat was, already wheat before it was sowed in the field, so we were children and chosen before the world began. Then we were children before we were born, or we never would have been born at all. Now the Parable, Matt. xiii. 24, "The kingdom of heaven is likened unto a man which sowed good seed in his field; 25, "but while men slept, his enemy came and sowed tares among the wheat, and went his way; 26, "But when the blade was sprung up, and brought forth fruit, then appeared the tares also; 27, "So the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field? From whence then hath it tares? 28, "He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up?" 29, "But he said Nay, lest while ye gather up the tares ye root up also the wheat with them." And Christ explained the parable thus: 37, "He that soweth the good seed is the son of man;

38, The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one; 39, "The enemy that sowed them is the Devil, the harvest is the end of the world." And now we see the son of man sowed the good seed, and they were the children of the kingdom, but the tares are the children of the wicked one, and were sowed by the Devil, all in the same field or the world.

Now is there anything plainer to a reasonable mind than that the seeds existed prior to the sowing of them? It is without a doubt; yea, further, they existed before the field, (the world,) or else they could not have been chosen before the foundation of the world. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. Abel's offering was received, but Cain's rejected. Was Cain of that wicked one? So says the word, 1 John iii. 12, "Who was of that wicked one and slew his brother;" again, John viii. 44, "Ye are of your father, the devil, and the lust of your father ye will do;" but the Savior said, Mat. xv. 13, "Every plant which my heavenly Father hath not planted shall be rooted up." Then if we had all the gold of Ophir, and could thereby plant thousands, would they not all be rooted up? We think so. But, 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." Is this the seed Paul alluded to when he said, "and to every seed his own body?" But again, 1 John iv. 4, "Ye are of God, little children;" 6, "We are of God;" v. 9, "And we know that we are of God." So says the word; and it says further, that the children of the flesh are not the children of God, Rom. ix. 8, "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Paul is alluding to the same seed again, hence the expression of our Savior, "Behold I and the children which God hath given me;" John xvii. 9, "I pray for them—I pray not for the world." 16, "They are not of the world, even as I am not of the world." 20, "Neither pray I for these alone; but for them also which shall believe on me through their word;" 22, "And the glory which thou gavest me, I have given them, that they may be one, even as we are one;" 23, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me;" 24, "For thou lovest me before the foundation of the world. Amen."

Now, brethren, in the language of Christ, we are loved equally with him, and that love was coeternal and coetaneous, which was before the foundation of the world; hence Paul could say, Rom. viii. 17, we are "joint heirs with Christ;" and as the woman was presented unto Adam, and he acknowledged her return to him again, saying, "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." And as the church was sanctified and cleansed, Eph. v. 27, "That he might present it to himself a glorious church, not having spot or blemish;" then, said John, Rev. xix. 7, "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready;" again, 9th verse, he said,

"Write, blessed are they which are called unto the marriage supper of the Lamb;" then he could say, xxi. 9, "Come hither, I will show thee the bride, the Lamb's wife." Mat. xxv. 10, "And they that were ready went in with him to the marriage, and the door was shut." Brethren, Farewell!

EDITORIAL

Middletown, N. Y., December 1, 1856.

GREENFIELD, Indiana, Nov. 17, 1856.
DEAR BROTHER BEEBE:—At the request of a deeply afflicted mother, who has a few months past lost a lovely and interesting babe nine months old on the day of its decease, I write to you again. It was for her I wrote you last, as she wished your paper, which she has received all but the No. dated Nov. 15th. I have supplied that, as to the reading. Some of her friends in Indianapolis are very anxious to see some of the experimental numbers of the *Signs*, which she intends to send to them. The lady in question expresses great satisfaction in reading your paper, and her request by me at this time is, "Will you please, through the *Signs*, give me your views on the state and condition of infants such as hers was, in view of their happiness and salvation in another world?" I tried to speak the words of consolation—that he who spake so lovingly of children while on earth and said, "Their angels always behold the face of his Heavenly Father," had doubtless made ample provision for them, and I believed that adults were just as passive as infants as to doing anything in their own salvation; that the salvation wrought out for the people of God was applied by the operations of his spirit to them; and as all were equally impotent, so all could be made the recipients by divine power. I would have instanced, in Samuel the prophet, in King David's child, and also of John the Baptist, who was filled with the Holy Ghost in his mother's womb. But it is your views she wants, as she thinks you are able, and consolatory in other things which you discuss or write in the *Signs*. I do hope you may, as I believe you will, be a "son of consolation" to her grieved spirit, if you feel free to write in the *Signs* on the subject. May the grace and truth and love of our divine Master guide you in all things.

Yours in love of the truth,
FRANCES A. NEILL.

THE SALVATION OF INFANTS.

We cheerfully comply with the request of sister Neill, and such views as we have on the subject of the salvation of infants we will unreservedly express, hoping they may be of some service to others, as well as to the afflicted friend for whose sake they were more especially solicited.

The doctrine of salvation by grace alone, as held by all consistent Old School Baptists, is the only doctrine ever published in the world that affords the least hope for the salvation of those who die in infancy. This we propose to prove by the most clear and positive testimony. All other doctrines represent salvation to be conditional; but the theories of men vary very much in regard to what the conditions are on which salvation is to be secured, but all conditionalists agree that something is to be done by the sinner, in order to secure salvation. Some assert that the condition is faith and repentance; some that it is the giving up of our hearts to God, &c., while others contend that a law of righteousness must be worked out, and "except we be circumcised and keep the law, we cannot be saved." Some again represent the salvation of infants to rest upon the piety of their parents, and their work in having them *rantized*, or sprinkled into the pale of the church. Perhaps the most common theory among the Arminians is, that infants are not sinners, consequently are not lost—do not require to be saved. This last position is generally taken by conditionalists, to avoid the inconvenience and impracticability of showing how any infants can be saved on their conditional plans. Hence they set forth one way for adults and an-

other for infants. But if infants were not sinners, they could not die. "The sting of death is sin, and the strength of sin is the law." "Death has passed on all men, because all have sinned." As Adam embodied all his posterity when he transgressed the law of God, all the human family sinned in that transgression. "By one man's offense death reigned by one," "Therefore as by the offense of one, judgment came upon all men to condemnation." Rom. v. 18. The Scriptures fully demonstrate the fact that all infants and all adults have sinned, and as sinners judgment has come upon all unto condemnation, and it is therefore "appointed unto them all once to die." And the fact that some infants do die corroborates the testimony of the scriptures, that all have sinned and are sinners. By these two witnesses the solemn fact is so clearly demonstrated as to defy successful contradiction. Certainly, if it were not so they could have neither part nor lot in that redemption and salvation which is by and through our Lord Jesus Christ.

Admitting, then, what cannot be denied, that all infants are conceived in sin, shapen in iniquity, and that they all go astray from the womb, speaking lies, the question arises, How can they be saved from sin and the consequences of sin? Divine revelation declares positively that there is but one way. Our Lord Jesus Christ has said, "No man can come unto the Father but by me." "There is no other name given under heaven among men whereby we must be saved." If then there is but one way whereby a sinner can be saved, and that one way is Christ, then the notion that infants are saved by the piety, faith or works of their parents, is swept by the board.—How strange the infatuation, that the piety and works of parents can save their infants, when neither can avail anything in their own salvation. For salvation is "Not of works, lest any man should boast." As parents, therefore, cannot save their children, and God has said, If Noah, Daniel and Job stood before him, they could neither save son nor daughter, let us examine the conditional plan. Supposing salvation were offered to all sinners, on condition of something to be by them performed; could the infant perform? Tell them that they must believe a preached gospel, repent of their sins, make themselves a new heart and a right spirit; that they must love God, reverence, obey and worship him, that they must give up their hearts, &c., and that if they fail to do so they must be damned, (for in this kind of language all conditionalists talk and preach to adult sinners,) and on that plan who could hope for the salvation of a single infant? Very few, if any, even of the Arminians, will claim that infants can be saved by their own compliance with terms and acceptance of overtures, or even use of means.

Some contend that infants come into the world pure and sinless, and go so far as to fix for them a period in life at which they become accountable to God for their conduct; previous to which they affirm that the infant is not accountable. To fix the precise time at which they cross the line and become responsible beings, has been a matter of grave and perplexing deliberation among them. But in direct contradiction to this theory, the scriptures of truth declare that they are conceived in sin and shapen in iniquity, and all infants and

adults became accountable beings to God, as soon as God breathed into Adam's nostrils the breath of life, and man became a living soul. To deny this is an attempt to impeach the justice of God himself; for if in their creation in Adam they were not accountable to God, what right had God in justice to pass on them the judgment to condemnation, of which we read in Rom. v. 18? Did the holy and righteous God enter judgment on any that were not accountable beings? Did, or did not death reign by one man, and from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression?—Most certainly it did; see Rom. v. 14. And could it have so reigned in justice over unaccountable beings? What daring impiety! What blasphemy then, to say that children come into the world holy and sinless, when the scriptures, which are inspired by God himself, declares the very reverse!

Perhaps we have written enough for this time, in defense of our position that all infants and all adults are sinners, and by nature children of wrath. The object of this article is to give our views on the subject of their salvation. We have already said, and proved too, that there is but one way of salvation for any of the posterity of Adam. To show then, that this one only way of salvation is perfectly adapted to the condition of infants, let us examine the doctrine of salvation by grace, and that in the light of what God has revealed in his word on the subject.

First, The doctrine of eternal and personal election is essential to salvation. We must admit this, or charge God with doing that which was not necessary to secure the salvation of his people. For the apostle has said "Blessed be the God and Father of our Lord Jesus Christ, which 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. This was God's method of securing his object, namely, that we *should be holy and without blame*. Arminians may think election unnecessary to secure our holiness and blamelessness before God; but it is enough for us to know that "So it seemed good in his sight."—And whether men like it or not, God hath chosen us (his people) in Christ, before the foundation of the world.

Second, As we have proved that all have sinned and come short of the glory of God,—that the chosen people of God were all by nature the children of wrath, even as others. That all were under condemnation by the law, as sinners, therefore redemption was also indispensably necessary to our salvation. And we are happy to find the testimony

"Engraved as in eternal brass,"

that, "By one offering Christ has perfected forever them that are sanctified." That he has carried their sorrows, borne their griefs, and the chastisement of their peace was upon him, and with his stripes they are healed.

Thirdly, Regeneration is indispensable to our salvation. "Except a man be born again he cannot see the kingdom of God." John iii. 3. And that birth must be "Not of blood, nor of the will of the flesh, nor of the will of man; but of God."—John i. 13.

Election, Redemption and Regeneration, and every other requisite brought to view in the gospel of our Salvation are so essential to our salvation, that in their absence, all whether infant or adult must for ever perish in their sins. Now let us enquire if it was or is any more difficult for God, to elect, redeem, or regenerate infants than adults. Election being before the foundation of the world, must have been wholly of God, and in that matter the people chosen, must have been perfectly passive, "Ye have not chosen me; but I have chosen you," &c. John xv. 16. Adults then could have no more to do in effecting their election than infants, for it is all of God, "Who hath saved us, and called us, with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9.

Redemption also was a work in which all infants and adults were equally passive. "For our Lord Jesus Christ, is of God, (not of us) made unto us, wisdom, righteousness, sanctification, and redemption." We had no hand in this work. He, Christ, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Can there then be anything in redemption better adapted to adults than infants? Neither adults nor infants could have any agency, directly nor indirectly in their regeneration. None are so silly as to pretend they were the agents of their own natural generation, and if that was impossible, is it not a still greater impossibility that an earthly fleshly being could beget, conceive and bring forth immortality. That which is born of the flesh is flesh, nothing more. But that which is born of the spirit is spirit. "It is," says Jesus, "the Spirit that quickeneth; the flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life." But generation and re-generation imply a prior existence in a progenitor; Levi was in the loins of his great grandfather Abraham when Melchisedec met him, and blessed him. And all the saints were in Christ Jesus, their spiritual, immortal progenitor, when the Eternal Father blessed him, and all his saints in him, with all spiritual blessings, according as he had chosen them in him before the foundation of the world. What agency could infants or adults, or adults more than infants have had in that, before the foundation of the world? But the inspired testimony of God, allows no room for caviling on this subject; for, as we have already quoted, "They were born of incorruptible seed, by the word of God," "Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God."

From what we have said and proved, it appears that in all that is essential to salvation, the subjects of it are as passive in the hands of God as is the clay in the hands of the potter. The mightiest man that ever trod upon the earth, is just as powerless and helpless in the matter of salvation as the feeblest infant that was ever inspired with human life; and neither the one or the other can possibly be saved by any other than by the power of God. To all who are saved it is said, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast; for ye are his workmanship, created in Christ Jesus

unto good works, which God hath before ordained that ye should walk in them." The hope and prospect of the application of this salvation which is altogether of God, in regard to its application to any of the children of men, is founded on the eternal purpose purposed in himself before the world began, and not on anything to be done by us after the world began; and on the faithful pledge which God has graciously given. Hence Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus i. 2. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Can any child of grace ask for more?

"Enough, my gracious God,
Let faith triumphant cry;
My heart can on this promise live,
Can on this promise die."

We have redeemed our pledge, and proved that the doctrine of salvation alone by grace as held by all consistent Old School Baptists is the only doctrine, that can possibly save infants. But still the question returns, Are all infants saved? The answer to this enquiry God has seen proper to withhold from us, it is not our privilege therefore to answer it. Why he has not told us plainly, may be that from necessity on our part, we should trust the whole matter to him. The trial of our faith is very precious, and when we are called to give up unto his hands our little ones, our faith and confidence in him, is put to a trying test. Job said, "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." David said "I was dumb, because thou didst it." And our God has said, "Be still, and know that I am God." Are we afraid to resign our infants to his hand? Why should we be? We know that he is too wise to err, and too gracious to be unkind.

We may take another view of this subject. Had the Lord plainly told us that all who should die in infancy should certainly be saved, would we not beg of him to take all our infants away in that state. But there is no saving virtue in their early death; for in their death as in their birth they are passive. The bounds of their habitation as well as the number of their days are with the Lord. It is infinitely better for us, better for our infants and more sure to promote the glory of God that it should be even so. The writer of this article has been called in the inscrutable providence of God to surrender four lovely babes, to him who gave them; but he has never felt in the least uneasy about their future state. They are taken from the evils of this mortal state. And we do believe that God can and does regenerate infants as well as adults. That quickening power and grace which could reach the thief on the cross, in his expiring moments, could impart spiritual life to John the Baptist even before he was born, can, and does reach the dying infant. Without being born of the Spirit no infant or adult can enter into the Kingdom of God; but that preparation being wholly of God, will never be withheld where its bestowment would be for the glory of God, or the best good of his saints. How ready Abraham was, when exercised by that faith which God had given him, to offer up his only son to God; and if we have that faith which Abraham had, will it not subdue our fears, and lead us to yield up our children, in death and in life,

into his gracious hands. Living or dying may God direct their course, and ours; and may his will be done on earth as in heaven. Be it our prayer that he may reconcile us to his will, conform us to the image of his Son, and save us with an everlasting salvation. Amen.

We have, as will be seen, at their special request, inserted in this paper the Circular of the Big Sandy Association. Their right to set forth their own sentiments in their own language, is reasonable and just. They should be carefully read and candidly considered. The nature of the difficulty on which the division, alluded to in the Circular, has taken place, we know nothing more of than what is said in the Circular. The arguments in support of the eternal, indissoluble union of Christ and his Church are scriptural, consequently irrefragable; but the application of the parable of the wheat and tares to that subject, is not to our mind so clearly demonstrated. What their position is on the doctrine of the Resurrection, we do not know. Our design is neither to indorse nor condemn their views, but to let them speak for themselves.

One more number will complete the present Volume of the *Signs of the Times*. We have great reason to be thankful to God, and to our brethren and patrons, for the increased and still increasing support afforded us. We hope the friends of our publication will continue to exert themselves in extending our circulation, and send in their orders and remittances immediately, as we have heavy payments to make at the close of the year. Those who are in arrears, especially, will oblige us much by sending in what is due. Great efforts have been made by our enemies to break down the publication; but, so far, their efforts have been ineffectual. If the true friends of the paper will use some exertion, we think our circulation may be doubled during the next year, and then we shall be able to make such improvements as will be to the interest of all our patrons. Brethren and patrons generally, will you make the effort?

Terms for the next year will be as formerly, viz: One Dollar a year, if paid in advance, or One Dollar and Fifty Cents, if not paid in advance. Five Dollars in advance will secure six copies for one year. The *Signs of the Times* and *Southern Baptist Messenger*, (both semi-monthly,) and the *Banner of Liberty*, (a weekly paper,) will all be sent to one address one year for two dollars, in advance; or any two of them for One Dollar and Fifty Cents, in advance. Those who can procure clubs for any, or all of these papers, will find the present the most appropriate time, as each of the three papers begin new volumes on the first of January next.

THE ENGLISH CLERGY.—The last number of the *English Ecclesiastical Gazette* contains thirty advertisements of places for curates. Out of this number only one offers £100 a year. There is one at £90, one or two at £80, and the rest rapidly fall from £70 down to £26, with a small furnished house, where the rector is non-resident. One is unique. It offers £50, with the use of the rectory house—the curate to buy the rector's furniture at a valuation of £360! Another gives £70 in a parish of nearly 6,000, where there is daily service.

Our hearts are like instruments of music well tuned: they will make no melody divine, unless they be gently touched by the finger of the Spirit.

Selected Poetry.

I'M GROWING OLD.

I'm growing old—'tis surely so,
And yet how short it seems,
Since I was but a sportive child,
Enjoying childish dreams.

I cannot see the change that comes
With such an even pace;
I mark not when the wrinkles fall
Upon my fading face.

I know I'm old, and yet my heart
Is just as young and gay
As e'er it was before my locks
Of bright brown turned to gray.

I know these eyes, to other eyes,
Look not so bright and glad
As once they did; and yet 'tis not
Because my heart's more sad.

I never watched with purer joy
The floating clouds and glowing skies,
While glistening tears of rapture fill
These old and fading eyes.

And when I mark the cheek, where once
The bright rose used to glow,
It grieves me now to see instead
The almond crown my brow.

I've seen the flower grow old and pale,
And withered more than I;
I've seen it lose its every charm,
Then droop away and die.

And then I've seen it rise again,
Bright as the beaming sky,
And young and pure and beautiful—
And felt that so shall I.

Then what if I am growing old—
My heart is changeless still,
And God has given me enough
This loving heart to fill.

I love to see the sun go down,
And lengthening shadows throw
Along the ground, while o'er my head
The clouds in crimson glow.

I see, beyond those gorgeous clouds,
A country bright and fair,
Which needs no sun—God and the Lamb
Its light and beauty are.

I seem to hear the wondrous song
Redeemed sinners sing,
And my heart leaps to join the throng
To praise the Heavenly King.

PERSEVERE.

Student, there's a magic spell
Round one little word doth dwell;
By it aided, you can know
Homer, Virgil, Cicero.
It will conquer every day
Hardest suns in Algebra;
By it you can gain a name,
'Tis the corner stone of fame;
'Tis the scholar's glimmering light
Shining on Parnassus' height;
'Tis the guide board to the road
That the learned and great have trod;
Ever strive and never fear,
The magic word is PERSEVERE.

—One of the Pebbles along the Lake Shore.

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Record of Marriages.

Nov. 4—In Roxbury, by Elder Isaac Hewitt, Mr. DANIEL DRAKE to Miss ELIZABETH WHITE, all of Roxbury, Delaware Co., N. Y.

Oct. 27—At Mount Salem, N. J., by Elder George W. Slater, Mr. THOMAS PAW to Miss CATHARINE BEDELL, all of Wantage, Sussex Co., New Jersey.

Nov. 15—At Mount Salem, by the same, Mr. CHARLES B. NORRIS to Miss HANNAH SULLIVAN, both of Orange Co., N. Y.

Obituary Notices.

BROTHER BEEBE—Please publish the following obituary: Died, at the residence of her brother-in-law, Benjamin Atkins, in Newark, N. J., on Saturday, Nov. 1, Miss MARGARET COLEMAN, aged 60 years, 4 months and 1 day. She has been a cripple ever since the age of four years, and her sufferings, a part of the time, were very great, especially the last four years, of which, for one year, she was entirely helpless.

She never made a public profession of religion, but she gave evidence many years, that she had a hope in Christ, and manifested a willingness to depart hence and be with him, which is far better.

She's done with sorrows and with pain;
Afflictions long she knew;
But now, we trust, she's gone to reign
Where health is always new.

We trust her tongue, immortal now,
Is tuned to notes divine,
Where purest pleasures ever flow,
And brightest glories shine.

MERCY ATKINS.

Newark, N. J., Nov. 16, 1856.

BROTHER BEEBE—Believing some, if not many, of your readers, when they learn or hear of my loss, will sympathise with me in my bereavement, I am led to take up my pen to let you know that my companion, ANNA WILLIAMS, is of this world no more. At a quarter passed 7 o'clock, A. M., on the third of this month, in full confidence of a blessed immortality, she bid adieu to affliction, and was carried to that abode where the "wicked cease from troubling and the weary do forever rest." She had been greatly afflicted with spasmodic asthma a great part of the time for nearly fifteen years, which she bore with much fortitude and christian resignation, to the will of her Heavenly Father. She had enjoyed as much rest from her cough through the latter part of Summer and the first of Fall as she had for years, though quite feeble, until four nights before her departure she was taken worse with a violent chill, and her cough appeared to be more afflicting than usual, and, although our physician was prompt to use those means that, in like cases, had heretofore relieved her, but, this time, every effort to check the fever that followed that chill was unavailing. She was sensible that her departure was at hand. Death, to her, had lost its terrors; and she even appeared to desire, rather than to dread, her dissolution; for she said she was going home, there to be forever blessed.

She was born in Davidson Co., N. C., where, while young, she was made a subject of Grace, and joined the Old Baptist church about the time of the rise of New Schoolism among the Baptists; but it was the good pleasure of the keeper of Israel to lead her to trust in and lean upon the grace of our exalted Jesus, making mention of his righteousness even of his only knowing "except the Lord build the house, they labor in vain that build it; Except the Lord keep the city, the watchmen waketh but in vain." Notwithstanding her much affliction, her desire for the comfort and peace of Zion, prompted her not only to be willing, but even to encourage me to go and "blow the trumpet in Zion."

I have lost a faithful companion. My children, though not their own parent, have been bereft of the most affectionate of mothers, whilst our relatives and friends mourn the loss of one whose place can not be filled. But we know our loss is her eternal gain. Brethren, pray for us, that this, with the "all things, may work together for our good. Adieu.

J. G. WILLIAMS.

Adams Co., Illinois, Nov. 15, 1856.

BROTHER BEEBE—At the request of the bereaved husband, I send you a brief notice of the death of Mrs. Hila Ann Hoyt, wife of Mr. Wm. Hoyt, of this place, who died on Tuesday, the 11th instant, in the 58th year of her age. Sister Hoyt was baptized and received into the fellowship of the Warwick Baptist Church on the 25th of February, 1838. For many years past her health has been feeble. She suffered much from a very severe attack of inflammatory rheumatism, by which she lost, in a great measure, the use of her hands. As she was of an active and industrious disposition, this loss was severely felt, but borne with much patience and resignation. She was also afflicted with a painful pulmonary disease, which reduced her many times exceedingly low, so that her friends thought it impossible that she could live. As a member of the church, she truly adorned the doctrine of God her Savior, in all things. Warmly attached to the principles of doctrine, maintained by the Old School Baptists, she never hesitated, never wavered, but on all occasions, was found ready to vindicate the truth, and to contend earnestly for the faith once delivered to the saints. During the time the church was destitute of a pastor, she often expressed a wish, if it was the will of God, that she might live until the church was again blessed with a minister. Her desire in this respect was gratified. In conversation with me, she often said that if she should die before we had a pastor, and one could not be obtained to preach her funeral, whom while living, she could fellowship, it was her wish that her friends would meet and bear her remains to the ground, and have her funeral preached on some convenient time. As Eld. Johnson was absent at the time of her death, her request was complied with—she was borne to the tomb—and her funeral was preached yesterday, the 23d, by brother Johnson, from 1st Cor., 15th chap., 21st to 25th verses. As a wife, mother, christian and friend, her life was most exemplary: her death, calm, peaceful and resigned to the will of her heavenly Father.

Yours in hope of the gospel,

WILLIAM L. BENEDICT.

Warwick, N. Y., Nov. 24, 1856.

Old School Meeting.

OLD SCHOOL MEETING—An Old School Baptist meeting will be held, by divine permission, with the Old School Baptist church at Southampton, Bucks Co., Penn., to commence on Tuesday evening, the 9th, and continue on Wednesday and Thursday, the 10th and 11th of December, to commence on Wednesday and Thursday at 10 o'clock A. M. Brethren and sisters of sister churches generally, and brethren in the ministry especially, are invited to attend.

By order of the Church,

I. P. HELLINGS, Church Clerk.

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$4.

This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
Is Published on the 1st and 15th of each Month,

BY GILBERT BEEBE,

To whom all Communications must be Addressed.

Terms:

1.50 per year, 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.

Hymn Books.

PROPOSALS FOR A NEW HYMN BOOK—At the earnest solicitation of brethren, we propose during the ensuing winter to publish a choice collection of Hymns, Psalms and Spiritual Songs, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the Books we have, a collection of Hymns that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms; and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

PRIMITIVE HYMNS—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so. PRICES, QUALITIES, &c.

PLAIN BOUND, - - - - - \$.75
MOROCCO, PLAIN EDGE, - - - - - 1.00
EXTRA GILT EDGE, - - - - - 1.25

Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPKA, ALABAMA. BENJAMIN LLOYD.

Special Notices.

MOORE'S LETTERS—*The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture Testimony, in Seventeen Letters, written by Eld. Jeremiah Moore, late of Fairfax Co., Va.*

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the *Southern Baptist Messenger*, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Agents for the Signs of the Times.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.

ARKANSAS—Elder S. W. Brown.
CONNECTICUT—Eld. A. B. Goldsmith, Gen. W. C. Stanton, Wm. N. Beebe.

CANADA—Dea. Jas. Joyce, John S. McColl.

CALIFORNIA—Elder Thomas H. Owen.
DELAWARE—Elder L. A. Hall, Thomas Cabbage, John McCrone.

GEORGIA—Eld. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, F. Lewis, W. C. Norris, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, and L. C. Brock, Wm. L. Beebe, J. C. Simms, P. Stewart, G. Leeves, J. B. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, D. F. Montgomery, J. W. Moon, T. Livingston.

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WISCONSIN—Elders D. Wilcox, T. Bishop.

WASHINGTON TER.—Eld. Wm. M. Morrow

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIV.

MIDDLETOWN, N. Y., DECEMBER 15, 1856.

NO. 24.

I WILL KEEP THEE.

A GEM OF ANTIQUITY.

Thus saith Jesus, I will keep
In safety my defenceless sheep;
From sin and endless misery,
Seeking soul, I will keep thee.

SOUL.—Lord, I believe thy word is sure,
But I am ignorant and poor;
My goodness reaches not to thee—
For mercy's sake wilt thou keep me?

JESUS.—I passed by the rich and brave;
The needy soul I came to save;
The poor in spirit blessed me.
Oh! trust me, then—I will keep thee.

SOUL.—But, Lord, I have a deeper wound,
An evil heart within I've found;
My nature's enmity with thee,
Offended King! wilt thou keep me?

JESUS.—Of old thy evil I beheld,
Yet was with love and pity filled;
I therefore died to set thee free,
For my own sake I will keep thee.

SOUL.—Yea, I have proved thy power, my God,
And felt thy efficacious blood;
But sin remains, though it I flee;
Wilt thou preserve backsliding me?

JESUS.—Before I wrought upon thy will, [deal,
I knew how treacherous thou wouldst
I did thy base transgressions see,
And yet resolved I would keep thee.
But thou shalt conqueror be at length;
Till then I will renew thy strength;
Sin shall not have the victory;
Only believe—I will keep thee.

SOUL.—Permit me once again to speak;
Sometimes thy face in tears I seek;
And oft a gloomy veil I see:
Canst thou be wroth, and yet keep me?

JESUS.—Let, then, this answer thee suffice:
In anger I do not chastise.
More fervent be thy cry, thy plea,
And, as I live, I will keep thee.
But if thou dost forsake thy God,
Then will I visit with the rod,
I may correct to a degree,
Nevertheless I will keep thee.

SOUL.—But, ah! I feel temptation strong,
And, if my journey should be long,
I fear I shall dishonor thee:
Wilt thou continue to keep me?

JESUS.—Can I forsake my heart's delight?
Thy end is precious in my sight.
I conquered death on Calvary,
And from its sting I will keep thee.
I will be near thy dying bed;
Amid the waves sustain thy head;
My rod, my staff, thy help shall be,
In perfect peace I will keep thee.
I am the ark that goes before,
To guide the pilgrims safe to shore;
At my rebuke shall Jordan flee—
In life, in death, I will keep thee.
Then, then my sister—then, my spouse,
I will fulfil my sacred vows,
And thou, in bliss, my glory see,
When on my throne I've placed thee.

SOUL.—It is enough! My Lord! my Love!
The hills, the mountains must remove;
But I shall still unshaken be,
Thy word is passed, THOU WILT KEEP ME.

Correspondence of the Signs.

BROTHER BEEBE.—Oh, glory to God, my beloved brother Beebe. It is written, "Is any man merry, let him sing." I, through the riches of God's grace and his marvellous loving kindness to me, am merry, therefore I must sing this song—"Glory to God in the highest, and on earth peace, good will to men." This divine song will never die away from the redeemed church on earth until the last vessel of God's electing mercy is brought home; and then, in nobler and higher strains, from immortal tongues, will be continued in the world of glory, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen." My beloved brother, how good it is to learn to sing on earth what we shall eternally sing in glory everlasting. My brother, listen to me in these few lines. I cannot but speak. I speak from a full soul, for my heart is filled from the fulness of Him in whom all fulness dwells. I have had my mourning days, and even years, but he who hath called and saved me hath turned for me my mourning into dancing; he has put off my sackcloth and girded me with gladness; and he satisfieth the longing soul, and filleth the hungry soul with goodness. Blessed be His name forever, he hath shown to me the path of life, and upon this highway the ransomed of the Lord return and come to Zion with songs and everlasting joy.

I wrote to you last Sabbath, and I had no idea of writing so soon as this; but in the last number of the *Signs* I noticed a remark of brother S. Trott which interested me very much, and which I know is true by divine teaching. He says, "The church and people of God have in no age kept up to the gospel standard. They have come short in faith, in the order and discipline of the church, and in practice." Now this truth comes from an Old School Baptist minister of many years standing. I really wish that every Old School Baptist member would pay good heed to it; for if ever truth was spoken by man this is truth. My brother, I wish I could write upon this blessed truth just as I see it and feel it by that faith which is of the operation of that blessed Spirit who takes of the things of Christ and reveals them to the elect of God. Blessed be God, we live in the day that prophets and kings desired to see. But who believes this blessed truth? We live in the day of the ministration of the eternal Spirit and of righteousness. We don't now live under the longing desires of the consolation of Israel to come, for he has come, and it was for no little purpose the Word was made flesh. Blessed be God, we live in a day when it is not necessary for the church of the first born to wear veils; and yet they are worn in town, city, and

country, but God doth not enjoin them upon the chosen, loved bride, for her vail is done away in Christ. Oh, my brother, what a difference there is between the veil of Moses and an open vision. The veil of Moses is described in Rom. iii. 10-19. Oh, what a glass is this to look into: when the Convincer of sin makes us to look into this divine glass we see our true character, and see that by nature we are children of wrath even as others, but He that begins the good work carries it on until it can be said, and "such were some of you. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." Now when this blessed, saving work is done for our souls, is it still enjoined upon the redeemed bride to be looking into this glass? The dead legalists of our day say that it is, but does God say so too? We are told that the law was not made for a righteous man; well, then not for the bride. And blessed be the name of the Lord, he has seen good to inform his redeemed spouse that it is her right and blessed privilege to look into quite a different glass, with open face, beholding the glory of the Lord. She is changed into the same image in this divine and heavenly glass; she can see her standing in her Eternal Love, and how she is comely with his eternal comeliness stamped upon her, and written not with ink but with the Spirit of the living God—not in tables of stone, but in the fleshly tables of the heart. This redeemed bride, in this blessed glass, can see the King's daughter is all glorious within, for she has been washed in the fountain that God opened, and her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework; and as the King of Kings beholds her in this gospel state, he says of her, "Behold thou art fair, my love, behold thou art all fair my love; there is no spot in thee." This is being without blame before God in love; this is the glorious Church not having spot or wrinkle or any such thing; this is being joined to the Lord by the Spirit and members of his body, of his flesh and of his bones; this is being delivered from the dead, legal system that God hath abolished, but is kept up in our day by those who preach another gospel which is not another. Blessed be God, this gospel state in Christ Jesus is to know the blessed mystery which hath been hid from ages and from generations, but now is made manifest to his saints; and my soul blesses God for this divine knowledge, for it is written, "All thy children shall be taught of God;" and he does show his children great and mighty things, and things that we knew not. Now, my beloved brother, let souls be brought to this state in Christ Jesus and then shall they know the gospel standard, and will not come short in faith nor in the order and discipline of the church and in practice.

My beloved brother, I have a great deal more to say, for the fountain within is by no means dried up. I feel as though I could say a good deal to my Old School Baptist brethren. I could tell you more of my feelings than I have, and how I felt thirty years ago, when I passed your meeting house in Hardyston, from what I had heard of you as a people: I almost thought that if I should be seen among you I should be defiled, and with this amazing prejudice I have lived until the two last years. Within that time I have become somewhat acquainted with the Old School Baptists through the *Signs*, and I must say I have seen and read blessed truths; but I must say I do desire that the Old School Baptists would go still further in experience in the complete redemption that is in our Lord Jesus Christ. Oh, that they would come up to the gospel standard, and then would they realize more fully the joys of God's salvation, and know more fully of that precious faith which stands not in the wisdom of men but in the power of God. May the Lord bless brother Trott abundantly, and may the power of God work in him mightily; and may the Lord bless my Old School Baptist brethren east, west, north, and south, that they may be filled with all joy and peace in believing—that they may abound in hope through the power of the Holy Ghost.

My brother, the Spirit of love and power influenced me to write this, and it is not the least desire of my joyful heart to present myself; for the Spirit of God teaches me that if a man think himself to be something when he is nothing, he deceiveth himself. God has taught me what I am—that I am a frail earthen vessel; and when I think of writing anything to you that you may probably publish, I feel almost discouraged to write to you. But when I remember a David with a sling and a stone, and Gideon with broken pitchers, and Sampson with the jaw bone of an ass under the old dispensation, and under the new dispensation that God hath chosen the foolish things of the world to confound the wise and base things, and things which are despised and things which are not, to bring to naught things that are, this encourages me to go on and tell to all that fear God what he hath done for my soul.

And now you must do with this as you think best.

In love that knows no change, I am your brother,

M. FORD.

Newark, N. J., Nov. 9, 1856.

BROTHER BEEBE.—While reading the communications from the brethren and sisters which are scattered up and down in this wide world, and your editorial articles, which have drawn out my heart in love to them and to you, I rejoice that God has reserved to himself a people who have not bowed down to Baal, nor gone into the

popular systems of worldly religion of the day, which are advocated by those who tell us that there are but few of these old *Hard Shell* Baptists left, and that few will soon be gone. I believe that the Old School Baptists, to whom they apply the term *Hard Shells*, by way of reproach or derision, are the Church of God, and when the time shall come that there are no more of them on the earth, then shall the end of all things be; for they are the salt of the earth, and for the elect's sake the world now stands; until that time God will have a people on the earth, and in the world that people shall have tribulation and suffer persecution. For if any man will live godly in Christ Jesus, he shall suffer persecution.

God's people are often imprisoned in *Doubting Castle*, and at such times they are apt to be alarmed when they see those, whom they had hoped were the children of God drawn away from the truth, and going after false teachers, to serve gods which they have not known; and, like Jacob they feel tempted to say, All these things are against us. But why should we be alarmed? It is no more than what the Scriptures have testified should be the case. Jude says, There are certain men who have crept in unawares who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. As there were false teachers in the days of the apostles, I believe there are false teachers now in these latter days who are speaking perverse things to draw away disciples after them. But, blessed be God, we know that Christ the Good Shepherd knows them that are his. He knows the sheep which the Father hath given him, and he has said I will give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands. Then, if we are indeed his sheep, why should we fear the howling of wolves? If God be for us, who or what can be against us? What I have written, I have written in the fear of my Master. Do with it as you please.

Yours in gospel bonds,

DAVID S. FORD.

Prible Co., Ohio, Nov. 1856.

BROTHER BEEBE—I have often thought I would send you a short relation of some of my trials and comforts, which I have experienced in my pilgrimage. But there are so many good and comforting communications in the *Signs*, that it seems to me what I can write would be of very little account. Nevertheless I will try, and you must do with what I write, as you think best. I was born in Kentucky, in a fort, which was built against the Indians, in the year 1778, and was raised where and when the Indians were very troublesome. After peace was made, my father moved into the North Western Territory, which is now Ohio, on the Little Miami, fifty miles above Cincinnati, which was then a wilderness. The people soon began to settle near us, and in three or four years, it became quite a settlement. My father hired me to a Presbyterian man, to get bread for the family, the man prayed night and morning, but at every gathering he attended he would get intoxicated. Every body then had to have strong drink at their log-rollings or they could get no help. I understood while I lived there what made him pray so regularly. He said if he prayed,

the Lord would forgive his sins which he had committed through the day; and I thought it was even so, and promised myself, that when I became settled in life, I would pray too. After a few years there was a Baptist church constituted near where I lived, and I had got married and keeping house, and there came a preacher and settled near the church, and some joined the church and were baptized. One morning I went out to plowing, and got to thinking about some of them who had joined the church, and thought they could not be Christians; for they had been wild, and had used bad language. I thought they were not as good as I, for I had never sworn nor frolicked. Something seemed forcibly to reply, But you have broken the Sabbath, you have hunted, and killed bears and deer on Sunday. I attempted to justify myself. I had to hunt to supply meat for my father's family. Then my accuser said, When you was at work for Mr. Cunningham you promised that when you got to keeping house, you would pray to the Lord, and you have forgotten your promise, and have never prayed, and God will never forgive you. At that time I saw that I was a poor guilty sinner, as I had never seen it before. I had always thought that I could be good, that there would be time enough to attend to it when I got older. Again I thought it would be wicked for me to pray, for I had heard it said, that the prayers of the wicked are an abomination to the Lord. But still the desire would arise in my mind, "Lord have mercy on me a poor sinner." I was in great distress of mind, and took to reading the Scriptures, but all condemned me. I could find no comfort by night nor by day. I went to meeting and would get in some secret place that I might not be observed by any one; for I liked to hear the members talk; but did not want any to know of my distress. Still it appeared to me that all knew all about it. The preacher brought in a comparison, and I thought he must know my trouble. He said he had killed deer, and had wounded deer, and where one was wounded, if there were others with it, the wounded one would leave the others, and go away by itself; and he said it was so with any person under exercise of mind concerning their lost state and condition, they would leave their old associates, and seek to be by themselves. This truly seemed to be my case, and I thought the preacher knew all about me; but I could not believe that it was the Lord's work, in my case; for I felt myself so vile that the Lord would have no mercy on me. I had never prayed to the Lord, until it was too late, there was no mercy for me now, and if I would ask him to have mercy on my poor soul, it seemed to be only my own selfish imagination, and not the work of the Lord. I thought he would give me some great sign to convince me, if it was really his work; but I never received any such sign. The people had settled some farther out, among whom, some Baptists had settled five or six miles from me; and the preacher went once a week to preach for them. He came by my house, and I had to go with him, and he would talk to me all the way; but I could say but little to him. One morning he was to come along my way, I thought I would go on and leave him, so that he could not talk to me. So I went on; it was a dark cloudy morning and as I was going down a hill, all at once

it appeared very light, and the Savior appeared to be before me, above the ground; and I saw where he was pierced in his side. The words of the risen Savior to Thomas, came to me, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. Thomas answered and said unto him, My Lord! and My God!! Jesus said unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed. Then my burden of guilt left me, and I rejoiced in the goodness of God to me a poor sinner. Everything appeared to praise him, the green leaves and singing birds all praised God, and I went on praising and adoring God. Then I could have talked some to the preacher. But I had not traveled far before I was again in doubts whether there was any reality in what I had thought I had seen. Might it not have been merely my imagination, and might I not be deceived? But when I read the Scriptures, they appeared to me different, the bible was to me a new book, and I went to meeting to tell the church what I thought the Lord had done for me. When I got there, a man went forward and told his experience; and it seemed to be so much like my own, that I thought if I told mine, they would say I had made up mine from his. So I was discouraged and did not go forward, but returned home. But I could not be satisfied, and the next meeting I went again and related some of my exercises. I remember, the preacher asked me, if I thought I should be saved by my good works, or how I hoped to be saved? I told him, if I was saved from sin and death, it would be by grace alone, for I had no good works. I was received and baptized, and, at that time, thought I should never have any more trouble, nor doubts nor fears. But I have had many dark hours, since that time, and some comfortable seasons. But one thing I have never doubted for fifty three years, that is, that the Lord will save every one that was chosen in Christ Jesus before the foundation of the world, and whose sins the Savior bore in his own body on the tree. He will certainly save them all, and take them home to himself in glory.

Brother Beebe, I did not intend to write so much when I commenced. You can dispose of what I have written, as you think best. May the Lord, our Heavenly Father, bless and comfort all his chosen people, is the prayer of a poor sinner; but as I hope, your brother in the gospel of Christ our Lord,
JOHN HEATON.

Clark Co., Ohio, July 8, 1856.

DEAR BROTHER BEEBE—I have been thinking I would write a few lines for the *Signs of the Times*, but fear that I shall not be able to write anything that will contribute to the comfort or edification of the children of God. But I want to say a little about my own travels—how the Lord has brought me along.

When I was very young I had many serious thoughts about dying, and concerning the Judgment, and of being happy or miserable after death. Being conscious of my unprepared state for happiness, I thought when I became older, I would seek the Lord. But when I became older, other things, amusements, &c., drew away my attention from the Lord. But

when at the age of seventeen, the Lord showed me that I was going down the broad road to destruction, I was ignorant, in darkness, and bewildered, and knew not what to do. I tried to pray the Lord to teach me the right way to serve him. But alas! I found myself a guilty sinner before a holy and righteous God. I would seek some retired and secret place to pray the Lord to forgive my sins, and enable me to believe the gospel of his Son. But I was so unbelieving that I had long to wander in the wilderness of sorrow and wo. When I went to meeting, the preacher would say, Believe on the Lord Jesus Christ and be saved. But I could as easily create a world as to believe. But when the Lord gave me faith, it was easy to believe. The Lord supported me through all my trials, and I desire to thank and praise his great name for all his mercies to me. Truly he has led me about and instructed me, and when my troubles and sorrows have seemed as though they would overwhelm me, he has appeared and sealed a promise to me. That precious promise has borne me up and supported me through tribulations thus far on my pilgrimage. I thought that mine was the worst heart, so wicked, and such a load of sin pressing me down. Not that I committed more outward sins than others; but the fountain was within me. One night, when at my work, these words came to me, "I will give him a white stone, and in the stone a new name written which no man knoweth, save him that receiveth it." I felt rejoiced and seemed to be lifted above the vanities of the world; but my joy did not last long. On the same night my doubts returned, whether I was not deceived, when it occurred to me, that Satan can transform himself as an angel of light, and if possible, would deceive the very elect. I went out and prayed the Lord to undeceive me, if I was deceived, and lead me in the right way. But it was some time before the Lord delivered me from this temptation. But, blessed be the name of the Lord, He has taken me up out of the horrible pit and miry clay, and set me upon a rock, and put a new song into my mouth, even praise to our God. Fifty years have passed since that time, and I have still to wade through trials, doubts and many fears, and much darkness. My way is strewn more with thorns than roses. Sometimes the Lord enables me to stand still and see his salvation. He makes crooked things straight, and rough places plain, leads and guides me, and enables me to put my trust in him. I desire the prayers of all the children of God, who may read this letter. May the Lord bless you, brother Beebe, and support you, in all your labors and trials, here below, and prepare you and me, and all his dear children for a happy entrance into the heavenly joys of his right hand, is the prayer of your unworthy sister, if a sister at all.

SARAH CALVERT.

November 1, 1856

N. B. Please give your views on Rev. iii. 10, and oblige,
S. C.

CHILD CENTRE, N. Y.

DEAR BROTHER BEEBE:—I hope that by my continual sending to you, I shall not weary you. Having lately received a communication from a dear friend and brother in old England, I should like to see it published in your valuable paper. I herewith send it.
WM. P. COOK.

DORCHESTER, ENGLAND, Sept. 22, 1856.

DEAR BROTHER AND SISTER:—I thank you for the letters and papers you sent me.

Your piece on "Union with Christ," does please me much. The Lord give you rich gracious experience to the last. I want to feel more like you in my every-day life. Truly, there is nothing on earth to be compared with being one in, and with Jesus, having the hand-writing of all the law's commandments, and our sins, as the breach of these laws, and trespasses of every character blotted out, nailed to his cross, and forever forgiven; debts all paid, books all cancelled, and everlasting righteousness brought in. Delivered at the bar of our Heavenly Father, and our Father to say, "I am pleased, I want no more of my dear Son. And here, poor sinner, is enough—good measure—double for all your sins, to justify, and sanctify, and save thee forever from hell. I have given thee my well-beloved and only begotten Son, and through him thou art my adopted son. I want thy heart; yea, all of thy affections. And, O how glad should we be to give them to our infinitely good God and Father; and so we are very glad and well pleased to do; but the old corrupt nature is always putting some hindrance in the way of our peace in Jesus. I thought, when young, how very good the Lord would make me, if my life should be prolonged to forty years. But now I see myself worse than ever; so that it appears as if there is no need of a minister's warning me of self-righteousness, or of trusting partly to Christ and partly to works, for my cry is, Jesus alone! Christ is all; and a most blessed *all* for my poor soul, whom we hope to love and serve through eternity. My dear wife has been with him, according to our calculation, two years and a half, but I suppose it seems like a moment to a glorified spirit. O, how very blessed it must be to go home to heaven, and be with Jesus for ever and ever. I wonder how it is that we are not longing more for it. I seem sometimes very sorry that I should have such a desire to stay here, after finding that any supposed good of an earthly nature, will not satisfy the immortal mind; neither can it. And yet, (at least I am guilty,) we pursue the world quite as much as ever. That is a good prayer, "Give me neither poverty nor riches." Mr. Bunyan says, "that prayer, 'Give me not riches,' has got musty for want of use." The spirit which is in us lusteth to envy. Your Old Predestinarian Baptists seem to be very happy folks; if it were not for the trouble of passing over the great and grand sea, I should like to come and hear them preach. You must feel quite at home with them, being such kindred spirits. Perhaps some day you may send me another paper. I have no such papers to send you, and as for others, I suppose you would not set much value on them. Mr. Barrett is Register of Births and deaths. Both Stroud and Barrett have seen the reverses of Providence. So we see, one goes up and another goes down; for the lot is cast into the lap, and the whole disposal thereof is of the Lord, and this keeps our hearts more quiet, which otherwise would be very rebellious. But we know that adversity cannot afflict any of God's children, only according to their Heavenly Father's will. How very beautiful are the words of our Lord, "The very hairs of your head are all numbered." Not a sparrow falls to the ground without your Father; how much better are ye than fowls! Well now, my dear souls, I sup-

pose this must be brought to a close. Mind we must talk to each other over the water, if we cannot face to face. Be patient to the coming of the Lord. Stand fast in the Lord, my dearly beloved. The Lord bless you and your family. My son is quite well, it is also well with me. May the everlasting love of the Father, the grace of our Lord Jesus Christ, and the comfort and divine anointing of the Holy Spirit, be with you. Yours in our dear Lord,

CHARLES CROCKER.

DEAR BROTHER BEEBE—Through the kindness of God, both myself and wife, are still alive; but almost helpless, and getting almost blind; we can hardly hear. But I can make out to read the *Signs of the Times*, and it is a great satisfaction to me; to read from so many of the brethren and sisters, of their experiences and their trials which they have to pass through. It makes me sometimes rejoice and praise God for such unmerited favors to me. God, in his own good time and way, saw fit to open the eyes of my understanding, and, as I trust to quicken me by his spirit, and to strip me of self and self-dependence, and led me to depend alone on his goodness and mercy.

Here, brethren and sisters, I will relate to you some of my first experience and the last. I was for two years and better than two months under conviction. On the first day of November, 1809, at about daybreak, I awoke with unusual feelings, and felt as I had never before felt in my life. I felt impressed to go to some place to try to pray to God for mercy. I got up and went to the bed where our sick daughter lay, and asked her if she felt any better. She said she did not; but said she desired to die; but wanted me to take care of her as long as she lived. I took care of her as well as I could until about two o'clock in the afternoon, when she fell asleep, and I got up and went out to find some place to pray. As I was walking along, something seemed to say to me, "Supposing the Lord should take you, and spare her, where would you be?" I replied, In hell! I fell prostrate to the ground and remained there some time, praying to God, if it was his will to take her, and prepare me to meet her again. She still said she wanted to die, and on the next day she died at about two o'clock, p. m., and I hope she has gone to rest. But the midnight hours and silent groves might witness my prayer to God for mercy. Sometimes I would become more careless and light-minded, for a while; but my distress would return again, and in this way I continued until the last of May, 1811, when I was plowing, and my horse tried to run away, and I became very angry and cursed him. As soon as my passion abated, I would have given the world to have recalled my words. I saw that I was a sinner, in my nature, as well as in my practice; and that "Out of the abundance of the heart, the mouth speaketh." I tried to pray to God to forgive me; but the more I prayed, the plainer I discovered the sinfulness of my nature. In this condition I remained until the twenty-ninth of January 1812. During that night I could not sleep, until just before day I fell asleep, and when I awoke, I had a discovery of the plan of salvation through Jesus Christ, by the eye of faith. And, if it were mine, I would have given the world for faith to believe that I was interested in that plan of salva-

tion. But I thought I had sinned away my day of grace, or committed the unpardonable sin. I went out to a piece of ground which I was trying to clear, to try to work; but I could not. I made a little fire and sat down, in the latter part of the day it grew warmer, and the sun shone out, and I saw some little gnats flying, O, thought I, that I could only be like one of them, as soulless as the brute creation, without a soul to be saved or lost. Of all beings I thought myself the most miserable. There was a meeting that night at a neighbors; but I thought I would not attend it; it would only serve to torment me in hell. But the overruling hand of God, caused me to go. When I got there I thought everybody knew my feelings. I went to the back side of the house and sat down. Brother Skinner took these words as a text: "Behold I stand at the door and knock; if any man will open to me I will come in and sup with him, and he with me." He preached on experience, and related my experience better than I could, until he came to describe the deliverance; there he left me. Like Felix, I felt almost persuaded to be a Christian; but still I was not one. There seemed to be no mercy for me. I set out for home, and as I went out of the door I concluded that I would never again try to pray, nor attend meeting. I thought there was sin enough in every prayer I had made to sink me down to hell; and that I should be held accountable at the day of Judgment for every gospel sermon I ever heard. I got on my horse and started for home; I had not gone far, before I gave myself up; saying, Lord have mercy on me, a poor sinner. My load of sin and guilt was gone, and this text, in the first chapter of Isaiah, came to my mind, "Though thy sins be as scarlet, they shall be as wool; though they be as crimson, they shall be as white as snow." I raised my head to see what was the matter, and the trees, and moon appeared to be praising the Lord, and my burden of guilt was gone. I also was praising God for redeeming grace and dying love. I went on home, rejoicing and praising God. a sinner, and thought there was no it was because I saw myself to be so great sinner I was. But can let you know now, dreaded that any should know how great a was the matter; I said, not much; for I My wife had asked me several times, what mercy for me. But I hope that God for Jesus' sake has forgiven my sins. We could then rejoice together, and praise God for his unmerited grace and mercy, in bringing us to know what it was to be born again, of the Spirit of God. I was foolish enough to think I should never see any more trouble. She told me I had just come to see trouble. But it was not long before doubts and fears began to arise, and I felt afraid that I was deceived, and began to pray that if I was deceived the Lord would undeceive me. Fearing that I was deceived, I tried to get my old burden again; but I have never found it. I have many, very many doubts and trials to pass through, and am often afraid that I may be left to do something to dishonor the cause of God. I went to the Spring Creek Church, of the Red River Association, on the Saturday before the second Sunday in February, 1812, and related some of my exercises and was received, and on the next day baptized by Elder Coats. We are both members of the Spring Creek Church.

I must come to a close. My dear brothers and sisters, let us often be found at the throne of grace, praying God to revive his work among us; which is the sincere desire and prayer of your unworthy brother, if a brother at all.

RICHARD HUTCHINGS.

Logan Co., Ky., Nov. 16, 1856.

BROTHER BEEBE:—I have a desire to write, to give you the reason of my hope, if a hope I have. I have promised many times to write, but when I make the attempt, I feel so full of sin and unbelief, I almost shrink from the task; thinking that if I were a christian it would not be so. But there is one thing I know, "whereas I once was blind, now I see;" the things I once delighted in, is not what I delight in now; but whether I have had the right change or not, I do not know. But I will give a few of the reasons why I have a hope. I was like all the human family, born in sin—both dead and blind—grew up careless and unconcerned about my welfare after death, with a few exceptions, which I will not give at this time, for I do not want to be lengthy; not because I am not fond of reading long communications, but feeling my inability to write, I want to be as short as possible. I can't give any particular time when I was arrested, if ever. It seemed to be something that I could not account for. I felt that I was a sinner against God; and without repentance I should be lost to all eternity. I tried to keep the law, and thought I could do something to secure myself from that awful denunciation, "Depart from me ye workers of iniquity;" and I was suffered to go on in this way for eight years, sometimes in great distress, and at other times careless and unconcerned as I ever was, but when it pleased God to show me the deceitfulness of my heart, and the holiness of his law, I thought of all things on earth, I was the worst. I could not see why I was permitted to live and receive the blessings of life, much less enjoy the rest prepared for the children of God. In this state, it seems I had a view of the justice of God, and could see no way for me to be saved, and I could not do anything, for it seemed that my heart was so hard that I could not grieve, to save my life. I read the Bible to see if I could find any relief, but found none. I would go to hear preaching, but it was no comfort to me. It seemed to be against me, for by hearing the Gospel I felt more condemned, and of all things I ever saw, I thought I loved christians the best. But there was no chance for me. I could be with them in this world, but would be separated after death. I had the greatest desire that they would pray for me; but was afraid I should deceive them, and that would be the unpardonable sin, if I had not committed it already; and I seemed to be left without a friend on earth or in heaven, and must remain so. I went from day to day with a distressed mind, and had prayed time after time for some conviction. But it seemed all in vain; for all that I had ever done seemed to sink me lower. I did not think this was conviction, but thought it was the work of the wicked one to cause me to commit the unpardonable sin, and strove against it with all my power, and after all I thought I had committed it, and thought there was no hope for me in time or eternity. I then could say thy will be done.

EDITORIAL

Middleton, N. J., December 15, 1856.

Remarks on Rev. ii: 17.

REPLY TO SISTER BARBEE.

"He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in it a new name written, which no man knoweth saving he that receiveth it."

This text contains a part of the message which John was commanded to send to the angel of the church of Pergamos, one of the seven churches of Asia. This church had her dwelling, or location, where Satan's seat was; and was, consequently, exposed to many temptations and much persecution. She is commended for holding fast the name of him that hath the sharp sword with two edges, and for not denying the faith, in the trying hour, in which one of their number had suffered martyrdom, &c. Still there were some things in this church reprov'd; the doctrine of Balaam, and the doctrine of the Nicolaitans, was held by some, who were in some way connected with the church. Under these circumstances the church is addressed and encouraged to hold fast that which is approved of God, and to still stem the torrent of persecution, and admonished most solemnly to put away from them those things which the Lord hates. This message is addressed, like all other divine communications, to all who have an ear to hear. No man, in an unregenerated state, ever had an ear to hear what the Spirit saith unto the churches. "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." These words were used by our Lord, Matt. xi: 15; and they are prefixed to several important communications addressed to the churches in this book, from which we learn, First, that all the communications of the spirit of God, in the gospel, or under the dispensation of the gospel, are addressed to the church, or body of our Lord Jesus Christ, and not to the world at large; and, secondly, that all who have an ear to hear the communications of the Spirit, are born of God, and have a vital interest in the kingdom of Christ, and are subject to the reproofs, and made welcome to the consolations thereof. What the law saith, it saith to them that are under the law; but what the Spirit saith unto the churches, or what the ministration of the Spirit addresses to the body of Christ, is addressed to all who have ears to hear. The communication of the Spirit to the church of Pergamos, in this case, is, "To him that overcometh, will I give," &c. These words imply a conflict, a warfare, a struggle; and the connection explains the nature of the strife, the parties engaged, and the matter in dispute. The parties are the church, on the one side, and satan and his legions on the other; the war is between truth and error. The doctrine and order of the gospel contended for by the church and saints of God on the one hand, opposed by the doctrines of Balaam and the Nicolaitans on the other. The doctrine of Balaam was that in which he taught Balac, the King of the Midianites, to cast a stumbling-block before Israel, to cause the Israelites to sin.

The doctrine of the Nicolaitans is sup-

posed, by Dr. Gill and others, to have reference to heresies in the church of Rome, in which they forbid their priests to marry, and recommended celibacy to virgins, which led to the most extravagant licentiousness, and for which pardons and indulgences were given by the Romish church. This doctrine, it seems, had been insinuated, to some extent, in the church of Pergamos, and of this the church was admonished to repent.

To him that overcometh these temptations, heresies and abominations, and bare with patience the persecution to which they were exposed, by their steadfastness in the truth, should be given to eat of the hidden manna. Allusion is here made evidently to the manna on which Israel was fed in the wilderness, and which was laid up in the golden pot, and kept in the most holy place, &c. As when God brought out his chosen tribes from the abominations of Egypt, and fed them on manna sent down to them from heaven; so those who should be delivered from the idolatry, heresy and abomination set forth in the doctrines of Balaam and the Nicolaitans, shall be fed on the pure gospel of our Lord Jesus Christ. And, instead of eating the things offered to idols, they should eat that bread which comes down from heaven, live by faith upon the Son of God, who is the true and living bread. This is truly a hidden manna—a food of which all are strangers until they are born of God.

And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. White stones, it is said, were given to the conquerors in the Olympic games, with their names written upon them, and the value of their prize. As the apostles have sometimes borrowed figures from the usages at the Olympic games, it has been thought that this figure is thus appropriated in this case to show that the conquerors in this spiritual conflict with the man of sin, shall, after that similitude, receive expressions of the divine approbation.

Whatever period or state of the christian church may have been especially designed by the Pergamos church, we cannot flatter ourselves that the present state of the church is perfectly free from the corruptions set forth as staining the fair reputation of the church of Pergamos. Jude speaks of those characters as having crept into the christian profession, and become associated with the saints; ungodly men, turning the grace of our God into licentiousness, and denying the only Lord God, and our Lord Jesus Christ. These, he says, are spots in your feasts of charity, when they feast with you, feeding themselves without fear. He calls them clouds without water, carried about of winds; trees, whose fruit withereth; without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. Of these he says, "Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam, for a reward, and perished in the gainsayings of Core." Balaam seems to be a striking type of those hireling prophets and false teachers, who have ever been seeking for the patronage of earthly potentates and human governments, and goaded on by excessive love of princely honors and emolument, have always been ready to be-

I determined the remainder of my days should be different. If my soul was sent to hell, I would go with as few sins as possible. And in this condition I hope the Lord opened my understanding with these words, "Have faith in the Lord Jesus Christ." And the distress was removed and my soul filled with love to God, and I exclaimed Lord, what have I done, 'tis nothing that I ever have done. And these words came to me—"By grace are you saved through faith, and not of yourself, it is the gift of God." I felt free. I did not believe that I ever should suffer again. But in a short time doubts and fears arose in my mind that this is not religion, it is nothing but imagination; and alas, what a case was mine. I could not feel condemned as I had before, and my whole system seemed to be trembling and sinking, and these words passed through my mind—"They that love me shall serve me with fear and trembling." I then thought I would serve him. I examined his word to see what was my duty—"If you love me keep my commandments;" and I was there led to believe that the doctrine of the primitive Baptists was the doctrine of the prophets and the apostles; and all that loved him loved his commands. And I believed that they baptized believers. I went to the church at Tosnot, and related what I thought the Lord had done for me, and was received and baptized by Elder Ichabod Moore, the 27th of September, 1851, and have had many trials since that, but still have a hope that I shall come off more than conqueror, through him that loved us and gave himself for us, that he might present us to his Father without spot or blemish, for I am a poor sinful mortal and cannot do anything to justify myself in his sight. I have to say it is all of grace yet. I desire the prayers of all the saints that I may be kept from the evils and dangers of life.

When I commenced writing the above several months ago, I thought it was too imperfect to publish; but now I feel as though I wanted the friends of Zion to pray for my husband and children—relatives and friends—that they may see the error of their ways, and turn and serve the living God. It seems that I plainly see that the world is wandering after the Beast; and the watchmen of Zion are commanded to cry aloud and spare not, and to tell the people of their sins and iniquities, whether they will hear or forbear. And if they do not, a dispensation of the Gospel is given to them. And, O, brethren, what kind of people had we ought to be? It is your business to go in discharge of your duty, and God will direct and he will accomplish the things whereunto he sends it. The love of God so constrains me I feel a desire that he would put it into your hearts for some of you to visit us, for our beloved paster is afflicted so that he has not visited us for several months. We feel lonely and destitute. I desire your prayers on his account. I feel that I can say, "He has fought the great battle, and is now almost ready to go and receive that crown which the righteous judge shall give him;" and that if he never should be able to visit us, that his place may be filled by one who will not shun to declare the whole counsel of God, as he has done. I will close, by requesting your views on Revelations ii. 17. I will leave this with you, and if you think it will be a hurt to the cause lay it

aside, if not insert it in your valuable paper. I have been a reader of your paper for some years, and desire the continuance of it, but I have not received one in some time. No more, only I remain yours in the hope of Christ.

HARRIET BARBEE.

Wilson, North Carolina, Nov. 25, 1856.

DEAR BROTHER BEEBE:—Your kind letter of the 26th ult. came safe to hand, and I truly feel thankful for your sympathy and the kind feelings expressed in the same. Truly we have been called to pass through a trying scene. Our first-born has been called from earthly scenes, and we had not the mournful privilege of being with her in her last hours to administer to her wants, nor to speak a word of comfort to her in the trying hour. But we desire not to complain; we know that our God doeth all things well. Our sou has returned to us and brought with him the dear little boy; it is a comfort to have him with us—his health is not good, but we think that he is mending fast. John also is on the mend, we think; they had both suffered much from the chills and fever. They had a prosperous journey home, and we desire to be thankful that we are permitted to have them with us. We hope that they will soon be well.

As to your visit to Washington, I should be glad to go with you, but I do not see my way clearly to go with you at this time, notwithstanding it would afford me much pleasure to do so. I feel deeply for that branch of Christ's Church. May God go with you, and may His blessing attend your visit. I hope that you may meet brethren Trott and Leachman there, and may great grace be upon you all, that you may speak to them the words of truth, and be enabled to give all the brethren good and wholesome advice. Please remember me to the brethren in the D. C.; they have my best wishes.

I hope to meet you at Southampton, at the Old School meeting, on your return from Washington. I wish it was so that you could call on us, either on your way out or on your return; I desire greatly to see you. It has now been a long time since we saw each other, and a few hours chat would be very pleasant. I designed to have written to you soon after my return from Kentucky; but we learned how low our daughter was, and soon after of her death, and I have not felt as though I could write since, so I have neglected, but I may perhaps at some future time.

I feel to rejoice that brother Johnson is at Warwick, and that the brethren are well pleased with him; he is a precious brother.

May God bless and prosper you, my brother. Remember me to your family and all inquiring friends.

Your brother in tribulation,

P. HARTWELL.

Hopewell, N. J., Dec. 1, 1856.

THE PARTING HOUR.—The hour is coming and it is a fearful and solemn hour, even to the wisest and to the best—the hour is coming when we must bid adieu to the scenes which please us, to the families we love, to the friends we esteem. Whether we think, or whether we think not, this body, which is now warm and active in life, shall be cold and motionless in death. The countenance will be pale, the eye must be closed, the voice must be silenced, the senses must be destroyed, the whole appearance must be changed by the remorseless hand of our last enemy. We may banish the remembrance of the weakness of our human nature; but our reluctance to reflect on it, and our attempts to drive it from our recollection are in vain. We know that we are sentenced to die; and though we sometimes succeed in casting off for a season the conviction of this unwelcome truth, we can never entirely remove it. The reflection haunts us still; it haunts us in solitude, it follows us in society, it lies down with us at night, it awakens with us in the morning. Irrevocable doom has passed upon us, and too well do we know it—"Dust thou art, and unto dust thou shalt return."

tray the cause of truth, and lay plans for seducing the saints of God from the pure doctrine, practice and order of the church of the living God. The Baptist church has been beset with these lovers of the wages of unrighteousness for the last half century. And although by their counsel, many have gone out from us, yet it is to be feared there are still some remaining, if not in direct communion with the church of God, who are at least permitted to spot and stain and pollute our feasts of charity. By the counsel of these Balaams, the fair daughters of Midian flourish their gaudy dresses of *Benevolence, Temperance, Missionism, &c.*, to allure, decoy and seduce, if possible, the sons of Zion. And if there are none of these Midianitish women brought into our camp, entailing plagues and judgments upon us, we have much cause to rejoice. To oppose these and to keep from being contaminated by them, requires a constant vigilance and much hard fighting, (but not with carnal weapons.) And have not those who have overcome in these conflicts truly been fed on heavenly manna, such as the world and anti-Christ know not of? Have they not received divine manifestations of the approbation of their Lord and Master?

From our subject, let us be admonished to depart from all iniquity—to contend earnestly for the faith which was once delivered to the saints—to fight the good fight, and confidently look for that final victory, in which our God will make us more than conquerors through him that hath loved us.

The End of the Year.

With this number we close the Twenty-fourth Volume of the *Signs of the Times*, and the twenty-fourth year of our labor in the publication and editorial cares, perplexities, responsibilities and pleasures connected with its rise, progress and present condition. Our most sanguine expectations at the commencement, have been more than realized. It has encountered much opposition from avowed enemies and pretended friends, and more, we are satisfied, than we could have successfully grappled with single handed or alone. But in our darkest hours our God has manifested his strong hand in sustaining us, and inclining the hearts of our brethren and friends to come to our aid. Our labor and care have been incessant. As often as twice a month, for nearly a quarter of a century, we have sent forth into all the States, and nearly all the territories of this vast Republic, what we have honestly believed to be the truth as it is in Jesus, both in our editorial articles and in the communications of the brethren and sisters who have written for our columns. Nor do we regret that twenty-four years of the prime and vigor of our life have been devoted to the dissemination of truth, and the promotion of christian correspondence. We only regret that our labors have not been more and better. Notwithstanding all the human frailties which we have betrayed in our long continued, but humble efforts to serve our Father's children, it is a comfort to reflect that our views and sentiments have been faithfully, honestly, and unreservedly before the church of the Living God for so many years. Probably there is not at this day living in the United States, if on the face of the earth, one whose doctrinal views

are better known to the church of God at large, or have been more fully scrutinized, than our own. Circulating from five to six thousand copies of our paper, twice a month, which are on an average read by perhaps twenty thousand of the Old School Baptists, from whom we have intentionally kept back no part of the counsel of God. For we have no secrets in our religion, faith or doctrine. The many thousands of letters from brethren and sisters, expressing their fellowship with us, has been more consoling than all the flattering encomiums and worldly honors or emoluments which the kings and nobles of this world could possibly bestow. To have a place in the hearts, affections and fellowship of the children of the Most High God, next to the evidence of his divine approval, is the highest, brightest, best boon to which our ardent spirit can aspire. The privilege too of an extensive personal correspondence with so many of the sons of God, in all parts of our wide spread country, has been most pleasant, profitable and refreshing to our heart. The testimony of many of the dear saints that the *Signs* have been made useful to them as a medium of correspondence, and source of edification, comfort and encouragement; especially those who are deprived of the privileges of social intercourse with their brethren, and the administration of the word by the ministers of the gospel, has, of itself, been a strong incentive to continue the publication for their sakes.

An interchange of the views of the brethren and sisters in regard to the doctrine of salvation by grace, of the order and ordinances of God's house; and faithful admonitions and exhortations from one to another, through our columns, no less than the comparison of christian experience, trials, conflicts and victories, has strengthened the cords of fraternal union and fellowship. A brother or sister writes from Maine, a response comes from Georgia or from Texas, or California. Another writes from Massachusetts, and is answered from beyond the Rocky Mountains. The whole brotherhood, however remotely located, converse sweetly and profitably with each other through the *Signs*. And one letter written, instead of being read by a single correspondent is read with joy by many thousands, who are equally interested in its perusal.

We do not design to lay before our readers all the perplexities, trials, unreasonable censures, reproaches, and unkind rebukes we have had heaped upon us, while laboring with the best abilities we can command, in conducting the publication of the *Signs*. Our brethren are aware that many an venomous dart has been hurled at us, with a view to sink us in the kind regard of our brethren. What charges of heresy and hypocrisy have been made and circulated against us. But truly we can say, however unpleasant these things are to the flesh, None of these things move us; neither do we count our own life dear unto us, so that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God. It is a blessed privilege to suffer persecution for Jesus' sake; and we desire to strictly heed his admonition, in all such cases, and when reviled, to revile not again.

That jargon and confusion, controversy

and bitterness, strife and contention, which distressed our readers a few years ago, has for the last year or two ceased, so far as the columns of the *Signs of the Times* are concerned. Those who are of a belligerent temperament, and who have gone out from us, can be supplied with a periodical more suited to their taste; and as we have no disposition to lay a straw in their way, we shall hereafter as heretofore allow all their slanders against us to pass like the idle wind. What time the Lord may spare us, and afford us opportunity to issue our humble sheet, we desire to devote to the honor of God, and the comfort and edification of his children and the peace of Jerusalem. And when that course is fulfilled, which we are admonished will be at no very far distant period, we hope to depart in peace to that blessed land of rest where we shall see our Redeemer as he is, and adore and praise him forever.

In conclusion we appeal to our brethren, friends and patrons. Shall the *Signs of the Times* still be sustained? If this be your mind, let us hear from you as soon as possible. Those who respond to this appeal affirmatively, will greatly aid and oblige us by sending on their orders immediately, with their remittances, and by procuring as many new subscribers as they can.

BROTHER BEEBE:—If I understand your views, you teach that the church cannot become corrupt. You will do me a great favor by reconciling this doctrine with the following Scriptures at your earliest convenience, and publish it in the *Signs* or send it to me by private letter. I trust I have no motive but such as is prompted by a desire to know the truth, the whole truth, and nothing but the truth. I wait, hoping to have my mind enlightened: 1 Cor. i. 11-16, v. 1-6, xi. 17-22; Gal. i. 6, iii. 1; 2 Thes. ii. 1-12; 1 John iv. 5; Rev. ii. 1, 4, 5, 12, 14, 15, 16, 18, 20; iii. 1-4, 14-17, &c.

Respectfully, JAMES J. POWER.

REPLY TO JAMES J. POWER.—We do not know from what expression of ours, our friend Power infers that we hold sentiments inharmonious with the passages to which he has called our attention; we must therefore await an explanation from him, on the receipt of which we will give him all the satisfaction in our power. We certainly have never intentionally occupied any position antagonistical to these Scriptures; and if by any mistake we have placed ourself in collision with any or all of these portions of the Scriptures, we will, on conviction thereof, hasten to correct the same.

Selected Miscellany.

IDOL WORSHIP IN SAN FRANCISCO.

In one of the streets of this city, is a plain brick building, bearing on its front a Chinese inscription, and under it, (probably the translation,) the words, "See Yup Asylum, 1853." It is not more than twenty feet wide, and seems to be the only entrance to a passage which leads into the more extensive buildings, in the centre of the square. It is the hospital and clubhouse of one of the three great companies which import emigrants from the "Flowery Land," and where, I believe, they have a place of meeting and association while in the city.

A notice was lately given that a grand religious festival, lasting for ten days, was to be held in this building. The upper part had been fitted up for an idol temple, and this was its dedication, as the idol took possession of its place of worship. This, of course, excited great curiosity, as previously it was not known that the Chinese had any place of worship in this city. Their only religious ceremony seemed to be one in the spring, in commemoration of the dead. Then, clothed in the richest dresses, they walked in procession out to the cemetery. Accompanying them is a wagon, with their musicians, "making day hideous with their horrible sounds," and another filled with provisions, among which a goat roasted whole, with

gilded horns, occupies a prominent situation. After some services at the graves, the procession returns, and the provisions are eaten at their houses. When, therefore, tickets for the inauguration were issued, and signed by the "Committee of Arrangements," G. TTHAI and AHINE, there was a general desire to witness this display of Idol Worship in a Christian land.

There was a great rush the first day. In fact, it was so crowded in the temple, that there was not room for the processions and kneelings of the Chinese priests; and, therefore, notice was given that hereafter the building would be shown, but all strangers must retire from the place of worship when the services began. Passing the entrance, we found a long passage leading through the building, to an extent of which I had no idea. It had been built out into the centre of the square, in a way of which the exterior gave no indications. A part of it was occupied with kitchens, store rooms, and all the various conveniences for an hospital. Opening the door of a room at the extreme end of the building, we saw a dozen Chinamen seated around, and were saluted with a cloud of smoke, which at once issued forth. One of the inmates immediately started up to prevent our entrance, but we had time to see that it was the opium room, devoted to the use of this destroying drug. Some were seated around smoking, while, on a raised lounge, two were lying with pipes in their hands, apparently too far gone in stupefaction to rouse themselves.

On the same floor is the large reception room. It is gorgeously decorated with carvings and inscriptions, while at one end are brown vases of grotesque shape, in which incense was burning. On both sides of the room, against the wall, were seats covered with crimson satin, richly embroidered with gold flowers, while next to each was a carved ebony table. On these tea was served to such as had any personal acquaintance among the Chinese present. It was brought in very diminutive cups, and without sugar or milk. The Chinamen (for no females were present) were all in their holiday suits, and made every effort to be polite and attentive to their visitors.

In the story above, we were shown the temple where the worship is held. It is a room about forty feet long, and at one end of which the idol—a superbly carved, painted, and gilded wooden figure, life-size—was seated on an elevated throne, surrounded with all the decorations which Chinese ingenuity could devise. Before him was a high altar, covered with offerings in the shape of provisions. On it, huge red wax candles, covered with emblems, were burning, and incense was fuming up from the bronze urns. Through the centre of the room was a long table, covered like the altar, with every conceivable delicacy in the Asiatic style; dried and fresh fruits of all kinds, cakes, wines, and tea. The fish were cooked whole, their heads gilded, and their fins and tails painted gaudy colors. The birds were standing up in the attitudes of life. The centre of the table was filled with a hog, some four feet long, roasted whole. The entire feast, indeed, made a beautiful appearance, and showed that Chinese dinner-table, from the ingenuity of the dishes, must be a very picturesque affair.

The temple was hung round with gorgeously carved and gilded wood; inscribed in every variety of color; flags and picturesque transparent maps. It was, indeed, superbly finished; and, as the decorations were entirely Oriental, they were unlike anything we had seen before. They seemed to have collected about their wooden god all the paraphernalia of a prince. The articles on the altar and table, we were told, were presents from wealthy Chinamen in this city.

There were nine Chinese who seemed to act as priests, and were distinguished by their elegant dresses. Their robes of the richest blue silk, flowed to the floor, while their caps were surmounted with rich balls. Two of these seemed to have the superiority in rank. He who acted as high-priest, placed himself at the end of the altar, two others ranged themselves before it, while the remaining six took their stand in the lower part of the hall, facing the huge candles and incense vases burning on the end of the long central table.

Then commenced the service. The high-priest uttered a few words in a kind of discordant, nasal, instructive way, to which the others responded; while the band in the next room, opening into the temple, gave a flourish of their horrible music. Then, at the end of every sentence, the second high-priest, at the end of the hall, prostrated himself till his forehead touched the floor. Then the whole six would bow their heads equally low. Then they would march in procession up and down the hall and round the table, chanting in a monotonous tone. At one time they knelt before the table, and various gifts were offered to the priest, which he elevated, as if offering them, and then bowing to the floor, placed them on the table.

It seemed a kind of consecration of them to the idol. Then the provisions on the altar, at the god's feast, were subjected to the same process, together with cups of rice, tea and wine. Then sandal-wood was thus offered, which was afterwards burned in the incense vase.

The large window at the lower end of the hall was open to the floor; and, at signals given during different parts of the service, a small cannon was discharged in the yard below, followed by a most deafening noise of fire-crackers. These last occupy an important place in all Chinese ceremonies; and, during their festivals, the part of the city where they mostly live, is sounding all day and night with the noise. Towards the close of the service, they all knelt, and one of their number read aloud the contents of several sheets of red tissue paper, before the idol. These were prayers which were immediately afterwards burned in a furnace outside the door of the room, this being the Chinese method of offering them. The whole service lasted almost an hour, and was thus made up of genuflexions, bowings, prostrations, and chants, to us, of course, utterly unintelligible. It was apparently confined entirely to the priests; for the Chinese who were crowded around, filling the hall, seemed to look on just as the spectators did, and evinced no more interest in the proceedings. The whole affair concluded with repeated prostrations by all of the nine priests, and we went home with splitting headaches from the heavy oppressive atmosphere of the temple, the air of which was loaded with incense.

Yet, who would imagine that such a scene could be witnessed in this city! The worship of a god of wood in this nominally Christian land, where, within a mile, twenty congregations who "profess and call themselves Christians," are accustomed to assemble for the worship of the One True God.

The Present Condition of the Jews.

After all that has been said and written about the Jewish nation, there is no people about whom so much yet remains to be written, and no such wonderful people on the face of the globe. Their connection with this country and with us, the only nation that has never persecuted them, seems as if it might yet prove one of the most important features in their annals, and who knows but in ours? At the present moment a Jew stands at the head of nearly every walk in life throughout Europe. The Rothschilds command the money market of Europe, some in Paris, some in Vienna, some in London, and that family loaned immense sums to both Russia on the one hand, and the Allies on the other, in the late war in Europe. In literature, for centuries, they have produced the ablest scholars, the subtlest of all thinkers, the foremost men of each age. In the dark ages, and amid the greatest persecutions, they produced lights whose lustre still shines; and now in England, a Jew, d'Israeli, leads the House of Commons, and a Jew is Lord Mayor of London. In Germany at least a half dozen of the most distinguished Professors are of that race. The great Neander himself was one of them, and Messelidohn, who was the envy of Goethe for his power of language. In Spain, men of this nation have, in former days, as professed Jesuits, while secretly retaining their own faith, obtained direction even of the Inquisition. In fact, there are few heights of power to which they have not attained, as there are no amounts of persecution they have not endured. No matter what they undertake, they seem to push it through, with a vigor and enterprise that carry their point to the farthest attained degree, and further than will be reached by any other. The ablest musician in London was a Jew, Braham, who retained his voice and position till about eighty, forming his name out of Abraham, by the simple expedient of dropping the A, to disguise his origin. And, in a like manner, the most distinguished singer of Paris, at this moment, is Rachel the Jewess. In fact, no matter what they turn their hands to, philosophy or the fine arts, money changing or old clothes, they push their occupations to an extent, and with a closeness of computation that carries them beyond all competitors.

There is no country where they are not scattered, and their numbers at the present time would seem rather greater than at any former known period of their history. Being now at least ten millions, they are rapidly increasing in this country, and though they say but little to strangers about their religion, have this moment as many synagogues in the city of New York, as the Baptists have churches. They have dropped the name of Pharisee and Sadducee, it is true, but retain to this day the two distinctive principles which divide them now very much as formerly. If any one wants to see the synagogue-worship as it probably existed before the destruction of the Temple, he has only to go to the Green street

Synagogue in New York, where Dr. Raphael holds forth. The sermon may be a little longer, and it will be in English, but in all other respects, there is no change.

What, it may be asked, is the great peculiarity of character which has occasioned such a diversified unity, if we may so speak, in the results they have produced upon all ages? It is *unconquerable persistence in one idea at one time*. They have the power of seizing the strong points of whatever they undertake, beyond any other nation, and developing those with energy and enterprise equalled, and at the expense of everything beside. No consideration of feelings will ever interfere with the success of a project, and of their strict persistence in the one idea that becomes identified with their self-love and seems to throw them in antagonism to the whole world. It causes them to appear to others, whether really so or not, utterly selfish in all their aims and ends. They are capable of noble and generous actions, and among their own people show a side of their character utterly opposed to what they exhibit to Christians. Centuries of persecutions have in fact wrought in their character such an antipathy to other nations, that to spoil them, whether by overreaching in a bargain or direct fraud, is often considered a matter of commendation by men who would perhaps scorn to wrong their own nation.

The London Rothschild, who made the fortune of that house, use to give largely the most valuable information and advice, daily, on the Stock Exchange, but would sometimes indulge in freaks of malice, especially to those who had offended him. One day a broker, to whom he had been under no great obligations, approached and asked him whether he had better buy more or sell out some critical South American stock. Rothschild advised him clearly and decidedly one way. The broker, however suspecting some trick, from what he knew of his peculiarity, did exactly the opposite, and and lost by it to a large amount. A few days after, Rothschild asked him if he had taken his advice. "No," replied the broker; "I was afterwards recommended to a different course." "I knew it," replied the millionaire, "and therefore gave you the advice I did, expecting you would act in the opposite manner."

This want of feeling for other nations and tribes, in the pursuit of their plans, while it has brought them success, has also caused them much of the persecution they have endured. They have thus incurred the hatred of the world, even when they have done it the greatest good. There is, indeed, no race of its size that has benefited the world so much, or revealed to it so many important laws of nature, but none that has been so universally unpopular while doing it. Persecution has contributed, with their persistent characters, to both of these effects; it has driven them to search out untrodden and original methods of power and success by a closer conformity to the hidden laws, and it has also too often caused them to use their power retaliatingly.—*Phila. Ledger.*

How swiftly glide our years! They follow each other like the waves of the ocean. Memory calls up the persons we once knew—the scenes in which we once were actors. They appear before the mind like the phantoms of a night vision. Behold the boy, rejoicing in the gait of his soul. The wheels of time cannot move too rapidly for him. The light of hope dances in his eyes. The smiles of expectation play upon his lips. He looks forward to long years of joy to come. He wants to be a man. He longs to mount the hill of ambition—to tread the path of honor—to hear the shout of applause. Look at him again. He is now in the meridian of life. Care has stamped its wrinkles upon his brow. Disappointment has dimmed the lustre of his eye. Sorrow has thrown a gloom upon his countenance. He looks back upon the waking dreams of his youth, and sighs for their futility.

Who is he of the aged locks? His form is bent and totters. His footsteps move more rapidly towards the tomb. He looks upon the past. His days appear to have been few, and he confesses that they were evil. The magnificence of the great is vanity to him—the hilarity of youth, folly. He considers how soon the gloom of death must overshadow the one, and disappointment the other. The world presents little to attract, and nothing to delight him. Still, however, he would linger in it. Still he would lengthen out his days, although of "beauty's bloom," and "fancy's flash," and "music's breath," he is forced to exclaim: "I have no pleasure in them." A few years of infirmity, inanity and pain must consign him to idleness or the grave.

Yet, this was the gay, the generous, the high-souled boy, who beheld the ascending path of his life strewn with flowers without a thorn! Such is human life.

Selected Poetry.

MY WORK.

I have a work to do,
A work I may not shun;
One path I must pursue,
Until my life be done.
What others do I need not ask;
Enough for me, I know my task.

'Tis not to seek for wealth—
I covet no man's store—
I thank my God for health;
I ask for nothing more.
My daily wants are soon supplied,
Or what I do not need, denied.

Let others seek for fame,
The homage of an hour,
I care not for a name,
For glory or for power.
The race I leave to others free—
Such transient bliss is not for me.

Pleasure, that syren fair,
Has lost her power to harm;
Her joys are empty air,
I own no more their charm;
For other accents seem to say,
"Stay not, but work while yet 'tis day."

To wipe the trembling tear,
From the pale mourner's eye,
To soothe the anxious fear,
Or hush the rising sigh.
This is a bliss for which to live,
A joy that wealth can never give.

To strive against the wrong,
Which takes the name of right,
To battle with the strong,
And conquer in the fight.
Brings truer happiness than could
The warrior's wreath, if bathed in blood.

Change of Residence.

Elder ALMIRON ST. JOHN, formerly of Lexington, Greene county, N. Y., has removed his residence to Otego, Otsego county, N. Y., at which place he desires his correspondents, hereafter, to address him. A. ST. JOHN.
Otego, Nov. 26, 1856.

Record of Marriages

Nov. 20th, at North Berwick, Maine, by Elder WM. QUINT, Mr. GEORGE BUFFUM, of North Berwick, to Miss MARTHA AMES, of Parsonsfield.

Nov. 26th, at North Berwick, by the same, Mr. ALLEN GREENOUGH, of Portsmouth, to Miss ELIZA ANN QUINT, of the former place.

Obituary Notices.

DEAR BROTHER BEEBE:—By request of the daughter of the deceased, I send you for publication in the *Signs* a notice of the death of brother JOEL KINSEY, who departed this life on Saturday, the 18th inst., at 7 o'clock P. M., aged about 42 years. He was formerly from Indiana, but latterly from Ogle county, in this State, and had been but a short time among us. His disease was an abscess on the lungs, and for the last three days was measurably deprived of his reason, but while sane expressed a readiness and willingness to depart. He has left a family of seven children to mourn the loss of an only surviving parent, with no relatives in this part of the world. "How inscrutable are the ways of divine Providence!"

ROBERT F. HAYNES.

Oz Bow, Ill., Oct. 24, 1856.

DIED.—Near at his residence, near Bloomingburg, on the morning of November 10th, Mr. ABRAHAM HARDING, aged about 80 years. Mr. Harding was a regular attendant of the Old School Baptist church of New Vernon, in this county, and a brother of the late Eld. AMOS HARDING. He had never made a public declaration of his faith in the Redeemer; but, in conversation with the Editor of this paper, some twelve months ago, he related to us what the Lord had done for him, and gave very satisfactory evidence that he had passed from death unto life. His mind had been some exercised

on the subject of baptism, and of uniting with the New Vernon church; but a sense of his unworthiness was all that deterred him.

DEAR BROTHER BEEBE:—We are under the painful necessity of announcing to you the death of our respected brother, ARCHILAUS DUNHAM, who died on the 26th day of October, aged about 50 years. He has left a widow and a large family of children, and a large circle of relatives and friends, to mourn their irreparable loss; but we hope our loss is his eternal gain.

Your brother, SAMUEL DRAKE.
Lebanon, Ohio, Nov. 24, 1856.

From the Southern Baptist Messenger.

It is seldom that we are called on to witness a more touching scene than the circumstances attending the sickness and death of the son of Elder JAMES CONNELL, in this neighborhood, who died of dropsy, at the age of nine years and five days. Although he was the subject of so truly a distressing disease for some two years before his death, (which occurred on the 18th of September, 1856,) yet he seemed to retain his mind to within a very short time of his death. He was always a truthful and dutiful child, but seemed to be fearful of the consequences of meeting his God; so much so, that he would, in the midst of his suffering, exclaim—that he would rather live always in his suffering here, than to die. Had there been any one alarming him on the subject of death and judgment, his fears could have been accounted for in that way; but none of this was the case, except from what may naturally arise from his being raised by religious parents, and being instructed in the truths of the Gospel. For some days before his death, he would request his father to pray for him, and then, at another time, would ask him to send for Mr. McCANN, a minister, to pray for him; and again, for Elder JONES, who, when he came, read the Bible and prayed for him, after which he requested those present to sing for him. There being but few there who could sing, (many being too much affected to sing,) he commenced himself to sing the hymn commencing—

"Amazing grace—how sweet the sound!"

His voice and strength failing, he ceased singing. He was too much exhausted to speak much for some time. He afterwards took his mother and father around their necks, and held each one near him for some time, and said: "Father, I want to go to my sweet home—I wish to die! Mother, I want to go to my sweet home!" He seemed to be freed from the terror of death, and now desired to go. His father asked him where his sweet home was. H: said he did not know; but he was going there, and wished to go there. He seemed not to care where it was, so that Jesus was there. How forcibly did the free grace of God exhibit itself in the conversion of young MADISON CONNELL, on this occasion. And should not those who witnessed its power and truth, on this dying youth, be impelled to examine themselves, to know whether they are ready to go to that "sweet, sweet home?" If so young a boy felt his sins too great (without forgiveness) to meet his God in peace, what shall the adult, and aged sinner, not fear?—for it is a fearful thing to fall into the hands of the living God! Much more could be said of this precious youth, now, we believe, rejoicing with the angels in heaven; but fearing I have been already too long, I must close; but not without breathing a prayer that this communication may meet the eye of some one whom it may cause to consider seriously of their final accountability to God.

Yours, &c., A. B. LAWTON.
Station, Georgia, Sept., 1856.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
Is Published on the 1st and 15th of each Month,
BY GILBERT BEEBE,
To whom all Communications must be Addressed.

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Hymn Books.

PROPOSALS FOR A NEW HYMN BOOK.—At the earnest solicitation of brethren, we propose during the ensuing winter to publish a choice collection of Hymns, Psalms and Spiritual Songs, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the Books we have, a collection of Hymns that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms; and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

Table with 2 columns: Item and Price. Items include Plain Bound, Morocco, Plain Edge, Extra Gilt Edge.

Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, WETUMPKA, ALABAMA.

Special Notices.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture Testimony, in Seventeen Letters, written by Eld. Jeremiah Moore, late of Fairfax Co., Va.

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

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

Terms: Six cents per single copy; 20 copies \$1 one hundred copies to one address for \$4.

This little work has passed through many editions in this country as well as in England and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

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Index to Volume Twenty Four.

ARRANGED IN FOUR PARTS, VIZ:
FIRST—The names of correspondents, alphabetically arranged, with the page on which their communications are commenced, placed opposite their names.
SECOND—An index of editorial subjects, and extracts from other publications, Circular and Corresponding Letters of Associations, Obituary Notices, &c., with a reference to the page where they may be found.
THIRD—A table of first lines of Poetry, alphabetically arranged, and the pages on which such poetry may be found.

Part One.

Table listing names and page numbers. Includes entries like A Sojourner (122), Allen, Elder B. O. (172), Bartley, Catharine (3), Beeman, Elder J. C. (4, 18, 57, 100), Banta, H. D. (4), Barton, Elder Thomas (5, 108, 180), Bloomingdale, J. (10), Beebe, Gilbert, Reply to A. Linn (13), Bradley, L. D. (21), Benedict, William L. (213), Ball, Delilah W. (36, 69, 71, 132), Bartley, Doct. D. (41), Brumfield, T. F. (57), Brickley, M. P. (66), Butler, N. (67), Biggs, Elder John H. (69), Bryan, Sarah (85), Bulkley, Anson (102), Bogart, Mary (109), Burruss, Stanfield (147), Burruss, Edmund (141), Biggs, Sopha N. (154), Blake, Ruth (159), Bastow, Richard (179), Cox, Elder Leonard (1, 17, 97, 148), Croom, Charles (3, 129), Caudle, David (3), Canine, C. L. (4), Culver, Mary (12, 167), Clark, E. G., Esq. (59, 114), Conkle, Elizabeth (76), Chenowith, Eld. J. B. (77), Choate, Elder William (77, 83), Culp, Elder Peter (78, 154), Collett, Elder Thomas (83), Clardy, Aramantia (84), Carter, David (114), Childers, Mary (132), Croshaw, C. J. (153), Crosby, Lovina (176), Calvert, Sarah (186), Cook, William P. (186), Crocker, Charles (186), Dowdell, S. G. (4), Durand, Daniel (10), Denman, James (20), Dudley, Elder Thomas P. (25, 74), Denton, Frances A. (58, 125), Davis, J. R. (58), Davison, L. (66), Davis, Thomas (155), Dutton, Nancy (162), Ford, M. (5, 17, 83, 139, 153, 172, 185), Ford, Abigail A. (20, 146), Fellingham, William J. (50), Fisher, Elder John (51, 124), Faulkner, Lydia (52), French, Amanda (60), Frost, Jacob (68), French, Christiana (99), Fewell, James P. (126), Ford, David S. (186), Gammon, Elder John H. (5), Gentry, Mary S. (42), Gilmore, John (51), Griffin, Charlotte (75), Hassell, Mrs. M. M. (2), Henderson, Rhoda (3), Howell, Elder J. P. (11, 123), Haynes, Elder R. F. (12), Harding, Elder Daniel L. (71, 172), Harlow, Mary E. (126), Hollingsworth, E. M. (139), Hutchings, Richard (187), Heaton, John (186), Hartwell, P. (183), Barbee, Harriet (187), Izar, Sarah H. (125), Joyce, Deacon J. (12, 50), Johnson, Lira (20), Johnson, Eld. J. F. (37, 104, 164), Johnson, Ann (44, 139), Johnson, Josiah (51), Jefferson, Elder James (52), Jackson, H. (77), Johnson, Sarah (91), J. C. S. (92), Jackson, Crofford (123), Janeway, Elder James (130), Johnson, E. (140), Jacobs, Elder Lewis (140), Jones, Elder S. (193), Kercheval, W. F. (27), Kean, Sarah (155), Linn, A. (13), Leachman, Elder Robert C. (48), Lester, A. B. (82), Livingston, Bennett (126), Lyman, I. (179), Martin, Elder J. R. (11, 126), Moses, J. B. (19), Mabey, S. (38), McColl, Juliana J. (43), Meader, William (59), Mowers, Ruth (60), McNeeley, William Y. (77), McCrary, Asa (82), Morris, Abner (114), Murphy, D. P. (123), McColloch, Z. (155), McCormick, William (165), McGrow, William (166), Neill, Frances A. (51, 138, 192), Norris, Phebe Jane (109), Osburn James (58), Purington, Eld. Wm. J. (5, 69, 89), Purington, Eld. J. L. (11, 42, 53, 73, 170), Page, Thomas (22), Power, J. I. (22, 145), Purington, Dea. H. (53, 164), Power, Elder H. L. (75, 145), Peck, Almedia (133), Putnam, Daniel (169), Piper, Elder B. B. (180), Quint, Elder William (51, 105), Runney, Hester (3, 123), Riley, Mary Ann (27), Runsdell, John M. (53), Riggs, Elder Ransom (82), Ruttenhouse, Elder E. (125, 139, 164), Randolph, Henry (126), Stille, Daniel (41).

St. John, Elder A. - 46
 Sceates, Sarah - 59
 Sloan, H. - 65
 Smith, John - 78
 Smith, Achash - 98
 St. John, Huldah - 106
 Strickland, James - 108
 Southard, Elder Lot - 109
 Seitz, Elder Lewis - 104
 Sears, Elder M. J. - 114
 Simmons, Juliana H. - 131
 Sutton, Mary - 132
 Siple, Jacob - 133
 Sanders, Deacon I. T. - 155
 Shulamite, - 155
 Skeeters, Elder J. - 165
 Trott, Eld. S. 9, 35, 49, 61, 97, 137, 161
 Tewell, James - 12
 Threlkeld, Elder Thomas - 19
 Theobald, Elder J. M. - 36
 Turner, Leo. - 49
 Twelvetre, R. - 50, 59
 Thompson, L. T. - 59
 Thompson, Eld. Wilson - 65, 107
 Thomas, Eld. J. W. - 121, 154, 177
 Turner, E. B. - 123
 Thomas, W. F. - 178
 Varnes, Jane - 21
 Vanderburgh, Eliza B. - 60
 Vail, Mrs. M. E. - 99
 Wallingsford, J. T. - 5
 Williams, Elder J. G. - 27
 Walker, Elder J. H. - 28
 Whatley, E. - 28
 Whitcomb, J. B. - 34
 Whitcomb, R. - 54
 West, Elder C. - 48, 171
 Wortman, David - 66, 113
 Woolery, Eli - 81
 Whitcomb, Lucy C. - 94, 131
 Wright, Phebe - 116
 Woodson, A. L. - 115
 Woodward, Dabney, - 147
 Williams, Elder J. A. - 163
 Wadlington, James - 179
 Yeomans, James H. - 140

Part Two.

EDITORIAL SUBJECTS, ETC.

Introduction or Reflections, on entering the
 New Year, - 6
 Frightful death from Hydrophobia, - 7
 Extract from Minutes of Red River
 Association, - 7
 Reply to Brother Linn, and Refuta-
 tion of Slander, - 14
 Church, Music, &c., - 15
 Kissing Infants after Baptism, - 15
 Queries of J. I. Power answered, - 22
 How to treat Slander, - 22
 Prediction of Religious Herald no-
 ticed, - 23
 Dr. Carson, on Justification, - 23
 The Wakemanites, - 23
 Queries of Brother E. Whatley, and
 Reply, - 28
 Reply to Sister Nancy Dutton, or Re-
 marks on John xvii: 5, - 29
 Remarks on Luke vi: 27-30, in Reply
 to Brother W. Davis, - 30
 The American Tract Society, - 30
 The Saints' Inheritance, by Brother
 L. Cox, - 31
 Remarks on Heb. i: 3, - 38
 Reply to Queries of Sister Ann John-
 son, - 44
 Debate in Congress on the Chaplaincy
 Remarks on the question, "What is
 Prayer?" - 54
 Reply to Brother A. Buckles, on 1st
 Peter iii:19-21, - 55
 The End of the Year, - 189

Remarks on Eph. ii:10, in Reply to
 Bro. R. C. Leachman, - 62
 Reply to Sister French, - 93
 Remarks on Rom. xii:19, - 70
 Reply to Brother J. H. Gammon, or
 Remarks on 2d Tim. iii:15, - 71
 Extract from Fishing River Minutes, - 71
 Remarks on Matt. xviii:7—Reply to
 Brother J. Smith, - 78
 The "Strike" of a Pastor in Michigan
 New England Puritanism, when in
 Power, - 78
 Ordination of Elder E. Rittenhouse, - 79
 Remarks on Matt. xxiv:31-39—Reply
 to Brother Jackson, - 86
 Shiloh Baptist Church, Washington,
 D. C., - 86
 Extracts from Business Letters,
 Life in a Drop of Water, - 87
 Remarks on the Judgment—Reply to
 Lucy C. Whitcomb, - 94
 The Spring Associations, - 95
 Remarks on Rom. vi:16, - 95
 Remarks on Rom. v:18—Reply to A.
 Buckley, - 102
 Ordination of Elder Loren P. Cole, - 103
 Remarks on Luke xx:25, "Render,
 therefore, unto Cæsar," &c., - 110
 What Adam was and what he lost by
 the Fall, - 118
 Ceremonial Religion, - 118
 Editorial Troubles, - 119
 Sovereign Grace, (from the Gospel
 Standard, Eng.) - 119
 The Ruling Passion, - 119
 Remarks on 1st Cor. vii:11—Reply to
 A. Morris, - 127
 American Bible Union—Strange Dis-
 closures, - 127
 Remarks on 1st Tim. i:19—Reply to
 Sister A. Peck, - 135
 The Incarnation of the Children of
 God—Reply to Inquirer, - 143
 Ordination of Elder Joseph W.
 Akers, - 143 & 160
 A new Association, - 143
 Remarks on 2d Tim. iv:34—Reply to
 Sister T. Tucker, - 150
 Remarks on 1st Sam. xviii:10—Reply
 to Sister Blake, - 158
 Corresponding Meetings—Reply to
 Deacon I. T. Saunders, - 159
 Remarks on Luke xxi:24 and Rom.
 xi:25—Reply to Bro. W. McGraw, 166
 Remarks on Gal. vi:16—The Gospel
 Rule, - 174
 Puritanism, (copied from the N. Y.
 Daily News,) - 175
 Reply to Sister F. A. Neill, on the
 Salvation of Infants, - 182
 Reply to James J. Power, - 189
 The Parting Hour, - 188
 Remarks on Rev. ii, 17, in Reply to
 sister Barbee, - 188
 Idol Worship in San Francisco, - 189
 The Present Condition of the Jews, - 190
 How swiftly glide our years, &c., - 190
 Circular Letters of Western Asso.
 Tygarts Valley River, - 13
 Delaware, - 92
 Delaware River, - 93
 Warwick, - 101
 Baltimore, - 101
 Alleghany, - 110
 Kehukee, (of 1794,) - 116
 Chemung, - 117
 Corresponding Association, Va., - 133
 Lexington, - 141
 Hazle Creek, - 141

Maine Predestinarian Conference, - 141
 do do Association, - 142
 Licking, - 148
 Bethel, - 156
 Spoon River, - 157
 Western, - 166
 Sandy Creek, - 173
 Salisbury, - 180
 Big Sandy, - 180
 Siloam, of Oregon, - 79
 Corresponding Letters, Delaware,
 Delaware River, - 94
 Warwick, - 94
 Baltimore, - 102
 Chemung, - 117
 Lexington, - 142
 Licking, - 150
 Sandy Creek, - 173
 Salisbury, - 180

Obitaries.

Elder John Bobbitt, - 7
 Nicholas Gass, - 7
 Deacon R. B. Herndon, - 7
 Eda Brown, - 8
 Mary Graves, - 8
 Hannah Oakley, - 16
 Ephriam Wright, - 16
 Leander Baird, - 16
 Adda Harding, - 16
 Emma Woolnough, - 16
 Isaac Mills, - 24
 David Proudfoot, - 24
 Elnathan Porter, - 24
 Caleb Ford, - 24
 Mary Drake, - 32
 Rachel F. Beebe, - 39
 Esther Marsh, - 39
 Joseph Shanks, - 39
 Wm. H. Horton, - 39
 Susan Bogart, - 39
 Flavel Fox, - 39
 Alexander Milligan, - 39
 George H. Reynolds, - 40
 Thomas Pettus, - 40
 Martha A. Hutchings, - 48
 Daniel Tewell, - 48
 Susanna Davis, - 48
 Barbary Bibler, - 55
 Thomas Booth, - 55
 Millicent Hoyt, - 56
 Miriam Every, - 56
 Rebecca Wilson, - 63
 Laura Donley, - 64
 Samantha Burley, - 64
 Lafayette W. Barnes, - 64
 John Houchins, - 72
 Adda Easton, - 72
 Salmon W. Corwin, - 72
 John Ricker, - 72
 Mary Young, - 72
 Richard Atteberry, - 80
 Sally Jillett, - 80
 Dea. Peter Winchel, - 80
 Sarah E. Pendleton, - 87
 Isabella Rittenhouse, - 87
 John Morris, - 87 & 97
 Mrs. Lydia Cox, - 87
 Salmon Beeman, - 95
 Anderson West, - 96
 Elder James Mead, - 96
 Mary Downey, - 96
 Mary Mattier, - 96
 Thomas Shadduck, - 96
 Halsey Carter, - 103
 James Terhune, - 104
 Wm. E. Mankins, - 111
 Israel Douglas, - 111
 Dea. Samuel Douglas, - 111
 Anthony Keaver, - 111
 Elder Robert W. Ricketts,

Elizabeth Reardon, - 111
 Hannah Goodnough, - 112
 William Billings, - 112
 Hannah Gritman, - 119
 Elizabeth Biggs, - 120
 Abbey Bogart, - 120
 Catharine Bogart, - 120
 Michael Bogart, - 120
 Wm. H. Nichols, - 128
 Capt. James Benedict, - 128
 Mary Emma Bradner, - 128
 Martha Long, - 136
 Benjamin Stewart, - 136
 Jesse Kester, - 136
 Hannah A. Vanvalkenburg, - 144
 William Harding, - 144
 Mary Elizabeth Kyrk, - 144
 Mary Chase, - 144
 Fanny Vail, - 152
 Electy Dickerson, - 152
 O. H. Dickerson, - 152
 Warren Dickerson, - 152
 Betsey Parker, - 152
 Sarah Horner, - 152
 Mary Hixon, - 152
 Elder Seymour Craig, - 159
 Harrison Harding, - 168
 Judith Williams, - 168
 Jesse Kester, - 168
 Ollian Deyoe, - 168
 Maholm McIntyre, - 176
 Elder George Beaver, - 176
 Margaret Coleman, - 184
 Anna Williams, - 184
 Hila Ann Hoyt, - 184
 Abraham Harding, - 190
 Archilaus Dunham, - 190
 Madison Connell, - 190
 Joel Kinsey, - 190

Part Three

TABLE OF FIRST LINES OF POETRY.

A banquet is prepared, - 25
 And am I thine, &c., - 33
 A voice, a warning voice is heard, - 137
 Blundering through this world I go, - 17
 "Be still and know that I am God," - 112
 By various maxims, forms and rules - 172
 Christ is my soul's most, &c., - 73
 Choose thou the quiet lowly way, - 137
 Dress uniform, the soldiers wear, - 1
 Election is a glorious truth, - 168
 Hark! what is that note, &c., - 7
 I sigh, dearest Savior, from sin, &c., - 105
 It was a time of sadness and my heart, 121
 If I had tho't thou could'st have, &c., 128
 I am content to die—but O, not now, 135
 I'm growing old—'tis surely so, - 183
 I have a work to do, - 190
 Jesus draws the chosen race, - 105
 Jesus only, blessed Lord, - 113
 Jesus heals the broken hearted, - 145
 Little darling, sleep thou on, - 64
 Man lies in sin till grace comes in, - 17
 My friends, attend awhile to me, - 81
 Oh! my God, leave not a worm, - 33
 O, dearest Savior, who can tell, - 89
 Only waiting till the shadows, - 175
 Soldiers of Christ, the trumpet sounds, 1
 See heaven's high doom, with, &c., - 113
 Student, there's a magic spell, - 183
 Thou art gone, dearest one, &c., - 65
 The Lord's my helper and support, - 81
 The sinner united to Jesus by faith, - 87
 Thy mercy, my God, is the theme, &c., 131
 The Canaanite still in the land, - 145
 To God I raise a grateful song, - 161
 The sombre shade, the golden light, - 176
 Thus saith Jesus, I will keep, - 185
 What makes mistaken men afraid, - 65
 Wood, stubble, hay, gold, silver, &c., 105
 Ye heralds of Christ, your Master, &c., 25