

# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

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## Correspondence.

Fairfax C. H., Va., Dec. 17, 1860.

BROTHER BEEBE:—In my last, I spoke of continuing the subject in reference to the *candlestick* and the *two witnesses*. As to the candlestick, I cannot think with brother Owen that it represents Christ. Christ is the *light*, but the candlestick is not light of itself; it is only a stand to hold the candles or lamps, which emit the light. Unless brother Owen means, in saying, "The candlestick portrays Christ," &c., to speak of Christ in the sense Paul speaks of him, when he says: "For as the body is one and hath many members, and all the members of that one body, being many are one body, so also is Christ"—1 Cor. xii. 12. That is, Christ as he exists in union with his church and as her life. In such view, I agree with him; for the candlestick all of gold can represent the church only in her spirituality, and that is *Christ in her the hope of glory*. When the Holy Ghost has given in one case the import of any particular type or figure, I think we are safer in understanding that figure in that light, whenever used, than in giving some other construction to it, unless the connection shows it otherwise used. We are expressly told in Rev. i. 30, "The seven candlesticks are the seven churches." But what I wish particularly to notice is the lamps or lights of this candlestick. These being seven, must embrace all the light held forth from the church, and of course include that of the gospel ministry; for as I admitted in my last, in reply to brother Stipp, the ministry belongs to the church. And I think I stated that my understanding of the commission, "Go into all the world, and preach the gospel," &c., was not that it was given to the *twelve* simply as preachers, but to them as apostles, embracing in themselves the full representation of the gospel church in all after ages, in all its gifts, church authority and government, and all its tongues, &c. I think brethren Owen and Stipp will bear testimony that churches, that is, members to compose churches, went to California and Oregon, as well as preachers, and in that way the gospel has been spread in all ages, so far as I am informed. Thus the candlestick went with the apostles, and has gone with the gospel ministers in all ages since. Here, then, brother Stipp's objection appears to have force, that as the gospel ministry is embraced in the candlestick with its seven lamps, it could not be intended by the olive trees or branches. I remarked in answer to him, that I understood the figures in verse 2 and verse 12 of Zech. iv. to be different. The lamps represent the gospel ministers as receiving their gifts from the same source as that from which all the graces of the church

come, namely, from the bowl on the top of the candlestick, that is, Christ as head of the church, and shows them in their relation to the church. But the *olive branches*, as I tried to show in my communication in the *Signs* for Oct. 15, 1859, were designed to show that the preaching of the word of the Lord was by them entirely independent of their church relation, of themselves, and of their gifts, &c.—that it was directly from the Lord. But neither brother Stipp nor brother Owen seemed to understand what I was aiming at. Perhaps, now I shall not be able to make it plain, though my present view is somewhat fuller, embracing more than it did then, whether it be correct or not. The olive branches may embrace, as distinctly representing the witnesses, the extra gifts of the Apostles and other preachers in that age of the church, by which the apostolic testimony was confirmed; but I think this sovereign communication of the word of the Lord continues to be communicated through gospel ministers down to this day. I do not mean an additional revelation. This is sometimes sensible to the preacher at the time, and sometimes not. Perhaps I can best illustrate my idea by examples; I will select two as prominent ones as I now think of. The one is that of brother Barton's preaching at the Baltimore Association in May last; the other, brother Beebe's preaching from Psalms cx. 2, at the Corresponding Meeting of Virginia, in August last. In these cases, brother Beebe, you and brother Barton were evidently carried away from anything of your own; even the peculiarities common to each of your preaching were not visible. The scriptures, with illustrations of them so forcible in sustaining your subject, flowed so freely to you, and flowed out as freely as they came to you, gave evidence that your preaching was not of yourselves. I know not that I ever heard either of you preach but that you gave evidence of being called to the ministry, and when your preaching was not calculated to teach or feed the sheep; but those instances and others like them were calculated to bear testimony to those without that your doctrine was not of man; it was something that the *adversaries could neither gainsay nor resist*, though they might *gnash on you with their teeth*, as they did on Stephen. Most gospel preachers will, I think, recollect such instances in their own preaching and in the case of others. There are other instances, as I before noticed, in which, whilst the preacher is unaware of any special assistance, a word, or words, spoken by him, may be applied to individuals with power so that they receive them as the word of the Lord. But these cases have not in them the external public witness which the others have.

I will now return to notice the gospel

ministry as prefigured by the lamps of the candlestick. In contemplating the lamps, we find three things requisite to give clear light—the oil, the wick, and the fire to set the wick burning. The oil is the gospel, or the doctrine of Christ and him crucified. This flows from Christ, or the bowl on the top of the candlestick. The wick is the preacher in himself considered. The fire is the preacher's special call to the ministry as sanctioned by the church. The lamps anciently were different from those in modern use, in which the oil is placed in the lamp, the wick immersed in it mostly, and the oil drawn to the burning end by the heat of the fire. The gospel minister has not a store at his command by reason of his call. In ancient lamps the wicks were placed in sockets made to hold them, like the *woe* upon the minister if he preach not the gospel, and the oil was poured upon them as occasion required. Hence it is said of the foolish virgins, that they *took their lamps and took no oil with them*; but the *wise took oil in their vessels with their lamps*. In the type, under the law, Israel had to supply everything: the lambs for sacrifice and the oil for lights, &c. Under the gospel, God as a father has provided everything, and it is treasured up in Christ, and he communicates it according to the will of the Father and his own pleasure. Thus, Christ, as represented by the bowl on the top of the candlestick, communicates through the pipes the gifts, the word or message, as he sees fit, and through those gifts to the saints. It is not necessary that the oil should at all times be directly flowing from the bowl to enable the gospel minister to preach to the edification or comfort of the saints. The oil of gospel grace which has been imparted to him in his experience, and in the guidings of the Holy Ghost into gospel truth, by which in a measure he has been saturated, will enable him to preach the truth, and that frequently to the edification and comfort of some of the saints; even when in himself he feels shut up, as having no message, and even in his preaching may miss the true meaning of his text. But in such cases, they do not present that external witness to the truth of the gospel, as when like the *olive branches* they pour the *golden oil* through the golden pipes out of themselves. Nadab and Abihu offered strange fire before the Lord, and were consumed with fire that went out from the Lord. There are a great many in our day who light themselves as lamps with strange fire, the fire of their own zeal or imaginations, &c. This strange fire passes very well for light among all the worshippers of Baal. There are some of the children of God whose zeal, or something else, inspires them to be preachers, and they think their zeal is proper fire to light their lamps

with. But fire goes out from the Lord and consumes them; that is, when they take these notions and act upon them, their usefulness in the church is sure to be destroyed, and they frequently become castaways from the church. But he that is called of God to the work of the ministry, like Isaiah, will not be satisfied to say, "Send me," until he feels the evidence that his lamp has been lighted, or his *tongue touched with a live coal from off the altar*. See Isa. vi. 5-8.

The wicks anciently were made of flax; cotton was not known for such uses.

Aaron and his sons were required to light and dress the lamps or *trim* them. According to Heb. ix. 6, it was the business of the priests, the sons of Aaron, to attend to the lamps, &c. So it is the business of those who are made kings and priests to attend to dressing these gospel lamps. Christ, as before remarked, must of himself impart to them the gift, and call them to the work, or light the wick; but the church must manifest their fellowship for that call by setting them apart to the work. Sometimes, churches make mistakes in reference to the call of the individual, and find when they have set him apart, that he had been lighted by *strange fire*, and that he emits more smoke than light. In such cases, to be faithful as priests, they should extinguish the light. Sometimes, also, they find those who profess to be gospel lamps, not only to be lighted with strange fire, but also to be supplied with a spurious oil, that not only hurts the eyes of the saints with its smoke, but also comes up as stench into their nostrils. The safest way in such cases, where the preacher shows himself imbued with false doctrine, if he is not cleansed from it after the first and second admonition, is to throw the whole lamp away as polluted, and look to the great Head of the church for a lamp of his own filling and lighting.

But lamps that are supplied with pure oil, and have their wicks properly lighted, may sometimes smoke, from the snuff being left on, or from some shives or other motes left in dressing the flax, or contracted. Hence the necessity of dressing the lamps to prevent their smoking. So real gospel ministers may from age assume undue authority, or use undue influence, in forcing their opinions upon the church, and become fretful, &c., so as to cause smoke like snuff. Or such preachers, even, when young, may bring in too much of carnal reason into their preaching, or display too much of a carnal spirit in one way or another. And even may be left to indulge in things and practices, which, though not directly criminal, are imprudent. These will be more or less like smoke, and dim the pure light of their preaching. To these may be added some things learned from books, or tradition,

and a little of legality sometimes. Now, it is the province of the priests, the members of the churches, to trim off these things causing smoke. But they should, be careful to use the *golden snuffers*, the spirit of Christ in doing it, that the light on the lamps might not be put out. The gift and call for the ministry is like the light of the lamp, a delicate thing. It may be greatly obscured, if not put out, by harsh treatment or an improper course. Every gospel minister knows how important it is to his going forward with freedom and boldness in the faith, to feel that he has the confidence of the brethren. Hence, Paul says, "Rebuke not an elder, but entreat him as a father."

I would here remark to brother Owen that the candlestick with its lamps could not, I think, be a figure of Christ personally, seeing its lamps had to be trimmed by the priests. In conclusion, permit me to remark, there is much of imaginary smoke attending these spiritual lamps. The gospel minister not only feels the weight of those imprudences referred to above, when led into them, though he may not have resolution or strength given at the time to break off from them of himself; but he also, when looking at himself, and into himself, sees so much that is contrary to the spirit of the religion of Christ, even when his brethren see no special fault in him, that he feels as though it is presumptuous for him to go before a congregation to preach the gospel, that the people will esteem his preaching as nothing but smoke. Again, he gets so under the cloud when attempting to preach, that he feels as though his preaching had no light in it, that it was nothing but smoke, that if there ever was any oil of gospel grace communicated to him, any coal from the altar applied to his tongue, that it was now all burned out, and that he was now nothing but a smoking wick, and that there is no use in trying to preach any more. Both young and old preachers may get into this state. Yet they go on and preach, and again have liberty. The Lord, I think, has showed me a promise directly adapted to the case of gospel ministers when they fear they are nothing but smoking wicks, or smoking flax. It is a text I have often tried to apply to the experience of christians, but never could make the application fully to my own satisfaction, but considering the preachers as in themselves only the wicks or flax of this spiritual candlestick, when the text was brought to my mind as directly applying to this case, I saw great beauty and fitness in it. As servants, to be sure, they have no right to expect to share fully with the children of the family; hence, they frequently, as I have formerly remarked, had to pour all the golden oil out of themselves, and therefore left without any participation in the comforts of it, only the satisfaction of seeing the children fed. Poor things! they have much to endure as servants. Like Ezekiel, (Ezek., chapters iv., xii. and xxiv., 15-27,) they have to know by experience the warfare, the trials, temptations, &c., in full, to which the saints are subject, that they may know how to minister to their cases under those trials. And yet I scarcely know of a promise in the scriptures, but the one in view, that particularly applies to them as ministers. They, as believers, have a

share in common with other saints, in all the promises of God, and they, I trust, sometimes know the consolation of them. The text referred to is found in Isaiah xlii. 3—"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." There are two promises, one for the saints as such, for they, in their warfare with the world, the flesh and Satan, often feel like a reed so bruised, as to be ready to break, and think the Lord will have no further use for them, but will break them and cast them away. But he will not break, he will heal. So the preachers, when they get into any of these smoky frames, think their light is gone. But here is the promise the Lord will not quench it. Precious promise! and, as Watts adds, "He will raise it to a flame."

Brother Beebe, I do not feel like dropping this subject yet. But as I have commenced it, I would like to continue it to offer some remarks particularly on the two witnesses; that is, if you see proper to publish this.

With brotherly regards, yours,  
S. TROTT.

Warwick, N. Y., Dec. 20, 1860.

DEAR BROTHER BEEBE—Recognizing the claims which the children of our Father's family, have upon each other, and having been much gratified, and I trust edified with the communications which have enriched the columns of the *Signs*, during the year which has now nearly past, I once more resume my pen, after a long silence, to submit a few thoughts, for your perusal, and if approved by you, for the perusal of the brethren.

The complex characters of the subjects of our Redeemer's kingdom, renders them in many respects a peculiar people. Being in the world, they have as deep an interest in many things belonging to the world, as others who do not know the nature of that kingdom, which is not of the world. They are as deeply interested as others in the peace and welfare of the country, or nation, of which they are residents. Even when in a foreign land, and in a state of captivity, the people of God were commanded to act the part of a peaceable and quiet people, and by the direct commandment of God, to "seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Jer. 29, 7. And again, an obligation rests upon them, even when their wishes in regard to National affairs, have been thwarted, to deport themselves as good citizens, for an inspired apostle and one of the judges of the twelve tribes of Israel, has commanded: "Let every soul be subject to the higher powers; for there is no power but of God: the powers that be are ordained of God."—Rom. xiii. 1. And again, the same apostle, in giving instructions to his son in the faith, Timothy, says: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and all in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." There is one thing, for which I often think the children of grace are bound to give thanks, and that is that the laws of Christ are so plain as

to be easily comprehended and understood by those who are divinely taught, and although designing men frequently attempt to pervert those laws, and thus excite turmoil and dissensions among the people of God, yet he who relies upon a "thus saith the Lord," can seldom be led very far astray.

In the world, and deeply interested as they are in all things which affect the rights, interests and welfare of all good citizens; yet the children of our God should ever bear in mind that, as heaven-born subjects of that kingdom, which is not of the world, they also are not of the world. "They are not of the world, even as I am not of the world."—John xvii. 16. And from this consideration, our Lord in the preceding verse uses this language in his prayer to his Father for them: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

It is impossible then that the children of grace should be uninterested in those matters which are likely to affect the peace and prosperity of their country, and their own happiness and tranquility.

To those whose minds at the present time are filled with fears and gloomy forebodings, permit me to say, in the words of our Master, though "ye hear of wars and rumors of wars, see that ye be not troubled;" but let us all remember, (and may the remembrance afford comfort and consolation,) "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and that "he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. xxxii. 35.

But there are matters and considerations of infinitely greater importance, in which all who love our Lord Jesus Christ are far more deeply interested, than in the affairs which are worldly and belong to the world; and they are those things which relate to the church of the living God, the kingdom of our Lord and Savior. David, as the King of Israel and Judah, was more deeply interested than any other man in his kingdom, in the public peace and tranquility; and yet in his writings we find but little said in relation to the temporal affairs of that kingdom, and one might easily be led to conclude that affairs of family or State occupied but a small share of his attention; but when we examine what he has left upon record, in regard to the interests and welfare of Zion, we must all come to the conclusion that, however weighty were the affairs of his kingdom, and however deep his anxiety, that that kingdom might prosper, his anxiety for the prosperity of Zion was paramount. Thus we hear him say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer, not Jerusalem above my chief joy!" Again he says: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." Declarations of a like nature could be almost indefinitely multiplied, but it is unnecessary to give

them, as they are familiar to every bible reader, and all whose hearts are set upon Zion, know that her interests occupy much of their thoughts, and constitute much of the subjects of their conversation. They are constrained to do this, for it is written, "They shall speak of the glory of thy kingdom and talk of thy power;" and it is written of some in olden time, "Then they that feared the Lord, spake often one to another." It is reasonable to suppose that their conversation was not much upon worldly matters, for it is added, "and the Lord hearkened and heard, and the book of remembrance was written before him, for them who feared the Lord, and for them who thought upon his name." That this constraining power to speak to one another upon the things of his kingdom is equally felt by the subjects of grace under the gospel dispensation, is evident, both from the testimony of the scriptures and the experience of believers in every age of that dispensation.

Many attempts were made to prevent the disciples of Christ from preaching, teaching and speaking in his name; but those attempts were fruitless. Strict commands from those in authority were laid upon them, but their answer was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. As for us, we cannot but speak the things which we have seen and heard."—Acts iv. 19, 20. Scourging and beatings were tried, but without avail, for "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name; and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—Acts v. 41, 42. They were thrust into the inner prison, and their feet fastened in the stocks, but an earthquake shakes the foundations of the prison, their bands were loosed, and immediately they preach the gospel to their jailor, who, astonished at these evidences of Almighty power and divine favor, believed, rejoicing in God with all his house. A servant of God is seized, bound with two chains, guarded by keepers and soldiers, and locked within the walls of a prison; but an angel from God is sent, and his chains fall from him; the ponderous doors open of their own accord; and Peter goes forth to rejoice the hearts of the disciples, and preach, in defiance of all opposition, the gospel of the grace of God.

God has declared, "They shall speak of the glory of his kingdom," and vain are the efforts of men to prevent its fulfilment. While we rejoice in the certainty of the consummation of all things which God hath spoken concerning Zion, yet there are many things which are connected with her peace, which occasion pain and sorrow. Dissensions make their appearance, and roots of bitterness grow up among them; which mar the peace of those who love Zion and pray for her peace; and their hearts are filled with grief at beholding things which never ought to exist among brethren; "For it hath been declared unto me of you my brethren, that there are contentions among you," is the language of the apostle Paul to his brethren at Corinth.

Can any one doubt that he was deeply grieved at the declarations he had heard concerning them? His earnest exhortations, his affectionate admonitions, and his

faithful rebukes—all breathing so much of the spirit of his divine Master—are evidences of the deep and absorbing interest which he felt in their welfare as a church, and that there "should be no divisions among them, but that they might be perfectly joined together in the same mind and in the same judgment." The interest felt by every believer in the welfare of Zion is not limited to those churches with which he may be personally acquainted, much less is it confined to the particular church of which he may be a member.

I believe the heart of the children of God throughout the length and breadth of our land, has been made to rejoice when they heard of the season of refreshing with which God has visited the churches at New Vernon, Walkill and Middletown during the last year. They have rejoiced with those who rejoiced at the goodness and mercy of God, in bringing his redeemed ones into the gospel fold. On the other hand, wherever dissensions have prevailed, the children of grace have been troubled; wherever the news of such dissensions has reached, the minds of God's people have been pained, and deep anxiety for the restoration of peace and harmony has been evinced.

But it is time to bring this (perhaps too long) scribble to an end; and I will conclude by giving an extract from a letter, from a valued friend and brother, which he will pardon me for inserting, as he never expected to see it in print:

"If the church in which dissensions exist were the only sufferers, others might afford to be indifferent; but if one member suffers, all the members suffer with it; and I am sure that there is not one of the family of God who knows of existing troubles in any of the churches who does not feel pained on account of them and earnestly desire to have them healed. What if we are called upon to make some sacrifice of feeling—what if our pride is required to be humbled, when so desirable an object is to be attained? We should be both self-denying and forbearing, if we expect to get along smoothly in this time state, while we are all filled with infirmities."

Yours, in gospel bonds,  
WM. L. BENEDICT.

[WRITTEN BY ELDER WM. J. PURINGTON.]

Continued from page 188, vol. 28.

*One Lord, one faith, one baptism.* This one Lord is the Christ, the anointed one, the blessed Jesus, the only begotten Son of God, who is called again and again, in the New Testament, "our Lord," and "one Lord;" therefore he is the Source, the only Fountain, whence flow love, joy, peace, long-suffering—nay, more, all the christian graces emanate from him. The reason why he bears that glorious Name, is given in many places in the scriptures; for he is the church's risen HEAD, to whom she owes implicit obedience and submission, and to whom she yields up her affections; for he, being the Head, has a perfect and undoubted right to control the body; but, not only so, he sits upon the throne of the heart, swaying and controlling every faculty of her soul, in causing her, in her individual members, to yield willing obedience to his sceptre; and, to show beyond a doubt that Jehovah dwells with and directs His people, I wish that

all who disbelieve it would carefully consider the following: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones."—Isa. lvii. 15. He is the bride's one Lord, her *only* Lord; "For though there be that are called gods, whether in heaven or in earth as (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

If this gracious God and Savior has manifested himself to us as our God, Savior, and Redeemer, has He not the right to claim all our affections? has He not the right to claim every obedience of a willing mind? When the Holy Ghost says now to the children of the Most High, as He did by David's mouth, "For he is thy Lord; and worship thou him; can they not, *in truth*, answer, "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name." He becomes the *one and only* Lord of his loved ones, when they are so humbled, by grace, as to desire no other than Jesus, and are brought to listen to and obey his word, which says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light." In bowing to his yoke, these quickened ones publicly own, before the world, that he is their Lord; for *then* they acknowledge him their Sovereign, their Head, who rightfully claims obedience of them, not in mere lip-service, but sincerity of heart, in all the precepts of the gospel. They who are thus brought to renounce all their imaginary gods, and trust *alone* in Jehovah for salvation, are circumcised in heart, serve God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Christ declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

*One Faith.* There is one faith, which is emphatically called the faith of God's elect; because they are His, and He is the Author and Finisher of their faith. We are expressly informed that all men have not faith. The "one faith" may justly be termed a connecting ligament or cementing band amongst God's dear children. The effects of living faith amongst and upon the children of men, is the grand distinguishing mark between a *real* christian and a nominal one. We often hear assertions about the different *faiths* in the world; but what do they all amount to when summed up? Nothing, as it regards a knowledge of the true and living God. The system of a Hume, a Voltaire, or a Thomas Paine, or any other noted infidel, will do just as much toward giving us a knowledge of heavenly and divine things, as any other natural theory. Notwithstanding the scriptures are so pointed concerning faith and its effects, we are told that it matters not what persons believe, if they are only *sincere*; but how does that statement accord with what Solomon declared, that

*there is a way which seemeth right unto a man, but the end thereof are the ways of death.* The blessed Redeemer said, "If therefore the light that is in thee be darkness, how great is that darkness." There is but one living faith, which works by love, purifies the heart, and overcomes the world. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." It is also spoken of as *ONE* of the fruits of the Spirit; for "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, FAITH, meekness, temperance: against such there is NO LAW."

Faith is the special gift of God, and the fruit of the Spirit; therefore is but one faith; and the idea of natural men, that all sects have a living faith, is a delusion; and that there are just as many *believers* in Christ as there are *worshippers* is false; for, if that be so, the idolatrous worship of Baal is as good as the worship of Jehovah; and faith in Mahomet is equal to faith in Jesus Christ. The faith of God's elect must necessarily be one, having one Author, the Lord Jesus Christ, and one Finisher; for He who is the Author is the Finisher. The Apostle says, "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." It is one faith also as having one *END*—salvation—receiving the end of your faith, even the salvation of your souls. Having then one Author, one Finisher, one object, and one end, it can be but one faith.—Again: If we carefully notice the *operation* of this faith in and upon believers, we shall see that it is and can be but one. As has been stated already, it works by love, and as love is but one, the faith that works by it must also be one. If I may be allowed the use of the expression, this working by love, is faith's grand test—the evident proof of its heavenly birth—for false faith cannot work by love; because there is no union between nature and grace. Spiritual faith can and does work by love; for it comes from the same source. God, who is love, dwells in all the hearts of God's children, being the fruit of the same Spirit; and obtains the same glorious recompense in the fruition of endless bliss. It is also "one faith" in overcoming the world; for there is but one faith that gains this mighty victory; while thousands, yea, tens of thousands, in this day, of professors, fall beneath the chariot wheels of the conquering world.

There is but one faith that can *purify the heart*. If the heart of man, that cage of unclean birds, is ever purified from the guilt, filth, power, love, and practice of sin, it must be by something of a different nature from that which pollutes it. A natural faith is a polluted faith; for, springing from the corrupt fountain of our fallen and depraved nature, it necessarily partakes of the same corruption. A polluted faith can no more purify a corrupt heart, than a filthy fountain can cleanse itself. The language of the prophet, Zechariah, was, "In that day there shall be a fountain OPENED to the house of David, and in the inhabitants of Jerusalem for sin and for uncleanness;" therefore it must be a pure faith, flowing out of the fulness of the glorious Redeem-

er, which can purify the heart from the pollution of sin; and the effect of this pure and living faith is "to purify the soul in obeying the truth through the Spirit."

A record of the power of faith is given in Heb. xi.; and by reading that chapter, we shall see that but "one faith," the faith of God's elect, dwelt in them, to whom Paul refers. Abel had not one kind of faith, and Abraham another; but each one of the ancient saints had the same faith, which "is the substance of things hoped for, the evidence of things not seen."

Legal teachers are continually exhorting men to exercise faith, averring, at the same time, how much more good might be done, if men would only exercise faith. Now, I ask, if the doctrine of natural men, exhorting fallen creatures to exercise faith, is not tantamount to declaring that mortals can influence Jehovah? It certainly so appears to me; for faith is the gift of God; and all men have not faith. As an example, to set forth the power of faith, let us notice what the patriarch, Abraham, had to pass through, and see if it was optional with him whether he would obey God or not. (See the record of the wonderful affair in the 22d chapter of Genesis.) Jehovah said to His servant, Abraham, that he should have a legitimate son, in whom all the nations of the earth should be blessed. In the fulness of time, the promised son, Isaac, was the delight of Sarah, his mother, and the joy of Abraham, his father; but, although the promised child had been given, a great trial was to take place, relative to him. The Lord did *tempt* (we are not to understand the word *tempt* in the sense that we do the same word, when used relative to our being tempted to do evil, for Paul says Abraham was *tried*,) Abraham to offer his only son upon a certain mountain, Moriah, which signifies *bitterness of the Lord*; and, if we may be allowed to judge of the feelings of nature, it must have been bitterness in very deed to the patriarch; but, notwithstanding all the ties of nature, Abraham made ready to comply with the command of the Lord; he clave the wood himself; and when he had prepared everything necessary, he, his son, and servants "went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you." *Go yonder and worship!* Go with the expectation to immolate that dear child, and apply the fire to the wood to consume his body! Did the patriarch stop to consider whether he ought to perform an act which would seem to be the most unnatural and the most barbarous that could take place? No; for the power of God, as then wrought in Abraham, was more potent than all the ties of nature. What must have been the thoughts of Abraham while cleaving the wood with which he expected to consume the body of that lovely child! What must have been his reflections while on his journey to Mount Moriah, which was about forty-five miles distant from his abode? At length Moriah's summit was seen, standing out in awful grandeur, as the place where the darling son, Isaac, must be sacrificed.

Finally, Abraham and Isaac ascended the mountain—the altar was built, the wood was laid upon it; Isaac was bound, and laid upon the altar; Abraham stretched forth his hand and took the knife to slay his son. What must have been the patriarch's feelings when he saw that lovely child lying on the wood, bound hand and foot, and he had raised the glistening blade to strike the fatal blow! Paul tells us how it was: "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Abraham's faith was such that he knew God's promise could not fail of being fulfilled; and though he, at the command of his God, shed Isaac's blood, and burned his body into ashes, he knew that Jehovah could speak them into life and beauty, and clothe them with youthful prime. Abraham staggered not at the promise, and it was counted to him for righteousness. Abraham could not strike the blow, for the ram was caught by the horns, and was offered, and Isaac was released, and Abraham called the name of the place Jehovah-jireh, that is, the Lord will see or provide. If any arminian should read this, I ask him to seriously consider whether Abraham exercised that faith, or whether he was not passive? The faith of God's elect has an overcoming power; for Paul says, "I am crucified with Christ; nevertheless I live, yet not I but Christ liveth in me; and the life which I live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

[TO BE CONTINUED.]

Dunkirk, Jay Co., Ind., }  
Dec. 15, 1860. }

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I will, for the satisfaction of the members of Zion, say to them:

Very Dear Brethren and Sisters in Christ:—We, the Missisnawa Association of Regular Predestinarian Baptists, have been in existence twenty-two years since our constitution, and a great many of our brethren and sisters that were constituted into this association have fallen asleep in Jesus, and are gone to the enjoyment of the blessings that are in reserve for the people of God. We that are left and remain, and those of the ministry, are still trying to preach Christ and him crucified, as the only way of life and salvation.

We are a small body, consisting of eight churches, five ordained ministers, and two or three licentiates. Our churches number from about 17 or 18 to 150 or 160 members. Peace pervades our churches generally; they all stand firm in the Apostle's doctrine and fellowship, contending for the sovereignty of God and His electing love, justifying grace by the imputed righteousness of Christ, regeneration alone by the operation of His spirit, and final perseverance of the saints, through grace to glory, resurrection of the dead, both of the just and the unjust, and a final judgment, when the just will enter into the kingdom prepared for them from the foundation of the world, and the wicked banished to all eternity. Our churches generally enjoy peace, while some of them have been made to enjoy refreshing seasons from the presence of the Lord, in beholding the return of prodigals, and

hearing them acknowledge their sins and own Christ. I have baptized eight willing converts into fellowship of the Walnut Creek Church, Blackford County, Ind., since last June. May the Lord prosper his work in the midst of Zion. Amen.

ELD. JOHN BUCKLES.

Lexington, Ky., Nov. 29, 1860.

BROTHER BEEBE:—The time is at hand for me to send on my money for the next volume of the *Sigas*, and I have a mind to give you a few scraps of my experience while on my journey to Mount Zion, the city of the living God, (if I have not mistaken the Road.) Not long after I was married, (46 years past) I had but little stock to begin with, and it was the pleasure of the Lord to take some of it from me by death; and instead of my saying as Job did—"The Lord giveth and the Lord taketh away, and blessed be the name of the Lord"—I was more disposed to feel like Jonah did when the Lord took away his goard from him, disposed to murmur, and not to feel reconciled to what the Lord had done,—and a cold, dead state of feeling came upon me for some months, in which time it so turned out, in the providence of God, that a little book, giving an account of the fearful death of Francis Spira, fell into my hands; and, after reading the book, it left a heavy gloom on my mind, of despondency, bordering almost upon hopeless despair, which state of mind, with but little variation, continued with me for about four years, during which time I suffered much from sore temptation, frightful dreams, &c. I was sorely tempted at one time to believe that the Lord had revealed to the pastor of our church that I was deceived about my hope, and that I had no part or lot with the children of God, and that I was only a dead weight on the church. This temptation laid heavy upon me, until I met with our dear old brother at the next church meeting; and when he met me, calling me brother Mills with all the cordiality he had always done, my mind was relieved as to that matter. But the despondency that was on my mind still remained, sometimes, however, light would spring up, and the heavy gloom pass away, and I would feel joy and peace in my soul, but in a few minutes all would be gone, and my soul shut up in darkness. I will now tell you one of my dreams. I dreamed one night that my wife and myself were in a house where preaching was expected. I thought it was just in the edge of night, and that my wife and myself were sitting together on a bench, waiting for preaching, when suddenly I swooned away and fell down between two benches on the floor, and while lying in that position and my wife crying over me, this scripture came forcibly to my mind, "Rejoice not against me, O mine enemy; though I fall, I will rise again," and with that I recovered strength, and got up and sat with my wife as I had done. I remained with her but a little while, and then left the house, in view of going out and being alone in secret prayer; and I thought in my dream that there was a small yard fence, about waist high, that I had to get over, and just as I had got over the fence and sitting out to leave, suddenly some invisible power jerked me backwards, with great violence, sprawling upon the ground; and I thought, in

my dream, that it was the devil that jerked me down, and it alarmed me so that I awoke and found it all a dream. I could say much more about frightful dreams, temptation, &c.; but what I have said must suffice for the present. I will now come to the closing scene of this long night of darkness that I had been in. One morning when on my knees in prayer, at a secret place on my farm, suddenly to the vision of my mind, I saw the Lord Jesus, in shining garments, presented to my view as my Savior, and that he died for me, and it came with such power and sweet appropriation to my soul that my cup run over with joy unspeakable, and full of glory; and truly it was a banquet to my soul, and broke the chain and fetters that bound me, and set my soul at liberty, for which blessing I never can praise my blessed God and Father of our Lord Jesus Christ, as I desire to.

Your brother in tribulation.

C. MILLS.

#### Miscellaneous.

Church Creek, Dec. 10, 1860.

BROTHER BEEBE:—For the first time I take my pen in hand to drop you a few lines. I presume you have heard, through some of the brethren, of our misfortune by being thrown from our carriage by the horses running away and hurting us both; we have hardly got over it yet. My wife complains very much of her injuries; and my health is very bad at this time, with a severe cough, and when the weather is cold and damp, I cannot get out of doors. Uncle Whitfield Woolford's family are well. Nothing new worth relating.—Brother Slater still preaches once a month. We were disappointed in not seeing you at our Association.

Your brother, I hope,

T. B. B. WOOLFORD.

Thanks to brother Woolford for a barrel of fine oysters, which we received in excellent order, as a present from him.—

[Ed.]

DEAR BROTHER BEEBE:—Will you be so kind as to give your views on the 2d verse of the fifteenth chapter of the Gospel by St. John, which reads as follows: "Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it that it may bring forth more fruit," and oblige your unworthy brother, if a brother at all.

W. H. D.

We copy the following from the Minutes of the August session of the Pig River District Association of Old School Baptists, of Henry county, Virginia:

"It was the language of the sweet singer in Israel, 'Behold how good and how pleasant it is for brethren to dwell together in unity;' and I think the truth of the remark was fully exemplified at our Association. Brethren whose faces we had never before seen in the flesh visited us, and I think it can be said of a truth, that their coming was like the coming of Titus of old; their preaching was indeed good news from a far country; and while their doctrine dropped as the dew, and their speech distilled as the dew, the hearts of the saints were made glad, and they were enabled to rejoice with joy unspeakable and full of glory. And, brethren, when we see the Lord's hidden ones come from different parts of this great country, all speaking the same language, and all singing the same sublime song of redemption, through the blood of the Lamb, does it not bring forcibly to mind the language of the bless-

ed Savior, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children?' And, dear brethren and sisters, let us not only endure hardness as good soldiers of Jesus Christ, but also bear one another's burdens, and so fulfill the law of Christ. Let us ever cherish for each other that brotherly love, that Christian regard and affection which springs out of the important and dignified relationship which we sustain towards our God and one another, recognizing him as our Heavenly Father, and all the household of faith as one family, bound together by common ties and common interests, and all traveling to that better country where the wicked cease from troubling and the weary are at rest. Let brotherly love continue."

J. R. M.

#### The Lost Sea.

Upon the Atchison and Topeka road, about midway from Grasshopper Falls to Mount Florence, the divides take a sudden rise from an elevation to about six hundred feet. At the base of this prairie mountain stretches forth a basin which embraces many thousand acres of land, and which resembles in form the bottom of a lake. Upon the top of the mountain is a fertile soil, evidently for a long time exposed to the atmosphere, while fifty feet below is a shelf abounding in curious stones and shells. About fifty feet still lower a similar shelf is formed which more plentifully abounds in shells, with now and then portions of petrified fish; still lower the last shelf is formed, and upon this are traces of the gradual decrease of waters, and of a long continued beating of waves. It is supposed that the waters once covered the whole country embraced in a basin of fifteen to twenty miles square, and that an outlet having been formed, the liquid passes out to the first, and the second, and third shelves of this mountain, and that by evaporation the basin was finally relieved of its watery burden. No geologist could view this scene without a conviction that Kansas has at one day been the bottom of an extensive sea.—*Cor. N. Y. World.*

#### Nature's Alphabet.

Nature's alphabet is made up of only four letters, wood, water, rock and soil; yet, with these four letters, she forms such wondrous compositions, such infinite combinations, as no language of twenty-four letters can describe. Nature never grows old; she has no provincialisms. The lark carols the same song, in the same key, as when Adam turned his delighted ear to catch the strain; the owl still howls in a flat, yet loves the note, and screams through no other octave; the stormy petrel is as much delighted to sport among the first waves of the Indian Ocean, as in the earliest times; birds that lived on flies, laid bluish eggs, when Isaac went out into the fields to meditate at eventide, as they will two thousand years hence, if the world does not break her harness from the orb of day. The sun is as bright as when Lot entered the little city of Zoar. The diamond and the onyx, and the topaz of Ethiopia are still as splendid, and the vulture's eye is as fierce as when Job took up his parable. In short, nature's pendulum has never altered its strokes.

#### Happiness.

Now let me tell you a secret—a secret worth hearing. This looking forward for enjoyment don't pay. From what I know of it, I would as soon chase butterflies for a living, or bottle up moonshine for cloudy nights. The only true happiness is to take the drops of happiness as God gives them to us every day of our lives; the boy must learn to be happy when he is plodding over his lessons; the apprentice while he is learning his trade; the merchant while he is making his fortune. If he fails to learn this art, he will be sure to miss his enjoyment when he gains what he sighs for.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1861.

## Introduction to Volume XXIX.

With profound gratitude to the Supreme Ruler of the Universe, for his sustaining power and grace, most bountifully bestowed upon us during the three score years of our mortal pilgrimage, and especially for his protecting care of us for nearly one-half of that time, in which we have been engaged in the publication of this paper, we hail the beginning of the New Year, with ardent desire that prosperity and happiness may still attend the Zion of our God. As it has been our custom to address some introductory remarks to our readers at the commencement of each successive volume, it may be expected of us to continue the practice.

Should we review the history of this paper from its commencement, in 1832, it would require a volume to record all the incidents of importance and interest which might be recalled to mind; but as the entire file of our volumes is in the hands of many of our patrons, we are inclined to believe we can better subserve the interests of our subscribers by filling up our columns with other matter.

We have had much opposition to encounter, and some of a most trying character, from the commencement of our labors; but opposition, and even persecution, from the enemies of the cause of God and truth, were what we had been admonished by the faithful records of the New Testament to look for. Had our opposition been only from those who claim no kindred to the cause in which we are and have been engaged, we could have endured it with more fortitude. But, as our readers are well aware, some who once stood identified with us, and on whom we had relied as our friends, have caused us more pain than all the armies of the aliens could have inflicted upon us, while fighting us in their true characters.

That, for the last few years, our words have been watched, our writings garbled, our statements perverted, our sentiments misstated and grossly misrepresented, and the most abhorrent heresies charged upon us with unblushing malignancy, those who have read our columns need not be told. All this we have endeavored to bear without retaliation; being admonished by our divine Master, when we are reviled, not to revile again. We have chosen rather to suffer reproach and calumny, and to leave our case with him who says, "Vengeance is mine, I will repay."

But if we have encountered trials, we have also enjoyed many precious privileges. If we have had bitter enemies, we have also had many precious friends, many dear brethren, who were ever ready to weep with us in our afflictions, and to rejoice with us in our joys. We have, by correspondence, become more familiarly acquainted with the children of God throughout the length and breadth of our country, than we could have hoped to become in any other position. And it is among the very greatest of our joys, that we are identified with the great body of the Old School Baptists throughout the world; and notwithstanding the unwearied industry of our assailants, we have the sympathy, the prayers, and the pa-

tronage of the Old School Baptists generally.

But above all, we do rejoice in the hope that the Eternal God is our Refuge, and underneath us are his everlasting arms. He is the Shield of our help, the Sword of our excellency, and our enemies shall be found liars unto us, and we shall tread upon their high places. See Deut. xxxiii. 29.

The unsettled state of the affairs of our country at this moment, is truly appalling; but still calculated to develop the workings of the *man of sin*, 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 spirit of fanaticism, brought from the Old World by the Puritans of New England, although somewhat crippled and pent up, from the advent of our national Independence, has occasionally broke forth sufficiently to demonstrate its existence among us. Its most prominent proclivity has always been to unite the church and state, to dictate religious creeds for their neighbors, and to supervise and regulate all matters of faith and conscience for their neighbors, and for the world. Paul informed us, 2 Thess. ii. 7, 8, that the manifestation of the son of perdition, was restrained until he who then restrained it should remove the *let* or restraint. The time seems to be even now upon us; the flood gates of superstition and blind fanaticism are open, iniquity abounds, and the love of many waxes cold. This monster of iniquity is described in Rev. xiii., as having power to deceive them that dwell upon the earth, who in their captivity shall worship the *beast*, saying, "Who is like unto the beast? Who is able to make war with the beast?" &c. Already has its power shaken the foundations of our confederated government, and now threatens to spread anarchy and blood throughout our wide spread country.

What the final effect of all this confusion and disorganization, is to be upon the church of God, none but God himself can perfectly know; but we rejoice in the blessed assurance that "All things work together for good to them that love God; to them who are the called according to his purpose." All the trials, persecutions and distresses God has ever suffered his church to feel, has worked for her good; and this may have a beneficial tendency, in separating the precious from the vile, and thus purify and cleanse the true temple of the Lord. Those who cannot abide what God has instituted, and submit to his instructions, on all subjects, shall not be able to abide the day of his coming in the visitation of judgments upon the unrighteous, and these judgments shall begin at the sanctuary of the Lord.

Although the confusion thus far has only divided the various branches of Anti-Christ, who appeal to a higher law than what God has enacted, and who exalt themselves above all that is called God, still let those who stand, take heed lest they fall. It is true the church of God is a unit—she has no North or South, no East or West; she is divided by no geographical lines—she is not of this world. Her members—some of them in heaven, and some on the earth; and she embodies all the members of Christ, in all nations

and kindreds of the earth, who, while in their earthly identity, are diversified in places and condition, as male and female, bond and free, &c. But in their spiritual identity, they are all one in Christ Jesus.

We have not the time nor space now to discuss this subject; but simply to refer to it as a development of the signs of the times, and as calculated to remind us of the necessity of imitating the example of the old saints of whom it is written, "Then they that feared the Lord, spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name."

It becomes us in such times as these to watch diligently, lest any root of bitterness springing up should defile us. To cultivate fraternal feelings, brotherly love, and christian union. It is the privilege of the saints to cast all their cares upon the Lord; for he careth for them. And if any of them lack wisdom, they are to ask it of God who giveth liberally and upbraideth not. Let our united prayers ascend to heaven, that God may shield and protect his people, and so overrule the affairs of our country that we may lead quiet and peaceable lives, in all honesty and godliness.

As to the future prospects of our publication, we do not feel disheartened. Very few have been influenced by our adversaries to withdraw their patronage as yet. We have closed our last volume with a list of nearly Seven Thousand names. Some, of course, are discontinued at the close of every volume. On the whole, our prospects are, we think rather flattering. We have a goodly number on our books who have taken the paper twenty-eight years and some of them have signified their design to continue to take it. We propose no change in conducting its publication. Precisely the same sentiments avowed in our prospectus twenty-eight years ago are still nailed to our mast-head, and we, rather than strike our colors now, will consent to sink the ship. That is, before we will consent to disguise or withhold the truth, we will discontinue the publication.

Our best energies shall be devoted to make the SIGNS OF THE TIMES a profitable and interesting visitant of those who favor us with their patronage, and we hope that the experience of so many years in the cause has qualified us, to some extent, to serve our brethren.

Those who write for our columns are by far more numerous than the correspondents for our preceding volumes, and we believe it will be conceded that many of them are eminently qualified to write for the edification of the saints. We propose no change of terms. Those who are in arrears, will see to what date their last remittances have paid their subscription. Our new method of directing our papers with printed slips pasted to the margin or on the envelope, enables us to present the precise state of accounts on each paper. We are in want of what is due from delinquent subscribers so meet our obligations, and we hope they will, when they see the statement of their accounts send on the balance due without delay.

The friends of our publication are requested to use their influence to enlarge our circulation.

PENNINGTONVILLE, Penn., Dec. 10, 1860.  
DEAR BROTHER BEEBE:—I do not like to trouble you too much, but it seems so impressed on my mind that I cannot well avoid it; to ask your views on Psa. cxxv. 5, particularly on the latter clause, "but peace shall be upon Israel."

REPLY.—The inspired singer in Israel has expressed the security of God's people in very strong language. "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." But in the text proposed for consideration, another description of character is brought to view. A people who do not trust in the Lord—who are not like Mt. Zion, do not abide forever—but turn aside to their crooked ways, and are led forth with the workers of iniquity. The first described are called the Lord's people. God is their defence; He is round about them, as the mountains environ Jerusalem; and as elsewhere expressed, He is a wall of fire round about them and a glory in their midst. The eternal God is their refuge, and underneath them are his everlasting arms. They shall not be moved, God shall help them, and that right early. Immovable as the Mount of God, and as securely environed by the divine presence, and as invulnerable as Mount Zion on the sides on the North. Beautiful for situation, and perfectly impregnable in her security. Trusting in God and having no confidence in the flesh, they shall be kept by his mighty power, through faith unto salvation ready to be revealed in the last time. But—

"As for such as turn aside unto their crooked ways." Who are these? and from what do they turn aside? It is true that God's people do not always feel that confidential trust in God, which they desire to feel, and that they find in them a carnal and depraved nature, which often turns aside from the straight and narrow pathway of holiness to the beggarly elements of the world, causing them much sorrow and lamentation; but still their trust for life and immortality is in God; that is, they have no other trust. They know, if it were possible for that to fail them, all would be gone. But the Psalmist seems to make a distinction between those apostates, of whom he speaks as turning aside, and Israel; for the Lord shall lead them forth with the workers of iniquity, but peace shall be upon Israel.

Those who turn aside, must be those who have stood, nominally at least, in the ranks of the Lord's people, or no turning aside would be required to pursue their crooked ways. The Christian course is straight forward. Pressing towards the mark of their high calling, and looking unto Jesus, the author and finisher of their faith. But those who pursue any other course, or follow any other leader, religiously, travel in a thoroughfare marked out by the Old Serpent. Serpents and vipers cannot travel in a straight path, it is contrary to their nature. Those who were called serpents and vipers by John the Baptist and the Shepherd of Israel, were remarkably zig zag in their course. At one time they came to John, desiring admission into the Baptist community; at another, they boastfully profess to be Moses' disciples. Sometimes they are delighted with the gracious words spoken by the Redeemer, and anon they attempt to cast him headlong from the brow of the

hill. Their piety is at times shocked at seeing the disciples eat corn on the Sabbath, at another they could hire men to swear falsely against the Son of God; with disfigured faces they made long prayers in public places, and with felonious avarice devour widows' houses. In modern times their serpentine course may be traced in their pathetic appeals for ameliorating the sufferings of the Hottentots and the bare-footed Indians of distant regions, and in grinding the faces of the poor at home; or in weeping over the cruelty of the heathen nations, and in furnishing Sharp's rifles to murder the citizens of our own country; in distributing copies of the Scriptures, and repudiating the doctrines of the Bible. These are some of their crooked ways, but all their ways are equally crooked. Such as turn aside to their crooked ways, (for no man can pursue them and at the same time walk in the order of the house of God,) the Lord shall lead them forth. By His judgments, choosing their delusions, until they shall be led forth from the society and fellowship of the people of God, to mingle with their fellow workers of iniquity.

The true character of the workers of iniquity may be clearly inferred from the description given of some of them by our Lord. Many of them shall say, Lord, we have prophesied in thy name, preached, cast out devils, and done many wondrous works. But he shall say unto them, Depart from me ye workers of iniquity, for I knew you not. The development of anti-Christ in the last times, should be with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, but a very prominent mark is his coming is after the working of Satan; or working of iniquity. All anti-Christian working is upon the ground of distrusting God. As they know not the true God, therefore, they cannot trust him to save his people, and consequently they set about the work to establish their own righteousness. While God's people both labor and suffer reproach because they trust in the living God, who is the Savior of all men, especially of them that believe.

But we are desired to dwell more particularly on the last part of the text, "But peace shall be upon Israel."

The judgments of God in scourging out from the fellowship of his people, those who turn aside to their crooked ways, is in itself eminently calculated to promote peace upon them that remain. The Psalmist prayed to be delivered from strange children. And in Psa. cxx. he complains thus, "Wo is me, that I dwell in Mesesech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." And in the cxxii. he says, "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." This is what all the children of God desire and for it they pray. And Paul exhorts, first of all, that prayers and intercessions and giving of thanks be made for all men: for kings and for all that are in authority, that we may lead a quiet and peaceful life, in all godliness and honesty, &c. And in all the apostolic salutations to the saints the prayer as-

cends to heaven, that grace, mercy, and peace from God the Father, and from our Lord Jesus Christ, may be with them. Peace is a special gift of God. "My peace," said Jesus to his saints, I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Being justified by faith, we have peace with God, through our Lord Jesus Christ. And the inspired prophet testifies, "Of the increase of his government and peace there shall be no end upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth and forever. The zeal of the Lord of hosts shall perform this." For He of whom Isaiah prophesied is the Prince of Peace. Israel is God's chosen and redeemed people. They were once in a state of hostility and rebellion against God. Enemies to God by wicked works. But now hath he reconciled them by the sacrifice which Jesus offered of Himself for them. He has made peace by the blood of His cross, and that peace shall be upon them. His law, the law of the spirit of life which is in Christ Jesus, is written in their heart and wrapped in their affections; and it is written, Great peace have they that love thy law, and nothing shall offend them. A most beautiful illustration of this assurance is found Isa. iv. 11-13 "O thou afflicted, tossed with tempest and not comforted, behold I will lay the stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

In the present agitated state of our country, where since the days of Puritanic cruelties in the colonies, of hanging reputed witches, and the cart-tail whipping through the streets of the eastern cities and the incarceration of Baptists in some of the Southern colonies, we have enjoyed religious rights, which in the threatened dissolution of our constitutional guarantees may be taken from us, we cannot assure ourselves that the blood of martyrs shall not hereafter flow. But even in that event, those who trust in the Lord shall be as Mount Zion. And although always at war with anti-Christ, the Church shall assuredly enjoy that peace which the world cannot give nor take away. But let those who turn aside from the teachings of the Scriptures to their crooked ways, know the Lord will lead them forth with the workers of iniquity. "Come out of her my people," saith the warning voice from heaven, "that ye be not partakers of her crimes, nor receive of her plagues."

Having purchased for our office the the "right" to use Dick's Accountant and Dispatch Patent, each subscriber now has his paper addressed to him regularly by a singularly unique machine, which fastens on the white margin a small colored "address stamp," or label, whereon appears his name plainly printed, followed by the date up to which he has paid for his paper. The date will always be advanced on the receipt of subscription money, in exact accordance with the amount so received, and thus be an ever ready and valid receipt; securing to every one, and at all times, a perfect knowledge of his newspaper account—a boon alike valuable to the publisher and subscriber, as it must terminate all painful misunderstandings between them respecting accounts, and thus tend to perpetuate their important relationship.

The following verses were written by a brother while confined in the Asylum for the Insane, at Utica, N. Y., and forwarded to us through the kindness of brother Ripley and Eld. Thomas Hill. As Dr. Wm. B. Slawson, the author, was formerly a resident of this town, and a member of the church in this place, highly esteemed by all the brethren as a sound, orderly and talented brother, for many years, and before his mental affliction wrote many communications for the *Signs*, we presume his numerous friends will feel a deep interest in reading what he has composed under the most trying circumstances:

From tender years my life has been  
A scene of wondrous grace,  
Not less the scourging and the sin  
Than God with smiling face.

The sin and scourging formed the plight  
To more make grace abound,  
And shed, where darkness dwelt, the light  
In heavenly beams around.

I greatly sinned, but greater grace  
Chastised to set me free,  
And fixed my feet a broader place,  
Vouchsafed by firm decree.

God would restore—I needs must fall,  
That thence I might be wise,  
To testify the Lord is all,  
However men devise.

But woes were mine earth could not give,  
Nor earthly sense contain;  
Death present was, yet still to live  
Forever, being slain.

By self-destruction, sorely pressed,  
To rush into the pit,  
I could not Satan's pow'r resist,  
Nor flee, and fear forget.

But just restrained by God's right arm,  
My life a prey became;  
I met with every thing to harm,  
And every thing to shame.

Unearthly all things seemed around—  
Fields, prospects, skies and floods;  
And so seemed every human sound;  
So beasts and vocal woods.

At times, for months, strange voices wailed,  
And often thunders roared;  
Fierce lightnings flash'd, and fears prevail'd,  
While wrath as water poured.

A demon tore my soul cast out  
From God, in black despair;  
The pangs of hell compassed about,  
And death made fast his snare.

I felt the scriptures no pretence,  
Which burning hell proclaim;  
The fire and brimstone met my sense;  
I saw the mimic flame.

Cast out from God, despised by man,  
I loathed myself forlorn;  
I sorrowed that my life began,  
And mourned I had been born.

I wondered why the Lord had made  
Me see with reas'ning mind  
His ruling power in wisdom laid,  
Worst, made me of mankind.

The power of language fails to tell,  
Or poorly give a thought  
Of what my state, what woes befell,  
At God's tribunal brought.

In passing thirty months away,  
My sense and body gained;  
Yet other months brought not the day,  
Nor hope nor prayer obtained.

Still, God would save—breathing, breath'd,  
And gladness filled me then;  
I said this life I have received  
To praise with living men.

Hope in the Lord, through Christ the Son,  
When dead and lost he gave,  
And showed salvation wrought in one,  
Who dwelt as in the grave.

O, wondrous love! no angel's voice  
With heavenly tongue can tell;  
The welcome, bidding me rejoice,  
When God released from hell!

His word my flesh and soul restored;  
Then back my spirit ran  
To bless the Lord I had adored  
Before I grew a man.

God now revealed to me my case,  
That for a special end  
He had bestowed a special grace—  
To fit, must terror send.

But now he glads me every day,  
And gives me peace of mind;  
He bids me love and praise and pray,  
And feeds me these combined.

In Christ secure I stand unmoved;  
The gates of hell are barred;  
Thus God, for him to do, hath proved  
That nothing is too hard.

Full twenty months have beat my Rock,  
Since God replaced my feet;  
And vainly waves and thunders mock,  
With winds and storms replete.

This humbles and abates my pride,  
Which loath would God confess,  
And makes me more, when men deride,  
Revere, implore and bless.

And now, if God would so make known,  
I'd evil thoughts confess,  
That I to man the Lord might own,  
And his chastisement bless.

Since praise is mine forevermore,  
Let time make known my case,  
That e'en the world may God know more,  
And honor more his grace.

UTICA ASYLUM, Oct. 19, 1860.

BROTHER RIPLEY—I am sure my brethren who have both known me personally and have read communications from me, would be rejoiced to see the above, and if you will (saying nothing to anybody here,) take it to meeting next Lord's day, and give it to brother Hill to copy, or send to brother Beebe as it is, (carefully using to keep the pencil marks from rubbing out,) I know it will rejoice him, in anticipation of the time when I shall meet him face to face, to make our joy full. Be careful to conceal it from all; for I am held in *du-rance vile* for the truth's sake, since Feb. 3, 1859. I am required to renounce all of the above, and call it a fallacy, or give security that I shall not become a pauper; (I am a pauper at the footstool of Mercy) before I can gain the outside world. Now, God will not let me dishonor him, and send terror to my bosom, by doing either. I will cheerfully wait the movement of his own almighty hand to take me out, who parted the sea for Israel to pass, fed them manna, smote the rock, when waters gushed out to give them drink, led them dry shod through Jordan, demolished Jericho's walls with the blasts of ram's horns, protected Daniel in the lion's den, and the Hebrew children in the furnace of fire—in fine, who saved all his people from the burning fire of hell, and is to them a bulwark stronger than death. But I have not paper to enlarge.

I have, by a little strategy, got pencil and paper, (by the Dr.'s consent,) and have put the last 27 chapters of Isaiah into verse; also 4 chaps. in Psalms, and 5 (the last 5) of the book of Job. This I did in about 17 days. Besides, I have written some 1600 lines in continuation of Milton's Paradise Regained, which had not a word in it about the crucifixion, the resurrection or ascension of Christ our Lord. I have but just reached the crucifixion, and my paper has failed, and for three or four days have been trying to obtain more, but without success. Perhaps it is right so, as I cannot, in the intensified bedlam of the ninth hall, think very deliberately. Besides, I have no place to

write but on a book, held in my hand. Greet the brethren in Utica, in my name, and through them, the brethren scattered abroad. Yours, to serve in Christ. Please show this to no one in the Asylum.

SLAWSON.

Boone Co., Ky., Nov. 17, 1860.

DEAR BROTHER BEEBE: I have been a reader of your valuable paper, the *Signs of the Times*, for two years. I love the doctrine which it advocates, and esteem the paper next to my Bible; and you may consider me a lifetime subscriber, or as long as the Lord may yield me the blessings which he bestows on his children from day to day. Oh, brother Beebe, I feel to rejoice many times in reading your valuable paper, in hearing from so many dear brothers and sisters and in perusing their thoughts about the goodness of God and his righteousness. They appear to have no righteousness of their own; it is all of God, from first to last. My dear brother, I feel sometimes to be the most unworthy creature on earth. I know if I am saved at all, it will be through the Lord Jesus Christ, and no other way. It is by grace and not by works of our own. I feel at times to rejoice that I have got to die, and long to depart from earth and be with Jesus, which is far better. But then, there are times when I cannot feel that sweetness, or see that beauty in them; that is, when I have a view of myself, of my sinful nature, of my daily walk and conversation. Oh, then I fear that I have no part nor lot in the matter; but I do feel to leave that with the Lord, for he will do all things well. Oh, brother Beebe, the children of God have many trials to encounter in this world.

And what does the Arminian say?—"I can save myself by my good works." The Arminian is entirely mistaken; this new birth is life everlasting, which no man can give nor take away. If all the Arminians' strength could be put in one body, it could not make a little gnat and put breath in it. I must now come to a close. Do as you please with this imperfect scribble. If you think best, publish it, and if not, lay it aside. May the Lord enable you to contend earnestly for the faith which was once delivered to the saints, is the prayer of your unworthy brother, (if a brother at all,) farewell.

LYSTRA AYLOR.

Hopewell, N. J., Oct. 19, 1860.

DEAR BROTHER BEEBE:—We had a very pleasant meeting at the Kekukée, N. C., Association. There was a large gathering, and the weather was fine; and I trust the Lord was in our midst, and we hope that some good was done by the name of the Lord Jesus, but not by worms of the dust. The number of visiting brethren was not as great as last year. Many enquired after you, and were very sorry that you could not be with them. Very many of them requested to be remembered to you.

By the last *Signs* I learn that brother Doland is dead. Our loss is great, but greater is his gain, I trust. May his death be sanctified to the afflicted family, and to the Church of God. There has been two deaths in our church since June last, but God has in much mercy added some to our number.

It has been quite a reviving time with

us the past summer; our meetings have been largely attended, and we do hope to see more come forward, declaring what the Lord has done for them.

Brother Beebe, I hope that the time is not far distant when you will be able to visit us. We do long to see you and hear you preach the blessed gospel in our midst. It seems like a long time since I saw you to have much opportunity to talk with you. Come soon, if you can see the door open to do so. Our family are in usual health at this time. Love to you and yours, and to all the brethren and friends.

Yours, as ever,  
P. HARTWELL.

Smoke and Fog.

It is a mercy to have health of body, but for the soul to be in a healthy state is a greater mercy. Perhaps you will say, What is a healthy state? I think it is something like the body, namely, hungering and thirsting after the bread of life; also receiving the same, and to feel strengthened so as to walk out and obtain the fresh air, the breezes of the Holy Ghost as a witness bearing Spirit with our spirit that we are the children of God.

But sometimes it is with us something like the London fogs—such a thick atmosphere that we cannot see the Sun of Righteousness; and, as London smoke, mixed with the fog, makes it very unpleasant, so the evils of our nature will so work in these dark days that, as Hart says, "It makes the strongest traveler sick." But "they look unto him and are lightened;" and as we are enabled to look to Him through this dark fog, the wind blows, and the mist passes off, and the Sun of Righteousness is seen. Then we say, "It is a pleasant thing for the eye [of faith] to behold the sun." This is the way that I travel in, and I believe you do and all the Lord's people, more or less, but not all just alike; for the Lord is a Sovereign in all His dispensations, and there is a diversity of operations, but it is the same God that worketh all in all. Read the 12th chapter of Romans. Still it is through much tribulation that we are to enter the kingdom.

Ordination.

Herrick, Pa., Dec. 6, 1860.

DEAR BROTHER BEEBE—You are requested to publish, in the *Signs*, the proceedings of the Council called by the Asylum Church, for the purpose of ordaining and setting apart brother CHESTER SCHOONOVER to the work of the Gospel Ministry.

The Council met, according to appointment, at Vaughan's Hill, Bradford County, at ten o'clock, on Saturday, Dec. 1st, 1860.

Singing, and prayer by brother P. W. Dowd.

By request, brother Schoonover preached from Mark iv. 11—"Unto you it is given to know the mystery of the kingdom of God," &c.

Prayer by brother J. N. Harding.

Recess of one hour.

Organized for business by choosing brother DANIEL DURAND, Moderator.

Messengers from sister Churches and brethren of our faith and order were invited to a seat in the Council.

Delegates present—From Caroline Church, N. Y., Elder K. Hollister; Jackson Church, Pa., Elder A. Bolch; Chemung Church, Pa., Deacon Jas. N. Harding; Charleston and Sullivan Church, Pa., Deacon P. Whitaker, P. W. Dowd (Licentiate,) and brother James Cadworth.

The Candidate related his Christian Experience, Call to the Ministry, and gave his views of the doctrine, order and practice of the Gospel, on all of which points the Council obtained the most perfect satisfaction.

Whereupon it was unanimously agreed to set him apart to the sacred office.

Singing, and prayer by Elder Hollister.

Sunday Morning, Dec. 2.—The Council met at 10 o'clock, pursuant to adjournment.

Ordination Sermon preached by Elder K. Hollister, from Romans ix. 17.

Ordaining Prayer by Elder A. Bolch, with Laying on of Hands by Deacon Elias Vaughan, Elder K. Hollister, brother P. W. Dowd and Elder A. Bolch.

Charge by Elder A. Bolch.

Right hand of fellowship by Elder K. Hollister. Singing, and Benediction by the Candidate.

The meeting was very interesting and impressive.

WILLIAM DURAND, Clerk.

Obituary Notices.

Again, in the inscrutable providence of God, we are called to record a still further mortality in the family of the late Deacon George Doland.

DIED—At his residence in this village, after a protracted and painful illness of several weeks, Mr. GEORGE DOLAND, JUN., in the 21st year of his age.

He was taken sick about the time of his brother-in-law's death, and although at times his symptoms were such as to flatter his friends that he might recover, he has been constantly sinking, until about one o'clock on Wednesday, the 26th, his spirit took its flight. This is the fifth death in the same family within about four months, or since the middle of August last, including the father, two daughters, one son-in-law, and this son. The heavy stroke falls with great severity on the aged and widowed mother, borne down with age and deep affliction, also the surviving brother, and his widowed sister; the latter is left with three small children to care for, all of whom have been sick, but are now convalescent.

May the Father of Mercies comfort and sustain them in the hour of deep sorrow and affliction.

Halcottsville, Delaware Co., N. Y.,  
December 17, 1860.

DEAR BROTHER BEEBE—Please publish the following obituary notices:

Departed this life, Oct. 16th, my sister, CATHARINE DAVIS, wife of John Davis, aged 36 years, 2 months and 7 days. She has left a husband and one child, besides a large circle of relatives and friends, to mourn her loss; but we trust our loss is her eternal gain. She had been more or less afflicted for a number of years with the dropsy and consumption, but was able the most of the time to do her work until a short time before her death, and was not confined to her bed until the day of her death. She was quite patient in all her affliction, and manifested a firm hope in a once crucified but now risen and exalted Savior. The Lord in His mercy saw fit, a number of years ago, to give her an evidence of the pardon of her sins. She united with the Second church in Roxbury; was baptized by Elder I. Hewitt, and her desire, up to the time of her death, was for the peace of Jerusalem and prosperity of Zion; and in conversing with her a short time before her death, she stated that although the evidence of her hope at times looked small, yet she could not give it up. Her mind would go back at times to the time when she saw no way of escape. The view of sin and its punishment on one hand, and a just and holy God on the other, and no thought that mercy could reach her case but mercy, interposed. The beauty of a Savior is unveiled,—the captive set free: It was then he appeared the chiefest among ten thousand, the one altogether lovely. The fear of death and judgment, was taken away. She said if it was the will of the Lord to restore her to health, she would be well, and if not, she had a desire to depart, and be with Christ, which is far better; and, at the last moments, I am told that she wanted to be covered up to sleep, as she should not stay long with them—and took her departure, her body to return to dust, from whence it was taken; and her spirit fled to that God that gave it; and that the Lord in His mercy will sanctify this bereavement to his own glory and our best good, is the desire of one who feels the loss of an affectionate sister in the flesh. The brittle thread of life is broken,—a family circle is bereft of one of its inmates. We are often reminded that all flesh is as grass; the glory of man as the flower of grass. The grass withers,—the flower fades and dies away.

ALSO—Departed this life, August 30th, my sister-in-law, POLLY, wife of Thomas C. Lawren, and daughter of David H. and Sarah Jaquish, in the 27th year of her age. She has also left a husband and one child, besides a large circle of relatives and friends, to mourn her loss. She was no professor of religion, but manifested quite a desire for the company of the saints, both in public and private meetings; and we have reason to believe that it is well with her. At all events, we feel to trust her in the hands of a sovereign God, believing He will do no one injustice. But a beloved friend is gone,—one that we have often conversed with is taken away; it causes an aching void in our hearts. The parents are bereft of an affectionate daughter; the husband of a beloved companion; brothers and sisters of a dear sister; neighbors of a kind friend. But as in the dispensation of Providence, things are ordered in that way; that one is taken here and another there, and the Lord only knows who next of a family or of its connexion, that is thus bereft of a friend, will fall a victim to death.

God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the deep,  
And rides upon the storm.

Yours, &c., JOHN D. HUBBELL.

Anderson Co., Ky., Dec. 10, 1860.

DEAR BROTHER BEEBE—By request, I send you the obituary of our esteemed brother, WILLIAM S. KEACH, which you will please publish in the *Signs of the Times*. He departed this life at his residence in Mercer Co., Ky., on the 13th of Sept., 1860, aged 62 years, 7 months and 7 days.

The subject of this notice was born in the State of Virginia, emigrated to Kentucky at the age of 16, and joined the Baptist Church about the year 1817.

He was chosen Deacon in our Church at New Goshen about fifteen years ago, which office he has faithfully discharged up to the time of his death.

Mr. Keach had been in rather bad health for a number of years, and his last sickness (from which he was confined to his room about six months)

terminated in consumption. But, notwithstanding his long confinement, he bore his affliction without a murmur. He was perfectly reconciled to the will of God.

During the latter part of his illness, he was impressed with the belief that he was near his home. Death did not alarm him. He appeared perfectly calm when conversing upon the subject which was his chief delight. Upon one occasion, when talking with his companion, (sister Martha Keach,) he said that they had been united for many years, but the time was drawing near when they must part; but he trusted they would meet again in that world where parting would be no more.

His mind was perfectly good to the very last.—But a few moments before he expired he was asked how he felt. To which he replied all things were working right; and, after telling his children not to grieve after him, he fell asleep in Jesus.

He leaves a wife and two children, together with numerous friends and relatives, to mourn their loss—for he was a kind husband, affectionate father, and a good neighbor. But may we sorrow not as those who have no hope, for we truly believe that our loss is his eternal gain.

I truly sympathize with his bereaved family.—May Israel's God sustain them in their bereavement, and prepare them to meet him in that world of bliss, where sickness and death never enter.

A discourse was preached on the occasion by Elder J. H. Walker, from 2 Cor. v. 1, to a solemn and attentive congregation.

Brother Beebe, I fear I have trespassed on your columns, but I hope you will pardon me. And now hoping that God may sustain you in your most arduous duties, I remain your unworthy brother in the gospel.

A. J. BICKERS.

Weep not for him—he's now at rest;  
He's now at home among the blest;  
His pain and sorrow now are o'er,  
And he will suffer here no more.

Weep not for him, suppress each tear,  
He rests from all his labors here,  
His ransomed Spirit's winged away,  
To dwell with God in endless day. A. J. B.

Morrow, Warren Co., Ohio, Oct. 15, 1860.

ELDER BEEBE—It has become my painful duty to send you, for publication, the obituary of my dear sister, ELIZABETH CORDINGTON, who departed this life on Monday, Oct. 15, 1860, aged 26 years and 8 months.

Her sickness was of but short duration, but her sufferings were very great, but she bore them with Christian fortitude and resignation. She was a member of the Old School Baptist Church some three years before her death, and always seemed to feel great interest in the cause of her Redeemer. But I firmly believe she has gone to that happy land, where the wicked cease from troubling, and the weary are at rest.

Lovely Lizzie, thou hast left us—  
Tears of sorrow fill our eyes;  
But 'tis God who hath bereft us,  
And thus sundered kindred ties.

Sent, in humble resignation, let me add:

Sweet be thy rest, my Lizzie dear,  
From every care set free;  
Sweet be thy rest, till thou shalt hear  
The trumpet call for thee.

Low in the grave thy flesh shall sleep  
Till Christ shall bid thee rise;  
O then, in glory, may we meet  
In realms above the skies.

T. J. KIRKHART.

From the Minutes of the West Tennessee Baptist Association.

Obituary notice of Elder JESSE FUQUA, son of Isham and Mary Fuqua; was born May 10th, 1793, in Bedford County, in the State of Virginia, was married to Narcissa Carter at the age of twenty-five, and by her he had fifteen children; eight of whom were living at the time of his death.

Elder Fuqua professed a hope in Christ when about thirty years old, joined the Old School Baptist Church, and was baptized by Elder David Gray, who is yet living, and commenced preaching about a year after he made a profession. From information his conviction was very pungent. His call both to the fellowship of the saints and to the Ministry, were fully exhibited. He was both doctrinal and experimental. The doctrine of Predestination and Election he delighted to dwell upon. He said to the writer of this notice, about two weeks before his death, that these glorious doctrines that were taught him in the twenty-eighth or ninth year of his life by the Lord, would be sacred to him, he hoped, in death. He taught the doctrine of Sovereign Grace, as the only medium by which poor fallen man could be saved.

Elder Fuqua labored under great disadvantages, having a large, helpless and expensive family, almost wholly dependent on his labor for support; yet, while in health, he traveled extensively, visiting many of the sister Churches. Nothing appeared more disgusting to him than to hear works and grace blended together as the foundation of a sinner's hope, and to hold forth the Lamb of God as a piece of a Savior, the self-exertions of the natural man meritorious. Hence, he delighted in proclaiming eternal love, unmerited favor and matchless grace. How many mourners he has comforted, and wiped the tears from their weeping eyes—how many wavering minds he has established, and how many repenting sinners, to whom his words have administered peace and consolation—can only be known in the great day of accounts.

Elder Fuqua died of Dropsy. He bore his affliction with unabated patience. He craved to be absent from the body, and to be present with Christ, having unshaken confidence. His sufferings would be at an end when the breath left the mortal body, which took place on the 9th of December, 1859. He said before he died, he had reason to believe that every child he had, had a hope in Christ, four of whom have joined the Baptist Church.





# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN; N. Y., JANUARY 15, 1861.

NO. 2.

## I Am With Thee.

I am with thee. Thou shalt know  
Where thou goest I will go.  
I in danger will provide  
All thou needest from my side.  
Hush! Thou fearest, trembling soul,  
Things o'er which thou'st no control.  
Leave thy fears and cares with me;  
Daily bread I grant to thee.

I am with thee. Floods may roll;  
Angry waters press thy soul.  
Floods, and fires, and foes combined,  
Each and all distract thy mind.  
Fierce temptation, pressing fear,  
Agents are to bring thee near.

I am with thee. Thou shalt know  
Where thou goest I will go.

I am with thee. Clouds between  
Thee and Jesus intervene.  
Hear my voice, I speak to thee;  
Though my face thou canst not see,  
I am there. My unseen hand  
Holds thee up, and makes thee stand.  
I am there. And thou shalt know  
Faith is strong, though sight is slow.

'Tis enough. Though fears betide,  
Keep, O keep me near thy side,  
Bid me closer yet to thee,  
Every sin and folly flee.  
Bid me trust, with clouds between,  
Wait until thy hand is seen.  
'Tis enough. My Lord, I trow,  
Where thou goest I will go. s.c.s.

## The Fiery Trial.

What years of conflict I have seen,  
What battles fought with hell and sin,  
What various cares I've known and felt,  
What fathoms sunk in sin and guilt!

But after all I've known and felt,  
With cares and conflicts, sin and guilt,  
I'm now in slippery places worse  
Than all my former pilgrim course.

'Tis that unholy fearful path  
Of sad temptation, working death.  
With this I'm hourly hard beset,  
And oft get snared within its net.

O how my eyes and heart are caught  
With snares and lusts I never sought;  
But since I've known God's holy fear,  
My soul is huzted everywhere.

Like David now before his Saul,  
I'm fearing I shall one day fall.  
Pursued, beset, where'er I flee,  
O who can save me, Lord, but thee?

If now I seek a calm retreat,  
Sly snares await my slippery feet;  
Whatever way myself engage,  
Temptations there with fury rage.

O what a conflict now I find  
With hellish foes of every kind!  
There's every power that's base and foul  
All struggling hard against my soul.

O keep me, keep me, Holy God,  
Or I shall fall upon the road.  
I'm harrass'd much, and tempted sore,  
Nor ever felt so weak before.

Yet 'tis thy holy fear till now  
Has kept my feet; and who but thou  
Canst keep me still, while here below  
These winds of fierce temptation blow?

O precious gift, to me most dear  
Is that most holy godly fear.  
Its holy influence more I crave  
Than all the pleasures earth e'er gave.

THOMAS.

## Correspondence.

BY ELD. WILLIAM J. PURRINGTON.  
CONTINUED FROM PAGE IV.

ONE BAPTISM.—Two baptisms are distinctly described in the Scriptures; for John said, "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." It seems to me very necessary that both baptisms should be carefully considered in this connection; and, in so doing, it is very important to show that baptism by water is an emblem of the baptism by the Holy Ghost; and that only one proper mode can set it forth. It surely seems to me that the apostle, in the use of the declaration "one baptism," in the text, now under consideration, had reference to the baptism by "one Spirit," instead of water baptism; but I am aware that many brethren, whom I esteem highly for the truth's sake, consider that water baptism is meant in this text, which may be the true meaning. I will proceed, however, to give my reasons for believing that a spiritual baptism is here set forth, after which I shall attempt to show what I understand to be a valid water baptism.

My reason for saying that I think a spiritual baptism is here intended is the apostle's own language elsewhere; as he declares, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. xii. 13. Can the more external ordinance of baptism, be said to be the cementing band in the same sense that baptism by the Spirit is? Many have been baptized in water, who never were baptized by the Holy Ghost; and many have been baptized by the Holy Ghost, who never were baptized in water. Baptism by water only incorporates, or brings a person into the visible church; but baptism by the Holy Ghost brings one into the mystical body of Christ, that is, by virtue of that he is one with Christ. Baptism by water the children of God believe and practice as an ordinance of Christ; but baptism by the Holy Ghost they view and prize as the greatest blessing the God of heaven bestows upon his loved ones.

We are informed by the apostle Peter, that baptism (in water) is "not the putting away of the filth of the flesh but the answer of a good conscience toward God." Does not the affirmative (a good conscience) clearly imply the negative? I certainly think it does; and, that being the fact, a bad conscience, or one that has more regard for the doctrines and commandments of men than for the scriptures, can and will submit to any mock ceremony, which has no warrant in the New Testament, and

call it baptism. I am not surprised that persons, who have no experimental knowledge of what was accomplished by the righteous life, agonizing death, and triumphantly glorious resurrection of the Son of God, should be satisfied with whatever mode of baptism legalists may advocate and set forth. The apostle said "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? 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." As an emblem is designed literally to set forth one thing for the eye, and another to the understanding, how plain is it that immersion is emblematical of the burial and resurrection of Christ's body, as well as the death to the law, which the children of God experience; and, if we understand that the resurrection of the Saints of the Most High is shadowed forth by baptism, every other mode, but immersion, which is a complete burial of the body, in water, entirely fails to represent it. Paul emphatically says, "baptism into Jesus Christ," which I understand to have direct reference, or represent the same important truth that Peter does in the following: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness—by whose stripes ye are healed." another apostle has declared that if One died for all then were all dead. Were my head separated from my body, every member of my body, in common with my head, must die; and could it be possible that one member could be exempt, my entire body would not be baptized into death; but no person of a sound mind, would admit that a member could be separated from death, which position being correct, it is equally certain that every member of Christ's body (the church) was baptized into His death; and as they were one with Him in the awful moments of death, they were one with Him in His glorious resurrection; and to confirm that see the following passages of scripture: Isaiah xxvi. 18; Hosea vi. 2; and John xii. 24. It is evident that the only mode for a believer in the Lord Jesus Christ is immersion, as nothing else properly sets forth a true faith in the Redeemer. As I think I have proven that immersion, or a burial is the only baptism that can be valid, I shall now attempt to show who is a proper subject for the ordinance, who is the proper administrator, and the proper place. The scriptures not only contain the precept, but the blessed Redeemer set the example; for he came "from Gallilee 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 when 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."

With regard to the baptism in Jordan, the subject was the Son of God, the administrator, His servant John, the place nature's fountain and the mode immersion; all who have due regard for the scriptures will not question it; therefore, it is evident that the proper and only subject for baptism is a BELIEVER in the Lord Jesus Christ (not nominally) but vitally so; the only proper administrator is one, whom God has called to the ministry, as Aaron was to the priesthood, and has been set apart to the work, by the laying on of hands by the presbytery; the only scriptural mode immersion; and the proper place a body of water as it is prepared in nature, such as a stream, pond or river. Did not the Redeemer say thus it becometh us? How can any one who loves the blessed Jesus, consent to anything short, or different from the thus, as given by the example of the Son of God? It is often affirmed that the O. S. Baptists are too rigid in not allowing them, who have been baptized by legalists, to come to the table, containing the emblems of the body and blood of the Redeemer. If they have been immersed it is not valid; and, as the O. S. Baptists, take the Bible for their guide, they have no liberty to compromise the truth, to please or displease men. As the visible church, or church militant is made up, or constituted, of baptized believers, infants are not proper subjects for the visible church, because they are not believers in the Lord Jesus Christ, and, if they are proper subjects for baptism, are they not, in like manner, fit subjects to partake of the emblems of the broken body and spilt blood of Christ? The advocates of infants baptism cannot agree as to what is accomplished by such an act, whether it initiates them into the church, or whether it is performed because they are in the church which plainly shows that neither is right, for the infant is not a believer.

The reason of the love, union and harmony existing amongst the saints, is fully described in the last verse of the portion of scripture, that has been considered; for says Paul, "One God and Father of all, who is above all, and through all, and in you all." What an example does the family of God now present to the astonished gaze of the world, while it would seem that our Confederacy of States is in the throes of dissolution, and that the destroying An-

gel has spread his wings so broadly, as to overshadow our entire Republic, and is about to smite us with war, famine, destruction and death, the children of the Most High can assemble from the extreme portions of the Union, and enjoy one another's company. The servants of the church, instead of dealing in *crimination* and *recrimination* as the votaries of anti-Christ are doing, preach Christ and Him crucified, which comforts and builds up the loved ones of our God.

Dear brethren, while we behold the awful state of things now existing in our once happy and prosperous country, is it not soul-cheering and heart-consoling to realize that there is a Kingdom, the foundation of which is immovable, the subjects of which are safe, being enchained in the arms of everlasting love?

WM. J. PURINGTON.

Washington, D. C., Jan. 4, 1861.

P. S.—The request of "E. C." as published in the last number of the *Signs* for 1860, will be complied with as soon I have opportunity to do so. W. J. P.

BROTHER BEEBE:—The following communication was written by sister Avery for publication in the *Signs*, which, by request of her children, I send to you for examination. JESSE G. JACKSON.

DEAR BROTHER BEEBE:—For the first time I am about to address you. It may astonish some that such an one as I should attempt to draw your attention to such a scribble as this; but feeling dissatisfied with the evidence I have ever given to any of the brethren that I know anything about spiritual things or true religion, I have been exercised for a long time to communicate through the *Signs of the Times* what I know, and let the dear brethren judge. My understanding of the days of my childhood is that I was possessed of natural principles which led me to observe natural things. As years passed over me, my nature grew more strong, which caused me to act out my inclination, it being evil, which caused a remorse of conscience, and there being an innate disposition to do good in order to ease my mind. I thought I must do good works, such as read the Bible, pray, keep the Sabbath, go to hear preaching, refrain from all bad habits, live an upright and moral life, and be a professor before I was worthy of a place in heaven. The first that aroused me to the importance of preparing for death, was the death of my little brother. Though very small, I remember my father sitting by the corpse with me between his knees, and telling me that my brother had gone to a good place—that he would not be sick nor die any more—that they were all good people there—and I must be good, so that when I died I would be with him, which made a solemn impression—but time with its attractions drew my attention, and I was taken in with the toys and amusements that my childish nature fancied. The next event that excited my feelings to seriousness, was when my father and mother joined the church—when they were fixing to start to the Ohio river to be baptized—it was a matter of some astonishment to me—I stood in the door and cast a wishful eye as they marched through a long lane leading from my grand father's toward the river. My

aunt, observing my anxiety, said, "Old Charley Smith was going to put them under the water." I made no reply. My thoughts were ruminating on their situation. It appeared to me that they were now prepared to go to heaven and meet God, and I felt to rejoice at their elevated station, when, anon, I began to consider my own situation, which caused uneasiness of mind—my only hope was that I would become good and be qualified to join the church. Time rolled on and I was neglectful of attending to the several duties that I thought were enjoined on me to be a Christian only now and then. When I would take into consideration the uncertainty of life it would terrify me, and I would have dreams that would trouble me. One night I thought I heard in an upper room voices singing praises and songs of triumph—among the rest, my parents and myself were walking round about the dwelling—but it appeared to be enclosed—so I awoke—the melodious sound appeared to be still ringing—I was delighted on hearing the heavenly music—but from the fact of being left out, I feared I was a reprobate—it made such an impression that I did not easily forget—so I began to be somewhat watchful over my conduct, and endeavored to do as near right as I was capable—so I went on until the ordination of father to the work of the ministry, which was done at or near by my father's school house—as I was going to the spring, which was in front of the school house door, I stood and listened—the solemnity with which Elder Robb seemed to speak, seemed to strike an awe on my feelings. I thought surely it must be an ordinance most sacred—that father had a high calling, and must be near the summit of perfection. I felt a degree of gratitude for having religious parents, hoping they would be the means of turning me to God, and getting religion. The next day being Sunday, Elder Robb preached back of father's place, to a large congregation. I being young, and my attention drawn off, do not remember the run of his discourse; but I think he was describing the awful condition of the unregenerated, when he exclaimed, "O! sinner!" which rang through the woods, and echoed back to me, which cut me to the heart, and I felt an inquiring mind to know what I must do to be saved. I felt conscious if death seized me, as I then was, my portion would be with the lost. The great danger of delaying so great a matter as life and death seemed to stare me in the face. I now commenced the great work of reformation, to try to work myself into God's favor, which at first I was fearful I could not obtain that which I sought for, but by continual watchfulness I began to flatter myself I should yet receive a blessing. I tried to have my thoughts on God and keep his commandments, which I found not to be grievous. On the Sabbath I would take great delight in reading religious books. If it so happened that I could not enjoy myself at the house, I would take the Bible and secret myself in the barn, where I thought I held sweet communion with God. At night I had a certain place of resort, where I desired to make my acknowledgment to God, and repent that I had sinned against so good a Being. Also to thank him for stirring me up to

seek after him. I now thought I was in a fair way to gain heaven, and that even the angels were rejoicing. For it is written "there is joy in heaven over one sinner that repenteth." But sad to relate, my zeal began to abate, and I fell in the back track. Was not their rejoicing, like my religion, of very short duration? Brother Beebe, don't you think all such religion that admits of falling from grace is like unto seed sown on stony ground where it has not much depth of soil? But I must hasten, for I see the space I have filled, and it is all a plastering of untempered mortar, and built on a sandy foundation—for if poor mortals have no stronger prop than that built by their own works, they will be found with them on the left hand, who said unto the Lord, "When saw we thee so and so and did not minister unto thee." And it is those that hold to works who will come in on that day saying, "Lord, open us for we have done many wonderful works in thy name." But so it was. I lost my first religion and became lukewarm in regard to my future state, until I was about sixteen. There being a little revival in the church, and seeing several come forward and be baptized, among the rest a young woman, my case appeared similar to that of the foolish virgins, whose lamps were gone out; and I having an attack of sickness, became deeply concerned about my situation, for I felt that I was in a lost and helpless condition. All the enjoyment I had in my pharisee religion seemed like a heap of iniquity. Sin was mixed with all I did. I think I can say with the Samaritan woman, when he told me all things that ever I did, "Is not this the Christ?" My mind became like the troubled sea, that is continually casting up mire and dirt. When I would see young ladies jovial and vain, it appeared to me they were sporting on the brink of eternal ruin. I would look on the tender infant with sorrow and pity, that they ever should live to share my fate. It appeared like I was conceived in sin, for I felt its workings within so that I could not think one good thought. So dreadful was the malady, that I was induced to give up all for lost. My parents being away from home, I quit my work, and went into the stable, and endeavored to make my supplications unto God.

I thought I could easily tell him I was a wretched, undone sinner, and merited nothing from his hand but the stroke of justice against a rebel that was held in bondage under the curse of his righteous law. I arose and went to the house, looking for nothing but despair. I took up the Bible and glanced through it, but found no comfort there. I went up stairs to avoid being seen, and threw me down on the bed, for I thought sin was killing me. I could not rest there, so I went down stairs. The book-case being at the foot of the steps, I took down the Bible and opened to the fifth chapter of Romans, where I read that by one man's disobedience many were made sinners, so, by the obedience of one shall many be made righteous. I had a realizing sense of the lost and ruined state the human family was placed in, for as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. And I trust I had

a discovery of the reconciliation made by Christ's perfect obedience unto death, even the death of the cross; that he endured the penalty due unto sin for all his spiritual family, in that he endured the cross, despised shame, and is set down on the right hand of the majesty on high by whom I had access by faith into this grace wherein I stand and rejoice in hope of the glory of God. In the language of the poet, I could sing, "My soul doth magnify the Lord, my spirit doth rejoice in God, my Savior and my King. I hear his joyful voice; I need not go abroad for joy; I have a feast at home. My sighs are turned into songs; the Comforter is come." I longed for the day the church would meet, when I could sit with them and relate—

My fig-leaf dress is laid aside;  
A robe adorns my soul:  
A garment Christ himself provides,  
Spotless, complete and whole.

Norfolk, Va., Jan. 10, 1861.

ESTEEMED BROTHER BEEBE:—My mind being thus impressed, I once more venture to spend a few moments in converse with you, concerning those solid joys and lasting pleasures, which none but Zion's children, heirs of the spiritual kingdom, humble, contrite and broken-hearted sinners, know. Although I may be nearly forgotten, yet I feel a desire, to embrace the medium of your paper, to inform many of my scattered friends where and how I am, as to my spiritual welfare. With many others, I can testify that your paper affords much comfort and pleasure, and that in an increased degree, as we are unable to hear the gospel preached as it is therein held forth. We have recently removed to this city, and have most religious denominations, but none of our unpopular order.

I am firmly established in that faith, which I have found by experience to be true, that by grace we are saved, through faith, that not of ourselves, it is the gift of God, not of works, lest any man should boast, and that we are kept by the power of God through faith unto salvation, ready to be revealed in the last time; that he is an ever present help to them that put their trust in him. I feel him to be a very precious Savior; a friend that sticketh closer than a brother; the chiefest amongst ten thousand, and altogether lovely; a perfect and all-sufficient Savior, able to save even to the uttermost. He is my joy and my song; the Lord my righteousness, my all and in all. I feel to say:

"Poor, weak and worthless tho' I am,  
I have a rich, Almighty friend;  
Jesus, the Savior, is his name—  
He freely loves, and without end.

"Good when he gives, supremely good,  
Nor less when he denies;  
E'en crosses from his sovereign hand  
Are blessings in disguise."

There is no God like unto our God; he is indeed worthy of all praise, honor and glory. He is a God of Providence as well as grace, having all power in heaven and on earth, and will ever do as he sees best therein. Thanks be ascribed unto him, that in deserved wrath he hath remembered mercy and laid help on one who is mighty and able to save.

Oh, for such love, let rocks and hills  
Their lasting silence break;  
And every heart and every tongue  
Their Savior's praises speak.

Words are inadequate to express the

love and glory of that Savior who endured trials, temptations, buffetings, scoffings, and the ignominious death of the cross, in our stead, that we might be made heirs of God and joint-heirs with Jesus Christ. Oh, that the Lord would revive his work in the hearts of his children, making them more devoted and obedient to him, and to walk more worthy of their high vocation, so that those with whom they mingle would be constrained to say, that indeed they have been taught of the Lord, and are walking in the pathway of holiness. Thus do I ever pray for myself, and also to be transformed from this world and conformed unto Christ; to be meek, lowly and humble in heart; a true disciple of Jesus; ever to bring forth fruits meet for repentance, and be useful to those around me; continually walking in the straight and narrow way which leadeth unto eternal life.

But, dear brother, I can see none of the fruits and graces of a child of God in myself, which gives me much serious thought. I feel that we should indeed live with a direct reference to eternity, knowing not the day or hour wherein the Son of Man cometh. I feel that though he slay me, yet will I trust in him, for he is verily a God of mercy and justice, while we are sinful, unmindful and ungrateful.

May the time soon come when the Lord will again revive his work in bringing poor sinners, both old and young, to that fountain which is open to the house of David and the inhabitants of Jerusalem, for sin and uncleanness; and may they therein be cleansed and brought to the banqueting house, and the banner over them be love. May they have that godly sorrow which worketh life and needeth not to be repented of. Oh, that the Spirit of God would arrest them, (many of whom I know,) taking their feet out of the mire and clay, and set them on the Rock of Ages, putting a new song into their mouth, even praises unto Israel's God. It is not a burden to serve the Lord, but as he has said, "My yoke is easy and my burden is light. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find peace to your souls." It is more desirable to be a door-keeper in the house of God, than to dwell in the tents of wickedness for a season. May our young friends remember their Creator in the days of their youth.

'Tis religion that can give  
Sweetest pleasures while we live;  
'Tis religion must supply  
Solid comfort when we die.

There is nought to be compared to the love of Christ Jesus, manifested to poor sinners, although from the appearance of the world, it seems that it is of the least value and importance

I hope, dear brother, you will bear with me for thus intruding upon your time. May the richest of heaven's blessings attend you and yours through this life, and may you long be permitted to contend for the unsearchable riches of Christ.

Your sister, in hope of eternal life,  
SOPHIA N. BIGGS.

Aurora, Ill., Jan. 9, 1861.

DEAR BROTHER BEEBE:—If I may be allowed the privilege so to address you, for I feel that I am one of the most unworthy and the least of all saints; yet

through the sovereign grace of God, I trust that I am united by a living faith to the same living Lord as yourself, believing the same doctrine, trusting in the same most precious blood, resting on the same precious promises, rejoicing in the same glorious prospect of living and reigning with Christ and all the ransomed,

By blood divine,  
Eternal in the heavens.

The *Signs* came safe to hand, for which we return you many thanks. It was indeed a welcome visitor, which we shall at all times be glad to entertain. It is as good news from a far country, and as water to our thirsty souls. We have been for nearly three years thirsting for that pure and holy water, of the doctrine of the everlasting gospel, of the grace of God. We have been invited and persuaded to drink of the water of free-will and creature merit, and sometimes have been somewhat like the prodigal son; have tried to refresh our weary spirits by the husks which the swine eat, but cannot; we feel that if the waters of salvation cannot be procured, we must starve and die, for we cannot live on free-will.

I have enclosed one dollar for the *Signs*. Please send it from the commencement of the year. My prayer is that the *Signs of the Times* may long continue to wield the sword of the Lord and of Gideon, until all the Midianites and free-willers are made to bow to the sovereign will of God, and acknowledge him God over all now and evermore.

Yours, truly, in the bond of the everlasting gospel,  
W. J. CHAPMAN.

[Continued from Vol. xxviii., page 189.]  
Wells, Maine, Jan. 1, 1861.

BROTHER BEEBE—For three years I thus lingered about the walls of Zion in doubt and despondency, desiring a name and place with God's people, but feeling of all creatures the most unworthy. But a way was opened in which I was being led. At the time of appointment of conference meetings, a cordial invitation was always given by the minister for all those to come who felt a desire to hear; and one day, having a favorable opportunity of attending conference, I went; but was very sure that I should say nothing, and had I known what were to be my feelings during the meeting, I could not have gone; for something was continually saying to me, What doest thou here? This is the place for christians, not for you. However, not one spoke without telling some of my feelings; but I thought they would not have felt so badly had I remained away; for I thought my very presence had a darkening influence upon the minds of all. I was called upon to relate some of my feelings. I replied that my desire was that no questions should be asked me, then I should not deceive any by my answers. But questions were asked me, to which I replied by saying as little as possible; and, to my surprise, I was received as a candidate for baptism. But I thought I could never take upon myself the profession of godliness, feeling so corrupt and unworthy as I did. I said to myself, "I cannot, and I will not"—when, immediately, in deafening tones, I heard, "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Tremblingly I listened to the sound, for I had known what it was to feel the rod,

and had learned to dread it. The next week was one of trials to me. This sentence followed me wherever I went; I could neither eat nor sleep. Oh, thought I, if I only knew my Master's will, then should I know what would be best to do. It appeared to me to be an awful thing to make a profession of religion when not a possessor of the same. It was a great mystery to me why the church received me; for I thought I had not told anything from which an evidence could be gained that I was a subject of regeneration. Then, again, I thought I had told just enough to deceive, and had I told the whole truth, they could have had no fellowship for me. One night I came to the conclusion that I must unburden my mind to some one, and tell the whole truth. I then tried to collect some bits of my experience, and in so doing the way in which God had led me during the eight years previous was brought vividly to my mind; and, ere I was aware, my soul was singing praises to God for what he had done for me—a song of electing love and covenanted mercy was it; for certain it was nothing else but that which had opened my eyes and convinced me of my lost and ruined state by nature, and given me a desire for holiness. Surely there had been a great change in my desires, and as I recounted the precious seasons I had enjoyed, and the mercy drops received, something said to me, Now, can you say that you have not a hope? A "little hope" I had always called it; but I then thought it was a great thing to have even a little evidence of hope in Christ, and I have never used the words "little hope" since. I saw plainly that I had been denying Christ, and from that moment I was made willing to follow him through evil as well as good report; indeed, I felt impatient for the time to come when I could confess him before all the world—not that there was any worth or worthiness in me; but all the worthiness was in him who had undertaken my redemption; but something would whisper to me, "Now, would not you do well to wait a little longer?—a month or two or a year hence might do as well or better." "No," was the inward response; for, how did I know how soon my life might be required of me; and I felt loth to leave the world without confessing Christ. And I felt that that was the last opportunity I was ever to have: but I inwardly prayed to God that if the step I was about to take was a wrong one, he would prevent it by an interposition of his providence; but a brighter day never shone than was the 14th day of June, 1857, at which time I was baptized by Eld. Wm. Quint, and thus became identified with the despised followers of the meek and lowly Jesus; and I can truly say it was the happiest day of my life. For the first time I saw all things praising God. Never shall I forget the peaceful and serene feelings I had while at the water's side. "How sweet their memory still!" I felt that my enemies were all conquered and slain, and thought I could say of a truth, "He hath brought me to his banqueting-house, and his banner over me is love." And the language of my soul to the church was that of Ruth to Naomi: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, thy God

my God;" &c. And such has been the language of my soul from that day to the present time. The society of Christians is the only one in which I have any enjoyment; and were there none who speak the language of O. S. Baptists, my case would indeed be a lonely one. Moments spent with them are so many "sunny spots" in this gloomy wilderness of sin and woe. But the thought often arises that it is only during my time state of existence that I shall enjoy their society—that I am deceived—that the religion of Jesus Christ is something about which I have only thought a great deal, while I am wholly destitute of the same. My wicked thoughts are innumerable. I am almost continually doing that which I would not, and leaving undone that which I would do. So that in mental agony I am often made to cry out, "O, wretched being that I am!—can it be that such an one is a Christian?" I am always searching to find something good in self, when at the same time I know that no good thing dwells there; but I sometimes think that, were I a Christian, my old nature would be kept in better subjection than it is. If my salvation depended upon one meritorious act of mine I should despair of ever reaching heaven. My only hope is in the merits of a risen Savior. I sometimes feel the assurance that when my soul is separated from this body of sin and death, that all my trials and conflicts will be over. When thus assured I can welcome life's trials, knowing that there is a *must needs be* for them all; and that everything works together for good to them that love God, who are the called according to his purpose. But I rejoice that this world is not always to be my home. Many afflictions and disappointments have attended my life thus far; but what a soul-cheering doctrine is this, that God is never disappointed, for known unto him are all things from the beginning unto the end. He is a sovereign, and works everything after the counsel of his own will. "There is none like unto the God of Jeshurum, who rideth upon the heavens in thy help, and in his excellency on the sky." It is by the help of him that I am able this day to raise my Ebenezer and say, "Hitherto the Lord hath helped me." Yea, in all my sorrows he has been with me, and given me strength equal to my day. Blessed be his name forever! Well might one of old exclaim, "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord?" He hath sworn by his holiness that he will not lie unto David. He hath promised to be the guard and guide of his chosen even unto death. How sweetly the poet hath expressed it:

"I will never, never leave thee,  
I will never thee forsake;  
I will save, and guard and keep thee,  
For my name and mercy sake;  
Fear no evil, fear no evil,  
Only all my counsel take;  
For I'll never, never leave thee,  
I will never thee forsake.  
"When the storm is raging round thee,  
Call on me in humble prayer;  
I will fold my arms about thee,  
Guard thee with the tenderest care:  
In the trial, in the trial,  
I will make thy pathway clear,  
For I'll never, never leave thee,  
I will never thee forsake."

My dear brother, may the mighty God of Jacob ever be with you, and long sustain you a faithful monitor upon the watch-tower of Zion, is the prayer of one, who is (though she feels herself to be very small) a sincere lover of the truth as it is in Jesus,

SUSAN J. LITTLEFIELD.

Alexandria, Jan. 10, 1861.

DEAR BROTHER BEEBE:—For a long time, I have felt a desire to write something for the *Signs*, and my friends have often asked me why I did not; but my conscious inability to do so, and my fear that I might say something not to the point, or that would not prove of any comfort or edification to the saints of God, (for this, I think should be the aim of all,) has been, and still is, the reason of my backwardness. And now, my heart almost fails me, for I feel my leanness and want of capacity; perhaps, more than ever; but in the strength of the God whom I so poorly serve, if at all, I think I will try. And how to begin I find not; for the motions of sin seem to be so strong, and the depravity of my nature and mind so predominating in all I do or say, that it is exceedingly doubtful whether I can say anything to the purpose. I once thought that when a soul was once delivered from its darkness and distress, and enabled by grace to believe in the Lord Jesus, and entertain a hope in his mercy and pardoning love, that this power of sin in our members would be destroyed; or in some way rendered entirely subordinate; and that the child of God would be led along in paths of peace and righteousness. But oh! the deception: for I have never, for these thirty-two years, seen one hour—no, not one moment—when I could say I was entirely free from the power—and, I was going to say, reigning influence—of sin and corruption in my mortal body; and at times it has seemed as though I should be entirely engulfed and lost, their power being so strong, and so deceitful. But, by the overruling power and grace of my master, I am here yet, and feel to sing, "Oh, to grace how great a debtor, daily I'm constrained to be;" and can say, also, that I know I love the brethren; and John, iii. 14, says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." And I am inclined to the opinion, that John did not mean, when he said "brethren," every one who made a profession of religion; not by any means: for he says in the preceding chapter, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." So, then, to deny one is to deny both, for Christ is both. Then the brethren John meant, or alluded to, were those who had been born of God; for to be brethren we must have proceeded from the same parentage; for if we are Christ's, then are we Abraham's seed and heirs, according to the promise; for John says, "And this is the promise that he hath promised us, even eternal life." He speaks also of some, that went out from us, who would not have gone out, if they had been of us; but went out, that it might be manifest that they were not of us. It is probable these had been recognized as brethren, before they went out; but it is certain they never were such; "for he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "But, he that doeth the will of God abideth forever." And this is the will of the Father, that ye believe on Him whom he hath sent." And how is this done? Some say by one means, and some by another; but the spirit saith,

"Which were born, not of the will of the flesh, nor of the will of man, but of God." So, then, if they are born of God, they must be the children of God, and, consequently, brethren. Let one of these brethren; it matters not from what part of the world they come, or what the color, but relate, in the hearing of the children of God, in ever so simple a manner, the dealings of God with his soul, how the Lord has led him, how He opened his eyes, and gave him to see himself, in all his native guilt and depravity, and finally led him out of self, and away from all creature-helps and dependencies, and gave him faith to believe, and rejoice in the Lord Jesus, as his only and all-sufficient Savior and Redeemer,—and a love springs up in their souls that is irresistible. They cannot help it; their hearts seem to flow together, and become as the heart of one man. Yes, it is a well of water, the water of life, springing up into eternal life. And, like Ananias, when he visited Paul, they can't help saying, "Brother? These, I think, are the brethren the Apostle meant—even all who give gospel evidence of having been born of God. Now, the great professing religious world seem to have no great objection to the O. S. Baptists, simply as such; but their greatest objection is, to what they call their abominable doctrine. Now, if they were brethren, they would not object to that, for the apostle says in his next epistle, to the elect lady, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God;" but, "He that abideth in the doctrine of Christ, he hath both the Father and the Son." And further, "If there come any unto you, and bring not this doctrine, (the doctrine of Christ,) receive him not into your house, neither bid him God speed." So, then, I conclude, that their transgression consisted in their not abiding in the doctrine of Christ: and this very fact proved, that they had neither the Father or the Son; and consequently were not and never had been brethren; and, therefore, we are justified now in not recognizing any as brethren, who come under, as may properly be classed in the above category. And who are they? Ah! Who are they not? Are they not all who transgress and abide not in the doctrine of Christ? Then if they may be reckoned by the contrast, they are legions." For its few, very few, comparatively, who abide in, and in their feeble way, maintain this doctrine of Christ, viz: his absolute Godhead, his divine sovereignty, as having all power in heaven and on earth, doing his will, in the armies of heaven and among the inhabitants of the earth; taking one here and another there, and bringing them to a knowledge of himself, and to acknowledge his divine attributes, and to rejoice in him as their mighty God, everlasting Father and Prince of Peace. While he leaves the rest of mankind under mists of darkness and strange "sent" delusions, to grope their way to ruin and eternal death. But thanks to his great name, there are a few left, for whose sakes the world as yet remaineth, whom we can recognize and salute as brethren. "Marvel not, my brethren, if the world hate you; it hated him before it hated you; it hates him yet; and all those who love and adhere to the doctrine. I have often said it was a bad sign, to hear the

world applaud the preaching of the gospel and doctrine of Christ. It always led me to think that they had misunderstood the preacher, or that he had so sugared up his preaching as led them to approve, when, if he had spoken plainly, they would have said, as they said once before, "these are hard sayings—who can hear them?" Then, brethren, notwithstanding all the hatred of the world, its ignominy, scoff and reproach, cast upon us as the followers of Christ, because we trust in the living God—let us, as his followers, and as brethren of him, united by a relationship, which is from everlasting, and which he says himself shall never be broken or interrupted; stand fast in the liberty wherewith Christ has made us free; and let us, in his strength only, endeavor not to be entangled with any yoke of bondage; especially let me entreat you to look upon our present condition as a nation as one altogether of the Lord's doing, and marvelous to look upon. Out of confusions and hatred, he can bring peace and love; and although it may and does assume a character dreadful and deplorable to behold, he will bring good out of it for his church and people, and make the wrath of man to praise him, and the remainder he will restrain; and although the angry waves and boisterous winds of our political horizon may dash and roar around and about the old ship, and if she should be driven to pieces and all on board should be engulfed in the boiling vortex of utter ruin, the promise of God standeth sure, having this seal: the Lord knoweth them that are his; and he who tempereth the wind and storms to the shorn lamb, will assuredly provide for and protect his Zion, trusting in his almighty power and wisdom.

I remain your brother in tribulation,  
J. G.

Gibson Co., Ia., Dec. 26, 1860.

DEAR BROTHER BEEBE:—I did intend to send you one of the minutes of our Association; but not having one by me, I therefore shall have to be content with merely sending you a short synopsis of the same. Our Association commenced its session on Friday before the fourth Lord's day, in September, 1860. The introductory sermon was delivered by Eld. Joel Hume, from 1st Peter, v. 6. "Humble yourselves therefore under the mighty hand of God," &c. The several churches composing the Association (20 in all) were found representing themselves. The statistics of the Association are something like the following: Received by baptism, 69; by letter, 19; restored, 5; dismissed by letter, 27; died, 25. Total number, 889. Received in contributions from the several churches, \$76.40. This contribution is to be applied to paying the expenses of our preachers who bare our letters to associations with whom we correspond. Eld. Joel Hume was chosen moderator. Letters and messages from the several associations called for and read. Elders Charles Sands and William Safer from Blue River, Indiana; Eld. W. P. Robinson from Little Run Association, Ind.; Eld. J. H. L. Cobb, Otter Creek Association, Ky.; Elds. J. D. Jones and John Huutsenger, Skellett York Association, Ill.; from Little Wabash Association, no messenger; Eld. Moses Neal, Bethel Association, Ill.; from Muddy River Association no letter or messengers. Eld.

A. D. Norton, of Ill., and Bro. Samuel Clark, of Hamilton, O. Co., were present and were invited to seats.

The business of the Association was gone through with, in great harmony and affection; not one word or act occurring during the sitting of the Association to mar or disturb that social peace and fellowship that we as a body have enjoyed so long. The preaching on the stand was good, yes, I might say, very good and quite harmonious. Elds. Norton, Robinson and Sands occupied the stand on Sunday. Our congregations were very large each day, on Sunday particularly. It was thought by many that on Sunday there were at least six thousand persons present. The best of feeling was manifested in the closing up of the meeting.

Since the close of our Association, I visited some five or six churches in the bounds of the Blue River Association. I found the brethren of those churches sound in the faith, and living in peace. We had some very interesting meetings. The principal preachers of the Association are Benjamin Keith, William Safer, Charles Sands and Samuel McMahon. Elder Keith is the oldest preacher that I am acquainted with, having been in the ministry some forty-five or fifty years, his voice is still as strong and clear as it was thirty years ago, (when I first heard him). He still is a powerful man in the pulpit. Elder Sands is young, in the prime of life, and interesting and popular as a preacher. Indeed they are all good and faithful men.

After my return home, and through the month of November I visited several of the churches in our Association, in company with Elder Hume, principally the churches that Bro. Hume has the care of. Some three of those churches show evident signs of a revival. Long as I have been in the ministry, I have never enjoyed such an uninterrupted scene of religious enjoyment and refreshing from the presence of the Lord, as I did the fifteen days that I spent with them. Bro. Hume has baptized some thirty, I have baptized ten, and others of our preachers have baptized more or less, all since our Association. Bro. Hume is our ablest and most interesting preacher that we have; one that stands unrivalled as a defender and public expounder of the truth.

Dear Brother Beebe, much as your views have been caricatured, and you stigmatized as an Arian and holding a dangerous doctrine, I, as an individual, have been wholly unable to see anything in your paper that I seriously object to, (although I have been reading your paper for the last four years,) but much to admire, particularly the Christian temper and spirit you manifest in the investigation of truth. Therefore, as one said of old, "Let them curse on." You pursue the even tenor of your way—they cannot hurt you; and though you should for a time be under the feet of the enemy, God will raise you again.

If you should ever pass through our part of the country, and can make it convenient, call anywhere in the bounds of salem Association (ours) and you will be heartily received, at least by me.

Your brother,

JAMES STRICKLAND.

P. S.—Since writing the above I have obtained one of our minutes.

Written for the Signs of the Times.

**Prayer.**

"Prayer is the saints sincere desire,  
Unuttered or express."

There is no subject that has engaged the attention of writers for the *Signs*, that has been more interesting to me than that of prayer. The question may sometimes arise how often ought the Christian to pray? I choose, rather, to ask how often he may have the blessed privilege to approach a throne of grace and make known his wants and sorrows? Not once or twice a day, but at all times, in every place, under all circumstances, amid the hurry and bustle of the day, and in the silent watches of the night, when all but our own unquiet thoughts are at rest, we may come to our Father, tell our griefs, unburden all our sorrows, knowing that as a father pitieth his children so the Lord pitieth them that fear Him. How oft does the child of God pray when engaged at his daily toil—unseen and unheard except by the All Merciful—they may make no outward sign or sound, and yet God sees and answers him. And you my toil-worn and weary sister, whose constantly recurring, never-ceasing household duties leave you but little time for meditation or prayer, remember for your comfort, that a single aspiration to God for help, for comfort or protection, can reach the ear of that being who is not a God afar off, but is ever near his afflicted children. Whatever hindrances they may meet in their Christian duties, whatever sin may so easily beset them, this refuge is always left them. When dispensations of God's providence are dark, trying and mysterious, what can yield them any comfort but saying in earnest, heart-selt prayer, Enable me, oh, my Father, to be reconciled to thy divine will in all things.

When the corruptions of their own evil natures rise like mountains threatening to overwhelm them—when they feel no love to God, no communion with Him, no appreciation of the blessed gospel—when they hear it preached no sensible love to the brethren—when the world, friends, and earthly possessions appear to be vanity and vexations of spirit—yet they can and do say, Save me, oh, my God, from my worst enemy self. This may be all; but is not this prayer? Will it not reach a throne of Grace?

Oakland, Texas, Dec. 27, 1860.

DEAR FRIEND:—Residing in a land of churches, but being deprived of the pleasure of hearing the doctrine of Christ advocated by his faithful ministers, or those that I believe alone preach Christ and him crucified, it gives me double pleasure in perusing the *Signs*, though after having devoured the contents of one volume with the greediness of a beast of prey, I feel that I had enjoyed a privilege too great for such a wretch as I am,—feeling my unworthiness even to handle that intended as good for his children, much more to expect to participate in the good things of heaven. Yet in him I hope that I have a hope. I go first to hear one and then another of the various denominations with which I am surrounded; but it is all alike to me, each one having a Savior to suit his own convenience, but none to suit so desperate a case as mine.

Friend Beebe, you will confer a great favor by giving, through the *Signs*, your views on the 6th, 7th and 8th verses of 8th chapter Romans. They have been

impressed on my mind from a Reverend using them as a text, taking the ground that Christ was endeavoring to teach the Jews conditional salvation; they being strong predestinarians, also, used by a christian or Campbellite, in preaching on the unity of the church, his text being the 12th and 13th verses of the 4th chapter of Ephesians, using the above verses to signify the divisions in the church, his being the true name for the church made by the mouth of God all the rest bearing a name made of themselves before the coming of the new name, as delivered at Antioch at the time of tearing down the wall or partition between the Jews and Gentiles.

Pardon me for troubling you. I have written more than I intended, but I hope you will bear with me.

Your unworthy friend,  
BENJ. T. SPINDLE.

[Copied from Vol. XII, No. 2, for Jan. 15, 1843.]

BROTHER BEEBE: I send herewith a cordial which may be of use to you in these days of conflict upon the great subject of "temperance." Much excitement upon that subject gave rise to the few lines which I entitle a sovereign remedy for drunkards, or a paraphrase upon the words, "Give strong drink to him that is ready to perish, and wine to them of heavy heart. Let them drink and forget their poverty, and remember their misery no more." With this passage I was led to pen the following lines:

**THE DRINK FOR ME.**

There is a drink surpassing all  
That nature can afford,  
It can't be found on hill or dale,  
But flows from Christ, the Lord.  
A draught of that immortal wine  
Will cheer the body and the mind,  
And make the drunkard free.  
Oh, that's the drink for me,  
Oh, that's the drink for me.  
The thirsty soul may here resort,  
And find a banquet free,  
Improve his health and slake his thirst,  
And a rich ocean see.  
A soul oppressed with guilt and shame  
Shall find enough in Jesus' name  
To set his spirit free.  
Oh, that's the drink for me, &c.  
The rills from that unbounded Fount  
Have flowed in ages past,  
And millions yet unborn shall feel  
It's power and healing art.  
Come, then, ye poor, ye needy, come,  
Oh, let no traveler faint from home  
While fountains flow so free.  
Oh, here's the place for me, &c.

Here Abel, Enoch, Job and all  
The righteous ones of old,  
Have drank and drank and drank again,  
Free from expense or gold.  
Here Paul and Silas, while in jail,  
The wonders of this ocean tell,  
This boundless, flowing sea,  
Oh, that's the song for me, &c.  
When wasting time with saints is o'er,  
And sorrow's left behind,  
And a discharge from earth is sealed,  
And the fair country found—  
A view of that celestial land,  
Where songs and anthems now are sung,  
And there the Saviour see,  
Oh, that's the land for me,  
Oh, that's the land for me.

Let brother Jewett know the song through the *Signs*, and may both editors enjoy frequent rills from the blessed Fountain.

I have but little now to write, being quite engaged visiting those ready to perish. Dear brother, God is good unto us in this place. He is calling out his chosen, and bringing home wanderers. Christmas day will long be remembered in this place, when four willing souls were baptized upon a profession of faith. May the Lord carry on the work of his glorious kingdom. Yours in love,

MARTIN SALMON.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 15, 1861.

New-Hope-Ky, Jan. 8, 1861.

BROTHER BEEBE:—Will you or brother Leonard Cox Jr. give your view of her privately or through the *Signs*, on Gen. i. 27, and also on chap. ii. and last cl. use of the 5th vers.; and may God bless you, my brother, and oblige you s.

J. E. SETTLE.

REPLY.—There is probably enough in the scriptures proposed for consideration to engage the best abilities of all the brethren. We do not wish to prevent brother Cox giving his views on the subject, but will leave enough for him when we have said all we can upon these scriptures.

Gen. i. 27, So God created man in his own image, in the image of God created he him; male and female created he them.

Gen. ii. 5th verse and last clause, "And there was not a man found to till the ground."

Some have supposed that after the Lord God had created man, there still was not a man found to till the ground; but we should observe that in the first of these passages we have an account of the creation, and in the other, of the generations of the heavens and of the earth. Although a record of the creation is fully given in the first chapter, in order to relate the generations of the heavens and earth, it was necessary to recapitulate the origin of man, which, in the second chapter, fully accords with the record in the first. That the man formed, Gen. ii. 7, is the same man created, Gen. i. 27, for the Lord God blessed him, and said unto them, Be fruitful and multiply and replenish the earth, &c. That this man created and formed is the same of whom it is written, 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 called their name Adam, in the day when they were created.—Gen. v. 1-2. The terms, *created, formed and made*, are used in ascribing the origin of man to the creative power and workmanship of the Lord God. God who had power to create, form, and make man of the dust of the ground, had power also to give to him the decree, Multiply and replenish, &c. He spake the word, and it stands fast. He commands, and it is done. This man was by the order of his creator to multiply, and accordingly without any further creation has been constantly multiplying, and all the millions of his posterity for nearly six thousand years are but the multiplication of the one man which God created, formed and made out of the dust of the ground. In mathematics, multiplication differs very widely from addition. Man has accumulated nothing in the six thousand years of his history; but has been from the birth of Cain, constantly developing what was embodied in him at his creation. And this principle of multiplication is exemplified in every part of the vegetable creation. Every green thing which God caused to grow out of the earth, contained in it the seed for its propagation. How awfully grand and sublime is the contemplation of the infinity of God, displayed in his perfect knowledge of all the myriads created in the one man, Adam, embracing all nations of men who dwell on all the face of the earth, and he hath determined the times before appointed, and the bounds of their habitation.—Acts xvii. 26

But we are not only informed that the Lord God created man, and in him created all the human family, and appointed each descendant of Adam, the bounds of his habitation, and time of his development, but we are also told that the Lord God created man in his own image and likeness. From this declaration some have inferred that man was like God in regard to the perfections of the Deity. But although man in his creation was without sin, until he transgressed the law of his Creator, his sinless innocence was not to be compared with the immutable holiness of God. Man was capable of sinning, as his history has painfully demonstrated, while his Creator's perfections are unchangeable. Not only so, but the wisdom, power, truth, justice, omniscience and independence of God, were and are peculiar to himself, and have never been found in any of his creatures. What is an image? It is something visible, that can be seen. The supreme and eternal Godhead is invisible to finite beings, and he is called the "Invisible God." No man hath seen his face at any time. But we read that "God was manifest in the flesh," and that our Lord Jesus Christ, in his Mediatorial relations, is the image of the invisible God. That he, being in the form of God, thought it not robbery to be equal with God. That He is the brightness of his Father's glory, and the express image of his person; and as God only reveals himself to us in and through Christ, and as The Father is in Christ, and Christ is in the Father, he that hath seen him, hath seen the Father also. Every perfection of the Father is fully delineated in him who is the brightness of his glory and the express image of his person.

We speak of Christ in his Mediatorial glory, as the image of the invisible God; while at the same time we hold that he, in his essential Godhead, is the very Lord God, whose attributes are so clearly portrayed in him as the divine Mediator. He is as truly God, as he is truly Mediator between God and man; hence the creation of the world, and the salvation of his church, are both ascribed to him. (See John i. 3.) All things were made by him, and without him was not anything made that was made. Also, Col. i. 15-17, "Who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Hence he is the very Lord God who created man, as declared in our text; while as the Mediatorial Head of the Church, he is the image or perceptible manifestation of the Eternal Deity, which is in every other sense invisible to us.

If, then, we hold that Christ is, as the scriptures declare, the express image of the invisible God, how was man created in the image and likeness of the Creator? To our mind the explanation of the inspired apostle, Rom. v. 14, is satisfactory. In this text Paul declares that Adam is the figure of him that was to come; and in the connection shows that Christ was "Him that was to come." And as we have shown that Christ is the Lord God who created Adam and all things in heaven and in earth, it is enough to know that

Adam was constituted in his creation, the figure or image of Christ, to show that he was created in the image of his Creator. A sculptor may form a block of marble and carve a perfect image of a living man; but he cannot inspire it with the life or animation of a living man. And so there were many images or figures of him that was to come, contained in the Old Testament types. So Adam, though a mere creature, wholly dependent on God for support, and liable to fall, to sin, and then to die, still "is the figure of him that was to come," that is, of Jesus Christ our Lord.

It is not necessary that we should now attempt to trace the analogy of the type and anti-type, the figure, and the body which it represents—the image and the original, designed to be represented. Look at man, as presented in the character of an image, and what do we see? First: In the earliest presentation he stands a unit, embodying a multitude which no man can number; thus an emblem of the Mediator which is One, and-but one, and yet in him God has secured a people which were chosen in him before the foundation of the world.

Second: Adam was the federal head and legal representative of all the human family; before Eve was formed, or any of his posterity born, and in that unity and identity of human life, that in his transgression they all were made sinners, even so do we find in Christ the spiritual life of all the spiritual seed, so identified that he is emphatically the life of all his people, and the unity and identity so perfect, that by his obedience to the law, all that he embodied in his Mediatorial Headship of the church are made righteous. See Rom. v. 14-21.

Thirdly: As our text says, "Male and female created he them." And in 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." Then turn to the Book of the generation of the Second Adam, the Lord from heaven, and read, Psa. xxii. 30, "A seed shall serve him; it shall be counted to the Lord for a generation." Also, Psa. cxxxix. 15, 16, "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest part 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." "Lo, I come, in the volume of the Book it is written of me to do thy will, O God!" Psa. xi. 7, Heb. x. 7 and 9, compared 1 Pet. ii. 9.

Again: Who can contemplate the creation of the bride and all the posterity of Adam in him, to make their development in his own likeness, their future destiny established in him; and then when Eve had received her formation, was beguiled by the Serpent, was in the transgression, and read the account of Adam following her in the transgression, receiving the fruit at her hand, that he might legally share the penalty with her,—and fail to see in all this that Adam is the figure of him that was to come?

We have not time nor space to devote farther to this subject now; but trust we

have left ample room for the more able comments of brother Cox, or any other brother who may do better justice to the subject.

The following sentiments were inscribed on our banner when we commenced our publication, and our twenty-eight years' experience in our connection with this paper, has shown no cause why we should vary in the least from the course at first marked out. The doctrine of God our Savior does not change, and when we can be no longer sustained by the fellowship and patronage of our paper, in maintaining these sentiments, we will cease to publish the paper. But whether we publish or not, whether men believe or disbelieve, still the truth of God is immutable, and God will himself defend it in his own way. Let those who read our paper judge whether our course in conducting the *Signs of the Times*, has been according to the pledge given in the original Prospectus, and whether the sentiments we are pledged to maintain inviolably, are sustained by the Bible, and by the faith of the Old order of Baptists, from the days of the apostles. The following is copied from the original Prospectus, viz.:

"THE SIGNS OF THE TIMES WILL BE PUBLISHED SEMI-MONTHLY, maintaining inviolably, the following scriptural sentiments:

- 1st. The existence, sovereignty, immutability, omnipotence, and eternal perfections of the Great Jehovah—the revelation which God has given of himself as Father, Son and Holy Ghost.—"These three are one." 1st John, v. 8.
- 2d. The absolute predestination of all things.
- 3d. Eternal and unconditional election.
- 4th. The total depravity and just condemnation of fallen man.
- 5th. That the atonement and redemption of Jesus Christ are for the elect only.
- 6th. The sovereign, irresistible, and (in all cases) effectual work of the Holy Ghost in quickening and regenerating the elect of God.
- 7th. The final preservation and eternal happiness of all the sons of God, by grace.
- 8th. The resurrection of the dead and eternal judgment.
- 9th. That the Church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New Testament—that the scriptures are the only rule of faith and practice to the saints of God.

"THE SIGNS OF THE TIMES" will be decidedly opposed to Bible, Tract, and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the mother Arminianism, and her entire brood of institutions.

CORRECTION.—We are requested by our friend, Mr. Caleb Van Velsen, to correct an error, in the statement of the age of his daughter, whose obituary was published in our number for Dec. 15. It should have read 13 years, 2 months and 2 days.

Not every cloud, nor all the clouds of the sky are able to hinder the course of the sun, because the sun is above them; and so is the covenant of our peace above our darkness and weakness.—*Dorney.*

There is no rose, but hath a briar growing out of it, except the rose of Sharon, that flower of the field, not planted with hands.—*Rutherford.*

Near Hardinsburg, Breckinridge Co., Ky., Dec. 23, 1860.

ESTEEMED BROTHER BEEBE:—I have thought for some time I would give you an account of my travels through this world. I was born in Halifax county, Va., Jan. 12, 1800. My father was born in Amelia county, Va., and served under Gen. Morgan, in the Revolutionary war. My mother was a daughter of Jas. Anderson, near Sandy Ford Bridge, on Appomatox River, Cumberland county, Va. She had nine children, and raised eight. They all obtained a hope of religion—father, mother and six of the children were Baptists, and two Cumberland Presbyterians. My father has been dead fifty odd years, and mother twenty odd. I am the only one of them all that is living. We moved to this country in the year 1822, and one of my brothers, who was a very zealous Cumberland Presbyterian, insisted very hard that I should seek religion. I promised him I would. So I undertook the work, and soon became a pretty good pharisee; for I thought I could pray a tolerably good prayer, and when I did wrong, I would pray it off again. I thought all this time I was sincere. I went on in this way about three years, until I hope the Lord opened the eyes of my understanding, and let me see what a poor lost and condemned sinner I was. I was in my clearing making rails. I was struck with awful fear and trembling. I thought I must soon die, and come to judgement a poor, guilty sinner. I dropped my mall and wedge, and went off; and if ever I prayed, it was then. All that I had ever done before seemed to me to be nothing but deceit and hypocrisy. I then promised the Lord if he would spare my life, I would try to seek and serve him aright. I soon began to see what a wicked heart I had; and instead of its getting better, it seemed to get worse and worse, until I thought I had the worst heart of any person on the earth, and that anybody had a better chance to obtain religion than I had. Sometimes I was fearful that my day of grace was past, or that the time had been that I might have obtained it, but it was then too late. Sometimes I would hope the Lord was at work with me; at other times I would be almost in despair. I still believed that as the Lord had begun it, he would finish it; yet was I beset with dreadful temptations, for Satan was busy all this time, crowding into my mind vile, filthy thoughts and blasphemies. I think about that time I tasted something like the gall and wormwood, until, one night, I was sitting by my fireside, pondering over these things, when all at once my mind darted over my travail, back to where I was so awfully struck under conviction. All at once, something seemed to speak within me, and said, This is the work of the Lord. I was enabled to believe it was his work. I inwardly rejoiced; I felt the belief; my eyes were filled with tears. I think I here saw the goodness of the Lord. I did not take this for religion, but for encouragement. Some told me that when I believed it was the work of the Lord, the work was done. But I was looking for a great change. And there was a change, for my former troubles were gone, and I was afraid I had got nothing for it. And there came in another kind of troubles—the cares of

this world; base, evil thoughts; temptations too vile to be uttered. Thus I wasted some two or three years, and could get no better or bigger religion. I was often solicited to join the church, but I felt too unworthy. I looked upon joining the church of Christ as a serious thing. I thought christians were good people, but I was a poor, sinful worm. But they would tell me they had just such feelings as I had. At length, one day I was reading Paul's Epistle to the Romans, seventh chapter, and from the fourteenth verse to the close; and I was made to wonder that so great an apostle as Paul was so much like I was; for, if ever I witnessed anything, it was with him in that chapter. Hope sprang up in my breast, and tears of joy stole down my cheeks.

I must tell you one day not long after I obtained my full hope, I was plowing in the field, and I was tempted or persuaded to believe I was a reprobate, and I thought it was so, and soon was in so much trouble about it I hardly knew what I was about. After being in deep distress for some time, there was a kind of reasoning took place in my mind; that is, can a reprobate be so troubled about his soul as I am? Then this scripture came with power, "I will bring the blind by a way they know not; I will lead them in paths that they have not known." I did not know that this was scripture; for I had read very little in the Old Testament, but it seemed so much like the word of the Lord, it threw my trouble off and made me hope the Lord was leading me in a way I never was in before. I have thought if the whole verse had come to me, and I had known it was scripture, I should have shouted out and praised God. I soon found it was scripture, and it and several of the connecting verses were truly suited to my case. After waiting a long time, and could not obtain a bigger religion, I was advised to join the church and I would enjoy myself better. I one day went to a union meeting, and two Baptist preachers preached, and they told my daily exercise so plainly that I concluded to venture. I offered and was received, and was baptized by Eld. Simeon Buchanan. I then got along tolerably well for a short time, and then got into the dark—a darkness I truly felt and I could not enjoy myself in anything. This was a gloomy time with me. At length I was reading one of Watt's hymns:

"Come, let me love, or is my mind  
Harden'd to stone, or froze to ice?  
I see the blessed fair one bend,  
And stoop to embrace me from the skies,"  
and so on. My darkness fled; I saw the great goodness of God in the person of Christ, and that Jesus came to save his enemies and not his friends. This melted my hard heart, and I was filled with pleasing grief and mournful joy. This was a precious time with me.

At another time I was greatly beset with evil thoughts, and I thought no christian could have such thoughts as I had; when this came to me, "Whatsoever doth make manifest is light." At another time I was troubled with a murmuring spirit; this laid me low and much condemned me. At length this came to me, "Though he slay me, yet will I trust in him." But among all the rest of my troubles was when the Baptists split on account of the missionary system. When I first joined the Baptists, I thought they were a faith-

ful people; but when the missionaries came in with their man-made institutions, many whom I thought were sound Baptists went off with them.

And now I have given you a sketch of my travels, and if you think there is any thing in it worth using, by assenting it over, you can do so; if not, cast it aside.

My dear brother—if I may claim that relationship with you—I want you and your correspondents to remember me at the throne of Grace; for I have been a long time in the dark, with many doubts and fears; but I believe that if anybody has the bible on their side, it is the Old School Baptists.

Yours, in tribulation, REUBEN D. COMPTON.

N. B.—The church that I first joined, was Dorrets Creek, and after the split that church dissolved, and I afterwards attached myself to the Sinking Creek church, belonging to Otter Creek Association.

Charleston, S. C., Jan. 7, 1861.

DEAR ELDER BEEBE:—Another year of my unprofitable life has run its round, which also admonishes me that it is time to send on my subscription. I have many things that I would like to write about, but owing to my incapacity I feel a delicacy in opening my mind fully upon a subject that is near my heart, which is religion, lest I should say something that is not in accordance with sound doctrine; and knowing, as I do, that your time must necessarily be all taken up, I feel that I have no right to intrude, though sometimes, when I read the Signs I feel as though I must sit down and write; then again I say no, while you have so much to read and answer that is of more importance than any communication could be, I stop for the present. And just now we are in so much excitement, that it seems to me I cannot bring my mind to write, and all this it seems to me was brought about by those abolition fanatics, who, like that notorious Old John Brown, Beecher and others, who teach the people insurrection instead of preaching the gospel; but they have not the grace of God in their hearts, for the religion of our blessed Savior brings people to their right minds, and also teaches them the Golden Rule of doing unto others as they would that others should do unto them; but, alas, these fanatics teach another thing altogether. Now, I lived in Utica and Yatesville, Oneida Co., nine years and twenty in the city of Albany, and I have been in Charleston a little over six years, and can testify that these

same slaves, they spout so much about, are much better off than the free ones at the North, and, indeed, I have known some white families, in the winter season, that would gladly live as these same slaves do. Last week there were over one hundred and fifty free colored persons went to the Governor of this State, now in this city, and offered their services to the laboring work going on in consequence of this excitement, which shows, I think, that they are not against the South. But enough of this. I have written more than intended, but before I close, I will add a few words and wish you a happy new year, though it has come under a dark cloud; but you will recollect the proverb that a bad beginning ends well, so I trust the clouds that hang over us will soon disappear, and I do pray that our country may again be prosperous and free from all strife, and that our rulers may be endowed with wisdom; and O, that they may give us righteous judgment.

Elder Beebe, when you have a little leisure, do you think I am asking too much for you to give your views on 2 Cor. iii. 17 and 18, if not you will confer a great favor.

From your unworthy friend and sister, I hope in Christ, R. BLAKE.

Is the heart such a sea, abounding with such monstrous abominations? Then stand astonished, O my soul, at that free grace which has delivered thee from so sad a condition. Oh, fall down and kiss the feet of mercy, that moved so freely and seasonably to thy rescue. Let my heart be enlarged abundantly here. Lord, what am I, that I should be taken and others left? Reflect, O my soul, upon the conceptions and bursts of lusts in the days of vanity, which thou now blushest to own. Oh, what black imaginations, hellish desires, vile affections, were lodged within me! Who made me to differ? or how came I to be thus wonderfully separated? Surely it is by thy free grace, and nothing else, that I am what I am; and by that grace I have escaped, to mine own astonishment, the corruption that is in the world through lust. Oh, that ever the holy God should set his eyes on such a one! or cast a look of love towards me, in whom were legions of unclean lusts and abominations.—Flavel.

Receipts for Subscriptions.

Table listing subscription receipts from various locations including New York, Maine, New Hampshire, Massachusetts, Connecticut, New Jersey, and Pennsylvania.

Table listing ordination records from various states including Delaware, Maryland, North Carolina, South Carolina, Georgia, Alabama, Texas, California, Oregon, Washington Territory, Arkansas, Mississippi, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, Wisconsin, Michigan, and Canada West.

Ordination.

Warsaw, Kosciusko County, Indiana, December 28, 1860.

DEAR BROTHER BEEBE—I will say to you that, if you think proper, and have space in your paper, the Signs, you may insert the proceedings of an Ordination Meeting, held with the New Hope Church, of Kosciusko Co., Ind., near Warsaw, on Saturday, November 10th, 1860, at which brother DAVID FAWLEY was ordained and set apart to the work of the ministry.

The Council was composed of the following named ministers and brethren, viz: Brethren Ministers, Elders A. A. Cole, of Paint Creek Association; James Langston, of Mississinewa Association; Cyrus Taber, of Ell River Association; Wm. Jackson, of Paint Creek Association; and brethren Julian Armfield, of Ell River Church, Isaac McGowan, of Providence Church, and both of Paint Creek Association.

The Council organized by choosing Eld. JAMES LANGSTON, Moderator, and W. R. CLARK, (the Church Clerk,) Clerk of the Council.

First. The Council called on brother David Fawley, the proposed candidate for ordination, to give a relation of both his Christian and Ministerial experience. After hearing both, and the Council being fully satisfied, they proceeded to brother Fawley's ordination, by the laying on of hands by Elds. James Langston, Cyrus Taber, Wm. Jackson.

Ordination Prayer by Elder Wm. Jackson, and the Holy Charge was given by A. A. Cole.

JAMES LANGSTON, Moderator.

W. R. CLARK, Clerk.

Record of Marriages.

- Jan 2.—At the residence of the bride's father, near Bloomingburgh, by Elder G. Beebe, Mr. EZEKIEL N. HARDING to Miss SOPHRONIA, daughter of Benjamin Beyea, both of Mamakating, Sullivan Co., N. Y.
Dec. 31.—At the residence of the bride's father, by Elder Isaac Hewitt, Mr. HOMER LYNCH to Miss JANE BURBOUERS, both of Roxbury, Delaware Co., N. Y.
Jan. 3.—By the same, at his residence, Mr. JAS. WOOLHEATER to Miss OLIVIA ELIZABETH MEAD, both of Middletown, Delaware Co., N. Y.
Dec. 30.—At the house of Richard Bailey, Manassas, Va., by Elder Thomas Watters, Mr. Wm. GROATEN to Miss SARAH ANN NORTHAM, all of Accomack, Co., Va.
Dec. 25.—At North Berwick, Maine, by Elder Wm. Quint, Mr. ROBERT H. CHICK, of Madison, N. H., and Miss RHODA M. BILLINGS, of the former place.

Obituary Notices.

Marshall Co., Tenn., Dec. 29, 1860.

ELDER BEEBE—I will inform you that my father and mother belonged to the Old School Baptist Church for the last sixty years, and died in the faith; it seemed to give them courage to meet death, and welcome its approach. They knew that if this earthly house be dissolved, they had a house not made with hands, eternal in the heavens.

I waited on them both during their illness. My mother died the 14th of last May, and my father, Gideon Harris, the 26th of last October, at the advanced age of 89 years. The Signs of the Times gave them great satisfaction, as it was all the preaching they had for the last ten years. Our old aunt, Mary Harris, says it is such good preaching to her she must have it.

I am not a member of any Church, but believing the doctrine contained in the Signs to be truth, at least the sort of truth I am in love with, I therefore expect to continue taking it.

Yours, in hopes of a knowledge of truth, JAMES G. HARRIS.

Carroll Co., Ark., Dec. 15, 1860.

DEAR BROTHER BEEBE—I send you the obituary notices of sister Nancy Shores and brother Josiah McCan, which you will please publish for the consolation of brethren and sisters in other States. Sister NANCY SHORES died on the 11th of November last, of old age and cold, at the house of sister Nancy McCan, widow of Josiah McCan, her son-in-law, on Crooked Creek, Carroll Co., Arkansas, aged about 98 years. She had buried two husbands, years ago, and had been living with her son-in-law for years.

In this dispensation it is truly said, A mother in Israel has been taken from us. She told me, after she was confined to her bed, and a few days before her death, that she was born on Big Creek, in Henry County, Virginia, if I did not misunderstand her; she moved from there to Tennessee, and she said that she was baptized on a profession of faith, in Piney River, in Hickman Co., Middle Tennessee, about fifty years ago, and subsequently moved her membership from Piney to Beaverdam Creek, where she lived a consistent member until 1852, when she received a letter from her Church and moved to Carroll County, Arkansas, where she joined the Regular Baptist Church, in which she continued in full fellowship until her death.

In her recent illness she was calm and serene, fully conscious that the hour of her departure was at hand, and that her earthly house was crumbling to dust; though she rejoiced in the faith that there was a home prepared for her by God, through Jesus Christ, eternal, in the heavens. Death had no terror for her; its sting was gone. She would frequently say that she wanted to see the hour come when she could be released from pain and woe. She remained in full possession of her senses until the last moment.

She had but one blood relative in Arkansas, as is known of, a grandson, though many brothers and sisters in the Lord to mourn their loss; though we mourn not after her as after those who have no hope.





# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., FEBRUARY 1, 1861.

NO. 3.

## Correspondence.

Near Lexington, Kentucky,  
December 25, 1860.

MY DEAR BROTHER BEEBE:—had I witnessed less of a seeming determination to misinterpret and pervert the premises and conclusions which I have presented for the contemplation of brethren, at different times, and on different topics, connected with the christian religion, I might have felt more surprised that your Missouri correspondent has drawn the conclusion from my writings, that I deny "that man has either soul or spirit." Now, Elder White is earnestly invited to point to any sentence I have ever promulgated, either from the pulpit or from the press, which on any fair and rational interpretation can be construed to deny that man is composed of *soul, body and spirit*. I, most certainly, never intended to convey any such an idea, and I am very sure I have never published any such sentiment.

It is not a little remarkable that among the first objections I ever heard, as being taken to the circular on the warfare, was, that "it taught that man had two souls." And now Elder White concludes, from my writings, that I deny he has one. How are we to account for those antagonistic conclusions, drawn from the same premises, while each professes to be enquiring after truth? Would not Elder White do well to consider whether indeed he ever saw any such sentiment advanced in any communication from my pen, or yours? And whether the impression has not been received from another quarter? The mind, sometimes, becomes impressed with an erroneous idea, so strongly, that a man will read a document with a determination to find incorporated in it the identical sentiment he has hitherto charged. I am forcibly reminded of an expression dropped by the late Elder Lewis Corbin, of our Association. He said, "When a man is looking for spirits, he is pretty sure to find them."

This has been so strikingly exemplified in this vicinity, as to make it palpable. An individual who has known me from his earliest infancy, whom I baptized, and who lived under my ministry for years, and was ready to withdraw fellowship from any one who controverted the doctrine I propagated, underwent so thorough a change in one short month, that in conversation with several friends, he charged that a certain principle was taught in the circular on the warfare. He was answered, "There is no such sentiment taught there, and if there is, I don't believe it, nor does the writer of the circular believe it." The circular was produced, when he read as he had quoted. Another brother present was requested to read the sentence, when no such sentiment could be

found in the letter, as had been charged. After a reproof, he alleged that another sentiment was taught. This was likewise controverted. He again read as he had quoted. The other brother was again requested to read, but could find no such sentiment taught.

Now, brother Beebe, when men become so "bewitched," so determined to make others offenders, does it not seem useless to talk with them? to attempt to enlighten them? An old adage says:

"Convince a man against his will,  
And he'll be of the same opinion still."

I do not know Elder White, and would hope he does not belong to this category. I would hope he is honestly inquiring for truth; and would most earnestly recommend him to read for himself, and to try to understand for himself what he reads. His first question is, "Is any part of the Adamic man born again? If so, what part is born again?" Allow me to say, the Bible knows nothing of a *part* or *parts* of man, with reference to the "New Birth." "Except a man (not *part* of a man!) be born again, he cannot see the kingdom of God." I recommend to Elder White's special attention the following: "Nichodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" He evidently embraced the popular idea which is so common in our day, viz: that man must be *born over again*. But such was not the teaching of the Lord Jesus. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." The Savior proceeds to explain. "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit"

I put it to Elder White, was anything ever born of the flesh, that had not an antecedent life in the flesh? What is a birth? The development of something that had an antecedent seminal existence. Does the birth change the nature of the thing born? What was man before his birth of the flesh? Was he not flesh? What is he after his birth of the flesh?—Flesh. Then the birth does not change his nature. Now if this same man is born over again of the spirit, is he not emphatically spirit? But, say you, I don't mean the whole man is born over again of the spirit—only a part of him. What authority have you to divide the man? But has Elder White considered that if man is born over again of the spirit, he loses his identity? that we could just as soon see God with our natural eyes as we could see this man? "A spirit hath not flesh and bones, as ye see me have." But has not man his organic form, soul, body and spirit—flesh, blood, bones, arteries, nerves, veins and muscles, as emphatically after he is born again as before? Is he not sustained on

the same corrupt elements after as before he is born again? Does he not require the same food, the same clothing, the same rest, subsequently as before the new or spiritual birth? But what is it that renders man a responsible being? We know that a being without mind or intelligence—an idiot—is not responsible.—What is it that exercises volition for the body? It is generally conceded that the *soul* is the seat of intelligence—the seat of the thoughts. Now, if that *soul* be "born again," there could be no wicked thoughts! "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." Have saints no sin? "If we say we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Are not the people of God the subjects of chastisement for disobedience? Would this be so if they were without an intelligent principle? But are not many of them as industrious, economical and thrifty in worldly matters—as intelligent with regard to worldly pursuits—as others?—as capable of calculating loss and gain? How are we to account for all this, if the soul is, by the new birth, made purely spiritual? May I be allowed to ask Elder White, Have you a "heart deceitful above all things and desperately wicked;" who can know it? And do you not, at times, indulge hope that you belong to that class of whom it is said, "Blessed are the pure in heart, for they shall see God?" "The good man, out of the good treasure of the heart, bringeth forth good things; but the evil man, out of the evil treasure, bringeth forth evil things."

"And the tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh." How are we to understand the apostle? There is a *holy* fountain and an *unholy* fountain within. When the holy fountain pours forth its holy streams, through the members of the body, then do we see "holy conversation and godliness" disclosed. This is the work of the "new man," which, after God, is created in righteousness and true holiness."

"Bless we God." But when the corrupt fountain, the "old man, which is corrupt according to the deceitful lusts," pours forth his streams through the same members, then do we see developed from this same fountain a long catalogue of evils. "Curse we men." Hence an apostle said, "neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Again, "For as ye have (in unregeneracy) yielded your members servants to uncleanness and to iniquity; even so now yield your members servants to righteousness unto holiness."

Has Elder White considered that the "old man" is the product, not only of a corruptible seed, but of a seed which was absolutely corrupted, antecedently to his birth? "Adam begat a son in his own image, after his likeness." "Behold! I was shapen in iniquity, and in sin did my mother conceive me." "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." "Who can bring a clean thing out of an unclean? Not one." The fountain being corrupted, we are at no loss to ascertain whence the streams are corrupt. Every seed will produce his kind. Hence the Adamic seed, being wholly corrupted, we see that fact freely disclosed in their being the subjects of disease and death, from their earliest infancy. "The soul that sinneth it shall die." "The wages of sin is death." But can we, dare we doubt the corruption of the whole Adamic seed in their Adamic head? "There is none righteous, no not one." Whence did this unrighteous family spring, but from the corrupted, unrighteous seed? Has the bible afforded any the slightest information that this unholy generation has, by any process, been transferred to that *holy germ*, without which it cannot be born of God. But I ask again, What is a birth? Could anything be born of Adam that had no antecedent seminal existence in him, that was not in the natural living *germ*? Now, let us consider that we derived our existence—soul, body and spirit—in creation, and from the "first man (who) is of the earth earthy;" and that it required all—soul, body and spirit—to constitute us living, natural, intelligent, responsible beings, capable of filling up our destiny on earth, the subjects of law and responsible to God. Now, if by any means you abstract from man that which renders him intelligent, do you not destroy at once his responsibility? How, then, will you reconcile the justice of God with chastizing his people for disobedience? For sin? Let us not forget that "whosoever is born of God doth not commit sin." "He cannot sin, because he is born of God."

The natural man is the product of a

natural seed; his feelings, susceptibilities, hopes, desires and enjoyments, are altogether earthly. But is this true with regard to that other man, whom the apostle designates when he says, "The new man, after God, is created in righteousness and true holiness"? Whence his paternity? "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The life of the "first man," who is "of the earth, earthy," is *limited*; "And as it is appointed unto men once to die." The life of the "new man" is interminable—"That he should give eternal life to as many as thou hast given him." "I give unto them eternal life and they shall never perish." The first, or natural life, was given in creation, to Adam and all his natural family, and is *one life*, and common to all that family. The second, or eternal life, was given the other, or spiritual family, in their oneness in and with Christ. "This is the record, that God hath given us, eternal life; and this life is in his Son." "When Christ, *who is our life*, shall appear, then shall we also appear with him in glory." Our first, or natural life is derived from our natural progenitor. "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit." But what is a birth? The development or bringing forth of something which absolutely existed in embryo, before its development. Now will Elder White take the position that, that *part* of man, which he supposes to be born again, existed in embryo, both in Adam and in Christ? If it did not so exist, it could not so be born. If it was not spirit before it was born, it is not spirit after it is born. But does not the theory totally repudiate the doctrine, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?" Does it not substitute *reformation for regeneration*?

The subject is a mysterious one; but let us pursue it a little further. Of the birth of the Elder Brother, it is said to the virgin mother, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; and that Holy thing which shall be born of thee shall be called the Son of God." Was the Holy Seed, (thy seed, which is Christ) originally in the virgin, or in the Father—the Holy Ghost? The virgin was the medium through which "that Holy thing which shall be born of thee (and) shall be called the Son of God," was developed. Now, what is said of the younger brethren? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." "I ascend to my Father, and to your Father, and to my God, and to your God."

Now, it is most evident, that, if the New Man, after God, is created in righteousness and true holiness, if he is "born again, not of corruptible seed, but of incorruptible," he must be something entirely different from the earthly Adam. The whole *spiritual man* is as emphatically born of the spirit, as the whole *natural man* is born of the flesh. And these two men, are the parties engaged in the christian warfare.

The new man manifests the eternal life given him by bearing, or bringing forth

the fruits of the spirit—"Make the tree good, and his fruit shall be good." The old man manifests his natural, corrupt life, by bringing the fruits of the flesh; or, "make the tree corrupt, and his fruit shall be corrupt."

Elder White asks, "Do the soul and spirit die when the body dies?" "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." I have heard much said about the *immortality* of the soul. That the soul exists hereafter, I have not doubted; but I do not use the term immortal, as applicable to it, except as it is made to partake of the divine nature, because an apostle tells us, "Which in his times he shall show *who* is the blessed and only Potentate, the King of Kings and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."—1 Tim. vi. 15, 16. I prefer the term *never dying*, as applicable to the soul. I have shown elsewhere, (in the circular on the "Christian Warfare," which has been so extensively criticised,) that "neither soul nor body of the redeemed can go to hell, because both are redeemed by the blood of Christ, and are destined to undergo a mysterious and glorious change, by which they shall be assimilated into the likeness of the Lord Jesus, and be prepared to reign with him above."

Brother Beebe has so fully answered the letter of Elder White, that I do not suppose I should have subjoined anything, but for his reference to me.

Really, I am amazed that any honest inquirer after truth, who has read with *his own eyes*, the productions of my pen, or yours, brother Beebe, should have conceived the idea that we deny that "man is composed of soul, body and spirit, *after*, as well as before regeneration." Paul recognized the soul as liable to contract blame, as the spirit or body; which could not be the case, if the soul is born again. See 1 Thess. v. 23. I know not whether what I have written will satisfy Elder White. God bless you, my dear brother.

THOS. P. DUDLEY.

Near Newark, Del., Jan. 1861.

DEAR BROTHER BEEBE:—In looking over your opening address, in the first number of the present volume, I have been led back to passing events—particularly to our memorable meeting at Black Rock, Md., in 1832. Many interesting events have occurred since then; some have been of a pleasant, and others of a painful nature.

"Some in whom we once delighted,  
We shall meet no more below;  
Some, alas! we fear are blighted,  
Scarce a single leaf they show."

When you first commenced your paper, I had no idea of a sufficient patronage to sustain it one year; but in this I have been agreeably disappointed. It has now reached its twenty-ninth volume, with a flattering prospect of ample support. In its execution, you have had heavy trials to encounter; but having obtained help of the Lord, you continue to this day, proclaiming the same precious truth which was contained in your original prospectus. No human productions are perfect, and although I have seen some things in the *Signs* which I could not indorse, yet I

have had more cause to admire the *few* exceptions than otherwise. While you have met with many things of a discouraging nature, yet, upon the whole, you have reason to thank God and take courage. Although you have had *perils among false brethren*, you have had brethren whose fellowship for you is unbroken, and in whose sympathy you have an abiding interest. Ships need ballast as well as sails, and although you have had to steer between rocks and whirlpools, you have neither been foundered on the dangerous reefs on the one hand, nor engulfed in the whirlpool on the other; but having been able to keep your eye on the Star of Bethlehem, and having a good helmsman, so far you have steered clear.

You have had many hard things said of you, but I am fully satisfied that the best way to refute them is to *live them down*, as did the Master, who when he was reviled, reviled not again; and I rejoice that you have grace given you to enable you to pursue that course to a happy extent; and may the God of all grace, who hath called us to his eternal glory, by Christ Jesus, after that you have suffered awhile, make you perfect, establish, strengthen, settle you. Since the period alluded to above, I have had to pass through deep waters; I have had fears without and fightings within. But of all my troubles, none have exceeded or equalled those resulting from the deep-dyed corruptions and pollutions of my wretched nature, from which the question often arises, Can it be possible that I am a child of God? particularly, am I a preacher of the gospel of his grace? And yet I cannot relinquish my hope. And Paul saith, "We are saved by hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Paul does not mean that our hope constitutes the ground of our acceptance with God, or that it is a condition of our salvation; but it is a good hope through grace, which buoys us up amidst the storms and tempests of life, and the corruptions and pollutions of our fallen nature. It carries us beyond all life's ills, to that blessed abode where the wicked cease from troubling and the weary are at rest.

"A hope, so much divine,  
May trials well endure."

The signs of the times, in our national affairs, are gloomy indeed. Our wise men are driven to their wit's ends, and I see nothing before us but dissolution, and, I fear, civil war, than which nothing of a national character is more to be dreaded. "When Greek meets Greek, then comes the tug of war," was an old saying, and should Americans meet Americans in hostile conflict, that saying will be fearfully realized; from such a catastrophe may the God of nations save us, is my earnest prayer, in which I have no doubt that you and my brethren universally unite. But it is consolation to us, that amidst all the wars and tumults that agitate the world, Zion is safe; she is built upon that Rock against which the gates of hell shall not prevail. God is our refuge and strength, a very present help in trouble; therefore we will not fear though the earth be removed, though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled.

I often have cause to rebuke myself for my inconsistency; for although I am certain that Zion is safe, and that every one of her members is as secure now as they will be in heaven; and that all things do work together for good to them that love God, to them who are the called according to his purpose, yet old unbelief will get in and raise a whirlwind, and throw everything into confusion.

"Ye that love the Lord indeed,  
Tell me, Is it thus with you?"

But I must draw my ramblings to a close, by saying, You have my best wishes for your present and future welfare, and my earnest prayer, that God who has hitherto helped you, may still be your buckler and shield; and that when we are done with the tribulations incident to this unfriendly world, we may meet where all will be peace and tranquility.

Yours, as ever, in the joys and afflictions of the gospel,

THOMAS BARTON.

Pontotoc, Miss., Dec. 26, 1860.

DEAR BROTHER BEEBE:—I know not whether I shall get the *Signs* if you forward it, for the mailing arrangements will soon be broken up, for the Southern States will undoubtedly secede, which makes my old heart quake to think of the dissolution of the United States. But the sun of our liberty has set, and who has the sagacity to tell what will follow? Shall this once happy country be deluged in blood, or will it be a peaceable separation? Who can tell? O, God, clear off this dark cloud, that we may see, and may good come of the forebodings of evil which lies in the horizon before us, and the murmuring thunders of discord which stuns our ears. But ah, how is this once happy country become such a scene of confusion; peace and prosperity once lodged in it; but now murderers. Our silver has become dross; our wine is mixed with water. That country which was once the glory of her citizens, and the envy of the world, is now turned into a den of blood-thirsty men, every man's hands against his brother. Well may we call this country *Ichabod*, for its glory is departed.—Once Heaven shone upon us, and the earth smiled beneath our feet. We were once the companions of the great, and the envy of the world, but how low are we now laid with our boasted liberty. The crown has fallen from our head; we unto us, for we are spoiled. Those that should have acted towards each other as brothers, are set in battle array against each other. Ah, for wickedness, waters overflowed the old world; fire consumed Sodom; the stars in their courses fight against Sisera; frogs, lice and locusts, &c. turn executioners to Pharaoh and his Egyptians; worms devoured Herod.—Have not our sins found us out, both North and South; and has God not now left us to ourselves to punish each other for the uses we have made of our liberty; are we not under the dealing of the Almighty. Alas, how are we fallen—how are we plunged into a gulf of misery.—The sun has come down upon us; death has come up into our windows; our enemies have put out our eyes, and sport themselves with our miseries. The sun of our liberty has set, I fear, behind the western hills to rise no more. Let us then lie down in our shame, and let confusion cover us. Nevertheless there is

hope in Israel, and let their eyes trickle down, and cease not till the Lord looks down from Heaven. Jerusalem has grievously sinned, therefore she is removed; all that honored her despise her, because they have seen her nakedness. Is it nothing to you; all [ye that pass by, behold and see if there be any sorrow like unto my sorrow which is done unto me, where-with the Lord has afflicted me in the day of his fierce anger. I have not written this to you because I thought you did not know it; but because I believed that you surely did know it. So farewell to the present.

R. R. WADE.

Alexandria, Va., Jan. 24th, 1861.

DEAR BROTHER BEEBE:—This being a dull day, and not much doing, it being a sort of a hypocritical holliday, under the name of fasting and prayer, for the peace of our country; also it being appointed by man. It looks to me very much like the spirit so much manifested now days in all of the do and live systems of sanctimonious, and fashionable and religious sects, that has so seriously deranged our Government at this present time. I don't feel any way inclined to follow their instructions, but rather to give a deaf ear to their intreaties, and wait to see the power of our God; for if God has seen fit to scourge us as a nation, let us meekly submit to the rod of affliction, always bearing in mind that every son he loveth he scourgeth, and if we pray and fast, let it be for grace to enable us to always keep in remembrance that rock of hope which can never be severed by North or South, East or West, but is established, on the promise of God through the blood and resurrection of Christ, to be revealed in his own good time unto them who are called according to his purpose, and if it should so be that we are reckoned with that number, which we hope we are, that are so called, then we know that our government is safe, for our great Captain has declared that he will never leave us or forsake us. And as we have then such a Captain to look up to, and are certain that no power in heaven or earth can frustrate his divine will, then it would look like presumption for us to follow the examples and notions of men, knowing that their ways and thoughts are like unto themselves, all strife and turmoil, as we see it, at this our day, but let us willingly wait and see, the pleasure of our God.—Knowing and believing that he is too wise to err, and that he worketh all things according to his own counsel or will for the good of Zion, to comfort the lost sheep of the house of Israel. Our little church down here still keeps up its visibility as a church having preaching when we are favored with it. Now and then one of the Old School trumpeters happens to pass by our way, or out of charity or love come to see us. So we ought to be satisfied, for I see through the *Signs* some of our brethren and sisters are in a similar condition with us, only having preaching as providence seems to send some of his messengers by, though sometimes we feel encouraged by seeing or thinking we do, some of us hope God's lambs bleating around the fold. May our thoughts be true, and God in his good time reveal himself to them, in such a way as they know not, and from bleating outside be made to come in and join us, where we always stand with open hands to bid them welcome.

Yours in the bonds of love,

JOSEPH BRODERS.

Hickman Co., Tenn., Nov. 18, 1860.

DEAR BROTHER EDITORS OF THE "SIGNS" AND "MESSENGER."—The time has come for me to send the small remittance for so valuable an earthly treasure as your correspondence is, through which we receive many spiritual communications from our very dear brethren and sisters, whom I esteem the excellent of the earth; who are the salt of the earth, a city set on a hill, which cannot be hid. But if the salt has lost his saltness wherewith shall it be salted. It is thenceforth good for nothing but to cast out and to be trodden under foot of men. Dear brethren and sisters in the Lord, let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Show me thy faith without thy works, and I will show that my faith by my works—pure religion and undefiled before God and the Father is this; to visit the fatherless and widow in their affliction and keep himself unspotted from the world. He that 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.

Dear brethren and deacons. I wish to reason with you on the duties of the Deacon, and would be glad to hear that the Deacons generally were acting in discharge of the duties enjoined on them—is it not right that they should serve tables, and if it is, what tables should they serve—not the table of the Lord alone, but as the seven men, full of the Holy Ghost, and of faith in the days of the Apostles, were chosen to serve tables of widows. Should not the Deacons now do the same. And especially should they not serve the tables of their poor preacher. Dear brethren, if we neglect our duties what can we expect but the chastisement of our heavenly Father, for if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live. O my dear brethren and sisters, your poor unworthy brother, if a brother at all, would persuade you to provoke one another to love and to good works, knowing the terror of the Lord we persuade men. I have paid dearly for backsliding—for living after the flesh—for if we sin wilfully after we have tasted the good word of God, and the powers of the world to come, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. And there shall be weeping, wailing and gnashing of teeth. I have been shut out from the society of men, for I could not, for seven or eight long months enjoy the company of even my best friends. I was, as it were, weaned from my family, and could not enjoy their company. I lost all taste for reading the scriptures, and of hearing the gospel. I would sometimes open the Bible and try to read, but could meet with nothing to comfort me. I would go to hear preaching, but could not find any comfort; my heart seemed as hard as a rock. I could not claim any of the promises of the gospel, but felt guilty before God, and despaired of ever receiving any more peace in this life, and indeed my hope seemed almost gone. I became weary of living, and wished the Lord would kill me, as I thought that my case could not be much worse if I were in hell. Our God is a consuming fire—he

will devour the adversaries, which I suppose are the members of the body which are sinful. I was often tempted to drown myself, and then the scripture would occur to my mind that no murderer hath eternal life abiding in himself. When I felt unwell (as my bodily health began to decline,) I would hope that the Lord was about to take me out of this world—my mind was very much injured, so that I could not attend to my domestic concerns. I had no energy to try to work, or provide for my family, and in this awful condition I went to our Association, on Saturday before first Lord's day in October last, and while sitting under the sound of the gospel preached by Elder D. P. Thomas. His text was "My substance was not hid from thee, when I was made in secret, and in thy book were all my members written, which in continuance were fashioned, when as yet there was none of them." My soul was made like the chariots of Aminidam. I was made to rejoice. In hope of the glory of God, all doubts of my acceptance in the beloved were removed, and I could say glory to God in the highest, on earth peace; good will to men; and now can say that salvation is of the Lord. Thanks be to God who hath delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us. Thanks be to God who giveth us the victory through our Lord Jesus Christ. And now, dear brethren and sisters, I feel that I love the people of God better than I ever did; indeed I cannot be satisfied long at a time out of their company; and the more dutiful the children of God seem to be the better I love them. My whole delight is to be talking or singing of the goodness of God to me and to my fellow creatures. There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance.

Dear brethren, let us be diligent to make our calling and election sure—not forsaking the assembling of ourselves together, as the manner of some is; teaching and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. If ye love me keep my commandments, and he that saith he loveth me and keepeth not my commandments, is a liar, and the truth is not in him. Do not publish this scribble to the exclusion of better matter. Peace be with all the Israel of God. ISAAC WRIGHT.

Jacksonville, Ill., Dec. 29, 1860.

DEAR BROTHER BEEBE:—I was requested some time since, by sister E. K. Landis, to give an expression of my views, through the *Signs of the Times*, upon Rom. v. 14. My attention was especially called to that part of the verse which reads, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." This expression occurs in the course of reasoning employed by Paul to demonstrate the mode of operation of the reign of grace. From this historical fact, the Apostle ingeniously lays down a basis upon which he builds an argument that may well defy the inundation of time, and successfully resist the attacks of men and devils. He shows that from Adam to Moses, though there was no law given, yet

sin was in the world; and though not imputed to men in their own persons, yet existing as a latent power, it produced its blighting effects. And though none had sinned, or could sin, after the similitude of Adam's transgression, which was an overt act against a positive law, and produced death; that yet all the effects, the pains, disease, moral estrangement and death were entailed upon Adam's posterity, even upon those who had never transgressed any heaven-given law. Or, to be more explicit, Adam's sin was a transgression against a direct and fully expressed law. For 2,500 years there was no additional law given, until the commandments from Sinai. Hence, during that time, it was palpably impossible for ANY to sin after the similitude or likeness of Adam's transgression. The fact that death reigned anterior to the giving of the law by Moses, and even without any external law, shows conclusively that the law or principle, in virtue of which the King of Terrors holds his sway, must find an existence deep down in our very natures, and hence relies not for a working existence upon our overt acts. The Apostle thus closes the verse, "who is the figure of him that was to come." We now perceive at once why the Apostle has employed this rather mysterious allusion. Adam is the figure of Christ. There is a glorious analogy between all the works of God. His works, like himself, are immutable. He works not differently in the various departments of the universe. He has showered down the vengeance due to sin upon all the posterity of Adam, disregarding age or circumstances,—whether righteous or sinful, all have or must yield to the mandate of sin. To bring down the penalty of sin requires no personal transgression: the tender babe, like a blighted flower, withers away in its mother's arms. "An angel's arm can't snatch it from the silent grave." The strong man, whose arm has ruled the nations, reluctant, struggling, gasping, fighting, yields to that monarch against whom he can raise no efficient arm. Death reigns! His dominion is universal. The wise and the unwise, the aged and the youth, the saint and the murderer, all fall beneath his iron stroke.

But as sin has reigned unto death, EVEN so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. We have the realization of the figure: that without any overt acts sin reigned, and when finished brought forth death. The substance must be as the figure is. The Apostle would thus teach that whereas sin reigned without any special acts on the part of its subjects, even so does grace reign. A knowledge of the workings of the human heart, and of that ungenerous and malignant opposition which mankind have ever evinced toward God's plan of saving sinners, abundantly testify to the reason why the Apostle has so carefully guarded every avenue of opposition, and, with such overpowering logic, has fastened this glorious conclusion upon the world. Sin reigns not in virtue of sinful acts; but sinful acts are but the evidence of a sinful state; even so grace reigns, not by virtue of acts of righteousness done by us, but in consequence of our springing from one who is the "Lord our righteousness." If sin in its effects were meted out to us in precise accordance with our sinful acts, then grace in its

effects would also be in proportion to our acts of holiness. Thus if I have a disease of the blood, the antidote must pass through the circulatory organs, otherwise it can never effect a cure. And inasmuch as sin is a disease entailed upon us, and received as our only inheritance from our father Adam, righteousness must also be received in a like manner, or else it never can reach nor effect our sinful race. Such is plain common sense; and, blessed be God, such is the unmistakable testimony of inspiration. Since all Adam's posterity suffer the painful consequences of sin just as much as if they in their own persons had transgressed the positive law, even so all the children of God, the spiritual Adam, enjoy all the blessings of righteousness in Christ Jesus, just as if they in their own persons had suffered for sin, and had lived a life of unspotted holiness.—Blessed mystery of salvation! how shall sinners, saved by grace, sufficiently adore thy Godlike workings?

The mental conflicts through which the church has passed, in order to sustain that God-given doctrine against the assaults of the enemy, have been both deep and painful. It is urged, first, That the unconditional reign of grace is manifest injustice on the part of God. Second, That God cannot be unjust, and hence that the unconditional reign of grace is not true, that it is merely an old stoical fatalism revived. I do not propose to discuss its justice, in this place; but would ask, Is it true? Does not Death reign? Can you avert his blow or escape his dominion? Go to the desert, flee to the uttermost part of the earth, or take up your abode in the islands of the sea. Death is there. You feel it in the changing pulse, in that internal horror of change and death, which nothing can ignore. When you tremble on the verge of the spirit land, midway between life and death, inhabiting both time and eternity, yet properly belonging to neither, when the tension of soul and spirit is so great that each occupies its own legitimate sphere, and they are not yet separated, when you converse with both the mortal and immortal, and when the spirit struggles to free itself from the lower nature, "This body of death," and the latter grasps and clings to the nobler spirit. Tell me, then, in that moment, is it not true? The Judge of the whole earth will do right. His judgments are in the deep, and his ways past finding out. The unquestionable and immutable certainty of the reign of sin fastens immovably upon the world, willingly or unwillingly, all that the advocates of the system of free salvation, *by grace alone*, have ever taught or believed. While, then, my dear sister, we realize within ourselves that sin reigns in our mortal bodies, and that in virtue of our union with Adam, the sinful, we are marching directly and speedily to the awful tomb, may we not praise the excellency of God's grace, that in virtue of our union with Christ, the righteous, we may also realize that, though the outward man perish, the inner man is renewed day by day?

Brother Beebe, the above is submitted to you. Don't publish it to the exclusion of useful matter, to which it lays no claim.

Yours, H. G. WHITLOCK.

Carrollton, Ky., Dec. 15, 1860.

BROTHER BEEBE—It is written in the 12th verse of the 4th chapter of the epis-

tle to the Hebrews: "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It is clear, from the 13th verse of the same chapter, that the Apostle here referred to the same Word, to whom John referred in the 1st verse of his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." And it was the the same divine character who was so beautifully represented by the Prophet Zechariah, in the 2d and 3d verses of the 4th chapter of his prophecies, in this language: "And I said, I have looked, and behold a candlestick all of gold, with a bowl on the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which were upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

Perhaps no language could be employed—no figure presented to the minds of God's children which would more forcibly illustrate the character of the blessed Jesus. Here his divinity and humanity are prefigured by the candlestick, and the bowl upon the top of it; and his divine perfections prefigured by the seven lamps, shining in one grand and glorious constellation, giving light, and penetrating to the very thoughts and intents of the hearts of God's people; and the two olive trees, representing the two Dispensations. The old, with its types and shadows, pointing away to the incarnation of the Son of God—his fulfilment of the divine law, and his final triumph over death and the grave. Through these types and shadows the children of God looked, by the eye of faith, to that Great Light which lighteth every man that cometh into the world. And the New Dispensation, in which the Lord Jesus completely fulfilled all that was promised—all that was typified in the Old. These two anointed ones, these two witnesses, will stand by the Lord of the whole earth. Yes, thank God, they will stand by him to the latest generations, for the comfort and strengthening of the faith of the way-worn child of God. Let him be in whatever land or country he may, those two witnesses will be continually testifying to him of the greatness and glory of the King of Zion. And nothing will contribute more to dispel the doubts and fears that often disturb his joy, than that attribute of Deity presented in our quotation from Hebrews—"The word of God is quick and powerful." Yes, when he looks by faith to that glorious constellation, representing all the attributes of Deity connected with and making up his Divinity, he is made to rejoice that his God is quick and powerful: quick in dispensing his blessings to the poor, the needy, the hungry and the thirsty; for he hath said, "Blessed are they who hunger and thirst after righteousness, for they shall be filled;" "Blessed are the poor in spirit, for they shall inherit the kingdom." And he is powerful to conquer all the enemies of his people, for he hath said, "No weapon that is formed against thee shall prosper." And he is powerful to keep them through time and throughout eternity: "Ye are kept by the power of God through faith unto

salvation, ready to be revealed in the last times."

The text says—"Sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." Here the Apostle gives us another assurance of the power of God. The soul and spirit cannot remain with the joints and marrow. No; that eternal principle in man, which distinguishes him from the brutes, cannot always remain united with his perishable body, against which this irrevocable sentence has gone forth, "Dust thou art, and unto dust shalt thou return." Then there must be a piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. Yes; this mortal must be consigned to the cold confines of the tomb, and the spiritual man must be released from the bondage of death, to which the Apostle referred when he said, "Oh wretched man that I am, who shall deliver me from the body of this death?" The Christian can answer the inquiry of the Apostle, when he is in the full fruition of hope, by saying that Jesus can and will deliver me from the body of this death and corruption, when he divides asunder the perishable from the eternal or spiritual man. He has the power, and he will exercise it; and that too that he may consummate the perfect and complete deliverance of his people from the dominion of sin. The hallowed anticipation of this glorious consummation of the work of the blessed Jesus, causes the Christian to sing:

"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."

For he hath said, I am the resurrection and the life. And he hath promised that he will neither leave nor forsake his people, and they are as much his when slumbering in the tomb as when enjoying a visible existence in the Church Militant. They are as much his when they have lain thousands of years the captives of death, as when they have received a hallowed manifestation of the forgiveness of their sins, and are enabled to look upon him as the chiefest among ten thousand and altogether lovely.

Then that power, which divided asunder soul and spirit from joints and marrow, or the natural and perishable part of man from the spiritual and eternal part of God's people, will not suffer our bodies to remain in the grave, for he hath said, "The hour is coming in the which all they that are in the graves shall hear his voice, and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." Then well might the Apostle break forth in this language: "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Then this mortal shall put on immortality, and this corruptible shall put on incorruption.—Then, through the blessed Jesus, all his people will be brought off conquerors, and more than conquerors, too.

"The resurrection morn shall prove  
The objects of eternal love,  
A royal, blood-bought throng.  
Then, in the riches of thy grace,  
They shall eternal wonders trace,  
While ages roll along."

Then may we all be kept by the power of God from the delusions of the day, and be prepared, by divine and sovereign grace, to worship and adore him, love and serve him, while on earth, and ultimately to join the blood-washed throng in the church triumphant, in ascriptions of praise to God and the Lamb forever, is the prayer of your unworthy brother, if one at all,  
H. COX.

Sullivan, Ind., Jan. 17, 1861.

BROTHER BEEBE:—As No. 1 of the 29th volume has come to hand, I am again reminded of an obligation due to you as an editor, and to all the correspondents that have been contributing to our wants, each ministering to the family as the spirit shall direct. And here let me ask, what have I done, the most unworthy of all the truant children, if a child at all? I have often thought of Philip, when the Spirit bid him arise and go toward the South. I have often thought, if unworthy me were a preacher like Philip of old, that the South would be my field of labor. Why it is so I cannot fathom, unless it be because they are more persecuted by the world, on account of their domestic institutions. Hence it is, the more I see my Southern brethren persecuted by enemies, the better I love them. Our brethren of the North will not be offended at this, for I am one that knows no difference in brethren by location. Of late I have had many things to grieve over. You all remember the edict of our worthy Chief Magistrate, for the 4th of January. Like all good, law-abiding citizens, I attended church. Not taking any active part, I heard one lecture and several prayers; but when I come to particulars, I am bound to acknowledge they could not avail anything. Their requests or petitions were that God would change his purposes. Let him speak, I am the Lord, and change not. My trials, in short, was this, when all summed up. What, or how, has he commanded the subjects of his kingdom to pray? It is short, yet comprehends all that his subjects need, in time or in eternity:—"Thy kingdom come, (not how,) thy will be done, in earth as done in heaven." Here, brethren, what a field is opened to our vision, could we only sketch, or give form, to one glorious thought of the soul that is reconciled to God, and which can utter the above sentence. Here language fails; saints of the most high God, fill up the sentence as the God of all grace may give you utterance. We are often enquiring of each other what is to be the end of all these things; yet we can only hope to be as highly favored as Daniel of old, to have it said to us, "Go thy way, for thou shalt rest and stand in thy lot at the end of the days." It is hard to write at any time for the inspection of my superiors, and were it not that I am writing to brethren that are always willing to throw the mantle of charity around our weakness, provided we speak the language of Canaan, it would be doubly so. And here let me say to you what was said to me more than forty years since; like Saul of Tarsus, I was made to enquire, Lord, what wilt thou have me to do? and who and where are thy people? And here, brethren, suffer me to preface by saying that I was raised with prejudice against the Old School Baptists; I received the

impression that any or all others may be the people of God except them. After making the above enquiry of the King of Saints, I was directed to the Old School Baptist as being the true church. Brethren, my mind is settled as far as regards the church, but in my self, that is within my flesh dwells no good thing. Here let me offer some consoling thoughts to the children of the kingdom, in this dark and gloomy season: if you are subjects of this glorious kingdom hinted at, then greater is he that is in you than he that is of the world. Then if God be for us, who can be against us? He is as the shadow of a great rock, into which the righteous flee, and are safe. Let us all say, with one of old, "Though he slay me, yet will I trust in him." I would here say to my brethren and sisters that have often ministered to us through the *Signs*, that we thank God for putting it in your hearts to comfort us. Brethren, pray for us.

J. S. MOORE.

Near Sherburn, Ky., Jan. 7, 1861.

DEAR BROTHER BEEBE—I have been a subscriber to and a reader of your very valuable paper, the *Signs of the Times*, for about two years; and I have been edified and comforted by the doctrine set forth and maintained therein; for I am fully satisfied it proclaims the principles and doctrine of the bible—the same doctrine which the apostles and prophets contended for, which is the only doctrine which ascribes to God all the power and glory in the salvation of poor, fallen, sinful man, and which harmonizes with the feelings of every regenerated man or woman upon the earth. When calling to mind their experience, in which is exhibited the goodness and power of God, and the inability and sinfulness of man, they are ready to cry out, "Not unto us, not unto us, O God! but unto thy name be all the glory and honor." And as I have an humble hope that the Lord has made me a witness of these glorious truths, I will attempt to set forth to you the evidences of, and the only grounds I have to base this hope upon; and if you deem the account worthy a place in the *Signs*, you are at liberty to insert it; if not, lay it aside, and all will be right with me; for it has been a struggle in my feelings whether I should send it or not, but coming to the conclusion that you will know how to dispose of it, I place it at your disposal.

I was born January 23, 1820, in Bath Co., Kentucky. My parents, from my earliest recollection, were Old School Baptists, and members of the Bald Eagle Church, in said County and State, and generally required of me to attend once a month the meetings held at that place, from my boyhood and till I became a man, which indeed was frequently a very trying thing upon my feelings, for I then took no delight in their meetings or in Divine worship; for my mind was engaged upon vain and transitory things of time, and the delight of my heart was to be in the company of my young associates, and pass with them my time in the gay and mirthful pursuits of the day; for this was so congenial with my feelings, it was pleasant employment to me. And thus I continued without taking a serious thought of what I was doing, or to where I was tending. I would feel solemn for a short time after hearing of the death of a near relative or

particular friend; but I would soon get rid of these feelings, and my heart be again as merry and light as ever. When I was about twenty years of age, I heard an Old School Baptist preach at Bald Eagle, by the name of Lewis Atkins, and towards the close of his sermon, he quoted the scripture, "All that the Father giveth to me shall come unto me." He said that no others but those embraced in the gift had any will to come, or ever would come. The thought darted through my mind apparently as quick as lightning that I might not be included in the gift, and if not I was lost beyond the hope of escape. This reflection, for a short time, was very painful to me; but I had not got home before it seemed to be almost worn off from my mind. After this occurrence, I tried, when present at Divine worship, to pay better attention to the preaching than formerly, though my mind was principally taken up on the vain and fleeting things of time.

I continued in this way, alternately feeling better and worse, for many years. In the fall of the year 1856, I felt so much distressed about my future destiny, and my utter inability to perform the demands of the Divine law became a settled fact in my convictions, and would at times weigh down my feelings with such crushing force that I would almost cry out for the Lord to have mercy on me before I would think I was in the presence of any person; and then I would shudder at the idea of any person's finding out the state of my mind, and would suppress the language, when the silent prayer of my poor, trembling heart would be, "O Lord, what am I coming to?—have mercy; do not let the direful thing happen to me." It seemed at times that some awful calamity would befall me—that much threatened my existence, on account of the deceitfulness of my heart, for it appeared to be the very seat of sin and vanity. And then, after calling on his blessed name for mercy, it would, instead of bringing relief, augment my distress, because I had dared to call upon the name of the Lord with my sinful lips, feeling that he could not look on sin with the least allowance; for so I had found it written in his holy word; and, strange to tell, I would often, when feeling extremely distressed about my condition, in order to relieve the distress of my mind, engage with apparent satisfaction in some lightsome merriment, which was all discordant with my inward feelings; for it seemed above all things on earth I would rather almost anything should happen to me than to make known the unhappy state of my mind. I remember on one occasion while thus exercised, I was riding along the road alone, through a piece of woods, contemplating on my miserable condition, with my eyes dimmed with unavailing tears, fearing that God could not be just and let me continue long in this world, filled with sin and rebellion against the holy and just demands of the holy but violated law; and as I raised my eyes, I saw at a short distance ahead of me an acquaintance about to meet me, and in order to prevent his discovering the state of my feelings, I turned my face from him, and passed without speaking to him. After I passed him, the thought occurred to me that he would believe I was unfriendly to him; but the feeling with me was, "Oh, that I could be as happy and clear of my distress as he seemed to be."

Dear brother Beebe, when I contemplate the long forbearance and tender mercy of the Lord to me, a poor, unworthy, sinful worm of the dust, I am struck with wonder and astonishment; for I resisted and rebelled with an earnest determination that I would rid myself of these gloomy, distressing feelings, and be the light-hearted man I once was. Oh, wonderful display of mercy! If I only could utter in some commensurate language to his praise and resistless grace, bestowed without the slightest spark of merit on my part; but my heart recoils from the task, feeling, as I trust, my entire inadequacy and my dependence on him; for without him I can do nothing that is acceptable. I continued a helpless, mourning, rebellious, praying being, not able to discover one single avenue of light, not a thought or feeling arising upon which to base the least grounds of hope of ever getting clear of my troubles; seeing the more I did the worse I got, breathing the prayer, (if anything escaping my sinful lips will be worthy of the name,) "O Lord, have mercy on me; and be pleased, O heavenly Master, to save me from merited ruin; but if it be impossible for divine Justice and Purity to hear my plea, and I must be inevitably lost forever; keep me, O keep me from sinning against thy holy name." For it seemed to me that my every word, action and thought was the very embodiment of sin and uncleanness. I tried to reason within myself and ascertain from whence these feelings proceeded, and there was a ready response, with crushing force, "you are nothing but a mass of sin, and dare you ask the question?" And then my lips were sealed in just condemnation; but the language I could not suppress, "O Lord, have mercy upon me, a sinner, and do not let me be forever banished from thy lovely presence."

Finally, I was walking in my yard, in deep distress, in the fall of the year 1857, and it seemed to me I would loose my mind entirely, and have to be placed in the asylum, and have to be separated from my dear wife and little children. I told her I believed I would loose my mind, and that I would not live long. She tried to console me, and said she did not think I looked like I would die soon. But I could not receive any comfort from an earthly source. I continued walking in the yard without hope, a miserable being, and not knowing what to do; for my attempts to pray for mercy seemed nothing but a sound from the repository of sin, and the language fell to the earth without effecting the slightest relief. But the more I strove to keep from asking for mercy, the more I tried to ask the Lord to have mercy; for without unmerited mercy and grace bestowed on me, I was lost forever. And I will now say, no sinner can be saved any other way but by the sovereign, unaided grace of the Lord; and if I am not saved that way, I am gone; for there is no power in me to save myself. I stepped up to the fence while in this state of indescribable distress, and concluded to make one more appeal for mercy, and did, in the language as near as I can remember, "O Lord, if it be possible and consistent with thy high and holy will, look down in mercy upon an atom of thy creation, a poor, helpless worm of the dust." And suddenly a thrill of inexpressible joy pervaded my whole being, and all was peace.

Oh, how sweet the moment! My distress was all gone, and everything around me, both animate and inanimate, seemed to be praising the eternal God that created and upheld them, and in the midst of my inexpressible happiness these words came forcibly to me, "I am the Way, the Truth and the Life;" and my soul, I believe, was made there to magnify and praise the Lord; for my redemption seemed to be plainly seen in the sufferings and death of my blessed Savior, having a view of him suspended upon the bloody cross. For a short time, all time or natural things and ideas seemed gone, or extinct with me. Seeing everything around me and myself in the hands of the eternal God, who seemed to my enraptured soul to be in an illimitable ocean of eternity and love, I never once thought then of having any more troubles, doubts and fears; but such is the case—still my troubles are not now as they were then. I now have no doubts about the way a sinner is saved, which is by the unaided grace of God, but whether that grace has been shed abroad in my heart or not, at times I have my doubts and fears, when I am so dark and feel so cold and lifeless; but at other times I am made to lay hold of my hope with joy and great delight; and thus my travel or pilgrimage has been until the present time.

About six months ago I was sitting alone in my house, trying to praise the Lord by singing a hymn on the subject of John's baptizing in the river Jordan; and the room in which I was sitting suddenly became so light I sprang from my seat and started to run from the glory and the brightness of the place, for I was in great alarm; and just as I escaped my porch door, these words came forcibly to me:—"I am the light of men." "This is the way, walk ye in it." And, O, my feelings, how inexpressibly sweet. My poor unworthy soul was carried off into a view of the beauty and order of my Heavenly Master's kingdom, and the glory of the light that shines in it. And I thought I would attend the next meeting held at Bald Eagle Church, and try to relate what I had passed through, and when the time for the meeting rolled around, I attended, and at the close of the sermon the door was opened for the reception of members; but I could not say a word; it seemed like I was chained to my seat, and could not go forward and tell what great things I hoped and believed the blessed Savior had done for me; and the meeting closed, and I went home with my lips closed; and I felt as though another opportunity would never be presented to me, I had acted so unworthily. Soon after the occurrence mentioned that took place in my house, my mind was turned to my pen, and I tried to write out in verse some of my feelings and views, which I hereunto annex:

All Adam's race are born in sin,  
And seek their pleasure there,  
Till Jesus shines a light within  
And shows them what they are.

Then when God's light doth shine within,  
Their blackness is exposed,  
They cry for help to save from sin,  
And all their dreadful foes.

None of our earthly father's race,  
Will thus cry out in pain,  
Till they are taught by sovereign grace,—  
All man can do is vain.

Then Jesus Christ, their hiding place,  
Their refuge, priest and king,

Is brought to view through sovereign grace,  
And then his praise they sing.

A heavenly light then shines within,  
And shows their sins forgiven;  
And points them to their priest and king,  
Their only hope of Heaven.

Faith views Him on the bleeding cross,  
All nature clothed in night;  
And all to save that which was lost,  
Oh! what a melting sight.

Then sing his praise, poor fallen men,  
Ye who have eyes to see;  
Your standing as a chosen band,  
From all eternity.

Chosen in Christ e'er time began,  
His body and his bride,  
And all the works of the God—man,  
Who points thee to his side.

O! sovereign grace, almighty power;  
That saved a wretch so vile;  
I hail that glorious, happy hour,  
When I was owned a child.

So then, if at all you see,  
It's by God's sovereign will;  
Free grace I'll sing eternally,  
As long as I shall live.

And when my feeble voice is gone,  
My body sinks to dust,  
I'll raise a nobler, sweeter song,  
To Him in whom I trust.

There I will sing redeeming love,  
With Jesus' blood bought bride;  
And live eternally above,  
And then be satisfied.

There in the courts of endless bliss,  
My Savior in the midst;  
A light to shine by which to trace,  
My happiness in Him.

Hail, happy day! most glorious thought,  
When I shall leave this clod,  
And in that glorious house be brought,  
And there behold my God.

I attended the meeting held at Bald Eagle, in September last, where I enjoyed a feast of fat things. The preaching was truly glad tidings to a perishing sinner. Elders J. F. Johnson, R. C. Leachman and J. H. Wallingsford performed the ministerial labors at that meeting, and the glorious truths proclaimed then and there will be long remembered by the humble writer. On Saturday at that meeting, I went forward and tried to relate some of the facts herein written. And the church accepted of me, and I here acknowledge myself the least among them; but if I am allowed an humble place and a name among them, I feel to adore the mercy and goodness of God for it. On the next morning, it being Sunday, I appeared at the designated spot, and was baptized by Elder Samuel Jones, my father, who is pastor of that church. And now, if the Lord will only keep me in the right path, I feel willing to do anything I can to promote the happiness of my brethren in the Lord, but without his divine care and Heavenly aid I am sure I shall fail to act well pleasing in his sight. I will close, by asking you, brother Beebe, and all the dear brethren and sisters to remember me at the throne of grace. Please send my paper, the *Signs of the Times*, to Sherburne, Fleming county, Ky. I hope the Lord will still enable you to conduct your paper to the edification and comfort of the dear sheep and lambs of the fold, notwithstanding the many assaults made upon you by the adherents of false doctrines.—I subscribe myself your unworthy brother in hope of eternal life.

D. C. JONES.

It is possible for a person to live in a cell, or be immured in a cloister, all his days, and yet have his affections as sensual, and his heart as much in the world, as the greatest libertine in it; for it is not an affected confinement of the body, but a spiritual devotedness of the soul to God, which denominates men Christians indeed.—*Toplady.*

### Circular Letter.

The Messengers of the several Churches forming the Predestinarian Association of Baptists, in session at and with Mud Creek Church, Carroll county, Tennessee, sendeth christian salutation to all the brethren. Very dear brethren, in compliance with the 11th article of our Minutes of last year we address you on the subject of the good order of the church of Christ.

Dear brethren: in order that we may be understood it will be necessary, in the first place, to show what the Church is.—In the first place she is built of lively stones and called a spiritual house; therefore a church is formed or built of lively or spiritual materials, made so by the power and spirit of the Lord, and thereby being united together in love and walking together in fellowship in the observance of the commands of God their Savior, by being buried in baptism, in like manner as Christ, the great head of the Church was, and thereby giving themselves up to each other in covenant way that they will live together in union and love, and united together try to keep up the order of the church here on earth till the great head of the church shall remove them from this militant state to the church triumphant.

Having set before you what a church is, in the next place we wish to show you something of her bounden duty: first, unitedly, and second, severally and individually; in the first place, we think that inasmuch as the Lord has organized his church here on earth, that it was his right to give all laws and rules for the government of the same, and that it is the duty of the church to strive together to glorify his name by observing and obeying the same. Here some may say how is the church to know his laws and government, as the holy scriptures have been so improperly translated; to all such we answer that we are satisfied with the present received version; and when we turn our attention to history we find that near 150 years after the present translation was brought into use, that in these United States there was a meeting together of a large body of men, and them of different denominations of professed christians, who manifested a great zeal for the circulation of the scriptures, and in their co-operation, they, all denominations, jointly agreed to use their joint influence to spread them abroad to all people of our language as they stand in the present received version, and further, we are the descendants of the Baptists of North Carolina and Virginia; we will give you one article of their Abstract of Principles which were agreed to and adopted by some of the Associations about seventy-two years past and gone, which is as follows: "We believe that Almighty God has made known his mind and will to the children of men in his word, which word we believe to be of divine authority, and contains all things necessary to be known for the salvation of men and women." The same is comprehended or contained in the books of the Old and New Testament, as are commonly received. But it is still argued by some of the advocates of the present days priestcraft, that our translation of the Scripture is so incorrect that they need to be translated again so that we might understand its principles of doctrine. Admit this and we immediately harmonize with papal Rome. She only prohibits her votaries from reading the scriptures in the vulgar tongue, while such Greek scholars as attempt to monopolize the ministry would prohibit the understanding of the scriptures as rendered in our common translation. Enough on this head to show the firm stand we have taken in behalf of the Holy Scriptures, and here exhort our brethren in the Lord to beware of the priesthood who are wishing, under the pretence of imperfections in the scriptures, to set their Greek brethren to work to change the truth of God into a lie.

And further, we wish you all to search

the scriptures, they are the testimony of Jesus, for in them you will find some traditions which you should observe, as in 2d Thes., 2d chap. and 15th verse. "Therefore brethren, stand fast and hold the traditions which we have been taught, whether by word or our epistle." Hence you see that which was written aforetime was written for our learning. Some for imitation and some for caution, as in Col., 2d chap. 8th verse. "Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ; and again Math., 15th chap., 2nd and 3d verses: "Why do the disciples transgress the traditions of the Elders, for they wash not their hands when they eat bread? But he answered and said unto them, Why do you also transgress the commandments of God by your traditions?" Seeing then that Jesus opposeth the traditions of the wise Scribes and religious Pharisees, should we not be careful how we suffer our minds to be carried off from the simplicity of the Gospel by the traditions of men of the present age.

For as the washing of hands has the appearance of decency and comeliness, in like manner the traditions and institutions of men are graced with the terms *Benevolence* and *Temperance*, and as many more beautiful titles as the wisdom of the world is able to appropriate to them, to grace them off nicely in the sight of men, but unmask the societies and the traditions of men in the present age, and see if they can be more innocent than the washing of hands. We think not, and to say the least of them or about them, we advise you, brethren, to search the scriptures, to become more fully acquainted, for in them is contained everything that the Lord has seen best to give to the church for edification and instruction, and therefore supercedes the necessity of the many tracts, pamphlets and periodicals which are introduced into the world to sustain the traditions and doctrines of men.

Now, notwithstanding the authority of God and the validity of the scriptures, "men who are wiser in their own conceit than seven men who can render a reason," (Prov. 26th chap., 16th verse,) are still engaged darkening counsel, and thereby beguiling the simple—"But he ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and 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, and I will be their God and they shall be my people."—2d Cor., 6th chap., 14th, 15th and 16th verses. As the limits of a Circular Letter will not admit of our going into a further detail of the duties of the church, in a general point of view, we must turn our attention for a little while to some of the duties of her members, individually.

The first character we will notice, as a member of the church, is that of the Ministers of the gospel in the primitive order of the gospel church, our Lord gave them their gifts severally, as it seemed good to him: (to wit:) some apostles, some prophets and some evangelist—now in those days they were inspired of God and spake as they were taught by the Holy Spirit; as the days of miracles are gone by, the church thinks it improper to use the titles of Prophet, Apostle or Evangelist to any order or member of the church, hence we would restrict the officers of the church to that of Bishop or Elder, Pastors, Teachers, Deacons and Exhorters, but we have not learnt that Deacons or Exhorters are anywhere called Ministers of the gospel—yet every Minister might exercise the gift of Exhortation in the apostolic or present age, but it would be as absurd for every exhorter to attempt to preach the gospel as it

would for every blacksmith to attempt to make a watch or a clock. But it is still held by the church that the Ministers of the gospel are sent by the Lord, and will be to the end of time, and therefore we should pray the Lord of the harvest to send more laborers into his vineyard—and when he is sent he will make his appearance by walking in the following steps: by being subject to the church in all things, and be found studying to shew himself approved of God, and also the church, and also to fill up that which is required of him in being a sample to the flock. Hear what St. Peter says: 1st Peter, 5th chap., 2d and 3d verses. "Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock;" and further, by his earnestly contending for the faith that was once delivered to the Saints, and by his being able to preach the doctrine that is compatible with the eternal perfections of that God that created the heavens and the earth; but if he brings any other doctrine let him be rejected in accordance with the counsel laid down in the Holy Writ: But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed." Gal. i. 8. And further, he should be a man of good moral character, and one that provides honestly a necessary support, working with his own hands as the Apostle Paul did for his support, which he bears testimony to in the 20th chapter of the Acts of the Apostles, and in the 17th verse you may find that when he came to Militus he sent to Ephesus and called the Elders of the church, and in his communication with them, he there bore testimony to the fact, and says in the 33d verse: "I have coveted no man's silver or gold or apparel," and 34th verse, "Ye yourselves know that these hands have ministered unto my necessities and to them that with me," and 35th verse, "I have shewed you all things, how that so laboring, ye 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." Now, brethren, the above is the general rule by which the eminent Apostle was governed, but notwithstanding this we find that when he was a prisoner and carried from court to court, the brethren administered to him once and again, which he received with thankfulness, and when he writes to the Philippian he saith in chap. 4 in 14th verse, "Notwithstanding ye have well done that ye did communicate with mine afflictions," and 16th verse, "for even in Thessalonica you sent once and again unto my necessity." So by the testimony of that sacred writer, we see it established that it is a righteous thing to administer to those who are in afflicted or necessitated circumstances; and so it is right for your preacher to admonish you to good works on that point as it is in any other, whatever.

Now, dear brethren, we come to those things in which every individual in the church should bear his part; that is to meet error promptly in this day of darkness, and defend the truth, though it may bring down on you what the world calls disgrace, for we see in this, our day, as well as in the day of our Savior, that if one of the sincere followers of Christ is found honestly contending for the faith which was once delivered to the Saints, especially, if on a controverted subject, he is charged with bigotry and uncharitableness; although he should reason in the very language of Christ and his Apostles, for many have become of late willing to admit that one sect may lay aside one part of the truth, and some one else some other part, and so if you will observe, laying aside the truth and setting something else in its place, is what the world calls charity. But such were not the views of the Apostles and Disciples respecting charity, for, instead of esteeming

men irrespectively of doctrine, they knew no man after the flesh. And John, who seemeth to write more upon charity and love than the rest of the Disciples of Christ, so far from considering a departure from the truth as a light matter, and those who deviated from it as entitled to esteem, he expressly declares that "whosoever transgresseth and abideth not in the doctrine of Christ hath not the Father and the Son. If there comes any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." Now, brethren, if you would glorify your Father which is in Heaven, while you are here on earth, you should be careful to guard against all such false charity, for it savors much of that love and respect that the serpent seemed to have, when he approached our mother Eve in the garden, and is a scion sprung from the same old root; and that kind of charity which has the most money, generally has the least of the doctrine of Christ, and if it was all money, so much the better; but it will do if it have five cents a week, but the better if five hundred dollars or a thousand a year with the world. So ye, as the servants of the Lord, should keep your eye on the commandments of God, your Savior, and if you observe them they will keep you from the traditions of men, and when you see one of the brethren, through such traditions, yoked together with unbelievers, you may know that he has departed from the commandments of your Lord and Master.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1861.

Near Fankfort, Ky., Jan., 1861.

DEAR BROTHER BEEBE:—We read that "All scripture is given by inspiration of God, and is profitable; and among other things for which it is profitable, is for instruction in righteousness." Before it can be profitable, I believe we should understand its true meaning, especially where it is to be practically used, as in the words spoken by our Savior, Matth. xviii., beginning at the 15th verse. So far as I have observed, there seems to be a difference among brethren as to the true import of his words. I feel disposed to ask your views on the subject, of how we are in these instructions directed to deal with offenders. I will propose several questions. The words are as follows: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. 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. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

1. Is this rule to be applied to private or to public trespasses?
2. What is meant by the words, "And if he shall hear thee"? Does this imply acknowledgment or repentance, or both?
3. As the Savior directed to take one or two more, that in the mouth of two or three witnesses, &c. Does this mean that the aggrieved brother shall be one of the witnesses?
4. And if he meant a private trespass—and I don't see how a private trespass can be proved—what are the two or three witnesses to establish?
5. When the case comes before the church, does the aggrieved and accused stand on the same ground of fellowship with the church, if the aggrieved brother still charges the offence, and the accused denies it?
6. What is meant by being as an heathen and a publican? Is he to be so to the aggrieved brother only, or to the whole church? We also have something on the same subject in Luke xvii. 3, 4.

My dear brother, it is seldom that we have anything precisely of this kind before the church; but should such a case occur, I do not see how it could be settled, seeing there are conflicting views held by the brethren. I have been a sort of a Baptist nearly forty years, and this is the first I ever wrote for publication.

My dear brother, I want your views in full; and as I wish not to extend my scribble any farther, I will stop. May the Master whom you serve, sustain you, and enable you still to contend for the faith which was once delivered to the saints. I have been a reader of your paper about twenty years, and a subscriber the most of that time. I love to read the communications of the brethren

and sisters, and I take great pleasure in reading your editorials. I am now in the seventy-fourth year of my age, and find myself a rebellious sinner yet, and if saved at all it must be by free sovereign grace alone; for I know I deserve the Lord's chastising rod every day I live. May God bless you, my brother. In hope of eternal life through the atoning blood and righteousness of our Lord Jesus Christ. WM. WIGGINTON.

REPLY.—Such views as we have, on all scriptural subjects, we feel bound to give, especially when called upon to do so by our brethren who desire to know and walk in the truth. And those who have for many years sustained and held up our feeble hands by their fellowship and patronage, have a claim upon the very best service we can render; but while we in all candor express the convictions of our mind upon all scriptural subjects, we hold no one obligated to endorse our views any farther than they shall find them sustained by the testimony of the scriptures. To the decisions of the sacred volume we all, as Old School Baptists, profess to bow with reverence and submission, so far as they are made plain to our understanding by the spirit of Him who alone is worthy to take the Book and to open the seals thereof. It is true, as brother Wigginton justly remarks, that our brethren do not understand every portion of the scriptures alike; though equally candid, and honestly enquiring after the truth may differ to some extent as to the precise meaning of some of the passages; but with the root of the matter in their hearts, they will not be likely to differ so essentially as to break the bonds of christian fellowship in which the family of God is bound. As brethren we should be forbearing, one with another. We are all of us, while in the flesh, compassed with infirmities, and it does not become us to make a brother an offender for a word.—While we contend earnestly (not angrily) for the faith, we are admonished "In meekness to instruct them that oppose themselves." Our reply to the several questions proposed by brother Wigginton must necessarily be brief.

1. Is the rule, (Matt. xviii. 15) applicable to private or public offences?—We know of no authority to make any distinction, provided the offense is of a personal character. "If thy brother trespass against thee." The instruction to go to him alone, would seem to favor the idea that the trespass was only known to the aggressor and aggrieved, but, to our mind, it is not restricted to such offences as are only known to the two, but the object of this order is to forbid an aggrieved brother giving currency to any failing of his brother, whether private or public, until he has in obedience to this rule, labored to gain his brother. Any act or expression of a brother which affects the fellowship of his brother, is as we understand it personal, it is between him and thee, though others may also know and be affected by it; still as it interrupts your fellowship with the offender, it is against thee; therefore delay not a moment, but in all meekness and kindness go and tell him his fault, between thee and him alone.

2. By the words, "If he shall hear thee," &c. We understand that he receives you in the same kind and christian spirit in which you have come to him.—He is willing to carefully investigate the matter and give you all the satisfaction

that the gospel requires. If he be innocent, or unconscious of having committed the trespass; yet, if he hear thee; he is ready to explain, and do all in his power to convince thee of his innocence in the matter, without being angry, but rather thankful that he has a brother and brethren sufficiently faithful and friendly to candidly tell him, what they consider to be his fault. If he hear thee, he will regard the order of the gospel, and if convinced that he has trespassed, will turn to thee, saying, "I repent," and thou forgive him; if it is seven times in a day. If he hear thee, the gospel requires of him to acknowledge his fault, and to forsake the wrong, and make such reparation as the nature of the trespass demands.—Upon his doing this, you are required to forgive him, and never, to your most confidential friend, much less to an enemy, let it be known that he has trespassed against thee at all.

3. If he neglect to hear thee, then take with thee one or two more, &c.—Who? and for what purpose? The direction of the apostle defines the character of those whom you shall take with thee, viz: "You that are spiritual, restore such an one." That is those who will not be biased or swayed by any carnal motive, but are actuated by the spirit of Christ. A venerable preacher among us once remarked, There is a wide difference between the spirit being grieved, and our old man being made mad. Those who are spiritual are eminently qualified for this important labor, as first, they will consider their own liability to err, and therefore feel the humility which is calculated to gain an erring brother; and secondly, they will have the honor of God, the good of the cause in view, and indulge in no fleshly or unworthy motive. Such brethren are to be the witnesses,—of what? Of every word. That in the mouth of two or three witnesses every word may be established. Of course they are not witnesses of what they do not know. They may be ignorant of the justice of the charge, or validity of the defence, but if they be spiritual, they are competent to judge of the spirit which the parties manifest. Whether the accusing party is influenced by an haughty, persecuting, censorious, unrelenting spirit, or that of christian humility,—whether the new man is really grieved, or the old man angry. Every word has something to do in demonstrating where the fault lies, and when this matter finally comes before the church, if before the church it must come, these faithful brethren will establish, in testimony, to the satisfaction of the church, every word.

Does the direction, "Take one or two more, that in the mouth of two or three witnesses every word may be established, mean that the aggrieved brother shall be one of the witnesses?" We presume it does. If he be found as the subject seems to imply, pursuing a gospel course in a gospel spirit; then he is a competent witness; but if not the two witnesses shall be sufficient to establish every word. If he be included there will be three concurring witnesses to establish every word; but if he be incompetent, still there are two, which is the smallest number which could be admitted under the ceremonial law to establish every word. "He that

despised Moses' law, died without mercy, under two or three witnesses."

But we will here call the attention of brother Wigginton, and of all our brethren, to the words which immediately follow: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven. Again I say unto you, that if two of you shall agree on earth, as touching anything 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."

When the aggrieved brother has failed to gain his brother in the first step, and in obedience to the command of Jesus has taken one or two more, two or three are gathered together in Christ's name; that is, by his authority, and Jesus is certainly in the midst. However perplexing, therefore, the case may be, these gathered brethren have the assurance that the Father will hear their united prayer for wisdom to direct them in the investigation; and as nothing can be hidden from the omniscient eye of him who is in the midst, there will be no failure to arrive at a righteous conclusion in regard to the just merits of the case. It is not said where two, or three have met together, but where they are gathered, as Jesus gathers his sheep with his arm—by his spirit, by his word, inclining them to convene in obedience to his command. Thus in the name and the direct authority of Zion's Eternal King they are gathered, and Jesus is in their midst, and there is nothing hidden that shall not be revealed, therefore, they are made competent witnesses to establish every word; and what they bind on earth being bound by his authority, is also bound in heaven. The foregoing reply to the third, if correct, will also cover the fourth enquiry, showing how a private trespass may be proved; and also what the witnesses, when they come before the church, are to establish. We will therefore pass on to the next item.

5. When the case comes before the church, does the aggrieved and the accused brother stand on the same ground of fellowship with the church, if the aggrieved still charges, and the accused still denies? So far as the case to be presented to the church for investigation is concerned, they do. Our law judges no man until he has had a lawful hearing, and the object of letting it to the church, is, that she may investigate and then decide upon the merits of it. She has no authority to withdraw her fellowship until she has investigated the matter according to the laws of Christ, and then if the accused neglect to hear the church, that is, to respect her authority as the body of Christ, she is to withdraw her fellowship.

Where a direct contradiction is persisted in by the accusing and accused, and the fact or facts involved in the contradiction are only known to the parties, the church may judge from the spirit manifested by them, they then both may be wrong,—one or both may be honestly mistaken; or one may be perfectly correct, and the other entirely wrong. But still, he who is in the midst of the golden candlesticks, and as we have shown, when by his authority and in his name and spirit they are agreed in asking for wisdom to direct it shall be given them from above.

"Some men's sins are open, going before-hand to judgment—others follow after," and as the eyes of the Lord are in his church, he will make the matter clear to the church, when she implicitly observes the direction he has given. It is possible that a whole church may be in disorder to some extent, and if that be the case the decision should be delayed until a clearer light shall shine upon her.

6. The sixth and last question before us is what is meant by the excluded person being "unto thee as an heathen man, and publican." If by a careful observance of the divine rule, in the spirit of the gospel, the offender cannot be reclaimed; if he neglect to hear the church, despises her authority, and persists in his wicked course. "Let him be unto thee as an heathen man and as a publican." That is, let him be to thee, as the heathen and publicans were to Israel, under the ceremonial law. The Israelites were not allowed to unite with them in religious rites or allowed any part or lot in the peculiar privileges of their religion. They are not therefore to be allowed to retain a standing in the communion and fellowship of the church, nor treated as those who are of the circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, but regarded as if they never had the fellowship of the church. Not that we are at liberty to indulge in a spirit of retaliation, or allow ourselves to injure them, in person or reputation, any farther than to withhold from them all expressions of fellowship until God shall give them repentance, and incline their hearts to return with humble acknowledgements of their wrong to the church. And when the church has become satisfied that the offender has made suitable satisfaction, he is no longer to be regarded as a publican or heathen.

We cannot too highly estimate nor too sacredly observe the weighty responsibility which rests upon the church of God, and upon each member of the body, in the execution of the laws of the eternal King, in all its bearings upon them collectively or individually; but especially in attending to the discipline which he has enjoined. Too often, alas! when difficulties arise among brethren, or in the churches, a carnal feeling stealthily gains an undue ascendancy, and then, although we may seem to adhere strictly to the letter of the word, we may altogether miss the spirit, and thus transgress the law of Christ, and perhaps do great injustice to some one or more of Christ's little ones. If a brother be overtaken by temptation, and commit an offence, *you that are spiritual*, restore such an one in the spirit of meekness, considering your own liability to be also tempted. The laws of Christ are not obeyed if in our labors we act from an ambitious, haughty or resentful spirit, or if we forget that we are also in the flesh, liable at every moment, if left to ourselves, to be overcome by the corruptions of our own depraved nature, and that the very service we are called upon to perform in laboring to reclaim a wanderer, may be, before the next setting sun required to rescue us from the snares of Satan.

Much more might be written on the subject; but we trust we have met the several questions proposed by our brother,

and that he and our readers generally will compare them with the instructions contained in the sacred volume; and so far as they are found sustained by that divine authority, observe them, and should they find anything suggested or urged in this article which in their candid judgment is not so sustained by the bible authority, they will impute it, not to a design on our part to mislead, but to our incompetency to perceive the true bearing of the word upon the subject.

**EXPLANATION.**—In our new method of directing our papers, some errors have been detected in the statement of the time paid to, as following each subscriber's name. No such errors are intended, but it is a very difficult thing to keep the subscription account with some seven or eight thousand subscribers, for a term of nearly thirty years, without making some mistakes. Another consideration is, we had the list of names set up in the city of New York, where many typographical errors were committed by the compositor, which will be corrected as soon as we are apprised of them. Our hurry at this season of the year does not allow us time to so carefully compare the type with our books as we would desire. But we assure our patrons that we will cheerfully rectify all mistakes which they may detect, as soon as they will inform us.

**CORRESPONDENTS** who write us on business should not presume that we can remember their whereabouts and the post office address of the list which they have formerly sent us. They will greatly oblige us by first giving their own post office, county and State every time they write to us. 2. The post office, county and State for every one for whom they send payment, order to be stopped, or wish to have changed from their present to some other post office; in which case both their present address and that to which they wish it changed should be stated in full. Many hours of labor, and much perplexity on our part, would be avoided, by due attention to this request.

**Record of Marriages.**

- Dec. 5.—At the residence of the bride's father, at Great Bend, Pa., by Eld. John Donaldson, Mr. W. BENNETT to Miss JANE A. TURBOSS.
- Jan. 1.—At the house of the bride's father, by Elder Loren P. Cole, Mr. REUBEN THORN, of New Baltimore, Greene Co., to Miss MARY E. COLE, of Gilboa, Schoharie Co., N. Y.
- Jan. 16.—At Circleville, by Eld. G. Beebe, Mr. HARRISON THOMPSON and Miss KATE THOMPSON, both of that place.
- Jan. 16.—At Shandaken, Ulster Co., N. Y., by Eld. Harvey Alling, Mr. WILLIAM CURE and Miss MARY RIDER, both of Shandaken.
- Jan. 23.—At Lexington, Greene Co., N. Y., by the same, Mr. EDMUND DRYOE and Miss DORCAS MILLER, all of Lexington.
- Dec. 2.—By Eld. John Knight, Mr. JOSEPH T. F. SHANNON, of Missouri, to Miss LUCY C. LIST, of Henry Co., Ky.
- Dec. 6.—At Hopewell, N. J., by Eld. P. Hartwell, Mr. JOHN V. WHITLOCK, of Montgomery township, and Miss MARY E. HARTWELL, of Hopewell.
- Dec. 11.—At Hopewell, by the same, Mr. ISRAEL HUNT and Miss ADREANNA STOUT, both of Hopewell, N. J.
- Dec. 12.—At Hopewell, by the same, Mr. PHILANDER H. HARTWELL and Miss JANE F. HUNT, both of Hopewell.
- Dec. 19.—At Hopewell, by the same, Mr. ASA H. SHEPHERD, of East Amwell and Miss RACHEL A. TITUS, of Hopewell.
- Jan. 2.—At Woodville, by the same, Mr. CHAS. S. DURLING and Miss MARY L. SHEPHERD, both of Woodville, N. J.
- Jan. 23.—At Greenburg, by the same, Mr. WM. T. BAINBRIDGE of West Amwell and Miss CAROLINE R. MOORE, of Greenburg.
- Jan. 1.—In Schoharie Co., N. Y., by Eld. Wm. Choate, Mr. ELBERT ANGEL, of Westford, Otsego Co., N. Y., to Miss CORNELIA R. BORTHWICK, of Broome, N. Y.
- Jan. 16.—Near Stratton's Falls, by Eld. I. Hewitt, Mr. URIAL BOUTON to Miss AGUSTA A. PALLING, both of Roxbury, N. Y.
- Jan. 23.—Near Tannersville, by the same, Mr. EDGAR H. LAYMAN to Miss MARY F. ROE, both of Hunter, N. Y.

**Obituary Notices.**

DIED, January 29, at Warwick, in this county, after a short illness of scarlet fever, EMMA ADALADE, infant daughter of Elder Wilson Housel, aged 1 year 4 months and 7 days. This is the fifth child of our bereaved brother, out of ten children recalled from earth by the sovereign mandate of the Lord. We trust they were all taken from the evil to come—So,  
"Sleep on, sweet babes, and take your rest;  
God call'd you home, He saw it best."

Princeton, N. J., Jan. 22, 1861.

**BROTHER BEEBE**—Please publish in the *Signs* the obituary of my beloved father, who departed this life January 29th, 1860, aged 69 years, 11 mos. and 26 days.

His health for some time past had been very good, and a few days before his death he said that he felt ten years younger than he did a short time before. On the day of his death he went to see my mother's sister, and staid till after dinner; came home in the afternoon, and went to hear Elder Hartwell preach, and a great many there remarked how well he looked, and how well he seemed to enjoy the meeting, and especially the last hymn—

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

which he sung with great energy. After meeting he came home and talked in a more lively and animated manner than he had done for years, telling us how he enjoyed the meeting, and also of two sudden deaths he had heard of while there. He stood talking until it was nearly dark, and seemed as if he could not leave us to go and do his work, (there were some chores he always did himself.) My brother went along to do his portion of the work, and asked father if he should help him do anything. He said no, he was done, so my brother came to the house. After he had been in a few minutes, he said it was strange father did not come in, so we went to see, and found him lying in the middle of the cow-yard unable to speak. We carried him to the house, and sent for brothers A. S. and E. Leigh; he lived about twenty minutes after they came, but he never spoke. He died very easy and calm, almost like one's going to sleep.

He had been a member of the First Hopewell Church upwards of thirty years, and had, for several years past, been a reader of the *Signs*.

His funeral was attended by a large concourse of people, to whom Elder Hartwell delivered an able discourse from John xiv. 1-4.

I remain, your sister, in affliction,  
J. L. ANDERSON.

Washington City, D. C., Dec. 25, 1860.

**ELDER BEEBE**—Please insert in the *Signs of the Times*, the death of MARY CLAY. She fell asleep in Jesus on the 25th of November, 1860, in about the 76th year of her age.

She was a member of the Baptist Church about fifty years. She was a native of England, and came to this country in 1816, with Mr. Clement Coot and family, with whom she lived about twenty years. I feel to say with the poet:

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

M. A. LANGFITT.

P. S.—Please insert, also, that Mary Clay had a brother, named Edward Clay, who emigrated to this country soon after her and married and lived in Maryland or Virginia, I am not certain which, for some years. From there he went to Green County, Ohio, and died, leaving a widow, named Mary Clay, with four sons and two daughters. If any of them are Old School Baptists, they probably take the *Signs of the Times*, and this may meet their eye.  
M. A. L.

**Books, Pamphlets, &c.**

**THE BAPTIST HYMN BOOK.**—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 8,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following cash terms: In substantial plain binding, at \$1 for single copies, or for any number less than six copies; six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single copies, \$1 00; six copies for \$5 00, or twelve copies for \$9. Blue binding, with gilt edges, single copies, \$1 25; six copies for \$6, or twelve copies for \$11. Imitation of Turkey morocco, elegant style, single copies, \$1 50; six copies for \$8, or twelve copies for \$15. Best quality of morocco, single copies, \$2; six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by express, to such destinations on public railroads, or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

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**CLUB RATES OF SUBSCRIPTION.**—The *Banner of Liberty*, a weekly paper, published at this place, by Gilbert Judson Beebe, at \$1 25 per year, we will send with the *Signs of the Times*, one copy each, for one year for \$2, if paid strictly in advance; or one copy each of the *Signs of the Times* and the *Southern Baptist Messenger*, published semi-monthly, at Covington, Newton County, Georgia, at \$1 per year; we will send these two papers for one year for \$1 50, if paid strictly in advance; or we will send the three papers—*Signs of the Times*, *Banner of Liberty* and *Southern Baptist Messenger*—for one year, for \$2 50, if paid in advance.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., FEBRUARY 15, 1861.

NO. 4.

## Correspondence.

Cherry Grove, near Lexington, Ky., }  
January, 1861. }

MY DEAR BROTHER BEEBE:—I should ere now have sent on my remittance for the papers, but the throng of business in these critical times, together with my professional engagements, have kept me so busily employed that until now I have neglected it.

In this communication I propose trying to vindicate myself and the doctrine I have endeavored to proclaim against certain misrepresentations published abroad in a professed Baptist periodical, erroneously styled "Zion's Advocate," in No. 3 of the volume published in 1860. It is unpleasant to me to be under the necessity of even naming that bitter sheet, for it is well known by many that I have often been calumniated and misrepresented through its columns, to many of which misrepresentations I have not condescended to pay even a passing notice, nor would I now stoop to notice the publication alluded to, did it not stand over the name of an esteemed brother, viz: Brother Wilson Thompson. But in justice to brother Thompson, I must say that his name appears in that paper without his consent; he informs me so in a letter to me, and says: "Clark's paper I have never patronized in any way, but have uniformly considered it as a mischievous issue, gotten up for ambitious purposes, &c." The letter published purports to be one written by brother Thompson (a private one) to his son G. M. Thompson, of Georgia. On seeing the published letter, I immediately wrote to Eld. W. Thompson, enquiring whether it was a correct copy of his letter to his son. In his reply to me he says: "Some parts are the very reverse of what I have written to my son, and other parts are correct in substance, but not verbatim." I again wrote to him, asking him what parts of said letter he did endorse, and what parts "were the very reverse of what he had written," but have as yet received no reply.

I wish it expressly understood, therefore, that the remarks I design making in the following manifesto are not designed for brother W. Thompson, but in reply to the garbled letter that has been placed over his name to give it credibility, and published broadcast over the land in two of our enemies' papers. Nor would I even do this, was it not for the many interrogatories that have come to me from my brethren and friends, by letter and otherwise; too many for me to answer by private letters, and too distant for me to answer verbally. A part of the letter published reads as follows:

"On Sunday, (at White Water Association, August, 1859.) J. F. Johnson preached his doctrine of non-regeneration, and said that the words, 'A man

must be born again,' did not mean a second birth, or that the child born had ever been born before. Then he said that the spiritual seed or child was preserved in Christ, its spiritual head, as a woman preserves her fruit in a jar, so that no taint or sour could ever tinge it in the least degree. This holy, immortal, incorruptible spiritual child was the elect, and this was chosen in Christ, and was in union with him in eternal oneness, and this seed was never in Adam, never fell, was never tainted with sin in the least degree. The Adamic man, he said, was quite another family, of another stock, of another kindred, and was not in any relation to Christ, the spiritual head of the church, nor was any change effected on any part of the Adamic man by regeneration or the birth of the Spirit, &c."

Now, some of these expressions have a semblance of what I advanced on that occasion; others are "the very reverse" of what I had said, and radically different from what I have ever believed; and also from what I have been known to preach and was known to preach on that very day. I have seen, conversed with, and otherwise heard from many members of White Water, Lebanon and Conn's Creek Associations, who were present on that occasion, and who have testified that I did not thus preach. Some of the arguments I used on that occasion are yet retained in my memory, though much was forgotten which my brethren who were there have since reminded me of. I have certainly never aimed to preach a doctrine of non-regeneration,—I certainly do not believe such a doctrine. How could any sane man, professing to believe the scriptures, preach that doctrine? How could I, who have professed to believe and gladly to receive the scriptures on that subject for more than thirty, and have earnestly endeavored, though in weakness, fear and much trembling, to preach the gospel of my Master for twenty odd years,—I, who humbly, though often feebly hope that I have experienced a "second birth,"—I, who have so often proclaimed publicly the words of my Savior, "Except a man be born again he cannot see the kingdom of God,"—I repeat, how could I get up there in the presence of my brethren who had so often heard me insist upon the necessity of that birth, and preach a doctrine of non-regeneration? But I recollect, as before observed, some of the arguments used by me on that particular subject. I argued that the words, "Except a man be born again," did not mean that the "second birth" was identical with the first; that the word "again" did not necessarily involve that idea, as Nicodemus understood it, and quoted Heb. xiii. 20, and perhaps Rom. iv. 25, and 1st Cor. xv. 4, to prove that it did not; and then further observed that our brethren sometimes when speaking on that subject said that the old man was not changed in regeneration, but that we were to be understood in that as contending that the old was not changed into the new man—the flesh into spirit; and opposed the idea involved in the expression "born over

again," as some have it. Permit me here, brother Beebe, to leave this publication for a moment, and give my own views, in my own language, on this birth, and then if they are wrong, the writer alone is responsible—I cannot be responsible for the misrepresentations of others. I am aware that both my writing and speaking are exhibited in a bungling manner, but hope that either can be as well understood by my own words as by those that others would put into my mouth. The writer of this article has no desire to give his views as a guide for others, nor should any receive them unless they are clearly sustained by the scriptures. My argument is, that the birth of a thing never changed the nature of the thing born, although it does change its circumstances and condition, thereby exposing it to sensations not realized before the birth. A goat before its birth, is a goat afterward; the birth never turns it to a sheep; and so it is with every thing in all the round and realm of nature. The Savior, therefore, has certainly used the most appropriate figure to illustrate his work, his strange work in bringing his people to a knowledge of himself. Now, instead of wrangling and running over and over a set of metaphysical whims about a man being born "over again," or some part of the man born over again, we would do well to be governed a little by reason, at least, and more particularly by the scriptures, (for they are always reasonable,) and let them be our guides. Do the scriptures give us one solitary intimation of a man, or any part of a man, being born over again, and his nature thereby changed, so as to make a spiritual man out of a fleshly one, or a new man out of an old one, or out of some part of the fleshly or old man? Instead, then, of making these two words, "born again," the whole "bone of contention," let us go to Christ's own explanation of the subject, and try there to get the mists and fog driven from our eyes, so that we may see the matter as it is. The explanatory part of the subject is this: "That which is born of the flesh is FLESH; and that which is born of the Spirit is SPIRIT." Now for the application of the argument. Does the birth change the flesh to spirit or the spirit to flesh? Is not each after the birth precisely what it was before it? Is the nature of either changed? Is the word change used at all in the scriptures in relation to the new birth? But again: Is that spirit which is "born of the Spirit"—"born of God"—(for God is a Spirit)—changed in its nature, in any respect? Was it not before the birth holy, sinless, incorruptible; and born of an "incorruptible seed"—and does it not remain so? "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." But still again: Was

not the flesh before the birth unholy, sinful, corrupt, and therefore corruptible? Saith Paul, "I know that in me, that is in my flesh, dwelleth no good thing." And again, "Put off the old man which is corrupt," &c. Now, he does not say this of the mere muscles that clothe his skeleton, but of all "that which is born of the flesh," including his "fleshly mind," "fleshly lusts," for these are born of the flesh, and the Savior therefore pronounces them "flesh." Then the whole matter, as the Savior has expressed it, is included in a mere "nut shell," though it speaks volumes. It is simply this:—*flesh and spirit brought together, each retaining its former nature, unchanged, hence the warfare, "the flesh lusteth against the Spirit, and the spirit against the flesh, and these are contrary the one to the other;"* and let any one confront this position if he can—for the Bible is against him. \* \* \* These constitute "the old man which is corrupt according to the deceitful lusts," and the "new man which is after God created in righteousness and true holiness"—"the outward man which perisheth, and the inward man which is renewed day by day." "As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly." But, as before observed, a birth does change the circumstance and condition of the thing born, thereby exposing it to sensations not realized before the birth. If I have ever preached that there was no change whatever produced on the "Adamic man," it must have been in some fit of insanity, for I do not thus believe. If, on the occasion alluded to in the publication, the many brethren whom I have conversed with, and were present on that occasion, must have been in some strange stupor, that they did not hear it. But now for the change—not in the nature, (for I know of none,) but in the circumstances, condition, and a feeling sense, not realized before the birth. This spirit, which is born of the Spirit, is the spirit of life and light; therefore, life and light are developed in the sinner, with all the other feeling sensations. Now we feel that we are sinners—see that we are sinners, hear and therefore know that we are sinners; and under this thorough conviction, cry out, "God, be merciful to me a sinner." Is not this a great change in the circumstances, condition and sensations of that sinner? But is that individual prepared to say, "My nature is changed from a bad to a good one?" No, never while we carry with us "the body of this death." On the other hand, is the nature of that spirit which is born of the Spirit, changed? Not at all. Before the birth, it was a pure, holy spirit; it remains so forever afterward; comparable to a pure "white stone,"—never was black, never will be. Preserved in Jesus Christ, as free from "taint" as ever a lady

preserved her fruit in a jar, whether earthen, tin, glass, silver, gold or any other kind of a one. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Born of incorruptible seed, it remains uncorrupted. "Whosoever is born of God, doth not commit sin."

"Though seed lie buried long in dust,  
It shan't deceive our hope;  
The precious grain shall ne'er be lost,  
For grace insure the crop."

But to return to the publication. In it I am complained of, or rather it is published as one of my errors, as speaking of a spiritual seed or children chosen in Christ before the world was, and preserved in him. How am I to suppose that this is from brother W. Thompson's pen unadulterated, when I look into the different Nos. of the *Signs of the Times* over his name, and see such sentences as the following: "Adam, with all natural men actually created in him as a seed, was blessed of God with all natural blessings in earthly places; Christ, with all the spiritual family actually created in him as a seed, was blessed of God with all spiritual blessings in heavenly places." And again: "The children of God in Christ from of old, in their spiritual relation, are wholly of a right seed." See brother W. Thompson on the "TWO ADAMS," *Signs*, Vol. xvi., No. 20, date Oct. 15, 1848; also, Vol. xvii., No. 1, date Jan. 1, 1849, and also other Nos.; and also when I see in a letter now before me in his own handwriting and over his own signature the following declaration: "And let me say once for all, that the spiritual nature of the seed, both in Christ and in his members, is divine, never fell, never sinned, never died, never suffered, never was nor ever will be changed in time or in eternity." Can any lady keep her fruit in a better state of preservation than that? Is that the "stock" of the Adamic man? I am seemingly complained of in the publication for saying it was "another stock." I am also charged with saying that the Adamic man "was not in any relation to Christ." But there are no fears with me that all my brethren who were there have forgotten all about that matter. Many of them will recollect that I have contended for a legal relation between Christ and this man, and explained it by the figure of a shepherd and his sheep—the surety and the debtor; and perhaps by other figures. Many other brethren can testify that I have uniformly insisted upon the necessity of such a relation, that the sufferings of Christ, in bearing the penalty of the law, might secure legally our release, as well as for a vital and spiritual union exhibited in the figures of vine and branches, head and members, &c., which I hold to be coeval, and coexistent with Christ and his bride, who were chosen in him before the foundation of the world.

In conclusion, allow me to say, brother Beebe, that the object of this communication is simply to set myself right before my brethren and the community, without intending or desiring to place any one wrong before them. Is it not my privilege, and is it not my right to claim it? If there is a failure in either case, permit me to say, "it is an error of the head, not of the heart;" and it is my desire and hope that you will open your columns to any of the brethren to correct me, if, in their

opinion, their own case or mine, or both, have been misrepresented in relation to the circumstances alluded to.

With sentiments of the kindest regards for yourself, family and all the brotherhood, I remain your brother, most truly, but in much tribulation.

J. F. JOHNSON.

Salisbury, Md., Feb. 4, 1861.

DEAR BROTHER BEEBE—The *Signs of the Times* continues to be a source of great interest and comfort to the tried people of God in this region of country. I think it calls for a spirit of gratitude to our beneficent Father that we are so highly favored in this day of darkness and spiritual wickedness. When we hear of the afflictions of the dear children of God, we can sympathize with them; and when we hear of their prosperity, we can rejoice with them.

Another year has passed away, and within its short space many of our friends have gone to that bourn from whence no traveler returns. Last year, at this time, Doct. Richard Lemmon was with us, full of life and animation; but alas! about the 5th of July he was prostrated on a bed of severe illness, and on the 8th he closed his eyes upon all earthly things forever. He was a strong friend of the old school Baptists. His house had always been a home for them. I think he told me his mother was the first who sealed her faith by baptism in Salisbury. She having been brought to the knowledge of the truth, went some seventy miles on horseback, and found a minister by the name of Baker, and told him what the Lord had done for her, and requested him to return home with her, preach the gospel, and baptize her. Accordingly, he came and preached in her yard, under an oak, which now marks the place. The Doctor never made a profession of religion, yet he manifested as much interest as any hearer I had. He was about 68 years of age.

There have also been three of our excellent sisters removed from their earthly to their heavenly homes. Sister Susan Weatherly bid adieu to all her earthly friends on the 26th of October, 1860. Sister Weatherly was truly an old veteran of the cross. She was a member of the Rewastico church, in Somerset county, Maryland. I think she was a member about 40 years. I think I can safely say she would forego as much to fill her place among her brethren as any person I ever knew. It seemed as though the gospel was the strength of both her body and mind, for the last two or three years of her life. Her disease was consumption, and yet I have seen her out to meeting night and day, when it would seem imprudent for her to leave her room; and she would almost invariably say it benefitted her mentally and physically. It really seemed that for her to live was Christ, and to die was gain.

Sister Betsey Lowe departed this life Nov. 12th, 1860. Sister Lowe was a maiden lady, and had been a faithful member of the Salisbury church for many years. She was one of those quiet, unassuming, steadfast Christians, who adorned her profession by a well-ordered life and godly conversation.

Also, sister Hasting, after a short but severe illness, departed this life Jan. 21st, 1861. The subject of this notice was for

many years a faithful member of the church at Jones' Mills, Dorchester county, Maryland.

I will state for the information of our friends abroad that this sister had her second husband. She was the mother of those noble and generous hearted men—the Hollands—who are invariably found taking such an active part in the affairs of the little church at Jones' Mills. I presume sister Hasting was about 70 years of age. These were members of the churches of which I am pastor.

Dear brother Beebe, it is not my privilege to inform you of as much ingathering as there was the first two years of my living here. I have baptized but three during the past year; but I have the satisfaction of saying that, as it regards peace, harmony and unanimity of sentiment, it is all that could be desired.

My mind often reverts with solemn pleasure to the many excellent meetings and seasons I have enjoyed with that inestimable man of God, Dea. George Doland. We have traveled in company by night and by day, to and from the places of worship, and a more agreeable companion it has never been my lot to find. Permit me to say to Mrs. Doland and the surviving members of the family, I deeply feel to sympathize with you in your lonely and bereaved situation. O, how great the change since I first formed the acquaintance of your interesting family! There was the amiable father with his blooming sons and daughters. But alas! the cold and afflicting hand of death has removed them to the house appointed for all the living. May the Lord bless and sustain you.

G. W. SLATER.

North Buffalo, N. Y., Feb. 3, 1861.

DEAR BROTHER BEEBE—Having a desire to cast in my mite with the dear children of God, I thought I would send you a few lines, to do with as you think proper. The Lord has seen proper to spare me through another year of my unprofitable life. It has been thirty-four years since I trust the Lord has taken my feet out of the miry clay and placed them on the Rock of Ages, and put a new song in my mouth, even praise to his holy name. The first sermon that I heard after, I trust, my captive soul was set at liberty, was on these words: "Blessed are they that know the joyful sound." I felt that I knew the joyful sound, for I felt in my soul to rejoice; for I felt lifted above the thoughts of this world.

"I would at once have quit the field,  
Where foes and fury roam;  
But ah! my passport was not sealed,  
I could not yet go home."

I have found that I have to contend with the world, the flesh and the old enemy of souls, and my own heart the worst of all. My brother, I think I can truly say, it is a sink of sin and uncleanness, for when I would do good, evil is present. I often think, can it be possible that one of God's people could be so prone to evil as I am, and so cold and dull as I am.—Surely, if I am one of his, I am one of the least. When I look back and see how many dark scenes the Lord has led me through, and how many crooked paths he has made straight for my feet, I feel to thank and praise his holy name. He does all things well. Yes, I do feel at times to say that I know he does all things well. Let the winds and waters roar—my Fa-

ther is at the helm. The waves cannot come any further than God suffers them to come. I do rejoice that our God has all things fixed, and they cannot be moved by man. The scripture tells us of wars and rumors of wars, and of delusions in the last days, that would deceive many, and would deceive the very elect, if it were possible. But it is not possible; there is none able to pluck them out of his hands. Oh, glorious truth to the child of God! And I do believe it, whether I am one or not, they are blessed truths; and they do give me comfort. At times I feel to rejoice in his blessed name, and look forward to the time when God's dear children shall all meet, and all be one in Christ, where we shall enjoy that love that we have a foretaste of here.

"Weary of wand'ring round and round  
This vale of sin and gloom,  
I long to leave th' unhallowed ground,  
And rest with Christ at home."

Brother Beebe, when I sent you my subscription, I had my son to write to you. I put three dollars in the letter—one dollar and fifty cents for sister Carrick, and the remainder for myself. I see by the published receipts that only two dollars were received. Please let me know whether you received the three dollars or not.

MRS. E. NELSON.

The whole amount was undoubtedly received. It was probably an error in the type.—Ed.

Near Lexington, Ky., Jan. 28, 1860.

MY DEAR BROTHER AND SISTER BEEBE: As my companion is writing, I have concluded to drop you a line in token of my lasting friendship, and the kind and, I trust, Christian regard I feel for you. I fondly cherish in my memory our visit to the East, and particularly at your pleasant home, and remember with gratitude to the Lord, and to you, the kind attention received there, while my husband and daughter were sick.

Although so gloomy a scene overspreads our heretofore prosperous country, and all things seem to work against us; yet it is a pleasant reflection that "THE LORD GOD OMNIPOTENT REIGNETH;" and may we not with assurance say, "The Lord liveth, and blessed be my Rock, and exalted be the God and Rock of my salvation."

Dear brother and sister, when I recount the many conflicts and deliverances through which the Lord has brought me, I feel assured that none but a condescending God of grace would or could have thus helped me hitherto. Many foes, (mostly within me) have incessantly beset my pathway, many gloomy clouds have lowered over and darkened my sky, many waves of tribulation have rolled fearfully around me, and yet sinful, unworthy and forgetful of the Lord as I have been, he has brought me through them all, and enabled me to hope that:

"He that helped me hitherto,  
Will help me all my journey through."

Interspersed here and there between the scenes of darkness through which he has led me, my glorious Sun has let fall from his luminous presence a ray to brighten my pathway, which has been more to me than a thousand such poor worlds as this could have been.

Dear brother and sister, if Jesus should forsake us, where could we find a resting place? I should sink in an instant.

"I could from all things parted be,  
But never—never, Lord, from thee."

As I cannot write anything worthy of

public notice, I send this scribble to assure you that I have not forgotten you, nor the last (to us) very pleasant visit that brother Beebe paid us, as well as to request a comment by him, if he can find a few moments' leisure, on the 149th Psalm, particularly the 2d and 6th verses: "Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. Let the high praises of God be in their mouth, and a two-edged sword in their hand." Please give us a flourish of your pen on the foregoing texts, and their connection, and oblige a very little sister,  
REBECCA T. JOHNSON.

Near Lexington, Ky., Feb. 1, 1861.

BROTHER BEEBE:—I enclose the within letter written by brother T. P. Dudley to sister Thompson and others, which she wishes published. You will exercise your judgment in the matter.

Yours, most truly,  
J. F. JOHNSON.

Near Lexington, Ky., Jan. 11, 1861.

MY DEAR SISTERS:—I received your message by my neighbor, Mr. Bryan, and was much gratified to hear from you. Allow me to say, I should derive sincere pleasure from a visit to Bethel; and shall avail myself of the first opening which may present itself to do so.

In the meantime, I propose availing myself of that other medium afforded by our beneficent Creator, of conversing a little while with you on paper.

You are now, comparatively, old soldiers in Messiah's army; have been engaged in many conflicts; and, no doubt, have at times been led to pause, in deep suspense; and made to enquire, "Has the Lord forgotten to be gracious? are his tender mercies clear gone forever?" But ere you were aware, in the midst of the hottest conflict, you have seen your enemies fly before you; and have realized the truth of that divine promise, "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." You serve a gracious captain, who neither "slumbers or sleeps," and who has said "I will never leave thee, nor forsake thee," and although the prospects around you have many times seemed very dark and gloomy, yet

"In the last distressing hour,  
The Lord displays delivering power."

And you are made to exclaim, "The Lord hath done great things for us, whereof we are glad." Yes, my dear sisters, your glorious captain, is a glorious conqueror, and has said, "I, even I, am he that blotteth out thy transgressions, for mine own sake; and will not remember thy sins any more forever." He has never lost a battle, and has unmistakably said, "Because I live, ye shall live also." Ah, but sir, say you, we are not unapprised of the many exceeding great and precious promises with which the holy word of God abounds; but our hearts are so hard, our minds so wandering, our thoughts so wicked, and our affections are so cold, for him, that we are led to conclude it would be presumption in us to appropriate those precious promises to ourselves. O, sir, will the good Lord, yet look with compassion on those who are constrained to acknowledge they are all over defiled with

sin? On such as are forced to acknowledge that "all our righteousnesses are as filthy rags?" Hear what he says: "The whole need not the physician, but they that are sick. I am not come to call the righteous, but sinners to repentance."—Are you quite sure that you are sick of sin? that you are indeed, sinners of the deepest dye? Oh, yes, sir, we are quite sure of that; and moreover we are quite sure, we desire above all things holiness of heart, and of life—we desire to wear more of the image of the dear Savior.—We are quite sure that we loathe sin, and and ourselves on account of sin. In our anguish we are made to inquire often, "O, that I knew where I might find him, then would I come even to his seat, and order my cause before him. I would fill my mouth with arguments."

I'd tell him how my sins arise,  
What sorrows I sustain,  
How grace decay's, and comfort dies,  
And leaves my heart in pain."

Yes, I'd tell him I am ungrateful, unthankful—unholy—yea, perverse in all my ways, that I deserve no mercy at his hands—that

"If my soul were sent to hell,  
His righteous law approves it well."

That I do nothing but rebel against the best of beings—that if he saves every other son and daughter of Adam, and pours out his vengeance on my guilty head, I richly deserve it. O, can he extend mercy to such a scarlet colored sinner as I?"—Come now, saith the Lord, and let us reason together; though your sins be as scarlet, I will make them white as snow; though they be red like crimson, they shall be as wool." But, tell me, my dear sisters, how come you to find out there is so much pollution and ingratitude attached to you? How did you learn your hearts were deceitful and desperately wicked! May you not be mistaken in this matter? No sir, no,—we feel and know, "that in us, that is, in our flesh, dwelleth no good thing; for to will is present with us; but how to perform that which is good, we find not." Allow me to call your attention to the bible for a solution of this matter. " whatsoever doth make manifest, is light." "Blessed are your eyes, for they see; and your ears, for they hear." You would never have realized the corruptions of your hearts—the pollution of your nature—your proneness to wander—and especially, never would have realized Jesus to be precious, and desired his presence, if you were not born again. If he had not taken up his abode within you,—if he had not "shined in your hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ." Never would you have felt and sung,  
"Jesus is worthy to receive,  
Honor and power divine;  
And blessings more than we can give,  
Be, Lord, forever thine."

Never would you have felt a hatred to sin, and a love to holiness—a "delight in the law of God after the inward man," a longing for his presence, and deep grief and anguish at his absence, if indeed you did not belong to his spiritual family.

But, O, sir, say you, God is unchangeable. He has said, "The soul that sinneth, it shall die." "The wicked shall be turned into hell with all the nations that forget God." We know that we are sinners—that we are violators of God's holy law—that we deserve its heaviest curses,

and we cannot see so readily how he can remain just, and save such poor rebellious creatures as we. But what is this I hear of a surety, head, husband, shepherd? "For the Son of man hath power on earth to forgive sins." Now we know that the surety most generally signs the bond before the consideration is paid, in order to render him liable in law. Jesus signed the covenant before the law was delivered to man, and consequently before the debt was contracted by his people.—Hence, when his people violated the precepts of the law, that violation was charged to the surety. The bride contracted a debt, it was charged to the husband. The sheep went astray, she shepherd was held responsible. The members went into transgression, payment was demanded of the head. "But, when the fulness of the time was come God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons.—And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba Father." The surety said, "Deliver him from going down to the pit, I have found a ransom," "who, his own self, bear our sins in his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed. The life of the head is taken for the transgressions of the body, including all the members. The shepherd says, "I lay down my life for the sheep." "Husbands, love your wives, as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Christ having paid the debts of his people, it is his prerogative to forgive sins. Hence, he says to you, my dear sisters, "Daughters your sins which are many, are all forgiven, go in peace."

"He paid my debts and set me free,  
O, what a friend is Christ to me."

Thus you see Christ's power, or prerogative on earth to forgive sins, results from his having paid the debts of his people. But, O, what pains he endured? What agonies he suffered when he exclaimed, my soul is exceeding sorrowful even unto death;" and being in an agony, he sweat as it were great drops of blood, falling down to the ground." Whence this agony?

"'Twere you my sins, my cruel sins,  
His chief tormentors were;  
Each of my crimes were made a nail,  
And unbelief the spear."

May you not sing "Jesus hath done all things well?" He has opened to you a glorious door of hope. He has said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Yes, my dear sisters, you may sing,

"I'm rich, my Lord hath made me so,  
Nor greater riches would I know."  
"I'm rich to all intents of bliss,  
If thou, O God, art mine."

But, O, sir, my garments are so spotted and stained, that I sometimes fear to meet the King in his beauty. I lack a wedding dress. But

"My filthy rags are laid aside,  
He clothes me as becomes his bride;  
Himself bestows my wedding dress,  
The robe of perfect righteousness."

"Unto her it was granted that she should be clothed in fine linen, clean and white; and the fine linen is the righteousness of saints." "And this is his name, whereby he shall be called, the Lord our righteousness." But, O, my dear sisters, when the marriage of the Lamb shall be consummated, and the bride shall loose her maiden name, and adopt that of her husband, then, O, then, will you shine in your immortal robes. "This is the name whereby she shall be called, the Lord our Righteousness." In anticipation of that blessed day, may you not exclaim, "Even so, come Lord Jesus, come quickly."

"The soul that on Jesus, hath leaned for repose,  
I will not—I will not desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake."

Sisters Thompson, Sled, Vanatta, Montgomery, and all at Bethel My wife joins in kindest regards to you, and all the dear saints with you. God bless you all.

THOS. P. DUDLEY.

Milo, Delaware Co., Iowa,  
Jan. 14, 1861.

BROTHER BEEBE:—As it is time for me to make a remittance, I venture to say a few words for publication, on purpose to let my brethren and sisters know that we are still in the land of mortality, subject to all the ills and woes of this life; and can say with Paul, that if in this life only we have hope, we are of all men most miserable. As we have numerous brethren and sisters of our acquaintance in New York State, I would say to them we are still sound in the faith of the old-fashioned gospel doctrine of the apostles, that is preached by all Old School Baptists. Salvation through Christ and him alone; not to us, but to him be all the glory of our salvation, who hath called us and washed us in his own blood, and made us kings and priests unto God and the Lamb forever.

Now, brother Beebe, if I could see you, or some of the brethren, I could say a great deal; but as I cannot write much, and nothing to the edification of any one, I will stop by wishing you God's speed; that is, His spirit to direct your mind, His spirit to buoy you up in all your conflicts, His strength to support you in your arduous task in conducting the messengers of love, which are cheering and consoling to so many of the poor sheep and lambs of the flock, who have no preaching except that which they get through the *Signs of the Times*.

Dear brother, will you, or some one that can give light on the subject, explain to me something about Zion? You know we read of Zion travailling and bringing forth her children; now, was there a time when Zion had no children, and if so, when was it! We read again, that out of Zion shall come a deliverer, and this deliverer is Christ the Lord. Now, what is Zion? Brother Beebe, my mind has been exercised on this subject for a long time. As I have no one to talk with, I wish you or some of your able correspondents would say something upon this point, and oblige a poor, unworthy sinner, saved by grace, if ever saved. Yours respectfully,  
S. P. MOSHIER.

P. S.—The reason why I give my full address, is that if any of the Old School Baptists should come this way, they may know where I am, or, if any should be living near here they would know where to find me.  
S. P. M.

For the Signs of the Times.

### The Love of Money the Root of All Evil.

The evil seed has long been sown,  
Immensely high the plant has grown;  
The wide-spread branches, who can tell?  
Have taken root as deep as hell.

It's long been growing under ground,  
On which the love of Mammon's found;  
We saw the poison in the fruit  
Before we found the 'cursed root.

Rebellion cries, from man below,  
The gifts of God cause sin and woe;  
And, though defiled in guilt and shame,  
His Maker he would dare to blame.  
Before Messiah comes to reign,  
"I'll spill my brother's blood," said Cain.  
"I'll hate his offerings" made to God,  
And earth shall drink his righteous blood.

See Jacob's sons, with jealous rage,  
Against God's wise decree engage;  
"Here comes the dreamer," lo they cry,  
And heaven's favorite now shall die.

The lovely youth the forest roam'd  
To seek his brethren, far from home;  
And with provision in his hand,  
To feed this cruel, murd'rous band.

Now see—his raiment from him torn,  
Witness his tears, and hear him mourn,  
Methinks I see him, hear him cry,  
"Why, O my brethren must I die!"

Can flesh and blood be in a frame,  
To quench in them the love of gain?  
Their ruling passions now arise,  
"Why should we make this sacrifice?"

They drew him from his dismal plight  
And sold him to the Ishmaelite;  
His garments then they dipp'd in blood,  
A shadow this, of Christ, our Lord.

The prophet Balaam, we behold,  
His burning thirst for Balak's gold;  
His altars rear, in many a place,  
Intent to curse God's chosen race.

But, like the beast on which he rode,  
Was made to speak the words of God,  
And by the power sent from on high,  
Utter a glorious prophecy.

When Judas sold the Holy One,  
The hellish monster then had done  
All that he could, and then he said,  
"I have the innocent betrayed!"

Come, money lovers, here and see  
The end of lust and treachery;  
See where the 'luring silver lies,  
And mark the death the traitor dies.

Amazing grace! the Savior dies,  
That his dear church to heaven may rise!  
Henceforth I'll nothing know beside  
Jesus, my Savior, crucified.

E. P\*\*\*\*\*.

### Extracts from Business Letters.

Henry Co., Kentucky, Jan. 18, 1861.

BROTHER BEEBE:—I hope this will find you well and willing to perform the arduous duty you have so faithfully performed these many years, in strengthening the feeble lambs of Christ's fold, which he has redeemed by his own blood, out of every nation, kindred and tongue, under heaven, and made them kings and priests unto himself and to God. I often have a desire to cast in my mite when the rich are casting into the treasury; but my weakness and inability forbids; I mean those who are rich in faith and good works—able to communicate to God's dear children scattered through the length and breadth of the land. I cannot do without the *Signs of the Times*, it being the only medium through which I can hear from the dear children who have been brought out of darkness into the glorious light and liberty of the gospel of God their Savior, and as I hope, my Savior; for nearly thirty years ago I was made to feel what a helpless, poor, dependent sinner I was, and could see no way of escape, until, I hope, the Lord, by his great mercy, taught me that the blood of Christ cleanses from all sin; for I had never read the Bible enough to know there was such a declaration in

it. I will close this imperfect scribble, lest I tax too much of your precious time. May the Lord bless you, and all of his dear children who write for the *Signs of the Times*, with a double portion of his grace, which will enable you to defend the truth. I hereip send you \$1 for your valuable paper, and expect to read it as long as it is such a comfort, or I have eyes to see. May prosperity attend you, is the desire of  
MARTHA FOREE.

Hannibal, Missouri, Dec. 31, 1860.

BROTHER BEEBE:—I trust that your list may never be less, for I am sure that all who love the truth can find much in the *Signs of the Times* and *Southern Baptist Messenger* to edify and comfort. Trusting that the good providence of our God may be your support in future as he has been in times that are past, and that you may be able to continue to comfort the people of God, through the *Signs of the Times*, as heretofore, and that the Lord may have all the glory. I remain your very unworthy brother, if indeed one in any sense,  
W. F. KERCHEVAL.

Jamesville, N. C., Jan. 5, 1861.

DEAR BROTHER BEEBE:—Amidst the civil commotions under which our government is at present laboring, many of us in this region know not (as men we are creatures of time) what to do or what course to pursue for the best. But, as christian believers in Jesus Christ who proclaimed that all power in heaven and earth was in his hand, and that he was alive forevermore, and that as he lived his people should live also, we feel in some degree confident and hopeful that our God will be our God forever and ever, and that he will be our guide even unto death. We thank God that Southern and Northern men can yet hold sweet counsel through the *Signs of the Times*, and other good papers. May they as heretofore feed and grow abundantly. I hope and expect to take your paper as long as I shall live.  
Yours,  
CLAYTON MOORE.

Hamilton, Ohio, Jan. 15, 1861.

BROTHER BEEBE:—I feel that I am drawing near the time of my departure to a better world, where Jesus reigns; where all is joy, peace and praise unto him who has redeemed us, and washed us in his blood. I was delighted with your editorial in the first number for 1861. True enough this is a critical and solemn time, both in regard to our temporal and national affairs, and in regard to the disunion and trouble, in some places, among our own people, the professed disciples of Christ. Caused in too many instances by Elders and brethren from whom we had once expected better things. You have your enemies too. I know men whom you, years ago, esteemed highly, not only as sound in the faith, but as real confiding friends and brethren in the ministry. But they have left you, and are now at antipodes with you, and with other precious Elders in different States. Offences will come; but when they come from our own ranks, and from whom we had not apprehended opposition, it is painful indeed. Had we been told twenty-five years ago that such ones would leave you, or Trott or Dudley, and caused divisions, and hard feelings in the Churches and Associations, we would have answered, No, never! Oh! that the good Lord would interpose his power and grace, arrest the evil, and restore peace, confidence and harmony among all his dear saints, and once more revive his precious cause and truth among his dear saints, and add to our numbers of such as shall be saved. My sheet is full. Your brother, in haste,  
ISAAC T. SAUNDERS.

Franklin Co., Va., Jan. 18, 1861.

DEAR BROTHER BEEBE:—I want the *Signs of the Times* as long as it continues to advocate the doctrine it now does, and I believe it will as long as it shall be edited by you. I was glad to hear of your safe arrival at home after your visit, with

brother Leachman, to our Association in August last. I was well pleased with your preaching, and with that of brother Leachman also; for I do love the doctrine of Eternal Union. I hope to see you both again, and to hear you preach again the unsearchable riches of Jesus Christ, although you live in the North and I in the South. It does not lessen our love for you. I do love those brethren and sisters in the North who write for the *Signs of the Times*, although I have never seen them. And I am also well pleased with your Hymn Book. The 238th hymn is my favorite, for it tells just what I believe. I remain your unworthy sister, if a sister at all,  
JULIANA H. SAMMONS.

Lexington, New-York, Jan. 20, 1861.

BROTHER BEEBE:—I do not like to close without a few lines in regard to myself. If I could have the privilege of telling you my troubles, it would be a great relief to my mind. It is a day of great trials. \* \* \* But we know the Lord reigns, and he will do all his pleasure. This is a great consolation. He knoweth them that are his, and he careth for them. It is through great tribulations we shall enter the kingdom. Our Savior was shamefully treated, despised and insulted, and why should not his children be? If ye endure not chastisement, whereof all are partakers, then are ye bastards and not sons. Our blessed Savior will deliver all his humble followers out of all their troubles, and sanctify them all to our good and his glory. He is our Strength, our Hope and our Salvation.

"In all my fears, in all my straits,  
My soul on his salvation waits."

My desire is that I may be kept in the narrow way that leadeth to life, and that I may not dishonor that dear Savior whom I profess to love. If am blinded and led astray by carnal nature, I hope the Lord will open my eyes to see my condition, and bring me back to his embrace, and lead me by his Holy Spirit to do the will of my heavenly Father. If I could always possess that spirit, I should not so often hang my harp on the willows, or get into the "slough of despond." But these imperfections of the flesh will follow me through my pilgrimage in this unfriendly world. But if I am finally found clothed in Christ's righteousness, I shall be freed from this body of sin when I leave this mortal state, and may that be the happy state of us all. Truly yours,  
LYDIA FAULKNER.

Near Locktown, N. J., Jan. 17, 1861.

DEAR BROTHER BEEBE:—I should have sent on for the present year before, but the afflicting hand of God has been upon us, and our affairs are deranged. My wife has been confined to her bed nearly ten months, and I am myself not able to attend to business much of the time. Nevertheless we cannot think of doing without the *Signs of the Times*. I enclose the amount for the present year. I have often thought I would like to write a little; but I am no scholar at the best, and my hand has become quite unsteady. But, Oh! the rich and grand subject—Salvation through our Lord Jesus Christ, who gave his life a ransom for his people!

"Amazing grace! how sweet the sound  
That saved a wretch like me;  
I once was lost, but now am found,  
Was blind, but now I see."

Here, in our lonely situation, how welcome are the messages of the dear children of the Zion of our God. Whether it be presented in the public preaching of the gospel, or in private conversation, or from some of the scattered ones of the flock, from the uttermost parts of the globe, through the *Signs of the Times*—they all speak the same things, Salvation through free and sovereign grace; unmerited by us, without money and without price. Sometimes I think I can say,

"Oh! joyful and transporting scene  
That rises to my sight;  
Sweet field array'd in living green,  
And rivers of delight."

In conclusion I would say, Fight on, ye conquering soldiers of the cross; ye are engaged in warfare under a good Captain; he will certainly lead you on to victory, and give you a conqueror's crown. The weapons of our warfare are not carnal, but mighty through God, to the pulling down of the strong holds of satan. Although we have to travel through a dark wilderness, we will fear no evil, for "Thy rod and thy staff, they comfort us." The name of the Lord is a strong tower, into which the righteous run and find safety. May the grace of our Lord and Savior Jesus Christ be with all the Israel of God, now and forever, Amen.

PARMER BRYAN.

Big Spring, Kentucky, Jan. 20, 1861.

DEAR BROTHER BEEBE:—I wish you great success in your labors of love, and hope you may long continue to advocate the truth. Whatever others may say or believe on the Union of Christ and his people, the following lines express what I try to preach, and what I truly believe to be the truth:

"In God's great will the scheme was laid,  
Before his hands the mountains weigh'd,  
Or spread the unknown seas.  
Then did his arms of love embrace  
A seed elect, a chosen race,  
His glorious grace to praise."

Yours,  
J. L. FULLILOVE.

Earlville, Illinois, Jan. 22, 1861.

DEAR BROTHER BEEBE:—I have taken your paper for the last few years, and it comes to me laden with precious gospel truth, which is food and nourishment to my poor soul, if I am not deceived. I do not feel that I can do without it. It contains nearly all the gospel preaching I have in this land. True I can hear the gospel preached once a month, by going fifteen miles, and I esteem that as a great blessing indeed. I came to this country in the spring of 1841, and lived here twelve years without hearing one sermon preached. I heard many which were so-called. But they presented no "Thus saith the Lord." It was all *Do and live*, with them, but I believe I must live first, before I can do; and that life must be all of free and sovereign grace. I would like at some time, if it be the Lord's will, to give you an account of some of my exercises in passing through this vale of tears. We have, or I at least have my ups and downs, sometimes on the mount, but oftener in the valley. I love to feel my dependence on the independent God. God is a Spirit, and they that worship him must worship him in spirit and in truth. It is impossible for us to worship him acceptably without his spirit; for to be carnally minded is death; but to be spiritually minded is life and peace.  
Yours, as ever,  
JAMES WOOD.

Mississinawa, Ohio, Jan. 14, 1861.

MUCH ESTEEMED BROTHER BEEBE:—I will inform you that I am still living, and enjoy tolerable good health the greater part of the time. Yet I know that my time in this world cannot be long, according to the course of nature; for I am now in my seventieth year. And I hope it is still well with you and yours. I still want you to send me the *Signs of the Times*, as the doctrinal views which it contains are such as my hope has rested on for fifty-three years, and still in my advanced age there is no other system that can give me the least hope of a blessed immortality beyond the grave. And with all my sins and unworthiness I still feel that I have a hope and that I have an interest in that glorious plan of salvation by grace alone. MAHLON PETERS.

Sharpsburg, Kentucky, Jan. 12, 1861.

DEAR BROTHER BEEBE:—I hope the Lord will preserve and keep you as he has hitherto done, notwithstanding the criminous and recriminations brought against you. The Lord Jesus has kept you, and he will keep you until the ministerial work which he has assigned you is fulfilled. I have been a reader of your valuable paper, the *Signs of the Times*, I

think, ever since the second volume, and I am well pleased with the communications which it contains from my dear brethren and sisters, and especially with your editorials. My dear brother, the christain interview I had with you and the brethren in your vicinity, and at the other Associations I attended at the East, last summer, has made such a lasting impression on my mind that I think it will never be erased from my memory. We were very much disappointed in not seeing you at the Licking Association last fall. Brother Leachman came to us in the fulness of the blessing of the gospel of Christ; and the brethren love him for the truth's sake. I will close by subscribing myself your brother in Christ,  
SAMUEL JONES.

Cheshire, Mass., Jan. 20, 1861.

BROTHER BEEBE:—Within the last three or four years I have been called to pass through the lung fever twice, which has wrecked my constitution almost to its centre; but through the mercy of God my Savior, I am still alive, and able to attend to some of my domestic affairs. The distracted state of our country and pressure of the times do not add anything to my pecuniary resources; but low as my circumstances are I have mustered a dollar which I will send you, requesting you to keep it as long as you can, and then let somebody else have it. I would like to have the *Signs of the Times* continued. My day is almost over, I lack but a few months of the allotted age which is set for man. I have done but little for Christ. I have endeavored to stand as a witness for him for forty years; but whether I have been useful in his cause is better known to him. I shall soon go the way of all the earth—and Oh! may I go with confidence and assurance that my name is written in heaven, enrolled in the Lamb's Book of Life. Engraved as in Eternal brass, and lead in the rock forever. I should then be fully prepared for eternity. Farewell.  
JOHN VINCENT.

Big Lick, Virginia, Jan. 22, 1861.

BROTHER BEEBE:—Myself and wife are destitute of any Old School Baptist preaching, except when we go some fifteen miles, and if it were not for your valuable paper we would be very lonesome. I often feel a desire to write something for publication; but I feel so weak and so unworthy that I keep still. But, Oh! what comfort I receive when reading the communications of brethren and sisters, it is with tears of joy which makes my heart glad. But I do often feel myself to be such a wicked sinner that I fear I am deceived; then when I hear the brethren and sisters tell how it is with them, a new hope seems to spring up in my soul, which makes me rejoice and say, I know that my Redeemer lives, and I feel confident that I am one of Christ's chosen ones. I sometimes feel unworthy to be in the company of christians; but I do know I love their company more than I do the company of others. Now, brethren and sisters, may the Lord enable you to press towards the mark of the prize of your high calling of God which is in Christ Jesus our Lord.  
LEO TURNER.

Eden, Michigan, Jan. 19, 1861.

FRIEND BEEBE:—The multitude of speculative theories in regard to the plan of salvation in these times are wonderful to contemplate, and in this country we can claim to have as great a number of speculative theorists as any place in the wide world. Salvation by grace is made to imply a nullity, as taught by the most of our teachers. Eld. James P. Howell preached here about one year ago, and it was of the old fashioned sentiment, instructive, entertaining and profitable; and every way acceptable to all those who believe in salvation by grace. Having a few moments leisure, I have written a few words, not for the press, but from my intimate acquaintance with you, it would be more sociable to say a few words, and my

having at times, much sympathy for the doctrine you so ably sustain. Please say to the friends that myself and family are well. I remain your friend,  
WILLIAM H. HORTON.

Friend Horton will please excuse the liberty we take with his private correspondence, as he has many relatives and old acquaintances in this vicinity, who will be gratified to hear from him.—Ed.

Russellville, Illinois, Jan. 17, 1861.

BROTHER BEEBE:—Having some room left, I will write a few words in regard to my past experience and present hope in the Lord. Thirty years ago last fall I was made to see myself a poor lost sinner. I tried all my efforts, but grew worse instead of better, until I thought there was no mercy for me. But while mourning over my lost condition, and when I was not looking for deliverance, my burden of sin and guilt was removed, and I then thought I should have no more trouble. But soon doubts and fears came, and have harrassed me from that day to this, and all the hope I now have for is founded on the merits of the Lord Jesus Christ. Twenty-two years ago I commenced trying to preach Christ and him crucified, as the way, the truth and the life, which is all the way I know in which a poor helpless sinner can be saved. Although I have been trying to preach so long, it some times seems to me that I know nothing yet as I ought to know, and I have often thought, in view of ignorance, I would never try again. But, at times I think I see and feel something that I desire to tell; but when I try I make so poorly out, that it makes me fear that I am deceived. I think I want to do right, if I could. We have some ingatherings among the old Baptists here.  
A. D. NORTON.

Edinburg, Ind., Jan. 21, 1861.

DEAR BROTHER BEEBE:—The time is past for me to send my money for the next volume of the *Signs of the Times*, and here I give you a few scraps of my experience when I was quite young. I was in attendance at the Sunday School Union and learned to read their books, and to do good; so I went on as I thought, doing good; going to Sunday Schools, keeping the Sabbath, and walking very straight in all things. So I went on, thinking I would arrive at Heaven by my good works. I would go to prayer meetings and to the mourning bench, and thought I was getting along very well; I got so I thought I was good enough to join meeting. I concluded I would join the Methodists, because it was the easiest way, but alas, something said to me, this is not the way. So then my troubles commenced; then I commenced trying to pray in earnest when I would do anything wrong. I would try to pray, and it seemed to me that my prayer would not reach higher than my head. At times I was startled at death and judgment; it seemed to me at times that if God would cut me down as a cumber of the ground and appoint my portion with hypocrites and unbelievers, he would be just in so doing; it seemed to me that I was going down to woe and misery as fast as time could roll on. I then set to work again, and a work it was, too. I then took sick and thought I was going to die in that situation, and to appear before the judge of all the earth with my sins; it seemed to me that I could not endure it. I then set to work again; I sent for a Methodist class leader to pray for me, and I was determined to get religion that night. I tried to shout, and he flattered me that I had religion; but no relief could I find; my troubles still never ceased. I told my father I wanted him to appoint meetings at his house; that I wanted to talk to the church, and he complied with my request; and while the preacher was preaching it seemed to me I would sink to ruin and despair; it seemed to me that the

devil was close by, ready to gnash upon me; when preaching was over the church opened a door to receive members. I gave them a relation of my sins and troubles, for I could not tell them anything else, because I knew nothing else, and they received me. There was a weight of guilt yet upon me the meeting was dismissed, it was a very dark time to me—dark and dreary. All at once it seemed that I was burdened down with a mighty load of guilt and sin; at that moment it left me, and it seemed to me that it was sin, and never was to appear again, then I could rejoice in the God of my salvation; then I could cry out with the servant of God, and say there is salvation in none other. I thought then my troubles were all over, but I found it quite to the reverse. I find I have a sinful heart to mourn over; I am led to cry out with the Apostle, who shall deliver me from the body of this death; I find I am carnal sold under sin; when I would do good evil is present with me. But I hope it is no more, I but sin that dwells in me, then I can say, my pathway is strewn with thorns and briars throughout. I find without the justifying righteousness of our Savior, no flesh can be saved.

Dear Brother Beebe:—If you think the foregoing worthy a place in the *Signs of the Times*, please correct the same and use it.

Yours in hope of eternal life,  
JAS. K. BARNETT.

**Inquiries after Truth.**

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—*Jeremiah iv. 16.*

Henry Co., Kentucky, Jan. 18, 1861.

BROTHER BEEBE:—Please give us your views on Hebrews xi. 35, the latter part of said verse, and oblige truly,  
MARTHA FOREE.

Franklin Co., Va., Jan. 18, 1861.

BROTHER BEEBE:—If it is not asking too much, brother Beebe, I wish you to give us a discourse on Eph. i. 4, 5. And I would like for you or some of your correspondents to give their views on 1 Peter iv. 6. Your unworthy sister,  
JULIANA H. SAMMONS.

We will endeavor to notice this request in our next number.—Ed.

BROTHER BEEBE:—I believe I have not troubled you to write your views on any portion of the Scriptures, but I would like now to have them on Revelations, commencing at the tenth verse and on to the twentieth. Your brother, as I hope,  
J. R. GRIFFIS.

On which chapter in Rev.?—Ed.

Grand View, Ind., Jan. 11, 1861.

BROTHER BEEBE:—If it is not asking too much, I would like to have your views on 2 Peter ii. 20, 21. This request is for the satisfaction of an enquiring friend of mine. Yours,  
JOHN L. DONHAM.

Coloma, California, Dec. 30, 1861.

Will Eld. Joseph H. Flint, of Iowa, please give his views, through the *Signs of the Times*, on the commission, "Go ye into all the world and preach the gospel," &c.? It is more than seven years since I heard an Old School Baptist preach, and I feel hungry is why I make the request.  
Mrs. E. M. HOLLINGSWORTH.

Big Lick, Virginia, Jan. 22, 1861.

BROTHER BEEBE:—As I have never troubled you for your views on any text, will you please give your views on 2 Peter iii. 13, "Nevertheless, we according to his promise, look for new heavens and new earth wherein dwelleth righteousness?"  
LEO TURNER.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 15, 1861.

REMARKS ON PSALMS CXLIX. 2-6.—*Reply to sister R. T. Johnson.*—It is much easier for us to flourish our pen, than to write that which we feel satisfied will edify the saints and reflect the glory of God; but of this our readers are, or have had opportunity to be aware. Such views as we have on any portions of the scriptures, we do not feel at liberty to withhold, when called for.

The inspired writer of this psalm seems with a prophetic eye to look through the vista of intervening ages to the advent of the King of Glory to our earth; and the establishment of his kingdom in her gospel organization, as "the congregation of saints," and as the anti-typical Israel of our God. Fired with the animating vision, he breaks forth in the most flowing strains of heavenly poetry that ever saluted the circumcised ears of redeemed sinners, and calls on them to learn the song and unite in the sacred theme. "Let Israel rejoice in him that made him." Who but Israel can appreciate the glory of a subject so spiritual, so sublime? Not Esau, nor Ishmael, nor any of the self-made religionists of that, or of any subsequent age, while infatuated with the notion of their own power to will and to do, for themselves and for the Lord. None but Israel can rejoice in the assurance that they are God's workmanship, that their Maker is their Husband, the Lord of Hosts is his name, and their Redeemer the Holy One of Israel, The God of the whole earth shall be called. Of none but Israel is it written, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" "This people" (saith the Lord) "have I formed for myself: they shall show forth my praise. The God of Jeshurun rideth upon the heavens in the help of this people, and in his excellency on the sky; and he has said they shall dwell safely alone, and that they shall not be reckoned with the nations. This people the Lord has created in Christ Jesus, chosen in Christ Jesus, and blessed 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. "But now, Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Savior. Fear not: for I will be with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—Isa. xliii. 1-7. This is Israel, God's chosen, redeemed and freely justified Israel; Let him rejoice in him that made him: that is, in God. And,

"let the children of Zion be joyful in their King." As their King, he is all they could desire. He reigns in righteousness, and his princes rule in judgment. All the glory of the eternal world centres in him, and all heaven is radiant with his resplendent glory. With his sword upon his thigh, he rides prosperously; with his bow and with his crown he goeth forth conquering and to conquer. His regal title is written upon his vesture and upon his thigh. The King of kings and the Lord of lords, and his name is called the Word of God. He is the only and blessed potentate, and he only hath immortality dwelling in the light. Who but the children of Zion can be joyful in him? Who else are satisfied with his laws, ordinances, doctrine, examples, precepts and his unlimited dominion over heaven, earth and hell. But he is in a peculiar sense "their king," the King of the children of Zion. God has given him to be Head over all things to his church, which is his body, the fulness of him that filleth all in all.

"Let the high praises of God be in their mouth." These words imply degrees of praise. God will be honored in all the subjects of his dominion. The wrath of man shall praise him; for he is able to command a revenue of glory from all the subjects of his power and providence. Holy angels that have never sinned do praise him, as a holy retinue once sang in the hearing of the shepherds, Glory to God in the highest; but the highest notes of heaven's exalted anthem can only be sounded by the children of Zion—redeemed by the blood of the Lamb. They shall sing with the spirit, and with the understanding also, making melody in their hearts unto God; in no low, murmuring, discordant or jarring sounds, but in sweet, exalted strains, as when the morning stars sang together, and all the sons of God shouted for joy, as when they were heard in the vision of John, Rev. xiv. 2, 3; xv. 3, 4; also, chap. xix. 1-7. The highest notes of their immortal song shall in full chorus swell the words, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints; and all the multitude of the redeemed, as the voice of mighty thunderings, and as the sound of many waters, shall proclaim, The Lord God, Omnipotent, reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife has made herself ready." Ah, sister Johnson, if there is any higher praise of God than what is indicated in these passages of the Scripture, its revelation will not probably be made to us until we shall have witnessed the passing away of the earth and skies, the destruction of the last enemy, and the triumphant entrance of all the blood-washed throng into the joys which are reserved in heaven for them who are kept by the power of God through faith unto salvation, which is ready to be revealed at the last time. These mouths which were once full of cursing and bitterness, cleansed by the washing of regeneration and renewing of the Holy Ghost, shall

"Break forth and extol the Great Ancient of Days,  
His free and distinguishing grace."

What can now be more appropriate, more pleasant, more delightful to the children of Zion, than to be thus employed.

"Let those refuse to sing  
Who never knew our God,

But favorites of the heavenly King  
Should sound their joys abroad."  
"But when this lisping, stammering tongue  
Lies silent in the grave,  
Then in a nobler, sweeter song  
We'll sing his power to save."

But not only shall the high praises of God be in their mouth, but, as they are now in an enemy's land, and in a militant state, let "a two-edged sword be in their hand." A sword is an implement of war, to be used offensively and defensively, and in ancient warfare, the most effective weapon used in close conflict. In skirmishes where the parties were widely apart, bows, arrows and sling-stones were used, but when in close engagements, the sword was the most reliable of all weapons. If the children of Zion had no enemies to encounter, they would need no armor: but as they are circumstanced while they sojourn in the flesh, they are required to put on the whole armor of God, and, having done all, to stand, not run. They have to fight the good fight of faith, to resist the devil, that he may flee from them, crucify the flesh with its affections and lusts, and to confront the world with all its alluring vanities. Their warfare is not carnal, but spiritual, hence they require spiritual, and not carnal weapons; "For we wrestle not against flesh and blood," that is, in a literal sense, or we might need carnal weapons, such as Sharpe's rifles, Saul's armor, or human policy; "But against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence, while we are required by the example and special command of our Great Captain, to be kind, courteous and benevolent to all men, even to our bitterest enemies, we are nevertheless to fight manfully and uncompromisingly the good fight, contending earnestly for the faith once delivered to the saints. If any of the saints take the sword as a carnal weapon, they shall perish by it. But the sword of the Spirit is what we require. This is called "The Sword of the Lord and of Gideon." It is quick, or vital, and powerful, and sharper than any two-edged sword. It has a Jerusalem blade, well-tempered; and as David said of the sword he had taken from Goliath, "There is no sword like it," so we may in truth say of the sword of the Lord, which Paul says is the word of God, and which completes the armor of God, by him specified at Eph. vi. 13-18. While the high praises of God are so in the mouth of Zion's children, that all their communications are in harmony with the spirit of truth and holiness, the sword of the Spirit, which is the word of the Lord, is in their hand; not merely hanging by their side quietly in its scabbard; it is drawn, and never to be for a moment sheathed until the joyful trump of God shall announce the complete victory over sin, death and hell. Among other peculiarities of the sword which God has put in the hand of his saints, we are told by Paul that it is spiritual, and mighty through God to the pulling down of strongholds, &c.; and in our text it is described as having two edges. It cuts both ways, and is admirably adapted to the Christian warfare, as all Christians have enemies within as well as without. This weapon cuts off the flesh, that we may be the circumcision that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, while at

the same time its keen edge is felt by the assaulting foe without. The word of God came to the prophets, saying, Thus saith the Lord, &c. And so the word of God is placed in the hand of the saints, as the most effectual weapon in keeping our body, or fleshly propensities at bay; nothing is so potent in defending the cause of truth and righteousness, as to be able to bring a "Thus saith the Lord," to bear upon those foes without who oppose the doctrine, government and institutions of our divine Commander.

In the context, the Psalmist shows why the saints should be equipped "To execute vengeance upon the heathen, and punishments upon the people: to bind their kings in chains, and their nobles in fetters of iron; to execute upon them the judgments written. This honor have all the saints. Praise ye the Lord." Israel under the law, in the type, were led in triumph whenever they had a Thus saith the Lord to execute upon the heathen nations round about them. Witness the case of Egypt, Amalak, Midian, the Philistines and others, especially the Canaanites, which were driven out of the land, according to the word of the Lord. So spiritual Israel shall execute the vengeance of the Lord, in a spiritual application of the word upon all the uncircumcised religious organizations which stand in opposition to the truth; as the stone which was taken from the mountain without hands, as typical of the kingdom of Christ, should break in pieces all other kingdoms, and thus execute the vengeance of God on them. As the sword of the Lord was used by Gideon and his little chosen band, in executing the order and vengeance of the Lord upon Midian, so shall the saints triumph over the beast, and his image, and over the number of his name. But the sword is also for the punishment of the people; that is, the sword of the spirit, which is the word of God, is put in the hand of the saints, to execute the discipline and order of the house of God, upon all who walk disorderly.

To bind their kings with chains, and their nobles with fetters of iron: Such exploits were performed by Israel under the typical dispensation; and, under the gospel, we wrestle with the kings, or rulers of the darkness of this world, and by the sword of the spirit we prevail over them, and so bind them with chains, as to despoil them of all their power or influence to annoy us. While their nobles may signify those who are elevated to high-sounding titles, as *Reverends* and *Divines*, promoted and made popular only as the advocates of false doctrine, in allegiance to the prince of the power of the air. How often has one of God's little ones chased a thousand of such nobles, and two put ten thousand to flight. Then truly, *This honor have all the saints*; "For the Lord takes pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory;" even in this glory, in which they are by the special grace of God distinguished; but let them glory only in the Lord. "Let them sing aloud upon their beds." Beds are places of rest, not of toil, and the triumph and joy of the saints is not in their own doings, but when resting upon the sure mercies of their covenant God and Savior, "They shall feed and lie down." And they shall

lie down in green pastures, in safety and plenty, with the high praises of God in their mouth, and a two-edged sword in their hand. Their enemies may deride them for lying down, and folding their hands; but it is their privilege, for "So he giveth his beloved rest."

Sister Johnson, may it be your happy privilege, and the privilege of all the saints, to enter continually into that rest which remaineth for the people of God.

Clinton, Hickman Co., Ky. }  
January 25, 1861. }

DEAR BROTHER BEEBE:—I have been reading your paper going on three years, and your editorials, and the communications generally, contain what I believe to be the truth; and I wish to continue taking it, for I should be at a loss without it. Dear brother, we are a long ways apart, and entire strangers in the flesh, but I sometimes hope that I have an interest with you, and the rest of the people of God, in the blood of the Lamb, though I am so sinful a creature that I often fear that I have caught the shadow and missed the substance. But we are told that we may know that we have passed from death unto life because we love the brethren, and I do think, if I am not deceived in myself, that I do love the people of God. Yours truly,

ELBERT GAY.

#### Fortifications in the Southern States.

Subjoined is a list of fortifications, taken from Col. Tutton's report made to Congress a few years ago, giving the cost of each, and the number of guns they severally mount:

Table of Navy Yards and Principal Forts South of Mason and Dixon's Line, Showing the Position, Cost and Strength of Each:

WHERE LOCATED.	COST.	MEN.	GS.
Ft. McHenry, Baltimore...	\$146,000	350	74
Ft. Carroll, Baltimore...	135,000	800	150
Ft. Delaware, Del. riv., Del.	539,000	750	151
Ft. Madison, Annapolis, Md.	15,000	150	31
Ft. Severn, Maryland	6,000	60	14
Ft. Washington, Potom. riv.	575,000	438	88
Ft. Monroe, O. P. C., Va.	2,400,000	2,450	371
Ft. Calhoun, H. R., Norfolk, Va.	1,664,000	1,150	224
Ft. Macon, Beaufort, N. C.	460,000	300	61
Ft. Johnson, Wilton, N. C.	5,000	60	10
Ft. Caswell, Oak Isl'd, N. C.	571,000	400	81
Ft. Sumter, Charl'ton, S. C.	677,000	650	146
Castle Pinckney, do. do.	43,000	100	25
Ft. Moultrie, do. do.	75,000	300	54
Ft. Pulaski, Savannah, Ga.	923,000	800	150
Ft. Jackson, do. do.	80,000	70	14
Ft. Marion, St. Aug'tine, Fla.	51,000	100	25
Ft. Taylor, Key West	1,000	185	
Ft. Jefferson, Tortugas	1,500	298	
Ft. Barancas, Pensacola	315,000	250	49
Redoubt, Pensacola	109,000	000	26
Ft. Pickens, Pensacola	759,000	1,280	212
Ft. McRae, Pensacola	384,000	650	151
Ft. Morgan, Mobile	1,212,000	700	132
Ft. St. Philip, m. Miss. river	143,000	600	124
Ft. Jackson, do. do.	817,000	600	150
Ft. Pike, Rigolets, La.	472,000	300	40
Ft. Macomb, Chef. Men., La.	447,000	300	40
Ft. Livingston, Bar. bay, La.	342,000	300	52

In addition to these are incomplete works at Ship Island, Mississippi river, Georgetown, S. C.; Port Royal Roads, S. C.; Tybee Islands, Savannah, Galveston, Brazos, Santiago and Matagorda Bay, Texas. The guns which were lately stopped at Pittsburg were designed for those at Galveston and Ship Island.

Hampton Roads is the great naval depot station and rendezvous of the Southern coasts.

Pensacola is very strong, and the only good harbor for vessels of war, and the only naval depot on the Gulf. The fortresses at Key West and Tortugas, on the southern point of Florida, are among the most powerful in the world, and every vessel that crosses the Gulf passes within sight of both.

\* Incomplete.

Record of Marriages.

Jan. 31.—At the house of the bride's father, in Dorchester County, Md., Mr. ADOLPHUS WILLIS to Miss EMILY WOOLFORD.

Obituary Notices.

FRANKFORT, Ky., Feb. 8, 1861. BROTHER BEEBE:—Our little church in Frankfort has sustained a great loss in the deaths of sister Shannon and Laughborough, and deeply do we regret them, for we think there were but few on earth with them to compare.

Muskingum Co., Ohio Jan. 16, 1861. BROTHER BEEBE:—Please publish the following obituary:

DIED, at the residence of James M. Heskett, in Muskingum County, Ohio, on Friday, Jan. 11, 1861, ELIZABETH M. BARTON, daughter of Thomas and Sarah Barton, late of Loudoun County, Va., aged 43 years and 9 months, lacking one day.

JAS. M. HESKETT.

Morefield, Nicholas Co., Ky., Feb. 4, 1861. DEAR BROTHER BEEBE:—With sorrow I seat myself to impart the mournful intelligence to the brethren and sisters of our order of the death of my dear brother James Jones, Jr.

amiable, loving and devoted husband; tender and affectionate father; charitable and kind brother. I may add that he never did an act which would cause his children to blush, nor did he give cause for any human being to speak evil of him.

"When I can read my title clear To mansions in the skies, I'll bid farewell to every fear, And wipe my weeping eyes."

"Should earth against my soul engage, And fiery darts be hurled," &c.

SARAH E. KEAN.

Campbell Co., Va., Feb. 4, 1861.

BROTHER BEEBE:—At the request of the relatives of the deceased, I send you for publication in the Signs the following obituary:

DIED, at his residence, in Bedford Co., Va., on the 23d day of Oct., 1860, PETER M. WRIGHT, Sen., in the 59th year of his age. His health declined from the time he was first taken until death stayed the hand of affliction and ended his earthly turmoils.

WM. T. CRAFT.

Deep Cut, O., Jan. 28, 1861.

MY DEAR FRIEND BEEBE:—With a sorrowing heart I have to inform you of the affliction circumstances in my family. We buried a little grandson on the 26th day of this month.

Please insert the death of my grandson. DIED, January 26, of Sore Throat, THOMAS DAVIS, aged 3 years and 3 weeks. He was a healthy, active child, but is suddenly called away.

DIED, in Roxborough, Person Co., N. C., on Friday, Oct. 26, 1860, of typhoid fever, Mrs. MAHALA G. SMITH, wife of W. H. Smith, in the 43d year of her age. She was confined to her room two weeks.

My friends, I have met with a loss that cannot be repaired. The only comfort I have is, I believe my loss is her eternal gain. Although she never made an open profession of religion, in 1852 she was very much troubled about her condition, and often said she feared that she had sinned away the day of grace.

Mattoon, Ill., Jan. 22, 1861. BROTHER BEEBE:—You are requested to publish the following:

DIED, at his residence, Nov. 10, 1860, LEVI N. ASHBOOK, aged 35 years. He leaves a wife and infant daughter and other relatives, and many friends to lament their loss. He was a relative of Eld. Ashbrook of Ohio. He was an amiable man, and much esteemed by all who knew him.

Coloma, Cal. Dec., 30, 1860.

ELD. BEEBE:—Please publish through the columns of the Signs, the death of our dear father, Mr. VAN SICKLE, who died near Jefferson, Clinton County, Indiana, August 25th, 1860, aged 62 years, 5 months and 19 days. His disease was lung fever.

What is it for a saint to die, That we the thought should fear? 'Tis but to pass the heavenly sky, And leave pollution here.

E. M. HALLINGSWORTH.

Lincoln, Logan Co., Illinois, Jan. 28, 1861.

BROTHER BEEBE:—In accordance with a promise I made my wife—D. D. PIPER—on her dying bed, I now communicate through the Signs of the Times to her many friends and brethren, the sad intelligence of her death. She died of consumption, on the 24th inst. She was born March 1, 1814, in Chenango county, N. Y.

Edinburg, Johnson Co., Ia., Dec. 27, 1860. DIED, in Johnson Co., Ia., June 27, CALVIN, son of Martin and Maria Snepps.

Near Harrisonville, Shelby Co., Ky., January 25, 1861.

BROTHER BEEBE:—At the request of his companion, I send you the obituary notice of brother JAMES M. JESSE, who departed this life on the 31st day of August, 1860, aged about 53 years.

Amanda M. Tinsley, in Shelby county, where he lived till the time of his death. Brother Jesse and his companion united with the church called Regular Baptists at Beech Creek, in the year 1843, and when the Mission system was introduced in the church, a division took place. Brother Jesse and his companion came out with the Old School or Primitive Baptists, and continued to contend for salvation through sovereign, free and unmerited grace, on the part of the creature, up to his death.

CHARLES WARE.

Near Lexington, Ky., Jan. 29, 1861.

BROTHER BEEBE:—While in Indiana last summer, brother and sister MCKINNIE requested me to write an obituary notice for them, giving me the necessary dates, &c.

DIED, in Greenfield, Hancock Co., Ind., on the 25th of May, 1860, Mr. JESSE MCKINNIE, youngest son of Matthew and Rhoda McKinnie, aged 21 years, 6 months and 8 days. In attempting to take the cars while in motion, the deceased lost his balance, was thrown under them, and was mangled in a most shocking manner.

The Lord is good, His ways are just; To him we'd bow, in him we'd trust; What e'er he doth, we would commend, He is our best, our faithful friend.

What though he takes what is most dear, Shall we not reverence him with fear? He knoweth best what to receive, And what in mercy he should leave.

Then, let us at his foot-stool bend, And yield our all to him, our friend, We know that what he does is best, Then let us in his counsel rest.

Bless'd resignation, O, how sweet, When we can lie at Jesus' feet, And yield to him ourselves, our all, And kiss his rod, and bless his call.

Though dark his ways while here we groan, They'll shine in splendor yet unknown, Take us and ours, thou art our hope, Thine were we Lord, yea, all we have,

Then let us not repine or grieve, O, thou art able to retrieve, Submissive would we bow to thee, In time, and in eternity.

J. F. JOHNSON.

Opelika Ala., Jan. 24, 1861.

DIED, very suddenly, at his residence, in Coosa Co., Ala., Deacon FELIX GRESHAM, on the 27th day of December, 1860, aged 64 years, ten months and nineteen days.

Brother Gresham obtained a hope in Christ in the year 1818, and united with the Baptists, at Hunting Shoals, Monroe Co., Ga., and was baptized by Eld. Meshach Lowery in the year 1826.—From that time until his death he was truly a devoted Christian. Though he had a wife and a large family of children to provide for, yet when he had an opportunity to converse with his brethren on the subject of salvation and the experience, trials and joys of the Christians; every other subject seemed to be dismissed from his mind.

Mrs. MARY E. NEELY, consort of T. I. B. Neely, and daughter of Charles and Nancy T. Beers, of Fayette county, Tenn., was born Sept. 24th, 1831, married Nov. 10th, 1858, and died in Dallas Co., Arkansas, Jan. 2, 1861.

She made a profession of religion in early life, and was received by the writer into the M. E. Church, of which she was ever an ornament. Her virtues, both social and religious were equal, if not superior to those of most persons—her manners refined and gentle—her conversation che-

ful but discreet—her disposition kind, and unobtrusive, and above all, her firm and consistent piety won all classes to her favor.

"None knew her but to love, None named her but to praise."

For two years or more she was the subject of the deepest afflictions, both physical and mental, so serious, at one time, as to dethrone reason itself! Yes, she bore them all with the calm submission which characterizes a christian, for she was never heard to murmur. Though her ties to earth were many, and even in that most trying hour, while standing in the twilight of eternity, she said, "I fear not death, for I am going to Heaven."

Brethren and sisters in the church, ye have also sustained a loss, but God in wisdom has taken our sister to swell the ranks of the church triumphant.

"On weep not for her, who from suffering and sorrow;

Hath flown to the clime of content and accord, Whose spirit in heaven new brilliance shall borrow. For blessed are they who have died in the Lord, Rejoice that with angels affections care'll never Confine her again to a slumberless bed.

NEWCASTLE, Tenn.

Greenfield Ill., Jan. 28, 1861.

BROTHER BEEBE:—I sent you, I think, about the first of November last, the obituary of Brother WILLIAM THOMPSON, with a brief account of his life and experience, and as I have seen no notice of it in the Signs, probably it has failed to reach you, or has got misplaced. I will therefore send it again, and request you to publish it.

DIED, September 13, 1860, aged 70 years, 3 months and 5 days, at the house of his cousin, Thomas Thompson, in Greene County, Ill. He was baptized by Nathan Arnett, in fellowship of the Horse Prairie Church, and was afterwards a member of the Rickland Church, in St. Clair Co., and subsequently of Eikhorn Church, in Washington Co., afterwards of Apple Creek Church, also of Union Church, both of Greene county; then of Little Flock Church, all in Illinois. The writer of this has been personally acquainted with the deceased thirty-two years, and can truly say I always found him to be an Old School Predestinarian Baptist, in faith and practice. He was highly esteemed as a citizen and neighbor, and beloved by all the brethren who knew him; and his acquaintance was very extensive, as he was one of the early settlers of this country, and one who delighted to meet with brethren far and near.—His house was always an agreeable home for all his brethren and friends. He had a good understanding of the scriptures, and of the plan of salvation, and he took a great interest in the peace and welfare of Zion. But his Master has called him home. He has left an aged widow, with many other relatives and friends behind. We miss him at the meetings, where for many years we always found him in his seat, except when providentially prevented from filling it. Blessed are the dead that die in the Lord.

I saw him four weeks before his death, and he told me that it had been on his mind for months to desire me to write a short sketch of his life and experience, and have it published in the Signs, after his death, with such remarks as I might wish to make. He was very feeble, and it was with difficulty he could talk, and I had been some eight or ten days from home and wished to return that day, so I told him to have it written, and I would forward it.

The following is a true copy, which I received from brother Thompson, five days before his death:—

I was born in Botetout Co., Va., June 8, 1789. My father and mother emigrated to Kentucky when I was in my seventh year. At about eleven years old my mind was led to reflect on the situation of my soul, which continued some two months. In that time I tried to pray, but it seemed that my prayers did not rise higher than my head. In this state of mind, when I was asleep, I was visited by the kind Spirit, I trust, and all my troubles were wiped away, and from that time the people of God were all the company I could find, to hear them talk of the beauty of Jesus who had wiped my sins away. For some months this same feeling continued with me, but it seemed to wear away, and to be gone in a great degree until about the year 1810, when I hope the Lord pardoned my sins, and in May, 1812, in Randolph Co., Ill. I presented myself to the church and was received. I was made a Deacon in 1827.

Brother Thompson took great delight in reading the Signs of the Times, as they advocate the doctrine which his soul could feed upon.

STEPHEN COONROD.

DIED, in Kingston, Pa., Jan. 14th, 1861, after an illness of one week, Mrs. MARIA M. ELSTON, wife of Joseph S. Elston, daughter of Mrs. Margaret Beers, and grand-daughter of Dea. Samuel and Christiana Reed, aged 19 years and 14 days. The deceased was formerly of Slate Hill in this county, and was highly esteemed by all her relatives and acquaintances. They feel deeply their loss, but mourn not as they who have no hope, as she gave evidence that she was going to rest.

"Come sing to me of heaven, When I am call'd away; Sing songs of holy ecstasy, To waft my soul on high, Let one sweet song be given; Let music charm me last on earth, And greet me first in heaven."

C. J. WALLACE.

Receipts for Subscriptions.

Table listing subscriptions from various states including New York, Maine, Massachusetts, Connecticut, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Texas, Oregon, Mississippi, Tennessee, Kentucky, North Carolina, New York City, New York State, New Hampshire, New Jersey, Ohio, Illinois, Missouri, Indiana, Michigan, Canada West, and others. Total amount: \$593 97.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

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## Correspondence.

Carroll Co., Missouri, Feb. 3, 1861.

DEAR BROTHER BEEBE:—Having had the following questions asked me during last summer, by a friend at a distance, I thought I would send you my reply, not with a view of instructing your readers, but rather that my position may be understood by those with whom I stand identified. The questions are as follows:

*What is or was the last will of our Lord Jesus Christ? Who are the legatees or heirs? And how are they made known? And what is the inheritance?*

To all of which at first I thought I would not make any attempt to reply, seeing it involved questions of too deep research for me; but, after some reflection, I concluded to indulge in the following thoughts: As to the *last will* of our Lord Jesus Christ—a last will would presuppose that he might have had two or more wills, which cannot be admitted when applied to our Lord Jesus Christ—seeing that he is the same yesterday, in eternity, to-day, in time, and forever throughout all eternity. But the term *last will and testament* is proper and very correct, when applied to the acts of men who are ever changing, and so very changable, that almost every day brings them to some new design, will or determination, that they never thought of before. But when we speak of Jesus Christ, his *last will*, to use the expression of our querist, was his first and will be his *will* throughout all eternity. And his will was the will of the Father. For he said: "I come not to do my own will but the will of him that sent me: And this is the will of the Father, that of all that the Father has given unto me, I should loose nothing, but should raise it up at the last day." Again he addresses the Father as follows: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me, for thou lovest me before the foundation of the world." So, then, we learn that he had a people that was given to him by the Father; and this gift took place before the foundation of the world, according to the statement of an apostle. For he says: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." For it appears that this same people, who were the gift of the Father, had another head, to-wit: Adam, who had involved them in sin and transgression; and they could not in that condition behold his glory, in the presence of the Father; seeing that he is of purer eyes, than to behold sin or look upon iniquity. So it appears that holiness and unblamableness be-

fore God in love could only be secured by and through their being chosen in Christ, and that too before the foundation of the world. Because the act of Adam, their natural head, which involved them in death and condemnation, was but shortly after the foundation of the world. So that to glorify him as a Redeemer, his claims must be older than the transgression. So then the passages we have referred to show that he came clothed with full right and authority to redeem. But some will say, not chosen in him, but chosen to be in him, when they are born again or believe. But the apostle does not say so; but strengthens and confirms the same by the following declaration: "Sanctified by God the Father preserved in Jesus Christ and called." But some think it strange that they could have two heads at the same time. But their natural head was of the earth earthly; their spiritual head was the Lord from heaven, a quickening spirit; hence according to the same rule that involved them by the act of their natural head, they were redeemed and justified by the act of their spiritual head. Hence the apostle says: "As sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord." But we have wandered very far from the tenor of our subject. But by this course we are enabled to see how it was that "He who knew no sin" was made sin for us, that we might be made the righteousness of God in him,—how he could be delivered up by the determinate counsel of God,—how God could lay upon him the iniquity of us all, and yet justice and judgment are the habitation of his throne, and mercy and truth are always before his face. Thus having borne the relation of Head, Redeemer, Husband and Shepherd, he satisfied law and justice, in behalf of his people; so that they will ultimately in the resurrection stand as completely absolved from sin and all its consequences, as though they had lived up to the law in all its requirements, during their lives. He died for our sins, and rose again for our justification. Hence we are enabled to see how a vile sinner may be enabled to stand holy and without blame before God, in love. And again: If, while 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. And now I think it appears clear that he has fully paid the debts and completely redeemed his people. But you might still ask, Who are his people? Answer—They are the heirs or legatees. And who are the heirs? The apostle says, "If children, then heirs: heirs of God and joint heirs with Jesus Christ." And these children are made manifest by regeneration, or being born—not of blood, nor of the will

of the flesh, nor of the will of man—but of God. And as we do believe there never was or ever will be a son or daughter born to Adam through his long line of posterity that was not created in him, and have or will inherit death and condemnation as a consequence of his (Adams) act of transgression—by their descent from him—we as confidently believe there never was nor ever will be one born of God that was not chosen in Christ before the foundation of the world, and will inherit full and complete righteousness, justification before God, and eternal life, in consequence of his (Christ's) active obedience to the law, his death for their sins, and resurrection for their justification—by descent from him. Here we come up to a point that is much controverted. Many would say, How is it that these children chosen thus in Christ could ever sin? Answer: They not only inherit the foregoing, as consequences, but they partake of their nature, in some degree; hence we see all the children of Adam, even in early infancy, manifest all the propensities that leads to vice and crime in all its deformities in their little actions. "And as ye have borne the image of the earthly, ye must also bear the image and partake of the nature of the heavenly." Hence an apostle would say, "If any man be in Christ, he is a new creature: old things have passed away: and, behold, all things are become new." Now he means here to be in Christ by regeneration, and now having partaken of the nature of his progenitor and consequently those sins that he had hitherto delighted in, he is, now made to hate and loathe himself in consequence of, he is made to mourn for that which he never had mourned for, and weep for that he never had wept for; here is repentance, not as the effect of loud or earnest preaching, or the death of a friend, but having the law written in the heart, &c. Job says, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, and I abhor myself and repent in dust and ashes." Not repenting unto life, as I sometimes see it written, but repenting as the effect of life. Hence Jesus says, "Blessed are they that mourn, for they shall be comforted: *blessed* are they that hunger and thirst after righteousness for they shall be filled." And now being born of the heavenly, we see two natures manifest in them; one tending to earth and earthly enjoyments; the other to heaven and heavenly enjoyments. Now one of these is called the old man—the other the new man. One, the outward man—the other, inward man—and these are contrary, one to the other. So we cannot do the things we would. Now these two natures we find in one and the same man or woman, and I will not attempt or presume to say, how or what part of the

man each controls, any more than I would attempt to tell now divinity and humanity dwelt together in the person of our Lord Jesus Christ. For while we do verily believe he is the true God and Eternal Life, we also believe he is the Mighty God, the Everlasting Father, and the Prince of Peace. We learn on the other hand that he was made of a woman, made under the law, to redeem them that are under the law. But we cannot reason ourselves into an understanding of these things, but would rather say with an apostle, "Without controversy, great is the mystery of godliness: God manifest in the flesh." Now my christian reader, the same two natures that dwelt in Jesus Christ dwell in every one of the heirs of salvation, though Jesus possessed the Spirit without measure. It pleased the Father that in him, that is Jesus, should all fulness dwell. So, though Jesus was the Mighty God, the Everlasting Father, &c., yet he suffered, he hungered, he was tempted in all points like his brethren, and yet without sin. And so strange and incomprehensible is that union of divinity and humanity, that Jesus could say, "My Father is greater than I: I came not to do my own will, but the will of him that sent me." And again he says, "I and my Father are one: he that hath seen me hath seen the Father." And as we cannot comprehend the mystery of godliness thus set forth, neither do I believe that we can tell exactly how the spirit and flesh dwell together in us so as to define or assign to each his proper part or dominion; therefore, I conclude that the same expression of the apostle that we quoted in relation to Jesus Christ is applicable to all the heirs of salvation. "Great is the mystery of godliness," &c. Yet we know there is two natures or principles working within us, for we feel it within, and know in view of all that is written and said upon the subject of the soul, abstractedly, being born again. I will just say that all seem to agree that there is a change wrought. Hence they are made to say with the man who had received his sight, "Wherein I was blind now I see." And again Jesus says, "Except a man be born again he cannot see the kingdom of God." So that I cannot avoid the conclusion that it was the same man that had been born of the flesh that Jesus said must be "born again" to enable him to see the kingdom of heaven. So that whilst his birth of the flesh elemented and adapted him to the enjoyment of earthly things—his spiritual birth elements and adapts him to the enjoyment of heavenly things. And as an evidence of that change, he mourns as he had never mourned—he weeps for that which he never had wept for before. And again, he rejoices with a joy that he never had felt before, and for the things he never

had rejoiced for before. So that whilst his eyes are suffused with tears, every muscle is made to tremble, and his heart goes forth in joy and gratitude to God for his goodness—so that for a time all the propensities of the old man seem to be quieted, and still, and dormant.

Now a few thoughts in regard to the inheritance. As to the height, the depth and extent of that ineffable glory, or how glorious the inheritance shall be, in our immortal state, is still a mystery—that we are not to know in this life. Hence an apostle says, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of the things that God has prepared for those that love him." But we know something of the unspeakable joy that we felt when we received the earnest of that inheritance, and the earnest being but part and parcel of the thing pledged; we, therefore, point you to it, and to the expression of the apostle, "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 death is swallowed up in victory." "O! death! where is thy sting? O! grave! where is thy victory?" &c. Then, and not till then, shall we cease to look through a glass darkly; but then we shall enter into that goodly land into the full fruition and enjoyment of that glorious inheritance. And then we shall see as we are seen and know even as we are known. David says, "Then shall I be satisfied when I awake in thy likeness."

Yours in the hope of eternal life,  
JOHN S. COX.

New Castle, Del., Feb., 1861.

BROTHER BEEBE:—I have been led latterly both to contemplate and admire the calm and dignified composure with which the brethren and sisters look on, while the majestic ship of State in which we have been borne in safety so long is being wrecked. They remind me of the boy who remained calm while the vessel encountered the storm and struggled with the billows, in the assurance that his father was at the helm. This is not the calm of indifference. I believe our brethren have been second to none in their estimation of that civil and religious freedom secured to them by an equal government. Neither have they been wanting in firmness in resisting and discountenancing the waves of fanaticism that have hurried us on to ruin. Having done what they deemed their duty in this respect, they leave the event with Him who rules in the kingdoms of men, giving them to whomsoever he will. They are citizens and heirs of a kingdom which is not of this world; and in that kingdom they enjoy a government that will not be overthrown. Their constitution in this spiritual kingdom will require no amendments. The union thereof will never be rent asunder.

In this steady confidence in the wisdom and power of their own King, they gaze upon such scenes as now surround us with something like that dignified composure in which they are contemplated by the poet, as meeting the final dissolution of nature, when the earth and the heavens shall pass away:—

"But, saints, undaunted and serene  
Your eyes shall view the final scene."

I took up my pen for the purpose of offering a few thoughts upon a passage of scripture. It may be found in Rev. vi. 9, 10, and reads, "And when he had opened

the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." There is something about the phraseology of this sentence that has led some brethren to suppose that it referred altogether to disembodied spirits in the state in which they exist after death; and their attempts to locate the scene of the vision, has much perplexed others, and perhaps themselves also. There are to my mind several very considerable obstacles to be encountered in the view or position above referred to. 1st. That saints after death should be perplexed at the ways of God in his providence. Saints, and even prophets and wise men, have been sometimes puzzled while here to understand the ways of God. The prophet Jeremiah, while he acknowledges that the Lord is righteous, proposes to talk with him of his judgments. "Wherefore," he inquires, "doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously." The Psalmist Asaph seems to have been perplexed about the same thing, until, as he says, "He went into the sanctuary of God; then understood he their end." These things that were cleared up to the psalmist in the sanctuary, and that the wise man says are all plain to him that understandeth, and right unto them that find knowledge, will certainly be all clear and right to our view when that which is in part is done away, and we "see as we are seen, and know as we are known."

2d. This view, if I understand it, presents the departed saints as in an unhappy, discontented condition. That saints should remain, and be found in a miserable condition after death, is so contrary to the whole tenor of scripture, that I need not here stop to disprove it.

3d. I think some have thought that a kind of intermediate state was here brought to view. The case of the thief on the cross is in point here. Objectors have sometimes criticised the term *Paradise*, supposing that that term could be tortured into a meaning to answer their purpose. It will be enough for us, and for all saints to know that it was to be with Christ, and that not a day should intervene. The apostle, also, when speaking of his departure, characterizes it as going to be with Christ. He has it, "Absent from the body, and present with the Lord." He does not seem to admit space for a thought or conception between. When he is absent from the one, he is present with the other. It is certainly very much in accordance with the saints' feelings and desires, that when the war is over, they shall go immediately to their Father's home, and to the embrace of their Heavenly Husband. In accordance with this desire, it is written, "Blessed are the dead that die in the Lord, from henceforth." It is also written concerning poor, afflicted Lazarus, that he was carried by the angels to Abraham's bosom.

Passing now from the negative, I notice that this was in connection with the opening of the fifth seal. As the sixth seal is understood to have commenced with the reign of Constantine, the fifth must

have had its place immediately preceding, and embraced undoubtedly some of those malignant persecutions under Trajan, and other Roman Emperors. As to the locality, *under the altar*, this altar I understand to be the same that the apostle was directed to measure, in connection with the temple, as recorded in the first verse of the eleventh chapter, and I think refers to the *public worship* of the saints. The scene then I understand to be this: the view presented was a *vision*, embracing things which should be thereafter. It was a vision of worshiping saints, organized as gospel churches, bearing testimony to the truth, suffering martyrdom at the hands of dragon Rome. The whole scene of inhuman butcheries and fiendish tortures, that the patient, unoffending saints endured, perhaps through a whole century, here looms up in vision to the view of the evangelist, within the spiritual or gospel temple; and not only in immediate connection with, but an immediate consequence of, their worship. It was for the word of God, and for the testimony which they held. It was in the temple and under the altar. Their position, of course, implies their public professed identity with the church, and with the public worship of the church. The cause or grounds of their martyrdom assigned leads us to look for the scene of slaughter in the temple. If they would have abandoned the altar and the temple; or, in other words, if they would have renounced their profession, they would have escaped. The war was not with their persons, but with their faith. But in this sense the martyrdom of saints always occurred in the temple, they uniformly refusing to deny their Lord. Those who fell, fell immediately under the altar. This shows not only that their connection with the altar was the cause of their slaughter, but that they did not and would not abandon it. I do not suppose that the apostle saw any disembodied spirits, or heard souls, in this sense, speak. But the company that he saw was the great company of martyrs—those who, through a long series of years, were being beheaded for the word of God, and for the testimony that they held. It was those that were slain that he saw. The whole scene of carnage and torture appears in vision before him; the demons of Roman cruelty and Pagan barbarism in the temple of God, butchering his saints; and a cry, a great cry arises, not from the dead, but from those who are yet living, but who are nevertheless to be killed as their brethren were: "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?"

It is worthy of remark that whatever the Lord designs to do in his providence, when the time draws near, he prepares the minds of his people for the event. So in this instance, the church is led to anticipate and even predict that just and righteous visitation that awaits Pagan Rome. The record immediately follows. The Roman government was overturned. Constantine becomes, in the hand of God, the avenger. The scene of slaughter and carnage is suddenly shifted to the seat of the great Dragon; and their kings, and their great men, and rich men, and chief captains, and mighty men, and every bondman, and every freeman, hide themselves from the face of him that sitteth upon the throne, and from the wrath of the Lamb.

The acknowledgment is extorted from them that the great day of his wrath and divine vengeance is come.

I will here leave the subject. I suggest these thoughts for the consideration of brethren, not feeling at all disposed to contend with any brother, or to esteem a brother the less who may take a different view of the passage. I have tried to write so as to be understood. In such times as these we realize the blessedness of that provision of the Master, that while in the world we have and must have tribulation; in him, and in and among his people we have peace. Your brother and companion, I trust,  
E. RITTENHOUSE.

Middletown, Delaware Co., N. Y. }  
Feb. 10, 1861.

DEAR BROTHER BEEBE:—Through the permission of Divine Providence, I once more take the liberty of penning a few thoughts for publication in the *Signs*; if you see fit to publish them. It is through a kind and indulgent Providence that my unprofitable life is spared to the present time, while many on my right hand and left have been called to try the realities of death and eternity. Whether a relative or friend, we are reminded that all flesh is as grass, and all the glory of man as the flower of grass; the grass withers, the flower fades, and falleth away. It often brings to mind the words of Job, "Man that is born of woman is few in days and full of trouble." Though he was a man of great trouble and affliction, sorely smitten with boils, and subject to temptations of the enemy of all-righteousness, yet he was a man whose trust and confidence was in God. And among all the aged saints, he was a pattern of patience and piety. He could say,— "Though he slay me, yet will I trust in him. Although my days are swifter than a weaver's shuttle, yet the bounds of my habitation are set, that I cannot pass them;" and when the troops of God encamped around him, as they often did, he could by faith withhold murmuring, knowing that it was the hand of God that touched him, and, over all the trouble that he had to encounter, he could say, "I know that my Redeemer liveth, and although after my skin, worms destroy this flesh, yet in my flesh shall I see God." And here it brings to mind the words, "All things work together for good to them that love God, to them who are the called according to his purpose." But as we are subject to losses, crosses, bereavements, and disappointments, we are often complaining; we see trouble on our right and on our left, and often exclaim, How can this or that work for our good? Our minds are fixed on some particular object; we desire to have it thus and so, and how often we get disappointed, and how much we need the grace of our Lord Jesus Christ, the reconciling countenance of our heavenly Father to stay up our hands. It is because that he is God, and changes not, that his children are not consumed. In six troubles he will be with them, and in seven he will not forsake them. The Psalmist, David, could say, "Though I walk through the valley and shadow of death, I will fear no evil." By his God he could run through a troop, by his God he could leap over a wall. And, Hope thou, O my soul, in God, for I shall yet praise him. How encouraging it ought

to be to the children of God to try to stay up each other's hands, to speak of ten one to another, and not forsake the assembling of themselves together, as the manner of some is. The apostle was persuaded to write or speak to his brethren, as many as were baptized unto Christ, have put on Christ; that Christ is in them the hope of glory; though he was rich, for our sakes he became poor, that we through his poverty might be made rich. By one offering of himself he has forever perfected them that are sanctified—sanctified by God the Father, preserved in Christ Jesus, and called. Now we understand that whom God did foreknow, he did predestinate to be conformed to the image of his Son, and whom he did predestinate he called, and whom he called, them he also justified, and whom he justified, them he also glorified. So we understand that grace was given us in Christ Jesus, before the world began; and the calling, justification and glorification is brought about in the regeneration of every heaven-born soul. And now the soul that is made free by the blood of the cross, in the washing of regeneration, brought into the light and liberty of the Gospel, can well adopt the language of Paul, "Old things are passed away, behold all things are become new." They can go here and there to meeting, and feel at peace with every body; the bible is their chief study, and oh how precious are the words there recorded! They can read Jesus in almost every sentence; you will find their bible or testament marked here and there, a chapter or verse. I want to remember the place, they say, it looks so good. But are they always to live so? I think the experience of every child of God tells them the reverse of this. They soon learn that they are not to go to heaven on flowery beds of ease; and how many times, amid their doubts and fears, do they ask themselves the question, can it be possible that I am a child of God? Did a christian ever have such trials as I have, of fighting without and fears within, moments of joy and months of woe? It is through much tribulation they must enter into the kingdom; it is given them, in the behalf of Christ, not only to believe on him, but also to suffer for his sake. They are enlisted under the banner of King Jesus, and as soldiers of the cross they are to fight manfully for the faith once delivered to the saints. But how often does the pilgrim traveler meet with opposition; sometimes almost ready to give up all for lost, having the world the flesh and the devil to contend with! They often say, So many evil thoughts, such a corrupt nature, and now, if my brethren could see me as I see myself, they could have no fellowship for me, and I have no fellowship for myself. But where shall I go to find comfort but to my God, and to my brethren? We are to give ourselves to the Lord, and to one another, by the will of God, to take his word as the man of our counsel, to walk in his precepts, as it is said, If ye love me, keep my commandments.

I have thought, in looking over the short experience I have of religious things and the great opposition I have had to encounter, that had I not a little sip, now and then, of that river the streams whereof make glad the city of

God, (if not altogether deceived,) I should give up; but I must give honor to whom honor is due, and pay that which I have vowed. Salvation is of God, and no other. It is through the tender mercies of a covenant God that his children receive the many blessings they enjoy. They are kept by the power of God, through faith unto salvation, ready to be revealed in the last time; and when they see him as he is, then they shall be like him. Your unworthy brother,

JOHN D. HUBBELL.

Henry Co., Va., Jan. 2, 1861.

DEAR BROTHER BEEBE:—Having closed the business part of my letter, as there is some blank paper left, I feel that if I could write anything that would be interesting, I would fill up my sheet; but I fear that I shall fail, owing to my great weakness. But I think I am writing to a friend. I wish to see you now more than I did before I saw you. There are many things I should like to converse with you upon. We have great opposition to meet with in trying to preach Christ and him crucified, as the way, the truth and the life—as the only way to the Father. But for a man to be popular in these times, he must preach a *co-work*, part grace and part works; or, in other words, that God is trying to save everybody, but that mighty man resists so that he cannot do it. That God has placed salvation within the power of all men, if they will accept of it; for the doctrine of universal atonement and conditional application seems to be the popular doctrine of this time of boasted light. It is said, If God does not give all men a chance, he is unjust. I suppose, of course, they mean that what Christ has done, the office work of the Spirit, and the sinners' free will and work combined, will accomplish the work of man's salvation. But Jonah said, "Salvation is of the Lord," and Jesus has himself said, "With men it is impossible; but with God all things are possible."—Matth. xix. 26. And I think with God it is not only possible, but it is altogether certain; for he has said, "I am God, and beside me there is no Savior;" and again, "My counsel shall stand, and I will do all my pleasure." The angel of the Lord proclaimed, "His name shall be called Jesus, for he shall save his people from their sins." And we hear him saying, he came not to do his own will, but the will of him that sent him, and to finish the work; and again he said, he had finished the work which the Father had given him to do. Shall we presume, then, to question whether he completed that work or not? We have his word for it; and can we believe in Jesus, and dispute what he himself has said? If we believe what he has said, we do believe the work of redemption of all that the Father hath given him, is perfect and complete; and they shall all come unto him, and he that cometh to him, he will in no wise cast out, but he will raise them all up again at the last day. And the apostle says, "When the fulness of the time was come, God sent forth his own 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. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." But how often are these scriptures

perverted, as I heard a professed Baptist say, "We were not to consider they were sons; but that they became sons in regeneration and adoption." But Paul's testimony is, Because ye are sons, &c. Although there are some, and even some Baptists, who cannot bear the idea that the saints are sons until they are born again; but are these not sons and daughters, before their manifestation by natural birth. They are recognized as such by the laws of men; and certainly they are in the economy of salvation. My sons shall come from far, and my daughters from the ends of the earth. The prodigal was a son when he left his father's house, when he was feeding swine and starving in a foreign land,—was a son when he came to himself and said I have sinned, and he was the same son when the best robe was put upon him. As such he was recognized by his father, who said, This my son, was dead and is alive, was lost and is found. This parable describes the experience of the Lord's prodigals when brought to their Father's house, and very fully sets forth the principle of relationship between the children of God and their heavenly Father. Of the vital union of Christ and his church, Christ has said unto his Father, "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 has loved them as thou hast loved me. For thou lovedst me before the foundation of the world."—John xvii. 23, 24. And Paul assures us that nothing high or low, present or to come, in life or in death, can separate us from the love of God which is in Christ Jesus. God has saved them, and called them with an holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. Now, the people here spoken of is surely the church of God which he hath purchased with his own blood, which was saved and called by virtue of the purpose and grace given to her in Christ, before Adam's dust was fashioned to a man. As the poet sings, "Before the sun, the fount of light, A single round had run, God's church was present in his sight, As chosen in his Son."

The psalmist also sings, "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."—Psa. cxxxix. 16.

Brother Beebe, although my writing is so imperfect, I feel as though I am not done writing all that is on my mind; for my soul is made to rejoice in God my Savior, while I contemplate the stupendous plan of redemption laid in eternity for the salvation of such a hell-deserving sinner as I view myself to be.

"What was there in me that could merit esteem,

Or give the Creator delight?  
'Twas even so, Father, I ever must sing,  
Because it seem'd good in thy sight."

And how any man, or set of men, can rise up in the presence of the Holy and Righteous God, and charge him with injustice, or claim that God was under any more obligation to save fallen man, than to save fallen angels, as it regards anything meritorious on the part of man, is truly astonishing. Paul, speaking of God's chosen people, says, they were by nature

children of wrath, even as others. But blessed be God, he has said by his prophet, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Here I conclude the salvation of God's people is predicated upon the eternal immutable love of God. "God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, and whom he did predestinate, them he also called, &c. It does seem to me that the doctrine of Election and Predestination is established through all the bible. Yet it is spurned by all arminians, and when they hear it preached, they cry out, *Fatality! Reprobation!* &c. But, notwithstanding all opposition, Jesus will find all of his sheep, where he found Jacob, and he will lead them about and instruct them; for it is written, "And all thy children shall be taught of the Lord." And he will make them a willing people in the day of his power; and he will bring them triumphantly through all their conflicts, to their glorious inheritance in heaven. But I must stop. If you think there is anything worth publishing in this, it is at your disposal.

Yours, in the bonds of the gospel,

E. B. TURNER.

BROTHER BEEBE:—By reference to the *Messenger*, I think, of July 15th, 1858, you will find, over the letter "A.," a production that I wish copied in the *Signs*. I am the writer, and asked that it should be copied. I ask it again. I withheld my name, hoping it might be read without prejudice. My kind regards to you and family, and the dear saints in your part of the country. E. A. MEADERS.

To the many Brethren, Sisters and Friends with whom I am personally acquainted, and those that may read this:

First: Has the Lord redeemed His people to make them His, or because they are and were His? and was there no relationship until they were redeemed? or were they redeemed by Him (Jesus) because He was the next nearest of kin?

Second: Were they called that they might be saved, or saved and therefore called? Again, is the spirit sent into their hearts to make them sons, or because they are sons? Again: Other sheep I have which are not of this fold; them I also must bring, and there shall be one fold and one shepherd; does the bringing make them sheep, or are they sheep already, and therefore must be brought, not to make them sheep, but because they are sheep, however filthy, and therefore must be washed? Husbands, love your wives, even as Christ also loved the church, and gave himself for it, the church. Why? That he might sanctify and cleanse it, the church. How? With the washing of water by the word. Does the sanctifying and washing make it the church, or was it the church, and therefore the sanctifying and washing? I will ask you to read Titus iii. 5, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Did the "us" exist, or did the washing make the "us," and renewing of the Holy Ghost? Did the something re-

newed exist, or did the renewing *create* the something renewed? "Ye must be born again." Being born of the flesh is no creation; it is coming into life manifestly. Being born of the Spirit is coming into life manifestly, not that the child of God might exist, but that he did exist, but dead in sins; but how coming into life? Even when we were dead in sins, hath quickened us together with Christ. When was Christ quickened. Answer—Reader, I suppose you was quickened at the same time; if you are quickened together, you perhaps were not sensible of the quickening for centuries after. I guess, naturally, children are not sensible of the quickening until some time afterwards. If this, then, is a fair figure, don't say, It is a hard doctrine; who can bear it? The christian, I reckon, when he understands this blessed system of grace, "All thy children shall be taught of the Lord," &c. Does the teaching make them children? or are they children, and therefore taught of God? Have you been taught how poor, how sinful, how lost? Have you drank the wormwood and gall, and felt condemned in your soul? Have you cried, God, be merciful to me a sinner? Did you feel that there was no mercy for such as you? Your prayers could not ascend to God; they fall to the ground unheard, and in the midst of your woe, cried, God save, or I perish; and in an unexpected way, and at an unexpected time, you received, as you hope, peace with God, through Jesus. Oh, how delightful, how pleasant! You then thought your sorrows over. But, alas, for me; I fear I am deceived. O, that God would undeceive me, if deceived.

But few of my dear brethren and sisters that I shall ever see in the flesh, I trust, however, I shall meet you where parting will be no more. Farewell for the present.  
E. A. MEADERS.

Marshall Co., Ill., Feb. 2, 1861.

DEAR BROTHER IN THE LORD:—Although I have not seen you in the flesh, I take the liberty to address you as *brother*, for I think you speak the language of the citizens of the New Jerusalem, which I sometimes hope I have been taught. Although I feel cold and barren, yet when I hear the sound of that trumpet which is made of one piece, it revives my poor soul, and seems to impart new life to my fainting spirit. Whether I hear that joyful sound through the ministry of the Elders of the city of Zion, or the communications published in the *Signs of the Times* from the dear brethren and sisters who are scattered abroad throughout the length and breadth of our land, it is alike comforting to me. Go on, my brother, in defence of the truth, and let it be remembered that, The Lord God omnipotent reigneth, and holds the destiny of all nations in his hands. Although to the natural mind things have a dark and gloomy appearance, still we have a sure word of prophecy, and we feel assured that in six troubles the Lord will be with his people, and in seven he will not forsake them. Let us, then, dear brother, comfort one another in the proclamation of God's eternal truth.

Peace be unto you, and to all the dear people of our God, is the prayer of your unworthy brother.

WILLIAM PALMER.

Geneva, N. Y., Feb. 2, 1861.

DEAR BROTHER BEEBE:—While attending the Yearly Meeting at Westmoreland last month, I sang a hymn, which the brethren and sisters requested me to send you for publication in the *Signs of the Times*, if you think proper—and by doing so you will oblige many brethren. The hymn is as follows:

Alas! how have I spent my time,  
In pride and vanity?  
And little did I think upon  
My sins of yesterday.

How many years I spent in vain—  
I thought all had been well;  
O! how I lov'd that dreadful road,  
That led me down to hell.

This wicked world did so ensnare  
My poor, deluded soul,  
That I for nothing else did care—  
So I in sin could roll.

My conscience oft times testified,  
But I no need could see,  
Of dying Jesus, crucified,  
He was no Christ to me.

My sins did pierce his bleeding side,  
And caus'd him to come down,  
To suffer death upon the cross,  
And wear a thorny crown.

But this did no impression make;  
Of Christ I had no part,  
Until the Lord did me awake,  
And wounded my poor heart.

Then I began to feel my pains,  
My sins did make me sore;  
My very sins did crush me down,  
Which I so lov'd before.

I had nowhere to lay my head,  
My soul could take no rest;  
But hell it seem'd must be my bed,  
And sorrow fill'd my breast.

Thick clouds of darkness fill'd my soul,  
Temptations around me flow'd;  
Mountains of grief did crush me down,  
I could not bear my load.

But in the midst of my distress,  
My Jesus did appear;  
And in his bosom I found rest,  
My soul could triumph there.

Sorrow and sighing fled away,  
My soul with joy was crown'd;  
I went rejoicing on my way,  
For I had Jesus found.

How lovely then did Christ appear,  
It cannot be express'd;  
His countenance my heart did cheer,  
I lov'd his holiness.

Yea, holiness was my desire,  
Humility I crav'd;  
It was a brand pluck'd from the fire;  
Free grace deserves the praise.

O! the rich fountain of his grace!  
My soul can ne'er despair,  
Since I, the worst of Adam's race,  
Have found salvation there.

And now I'll sing forevermore,  
And bless his holy name;  
Ascribe salvation to my King,  
And glory to the Lamb.

Respectfully, JOHN STORMS.

Union, Essex Co., N. J.,  
Feb. 15, 1861.

BROTHER BEEBE:—This will inform you that I wish to continue my subscription to the *Signs of the Times*. I have taken them twenty-eight years, and the precious truth which they publish has often come like good news from a far country. I am glad that you have thus far continued to raise the same banner. Let God have all the praise. I hope the Master will preserve you to a good old age, if it be his will. I saw marks of decay when last I saw you at the house of brother Leigh. I was quite sick while we were there, and felt myself a poor helpless creature, though with dear friends. I shall not soon forget their kindness. I little thought it was the last time I should see the father. How true it is, we cannot tell what a day may bring forth. I trust our God will be with us in all our times of trial, and that we may be enabled to trust in him, and to stand as faithful witnesses for Jesus. He is able to save all that the Father hath given him. Not one shall be lost for lack of ways or means. We live in a dark and cloudy day as a nation; but "The Lord reigns, let the earth rejoice;" the hearts of all men are under his control. Yours, in the best bonds,  
WM. H. JOHNSON.

Near Mt. Gilead, Ky., Feb. 1, 1861.

VERY DEAR BROTHER BEEBE:—Having to write you a few lines on business, I will also drop a few lines for your perusal. I have been looking over the last volume of the *Signs*, and my attention was attracted to a letter written by brother J. F. Johnson, dated Jan. 2, 1860. Although I have often read that letter, it seemed to be more deeply impressed on my mind than usual. I was reminded of the situation of Zion, the city of our God. Although she stands isolated, yet all the fiery darts of the world and of anti-Christ are shot at her, but still she stands secure and unshaken, because she is built upon a Rock. Her enemies, although they be legions, cannot approach her; for God is himself a wall of fire around about, and a glory in the midst of her. Nor can they ever move her; they may marshal themselves in battle array, and show perhaps an unbroken front; but the inhabitants of this city will not fear them; for their Leader and Commander has assured them that, "No weapon formed against them, shall prosper; and every tongue that riseth against them in judgment they shall condemn." They have confidence in him, for he has never lost a battle nor a soldier. He fights their battles for his people; and he bids them, Fear not. This is the city whose Maker and Builder is God. She stands safely with a wall of fire around about her, and her God is the glory within. So while the war is raging without, her inhabitants are singing the praises of Immanuel within. They rejoice in God their Savior, and it is not strange that the enemy is filled with wonder and amazement, that while they are vainly attempting her overthrow and the destruction of her citizens, the saints are using no means to arrest their progress. They know they are safe, for their Protector has all power in heaven and in earth, and that he gave the sea his decree that it should not pass its bounds; he has said to the enemy, Thus far shalt thou go, and no farther. Not one of Zion's pilgrims shall fall. This being the case with all the children of God, how ought they to act one towards another? Is there one who will rise up against his brother, and open the gates, and let in the enemy? We hope there is no such ones in the holy city. They desire to look to the best interest of each other, and try to comfort the weak and tender lambs who are of a meek and contrite heart. O may the inhabitants of Zion live in peace, love and fellowship with each other, and be gentle and kind. Let us try, my dear brethren, to bear each other's burdens, and so fulfil the law of Christ. When we see a fault in a brother or sister, either in regard to their faith or practice, let us labor in meekness to restore such an one. If this spirit could at all times predominate, there would be no contention about words to no profit. There is no such contention now among the Old School Baptists here; but, as my beloved brethren, I warn you. The Old Baptists in this region, seem to be all in union and fellowship with each other. True, there are those who profess to be Old School Baptists, but they have left what I understand to be Old Baptist doctrine, which is the doctrine of the bible; and for that cause we cannot recognize them as such, or have fellowship with them. Please excuse this scribble, and may grace, mercy and truth

rest with you and all the Israel of God, now and forever, is the prayer of your brother, as I hope, in Christ,

J. H. WALLINGFORD.

Near Middletown, N. Y.,  
Feb. 3, 1861.

DEAR BROTHER BEEBE:—Are you not afraid that the great calamity that has fallen on our beloved country will prevent some of our dear brethren of the South from coming to our Association this year? I know, as the church of Christ, we know no North or South; for we are all one in Christ Jesus our Lord. How often have we been refreshed by the visits of those brethren, coming to us in the fulness of the blessing of the gospel of Christ. I am sorry that anything should exist to mar the peace of our country—but hope and pray that God may hush the tumult, and overrule all to his glory and our good. May the watchmen on the walls of Zion be constrained to cry aloud, and spare not, in this day of rebuke and blasphemy. But, dear brethren and sisters, has not God been good to his people? For one, I feel to say, the Lord's mercies to me have been multiplied beyond the number of hairs of my head, when I remember how he has taken me from my father's house, and led me about and instructed me in the way he would have me walk in. And he continued to keep me, by his grace, from the many delusions which are in the world; and, unworthy as I am, permitted me to have a place among the choice ones of the earth. To whom else should I go? "There my best friends, my kindred are, There God, my Savior, dwells."

If the Old School Baptists are not the people of God, then I am not one of his people; for their God is my God, and their people are my people. O, may we be kept in the love and fellowship of this blessed people.

Since God has rank'd my worthless name Among his favored few,  
Let the mad world who scoff at them  
Revile and hate me too.

Dear brethren and sisters, let us lay aside all malice, guile and evil speaking, and walk worthy of our high calling, even as the children of the light. And while we weep over the fall of our beloved country, which has been the boast of the whole earth, we would invite our dear brethren in the North, South, East and West, to visit us, and speak to each other as formerly, knowing as we do, that the time is short.

Will brother G. Conklin give his views on Psalm xvii. 9.

MARY CAREY.

Branchton, Oct. 1, 1860.

DEAR BROTHER BEEBE:—I am sorry I could not send you the money for the *Signs of the Times* before. I am very thankful they have come to hand regularly, for I have but very little opportunity of hearing the gospel preached, although there is preaching all around us; but it is *another gospel*; therefore I cannot receive it, nor fellowship with them; there is so much difference between our views, one must be wrong; but if the mass of people follow traditions I cannot go with them, for I don't hear the Savior's voice, (if I know his voice,) and I trust he called me from darkness to light, and gave me a little hope of which I have never been ashamed, and I feel satisfied I never shall. I love the doctrine the *Signs of*

*the Times* advocates. I always find comfort and consolation in reading their contents. May the Lord enable you to conduct them, and the dear brethren and sisters to write for them to the comfort of the people of God, with a single eye to his glory.

N. B.—If you can spare the time amidst your throng of business, I shall feel thankful for your views on Matt. 22d and 14th, in connection with Matt. 20th and 16th verse, particularly the calling.

Yours in hope of eternal life, (not by works nor duty faith,) but through Jesus Christ our Lord. WM. WILLETT.

Washington, D. C., Feb. 13, 1861.

BROTHER BEEBE—In compliance with the request of "E. C.," I send you, for publication in the *Signs*, some remarks upon the following: "For wheresoever the carcass is, there will the eagles be gathered together."

In the chapter, from which the preceding text is quoted, the dear Redeemer calls the attention of his disciples, saying, "See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down," &c.

Jehovah chose the Jews, as his peculiar people, to carry out his own purposes of love and mercy; and, in his choosing them, it was not *because* they were more in number than other nations, "for," said Moses, "ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers," &c. God's dealings with the Jews were such as to cause a terror to the surrounding nations, causing them to fear at times the journeyings of the Jews through their dominions. They were miraculously preserved as a nation and people, until God's purpose concerning them had been fulfilled. They were wonderfully preserved in Egyptian bondage; were miraculously delivered at the Red Sea; sustained during their wanderings in the wilderness; and a passage was made for them through Jordan, into the promised land of Canaan.

Though the Lord so miraculously preserved the Jews during their wanderings, and so often delivered them from their enemies, and gave them such prosperity, they became a stiff-necked and rebellious people, and regarded not the commands of God. Moses describes them thus: "They have corrupted themselves; their spot is not the spot of his children; they are a perverse and crooked generation;" but, notwithstanding all their wanderings and rebellious conduct, God was merciful to them as a people, and preserved them until his purpose was accomplished. During all the time that God preserved them, as a Theocracy, the Jewish *ritual*, was not only binding upon them, but they were solemnly bound to obey it; but the time was drawing nearer and nearer, until the ceremonial law should cease; for "The law and the prophets were until John."

In the 23d chapter of Matthew, Jesus Christ, the Savior and Redeemer of Israel, declared to those ungodly Jews what they had done, and it is truly awful; and it was said unto them, "That upon you may come all the *righteous* blood shed upon the earth, from the blood of righteous Abel unto that blood of Zacharias, son of Barachias, whom ye slew between the temple

and the altar. Verily, I say unto you, All these things shall come upon this generation;" but Jesus said unto his disciples, "For wheresoever the carcass is, there will the eagles be gathered together."

The eagle is often referred to in the scriptures to represent God's dealings with mankind, either in mercy or wrath, as in the following declarations: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord above did lead him, and there was no strange God with him."—Deut. xxxii. 11, 12. "But they that wait upon the Lord shall renew (their) strength; they shall mount with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. xl. 31. Also see the 17th chapter of Ezekiel, where the eagle is taken to set forth the judgment that God would send upon Israel by the king of Babylon. The eagle is a bird of very strong powers, both of *sight* and *flight*; and a very graphic description of her is given by Job; for he says, "As the eagle that hasteth to the prey." Also, "She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place: from thence she seeketh the prey: and her eyes behold afar off: her young ones suck up blood: and where the slain are there is she." The eagle seems to relish decaying bodies better than any other food.

Let us notice what is implied in the expression *carcass*. As soon as life is extinct, the body, strictly speaking, is a carcass; for the *vivifying* principle no longer acts upon the material body, and decay must follow, as all the principles to produce decay are in the lifeless mass, which, being acted upon by the other elements of nature that surround it, will produce decay. Although it may contain its *entire* original form, it *must* decay; and as that is so with corporeal bodies, it is equally the case with nations or political communities; for when the law, which once bound them together, *ceases* to have any effect, they crumble and fall; but when such national decay is taking place, the inhabitants of such government are *slow* to believe such is the case. When God's purpose concerning a nation's prosperity is accomplished and His protecting Hand is withdrawn from them, they must *perish* as a nation.

As I have already stated in this communication, the Jewish economy was continued until God's purpose was fulfilled concerning them, in a national capacity. When the Mediator was made manifest in the flesh, he was connected, so far as it regards flesh and blood, with the Jews; and although he came *thus*, the Jews as a nation, knew him not. In his thus coming, it was to redeem his people, both Jews and Gentiles, by bearing their sins in his body, and in magnifying the law, which they had transgressed, and making it honorable, in behalf of his loved ones.

When Jesus had come near that devoted city, he "wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes," &c. Christ also said, prior to his crucifixion, "Behold, your house is left unto you desolate." I understand that when Jesus yielded up the Ghost upon the

cross, that then the Jewish house was left desolate in very deed—that is, God's protecting Hand, concerning them as a nation, was withdrawn from them; and that being the case, it becomes a carcass, as it regarded their national capacity, as much as it is the case with the human body when life is extinct; but as the dead body retains its original form, and occupies about the same space when dead as when alive; so did the visible form of the Jewish nation after the crucifixion of the Savior; but it soon began to waste; for the Roman army soon took possession of some of the suburbs; and when the body is dead and exposed to the birds of prey, they commence consuming the outside, while the inward parts are consuming or becoming putrid; so while the Romans were taking possession of some of the more inferior places around Jerusalem, how was it with the stronghold or internal part of the body. It was perishing *rapidly* by the internal warfare and internecine strife of the Jews destroying one another, or decaying rapidly. The number slain by the Romans was not so great as were destroyed within the walls of that city by one another; then how strikingly appropriate the illustration; for, as the carcass decays of itself, so did the Jews perish in a great measure by their own hands. Hence I understand by the carcass in the text the Jews in their distracted condition, and by the eagles the Roman army. That, in God's inscrutable purpose, was to be sent to complete the destruction of the Jews as a nation. I have briefly expressed my views of the text, whether right or wrong.

WILLIAM J. PURINGTON.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1861.

REMARKS ON THE LETTER OF BROTHER JOHN S. COX.—We are well pleased with the general tenor and argument of our brother, and, indeed, if we correctly understand him, we have no exception to make. We do not discover any proposition that we do not cordially receive. But we do believe there is a want of agreement among some of our brethren in regard to the doctrine of the new and heavenly birth, which arises from a misapprehension of each other's views—each having his peculiar manner of expressing his views; for it cannot be that those who are the subjects of that spiritual birth, and have been led by the one Spirit, and in the same one hope of their calling, can very widely differ in the real sentiment of their hearts in regard to that subject.

Brother Cox, in the latter part of his able article, remarks, "So that I cannot avoid the conclusion that it was the same man that had been born of the flesh, that Jesus said must be born again, to enable him to see the kingdom of God. So that whilst his birth of the flesh elemented and adapted him to the enjoyment of earthly things, his heavenly birth elements and adapts him to the enjoyment of heavenly things," &c. Take this sentence in its connection with the other parts of the letter, and we know of none of our brethren who would controvert his conclusion. It must be the same man who was or is first born of the flesh, that must be born again or he cannot see the kingdom of God. This declaration was made by our Lord to Nicodemus, who had been born of the flesh, and that too of Abraham's posterity, and had been religionized, and had graduated in the religious instructions taught by the Scribes and Pharisees, and stood

pre-eminent among his brethren as a teacher in Israel and ruler of the Jews; and Jesus, in re-asserting the declaration, said to him, "Marvel not that I said unto thee, Ye must be born again." We have no intimation given us in the scriptures that any man had ever been born again of the Spirit, who had not antecedently been born of the flesh. The very term *man* or *a man*, in its most common and familiar application, signifies one who has been born. The seed of Adam, to be developed as men, must be born of the flesh; besides the term *again*, or *born again*, certainly implies a previous birth. This position, as it appears to us, will admit of no controversy. If, therefore, brother Cox, or any other brother, has understood us, or any of our correspondents, to controvert that conclusion, we think he has misapprehended our views; at least we can speak confidently for ourself; for while we have objected to the idea of a *part* of a man being born again, we have insisted on the precise words of Christ, "Except a man be born again," &c.

But let us compare our notes a little farther. Brother Cox has expressed our views in regard to both births, so far as he has pursued the subject in his letter. The first birth has developed our earthly nature, and has resulted from a time union with the earthly Adam, and he has well remarked that not a son or daughter of Adam could possibly have been born of the flesh that was not created in Adam; for if we were not created in Adam, we do not belong to his posterity, cannot be involved in the sin and guilt of his transgression, nor from him inherit a corrupt nature, nor die a natural death by that decree which has passed upon all men as a consequence of Adam's transgression; for how can we be involved in the consequence if we are not Adam's children according to the flesh? And farther, our fleshly birth has developed us in the flesh as the children of men. A fleshly birth has not made us manifest as the children of God, or it would not require that we should be born again in order to see the kingdom of God. But as brother Cox has very fitly said, our fleshly birth has elemented and adapted us for natural or fleshly things. And as the Master has said that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. As the fleshly birth cannot produce spiritual life and immortality, so neither can a spiritual birth produce a fleshly man, a fleshly nature, a carnal, depraved, mortal existence; for, "Whosoever is born of God doth not commit sin; for his seed abideth in him; and he cannot sin because he is born of God." How wide the difference between the two *that's* which occur in the words of Christ to Nicodemus. *That* which is born of the flesh, and *that* which is born of the Spirit. The two *that's* differ in their paternity; the one is of the flesh, the other is of the Spirit; the one is of corruptible, the other of incorruptible seed; the one is born of a woman, the other is born of God; the one is in the course of natural generation of blood of the will of the flesh and of the will of man, the other is born not of blood, nor of the will of the flesh, nor of the will of man. The same difference is traced in the nature of the two *that's*. *That* which is born of the flesh is elemented and adapted to this world, and desires here to remain and to enjoy the

carnal pleasures of a sensual state. But that which is born of the Spirit desires spiritual, heavenly and divine things—to live by faith upon the Son of God, to eat that bread which cometh down from heaven; it desireth the sincere milk of the word and the hidden manna, which only the spiritual Israelites can feed upon. Well, what are the two *that's*? We think no Christian in his right mind would be willing to dispute the definition given by him who cannot err. One of these *that's*, Jesus says, is flesh. Well, what is the other *that*? Is it also flesh? Is it renovated, refined, spiritualized, born over again flesh? But stop—can we answer any one of these interrogatives affirmatively without rejecting the interpretation given by our Lord himself? If we may say that which is born of the flesh is Spirit, and that which is born of the Spirit is flesh, and these two *that's* are essentially the same, how can we reconcile such views with the express declaration, that the one is flesh and that the other is Spirit? But if we mistake not there is still more difficulty to be encountered in the support of such an identity. It not only denies what Truth himself has said, but if the spiritual birth has reproduced the fleshly man, that man in his reproduction is no longer flesh but Spirit; for that which is born of the Spirit is spirit. It is no longer sinful and sinning, for whosoever is born of God doth not commit sin. It is no longer corruptible, for it is born of incorruptible seed. It cannot be mortal, for it liveth and abideth forever. It cannot be captivated by the world, for that which is born of God overcometh the world. But is it so? Is there a subject of regeneration to be found who does not feel constrained to say with Paul, "In me, that is, in my flesh, dwelleth no good thing?" Is there one who does not find a law or governing principle in his flesh that wars against the law of his mind, bring him into captivity to the law of sin which reigns in his mortal body? If so we will only say he differs from us.

If any child of God feels perplexed upon this subject, we commend to his attention the text, Songs vi. 13: "Return, return, O Shulamite; return, return, that we may look upon thee." And it will be well to take a good look and consider the lesson well. "What will ye see in the Shulamite? As it were the company of two armies." The flesh lusting against the Spirit. What flesh? That which is born of the flesh. This flesh in the same Shulamite can not war or lust against the spirit, if that spirit be not there. "And the spirit warreth against the flesh, and these two are—identically the same? By no means; the one is contrary to the other; and those who, like the Shulamite, find them both, like two belligerent armies struggling within them for the mastery are commanded to crucify the flesh with its affections and lusts, and to follow after the other.

Opposite as these two parties are, a man cannot be a Christian who has not both. The Christian was first born of the flesh; this made him manifest as a member of the human family, involved in guilt and ruin, and standing in need of the redemption which is in Christ Jesus. The other birth has made him manifest as a child of God, a member of Christ and an heir of glory.

But perhaps brother Cox has sufficiently identified the production of the two births, the one as the *new man*—the *inner man*, which is renewed day by day; the other as the old man, the outer man that perishes, that grows old—is subject to corruption, mortality—to death. But how cheering the prospect brought to view in the closing paragraph of brother Cox's letter. Although this flesh is not now spiritual, incorruptible nor immortal, it shall be when death shall be swallowed up of life. Though it goes down to the grave a mortal body, it is raised a spiritual, holy, immortal, imperishable body, changed, fashioned and made like unto the glorious body of our risen Redeemer. "For whom he did foreknow, them he did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Even "now is Christ risen indeed, and become the first-fruits of them that slept;" and as the heavens have received him, so he has given his poor tried saints the divine assurance that where he is there shall they be also, that they may behold him in the glory which he had with the Father before the world was.

Brother Cox, we feel persuaded, will not consider us as criticising or controverting his views, but rather as attempting to show that there is a harmony of sentiment on this subject, that the same heir of immortal glory is brought forth into manifestation by two distinct births, and these are both provided for him, and in each he is passive, in neither has he himself had any power to aid or prevent; all is of God, and with grateful hearts let us together sing—

"His decrees, who form'd the earth,  
Has fix'd my first and second birth;  
Parents, native place and time,  
All appointed were by him."

#### THE SOUTHERN BAPTIST MESSENGER.—

We are sorry to learn that the publication of the *Southern Baptist Messenger* is for the present suspended. The last number has just come to hand, and we copy the following announcement from its publisher:

SUSPENSION.—With this number we suspend the *Messenger* for the present. The causes which have driven us to this course are, first, the lack of sufficient patronage to warrant its continuance, and second, the present distractions in the affairs of the country, which are likely to interrupt postal communications before the present year shall have come to its close.

What may be hidden in the future no mortal can predict; but the probability is that the difficulties now existing between the government of the late United States and the States of the South which have or may join in the secession movement now in progress, if they do not result in war, will at least so derange the mails as to make it impossible to send our papers to those subscribers out of the limits of our own State.

During the last ten years while we have been publishing our paper, our current expenses have very materially exceeded the income of the *Messenger*, but we were so anxious to establish it as a medium of correspondence that we were disposed to risk everything in the endeavor to give it a permanent place among the Baptists of this region. The present crisis in the affairs of our country, interfering materially with the interchange of communication between the several States, threatens to render it impossible to communicate with the patrons of our paper.

To those of our patrons who have kindly paid in advance for the *Messenger*, we will say that their loss in waiting a year for their papers will be but a trifle in comparison with what we have already sacrificed in their service. Those who have failed to pay up for their subscriptions to the *Messenger*, will please consider this our last most urgent appeal to each of them for the little sums due us from them individually. Unless others pay us, we cannot pay our creditors, nor feed our family.

REMARKS.—As some one or two hundred orders for the *Messenger* for the current year have been made through the editor and proprietor of the *Signs of the Times*, and forwarded to our son, in Covington, and as we desire to give satisfaction to those who have so ordered them, we

propose that such as have paid us for the *Messenger* for 1861, who do not feel willing to wait until the publication of that paper may be revived, that we will, if they so desire, credit the amount to them, in extension of the time already paid for the *Signs of the Times*, or for each subscription paid to us for the whole year 1861, we will send a copy of our Plain Bound Hymn Book; or if they prefer a higher priced Book, they will send with their orders the amount of difference between the price of our plain bound Books, and such as they may order, according to our published terms.

Our agency for that paper is from this date discontinued, at least until farther notice shall be given. Our former arrangement for clubbing the *Signs* with the *Messenger* for \$1.50 was intended to encourage the circulation, and more especially to aid the *Messenger*; but the experiment has proved that neither paper can, without loss to the publisher, be afforded at so low a rate.

REMARKS ON EPH. i., 4, 5. REPLY TO SISTER J. SAMMONS:—In our last number we promised to notice this request.

"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."

In this heaven-inspired language the apostle implies three characters: First, The God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings—as having made the choice of which this record testifies. Second, Christ Jesus, in his sonship, as the Son of the God and Father who has made the choice under consideration. Third, The church or people, so chosen by the God and Father of our Lord Jesus Christ, together with the grand end and design of the choice, that we, (the people chosen,) should be holy and without blame, before him in love. And this choice and predestination to the adoption of children, holy and without blame, is according to the good pleasure of the will of the Eternal God.

On this interesting subject volumes might be written; eternal ages, so to speak, will not exhaust the heavenly theme; but at this time our remarks must be very brief. Although Christ, in his official character in the work of salvation occupies a distinct character from the Father, as the Mediatorial Head of his church, still in the unity of the Godhead they are One; hence, in setting forth the choice, we are informed that it is in Christ Jesus, and complete before the foundation of the world, and so perfect from the ancients of Eternity, that no more alteration can possibly be made to the choice, in Christ, than can be made to the spiritual blessings treasured in him for us from the same date. As the saints were blessed with all spiritual blessings, according to the choice in him, it follows, that if one of those chosen in Christ can be diminished from the whole, then so may some of the *all spiritual blessings* bestowed, also, fail to take effect. It is heart-cheering to the saints to know that, instead of spiritual blessings being offered conditionally according

to the good or bad pleasure or volition of our will, all is secured according to the pleasure of the immutable will of Jehovah. The blessings and the choice are in sweet harmony with each other, and both according to the good pleasure of the will of God, who worketh all things after the counsel of his own will. In distinction to this, how precarious would be the prospect were it written, that all spiritual blessings were to be given, according as men may render themselves deserving of such divine favors from the hand of God. The church chosen in Christ, and in him supplied with all spiritual blessings, before the foundation of the world, demonstrates the existence of the Son of God in his Mediatorial relation both to the God and Father of our Lord Jesus Christ, and also to that church which was chosen in him, which is his body, and the fulness of him which filleth all in all.

This was and is the plan of God, for making the objects of this choice holy and unblamable in love. Certainly, then, we could not have been so chosen and blessed because we were holy and without blame in ourselves considered; but to make us so in Christ. Arminians and will-worshippers do not think this the best way to secure holiness to the chosen, or to display the wisdom and goodness of God; but all the saints are delighted to know that it is according to the good pleasure of God's will. And while enemies may charge God with unrighteousness, and may feel more confidence in their own plans and schemes, we know there is no possibility of salvation in any other way.

*Having predestinated us:* Predestination is first—the choice and all spiritual blessings are established firmly as the throne of heaven upon that predestination, and all who are so predestinated must assuredly receive the adoption to which God has destined them, or the decrees of God must fail.

#### Ordination of P. W. Dowd.

CHERRY FLATS, February 15, 1861.

Dear Brother Beebe:

You are requested to publish in the *Signs of the Times* the following proceedings of the Council called by the Charleston and Sullivan Church for the purpose of ordaining and setting apart brother P. W. Dowd to the work of the gospel ministry:

The Council met according to appointment in Sullivan, Tioga county, Penn., at ten o'clock on Saturday, Jan. 19, 1861.

Singing and prayer by brother K. Hollister.

By request, brother Schoonover preached from Matthew i. 21, "And she shall bring forth a son," &c.

After preaching, proceeded to business by choosing brother Beaman, Moderator, and brother L. H. Elliot, Clerk.

Messengers from sister Churches, and brethren of our faith and order, were invited to a seat in the Council.

Delegates present—Caroline church, N. Y., Eld. K. Hollister.

Asylum church—Eld. C. Schoonover, brethren Verbryck and Chamberlain.

Columbia and Wells church, Penn.—Eld. Beaman, brethren McLeau and Potter.

Warren church—Eld. F. Moyer.

The candidate related his christain ex-

perience—call to the ministry, and gave his views of the doctrine, order and practice of the gospel, on all of which points the Council obtained the most perfect satisfaction.

Whereupon, it was unanimously agreed to set brother Dowd apart to the sacred office.

Singing and prayer by Eld. Beaman.

SUNDAY MORNING, JAN. 20, 1861.

The Council met at ten o'clock, pursuant to adjournment.

Ordination sermon preached by Elder K. Hollister, from 1 Cor. i. 23, 24, "But we preach Christ crucified," &c.

Ordaining prayer by Eld. K. Hollister.

Laying on of hands by Elds. Beaman, Hollister, Moyer and Schoonover.

Charge by Eld. Beaman.

Right hand of fellowship by Elder Schoonover.

Singing and prayer by the candidate.

The meeting was very interesting and impressive.

L. H. ELLIOTT, Clerk.

**Circular Letter.**

*The Olocknee Primitive Baptist Association, in session with the Church at Tired Creek, Georgia, sendeth Christian Love to the Churches of whom she is composed:*

DEAR BRETHREN AND SISTERS:—Our social meetings are intended to cultivate unity in sentiment, and harmony in action, that brotherly love and kindness may abound in every breast—that no schism may intervene to mar the peace of Zion—that her sons and daughters may grow more and more in the knowledge, both of the doctrine and practice, of our Saviour and his Apostles—that each one may be better qualified to guard against every evil work, whether under a cloak of religion or of the giddy pursuits of the non-professing world—for both are dangerous, and should be avoided by the followers of the meek and lowly Jesus; and notwithstanding the churches may all be walking uprightly, and endeavoring to keep the unity of the Spirit in the bonds of peace, yet many individuals may be at a loss to understand the true principle of Godliness, by reason of the way of truth being evil spoken of. We therefore send you this imperfect letter, relative to some of the many things that divide the Church of Christ from the balance of the religious world; for Revelation informs us that "Deceivers shall wax worse and worse, deceiving and being deceived;" and in matters of religion, there are many things which make a fair show to the natural mind, and are highly esteemed among men; but according to divine teaching are an abomination in the sight of God; and we wish to remind you of these things, lest you should become weary of controversy; and not speak of differences upon the subject of religion to revive unpleasant feelings with any; but that our position upon that subject may be fully known to all. And you are aware, dear brethren, that about twenty years past, this Association adopted what was then termed the nonfellowship resolution, which she has continued as an article of decorum ever since, and considers it the only safe rule for her future peace and prosperity; and we are aware that the modern societies, as produced by the missionary or effort system, has quite a plausible appearance among many, and no wonder, for anti-Christ never could have prospered, only by her transforming powers in making a show of Godliness, while under her dark mantle were concealed pride and avarice, with an unabating desire for church preferment, exalted titles and worldly honors, which soon ripened into priestly power, and in her first lessons blind obedience was allowed by courtesy, and then established by law; and in a

few centuries anti-Christ swayed the sceptre of kings, ruled the nations, and, with brutal force and cruelty, destroyed the lives of multitudes of nonoffending christians—confiscating their property to her unhallowed use, and by her ambition made desolate the Church of Christ; but we need not go back to past ages in search of priestcraft, while our political record of a recent date is before us, showing the dark plot of three thousand of the Northern clergy, who, by their united petitions, endeavored to control the American Congress; and this seditious insult, offered by priestly grandeur to our nation, should not be soon forgotten; and such ungodly priests are not only loitering about the halls of Congress, desiring to be fed from the national crib, but have for years been sowing the seed of discord, which are at this moment yielding a copious crop of sectional strife, in our once happy and flourishing country; and, without the interposition of a kind Providence, to disperse the dark cloud from our political horizon, ruin and disaster to our people must be the result, and perhaps the final overthrow of the best political government upon earth, and, although these trying things are produced and encouraged by religious fanatics of the North, we are happy to be informed that our Northern brethren of the Primitive Baptists, have taken no part, having as we hope, enlisted in a better cause. But a corrupt ministry is the ground-work of all spurious religion, and oppressive governments; for kingscraft and priestcraft are in bonds of union, and it is not unreasonable that they should stand or fall together; as such all legal inducements tending thereto, should be avoided by those who love equal rights, and free toleration. But a proper description of those evil tendencies can only be hinted at in the narrow space of a Circular Letter. As such, we must omit a separate examination of the modern institutions that conflict with the Word of God, and as we have given a few of the outlines relative to the many evils attendant upon false religion, we now proceed to give some of the many ungodly schemes invented by priestcraft, which serve to confuse and distract the minds of many unassuming christians: and perhaps sectarian schools of all descriptions are much to be relied upon for producing a corrupt ministry; and the societies that are in common use for collecting and disbursing money for the training and supporting a hireling priesthood; and theological schools offer strong inducements to young men that desire to make a living by professional employment, and the trade of preaching has become exceedingly dignified and lucrative, and those schools, under the guidance of frail men, are taking the prerogative of training ministers out of the hand of God, who, in his abundant wisdom and providence, supplies his church with every needed gift and qualification; and moreover, the modern way of training ministers is at variance with apostolic examples, for our beloved brother Paul testified that he did not receive it of man, neither was he taught it, but by the revelation of Jesus Christ; and from the days of Paul to the present day, the Primitive Baptists have been opposed to all such measures as serve to flood them and with ungodly priests, who teach for hire and divine for money, and infest the nation as swarms of devouring locusts, "having men's persons in admiration because of advantage;" but the benefits of literature should be highly appreciated by all; and even Sunday schools would have met with no opposition from the Primitive Baptists had they not been in connection with and subordinate to the other societies, but with their present alliance they can only serve to engraft sectarianism in the minds of the youth, by which they may become soured against true and vital religion, which is not in good keeping with Young America, in this day of steam and progress; and the Sunday Schools may be of further use to religious aspirants, in riveting chains of

priestcraft upon the rising generation, who are insensible of the deep design, and, for want of better training, are at last drawn into the whirlpool, as a drift wood floats into the gulf; and the clergy will continue to fatten by such withering schemes, while their followers will have to wear the galling yoke: and if all these unscriptural projects were abandoned, thousands of the ungodly clergy would leave their flocks for some occupation less honorably, but perhaps more congenial with their indwelling corruption. Nevertheless, the faithful minister is deserving of the high esteem of the churches, and his necessities should be relieved by such voluntary aid as his flock may be able to afford, with which he ought to be content, remembering the good examples of the Apostles, who labored with their hands for the necessities of life, rather than be chargeable to the churches; but of all the institutions the Bible Society has the most plausible appearance, and whether the design be good or evil, it is the least objectionable, because the Book is a good moral code for all, and a special rule of faith and practice for the Church of Christ, and had it not been for its connection with the rest of the monied schemes, it might have went on without notice or objection; but upon mature investigation it was found in company with the rest of its kindred, and money for its foundation, and yielding a good profit, not only to the book concern, but also to the peddlers, who make a living by their easy employment; and if peddling in any way, in this our day of facilities, is necessary it must be a necessary evil, and if the Bible traffic was to fail to be remunerative, the society would go down; but its unrivaled success depends upon the plausibility of the thing, without precept or example from the Book itself. We, therefore, submit it to the due consideration of inquiring minds, believing that it is not our privilege to seek to be wise above what is written, and when we take a retrospective view of the many religious institutions of the modern stripe, they appear as so many inferior forces fused together, making one vast machine of great power. Such are the conventions which are guided by the wealth and talent of the world, and whose inmates are not ashamed to wear exalted titles, which only belong to national greatness, with which no humble christian would dare to insult the dignity of Jehovah. But we need not dwell upon this contemptible picture of grand councils, which have not even the semblance of piety, unless ancient popery could be received as such; but some of her former adherents have discovered the fraud, and are fighting against it, and from the nature of the combat we presume they are deserving of success; and we have no doubt but God, in his own good time, will cause the combustibles of this great machine to ignite and finally explode from her own friction; and the foregoing pictures, which we have imperfectly drawn, and which we believe serve to increase and promote false religion, against which we have tendered some objections, but the last which we expect to offer we think altogether unanswerable,—which is, our firm belief in the existence of God, and also in his word which we desire to use as our only rule of faith and practice, and the word of God is a thorough furnisher unto all good works. As such all the religious institutions of men, not founded in the word of God, cannot come under the head of good works, and are contrary to Divine instruction, and of course offensive to the Author, degrading to his wisdom and the validity of his laws, notwithstanding the opinions of men. And, dear brethren and sisters, we have given in a brief way a few of our imperfect thoughts upon some of the religious institutions of men which we think are not entitled to your connection or sanction, though we have not written a word to infringe upon the rights and privileges of any that may differ with us upon that subject. We

greatly desire that you may be mindful of the high calling of your profession, living as you are in this fast age of the world, "be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap, for 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." And it is very desirable that our ministry should sow good seed, and not sow to the flesh under the delusion of self esteem, and of the latter there is no danger as long as they occupy their proper place and use their gift for the purpose which their Master had bestowed it, and not to contend about words to no profit, or mysteries beyond their depth, which can only serve to make parties and bring about divisions in the Church of Christ, not knowing what kind of spirit they are of. These things ought not to be. Indeed we are persuaded better things of our brethren, and the strong should bear the infirmities of the weak, for God is the Author of every gift, and the strong has nothing but what he has received, and, boasting excluded, the weak should not envy those that are strong, but be content with the portion assigned them, for all the true Ministers of Christ, whether they are strong or weak, are necessary for the building, and have their place allotted, and their work before them, and all the members of Christ's body, whether they be great or small, should walk worthy of the vocation wherewith they are called, and be as the salt of the earth and the light of the world, and any church failing to be such, it may truly be said they have a name to live while they are dead, and their church privileges had better be extinguished than to bring reproach upon the whole cause that they espoused. But we would charitably hope that the sister churches are adorning the profession they have made of God and letting their lights shine before men and keeping their house in order, and we are glad to be informed that our brethren, though generally poor, are upright in their dealings and responsible for their contracts, and if they should act otherwise with their fellow man, they subject themselves to sharp discipline, and it is impossible for any church to render the praise due to her Saviour without the use of Godly discipline when necessary, but to use discipline through strife or vain glory to gratify personal ambition would be to wound the Saviour in the house of his friends, and bring a reproach upon his cause; but when discipline is used in meekness and tenderness the convict will acquiesce in the decision, and God will be glorified. And we recommend the churches of our connection to stand firm, unmovable, always abounding in the work of the Lord. Take the Scriptures for the man of your counsel, use them as your only rule of faith and practice, and be not discouraged because you are few in number, for it seems highly probably that if the monied institutions, that now bolster up the denominations of the world, were laid aside, the Primitive Baptist would soon be the largest denomination upon earth. But let none of these things move you—remember that your treasure is in heaven—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

ELI HOLLAND, Moderator.  
J. G. BARROW, Clerk.

SHARP THIEVES.—One night last week a heavy iron safe of the Junction Railroad, in Cincinnati, was taken from the office, placed on a dray and drawn by a stolen mule one half a mile, through the principal streets to a place of safety, where the lock was blown open and the thieves rewarded with \$2,000 in money. They have not yet been apprehended. The police caught the mule.

Record of Marriages.

Feb. 13.—At the Baptist meeting house, in Salisbury, by Elder G. W. Slater, Mr. JOHN W. LEWIS to Miss JANE MESSICK, all of Worcester Co., Md.

Obituary Notices.

DIED, Feb. 19th, in the city of New York, Col. WILLIAM PATTERSON, aged 74 years, 9 months and 19 days. His disease was a neuralgia of the heart, of which he had been afflicted but one week.

Neur Port Royal, Henry Co., Ky., February 7, 1861.

DEAR BROTHER BEEBE:—By request I send you the following obituary notice for publication in the Signs:

DIED, at his late residence, in Henry Co., Ky., on the 30th day of July last, brother JOHN WALKER, aged 69 years and one day. The deceased was born in Culpepper Co., Va., in the year 1791, and emigrated to Henry Co., Ky., in the year of our Lord 1831.

Adams Co., Ill., Feb. 14, 1861.

Departed this life, Feb. 14, 1861, near Clayton, Adams Co., Ill., Mr. PETER AUSMUS, Sr., in the 86th year of his age. He was born in Rockingham County, Va., in the year 1775.

Bristo, Va., Feb. 15, 1861.

DEAR BROTHER BEEBE:—Please publish the obituary of JAMES A. SPINDLE, who departed this life on Saturday, the 9th inst., in the 47th year of his age, leaving a widow and several children to mourn their bereavement.

North Berwick, Me., Feb. 15, 1861.

BROTHER BEEBE:—Another of your subscribers, and a devoted friend to the doctrine of Christ contended for in the Signs, is no more.

DIED, at his residence, in North Berwick, Me., on Sunday A. M. at 5 o'clock, Feb. 15th, 1861, brother URIAH M. CHADBOURN, aged 55 years, 3 months and 7 days. His disease was consumption.

Receipts for Subscriptions.

Table listing subscription amounts from various locations including New York, Maine, Connecticut, New Jersey, Pennsylvania, Washington, D.C., Virginia, North Carolina, Georgia, Florida, Alabama, Texas, Arkansas, Tennessee, Kentucky, Mississippi, Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, Minnesota, Wisconsin, Michigan, Canada West, and Missouri.

Yearly Meeting.

Please insert in the Signs the following: There will be a Yearly Meeting held with the Hickory Creek church, Jasper Co., Illinois, commencing on Friday before the first Sunday in May, 1861, and continue three days.

Agents for the Signs of the Times.

- ALABAMA—Elders William M. Mitchell, Peter Maples, R. T. Webb, and brother William J. Hay. ARKANSAS—Elders Wm. F. Bates, Tho. Dodson. CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe. CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

Agents for the Signs of the Times.

- penter, Henry Thompson, Stearling S. Hillsman, Wm. T. Craft, Shadrack Williams, A. W. Rogers, and Dea. James B. Shackelford, George Odear, M. P. Lee, Eli Kittle, John J. Philpott. WASHINGTON, D. C.—Elder William J. Purington, and James Towles, Esq. WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White. WASHINGTON TER.—Elders George Wills, Ezra Stout, and J. H. Hale, Edward Morgan.

Books, Pamphlets, &c.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 8,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following cash terms: In substantial plain binding, at \$1 for single copies, or for any number less than six copies; six copies for \$5, or twelve copies for \$9.

RUSHTON'S LETTERS.—A very able refutation of Andrew Fuller's doctrine, and a clear and scriptural illustration and defence of the Bible doctrine of the special, particular and efficacious redemption of the church and people of God, together with Elder William Gadsby's "Everlasting Task for the Arminians."

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, and directed, Middletown, Orange County, New York.

THE EVERLASTING TASK FOR THE ARMINIANS.

We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

H. A. HORTON, M. D.—Offers his professional services to the citizens of Atchison, Kansas, and surrounding country.

G. B. TOWLES, Attorney and Counselor at Patent Law, solicitor of American and Foreign Patents and General Agent, is connected in business with C. M. Yuloe, Esq., Office No. 474 Seventh street, between E and F, Washington, D. C.

HAVANNA NURSERIES!—All who are desirous of purchasing Fruit Trees, Grape Vines, Gooseberries, Climbing Roses,—first qualities and hardy kinds, —Strawberries, Dahlias, Gradolies, Florabundies, Seeding Stocks for budding and grafting Apples, Pears, Cherries, Plums, &c., will be supplied on the most reasonable terms, by application, either personally or by letter, to the Havana Nurseries.



# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., MARCH 15, 1861.

NO. 6.

## If We Knew.

SELECTED FOR SIGNS OF THE TIMES BY S. WADE.

If we knew the cares and crosses,  
Crowding round our brother's way;  
If we knew the little losses,  
Sorely grievous day by day;  
Would we then so often chide him  
For the lack of thrift and gain—  
Leaving on his heart a shadow?  
Leaving on his heart a stain?

If we knew the clouds above us,  
Held by gentle blessings there,  
Would we turn away all trembling,  
In our blind and weak despair?  
Would we shrink from little shadows,  
Lying on the dewy grass,  
While 'tis only birds of Eden,  
Just in mercy flying past?

If we knew the silent story,  
Quivering through the heart of pain,  
Would our brotherhood dare doom them,  
Back to haunts of guilt again?  
Life hath many a tangled crossing,  
Joy hath many a break of woe,  
And the cheeks, tear-washed are whitest,  
This the blessed angels know.

Let us reach into our bosoms  
For the key to other's lives,  
And with love toward erring nature,  
Cherish good that still survives;  
So that when our disrobed spirits  
Soar to realms of light again,  
We may say, dear Father, judge us,  
As we judge our fellow men.

## Correspondence.

Fairfax C. H., Va., Jan. 28, 1861.

DEAR BROTHER BEEBE:—I now proceed to offer some remarks concerning the two witnesses of Rev. xi. From what is said of them from the 3d to the 12th verses, it appears to me that they must be visible and public in their testimony. For they shall see their dead bodies three days and a half, &c., verse 10. It is true that both Christ and the Holy Ghost are spoken of as witnesses; but since the ascension of Christ and the day of miracles at least, their testimonies have been internal in the saints. Besides, the idea of their being killed and their dead bodies lying openly in the streets, appears to me preposterous. Christ speaks of the preaching of the gospel of the kingdom as being a witness unto all nations.—Mat. xxiv., 14. As I have tried to show in my preceding communications, both the church and the ministry are united in the preaching and spread of the gospel as represented by the candlestick, as well as the olive trees; it appears to me most likely that they are the two witnesses here designed. In formerly writing on this subject, I have contended that they would be killed in the place where they would be found, and that would be in the place which God had provided for the woman, the church, to flee to from the face of the serpent.—Rev. xii. 14. And this place is incontestibly America, since the church was driven from the valleys of Piedmont, as I have also formerly noticed. But the city where their dead bodies were to lie, is *spiritually called Sodom and Egypt*.—Rev. xi. 8. Not literally nor comparatively, but *spiritually*, that is, religiously.

In reference to the wickedness of Sodom, we have a specimen of it in Gen. xix. 5-9. In the Episcopal, the Presbyterian and the Methodist churches, as well as others, the churches, the *women*, are left out of the question, in bringing persons into the ministry, and in all of church government; and the puritans have gone into the same order. And in all the missionary operations it is the same thing. So that in reference to the ministry and to becoming missionaries, to use Paul's language, Rom. i. 27, *men burn in their lusts one to another*. To take another view of the subject, we are told, Rom. i. 26, that "The women did change the natural use into that which is against nature." So whilst Christ is acknowledged to be the husband and head of the church by all the protestant denominations and New School Baptists, yet he is entirely set aside, and made to wait for them to operate, in getting up their revivals, in making their converts and bringing forth their spiritual children. I presume that it will be admitted by all who will enquire on the subject, that among all the religions in Europe, there is not found such a Sodomitic confusion and perversion of the nature of things as is found in what is called the revivals among the protestant and New School Baptist churches of America. Again this city is called Egypt. The signification of the original for Egypt is *bondage*. The law of Moses was a yoke of *bondage*, and subjection to it is *bondage* or *Egypt*. I think that a system of religion cannot be found as completely legal, excepting the Jewish, as was that system which the puritans brought with them into New England. This legality has since been imbibed by other denominations. I see by a petition recently presented to Congress, that there is a move at the North to have an acknowledgment of the binding nature of the law in all its commands engrafted into the constitution. So that here are Sodom and Egypt *spiritually*, if they are to be found in all christendom.

Again the prophesying of the witnesses in sackcloth, the churches being in the wilderness, and the power given to the *ten horned* beast to continue, were all to be for periods of equal length, a thousand, two hundred and sixty years; and from the nature of things, they must have commenced about the same time, and therefore must terminate nearly together. The period of the beast's duration is generally considered to have commenced in 606, when the Pope was declared universal bishop. What we consider the gospel church in distinction from the Catholic, retired beyond the notice of the bishop and government of Rome about the year 609; and probably then hid themselves in the valleys of Piedmont. Of course the witnesses must then have be-

gun to prophecy in sackcloth. According to these data these periods must terminate by the year 1866, five years hence.

The enquiry then arises, Are there now any indications of these periods coming to a close.

1st. In reference to the ten-horned beast, it must be manifest to all who are noticing the events of the past year in Europe, that the Pope is being divested of his horns, and indeed of his beastly character, in that he is likely to be stripped of his temporal power even in the city of Rome, and to retain the standing only of a religious bishop. I know of no authority for believing that the Pope in his religious character or popery will be put down until the sounding of the seventh trumpet and the pouring out of the vials of wrath. The power which was given him I understand, was a power over the nations of the earth. Not only is his personal power as a temporal prince broken, but popery as an established religion among the nations is fast sinking. Napoleon, although a Catholic, does not enforce the Catholic religion upon his subjects. Austria is a Catholic power, but it probably will be overthrown during the year. Sardinia and Tuscany have thrown off their allegiance to popery; the power of Naples as a Catholic power is broken. Only Spain and Portugal remain as Catholic powers besides Austria, that is, in Europe. How soon they may be revolutionized we know not in this day of commotion. So that the days of the beast's power must be nearly ended. Indeed, I cannot look at the movements of the past year, and the apparent preparations for the present year, without feeling that the angel with his hand uplifted, is now swearing that there *shall be time no longer*, that is, for antichrist's reign.

And how is it with our country, which has been permitted the enjoyment of unparalleled liberty in making it a comfortable hiding place for the church? It is being broken up by what in one sense may be called a revolution. Whether it will result in a bloody or a peaceful separation is not for me to say. We know that this, as well as every other event is under the control of God; but what I wish to say is, that there are external indications that this revolution is specially of God. It is an old heathenish proverb, "That whom the gods will destroy they first make mad." This, when christianized, has evidently a good deal of truth in it. That is, when God will destroy a nation, he leaves them, by a mad course, to bring on their own destruction. And certainly madness has ruled in bringing us where we are as a nation. In the first place, the abolition principle as it has been carried on, in seeking to destroy the peace, the welfare, and even the existence of the slaves, in order to destroy slavery,

although slavery is distinctly a bible principle; and this abolitionism, growing into a great and dominant political party, having the one object, viz.: to deprive the South of their constitutional rights, to destroy their interests, and subjugate them, surely cannot stand on the pages of future history in any other light than that of *extreme madness*.

In the second place, when we look at the South for the last thirty years, we see a madness ruling there, no less manifest than at the North. For whilst petitions and plans for depriving the South of their equal rights under the constitution have kept Congress in constant agitation, and encroachments were being continually made on their slave property, and laws passed and riots tolerated in adjoining States to prevent the recovery of their fugitive slaves, they have been so split up with party politics, that they have never been able to take a united stand to maintain their equal rights in the Union, and thus to secure such a constitutional recognition of their rights as should present an effectual barrier to the encroachments of abolitionism. More might with propriety be said on this point, but I forbear, lest I might be charged with bringing party politics into this communication.

In the third place, if we look to the government from the commencement of the present session of Congress, we see nothing from the President, or from either house of Congress collectively, calculated to allay the revolutionary commotion, nothing but threats of coercion, which instead of tending to calm the minds of the aggrieved ones at the South, only tend to more determined opposition. When we consider the patriotic adherence ever before manifested by the President to the constitution in all its provisions and guaranteed rights, we must conclude that the madness which has hitherto prevailed in the North and South, tending to dissolution, has now fallen upon the government in the person of its Chief Magistrate. Hence, disruption of our nation, if not a bloody war, is inevitable. The latter I still hope may be averted.

Why that taking from popery its power, unless the days of his power are about numbered? And why this breaking up of this last hiding place of the woman the church, unless the period of her being in the wilderness is about coming to a close? If so, may we not conclude that the two witnesses are about to be killed? Indeed, if I could be fully satisfied that the opinion entertained by some, viz.: that the scriptures, the two testaments, are the two witnesses, is correct, I should say they were killed on the 6th of November last. The scriptures teach us that *sin is a transgression of the law*; they also show that the law, the prophets and the New Testament sanction

slavery as an appointment of God, and not a transgression of the law. The abolitionists have set up a standard of their own by which they pronounce slavery to be a heinous and national sin. Some of their leaders have discarded the bible because it sanctions slavery and rejected the God of Abraham because he sanctioned it, that is, avowedly. This was in reality the issue of the vote last November; the constitutional majority of the nation rejected the God of Abraham as their lawgiver, and the bible as their standard of right, and decided to hold slavery as a sin in opposition to the bible. Much might be said to show that the scriptures answer to the description of the two witnesses. And I would be glad if the event would show them to be such. But still, whilst gospel ministers are allowed to preach the word, and the churches continue to walk in subjection to the scriptures, I cannot bring myself to the conclusion that the bodies of the two witnesses are now lying dead in the streets of the city. There must, therefore, I think be yet something further that will be the killing of the two witnesses. I am no prophet, and it is perhaps imprudent for me to attempt to suggest how the witnesses may be killed. I will say that since I have been convinced that it is under the dominion of the protestant beast that the beast from the bottomless pit will kill the two witnesses, I have been at a loss to know how it could be done consistently with our constitutional government. But the way in which it may be done in the northern confederacy, or the States that remain in what was the Union, is now very plain to my view. 1st, In consequence of the secession of several States, and the probable secession of others, the probability is that the Republicans will have a two-thirds majority in both houses of Mr. Lincoln's first Congress. 2d, The protestant clergy and their followers at the North are the controlling spirits that brought black-republicanism into power. Hence it was the influence of these clergy and their followers that secured the election of those Republican members of Congress. Consequently, in order to secure a continuance of their popularity, these members must act in conformity to the wishes of these clergy. Thus the next Congress will be subject to the dictation of the clergy. Their desires to have religion enforced by law are too well known. To accomplish these desires, they have already, in view of having the control of Congress, put their machinery in motion.

First, there was presented to Congress a few weeks since a petition from an individual praying that the Constitution might be so altered as to acknowledge the existence of a God. This is a startling idea that our nation does not *acknowledge the existence of a God*. This was followed by a petition from a Presbyterian Synod, asking a change in the Constitution, or other provisions made to expressly acknowledge a God; to acknowledge the authority of God and of Christ, and to recognize the firm obligation to obey God's law, &c. These are but the first motions; if they are not followed up during this Congress, they undoubtedly will be followed by a host of like character early in the next Congress, and will be acted on so as to refer the proposed amendment to the States. There can be

but little doubt, that if such reference is made, there will be found of those remaining in the old Union a two-thirds majority to ratify the amendment. Their State laws concerning the sabbath, &c., confirm this belief. They, of course, if they make it a constitutional law to acknowledge the authority of God and of Christ, will define to a certain extent that kind of obedience which God and Christ require. Let this be done, and we shall have the *Image of the beast* spoken of in Rev. xiii. 14 and 15, in full form. That is, the observance of this religion will be required by law, the same as the observance of other constitutional laws. England has an established religion, but the observance of the forms of that religion is not enforced by law. The Pope, before his head was wounded, did thus enforce a general observance of his forms of religion, by laws in the several States under him. Hence this will be a resemblance of that beast.

No person can suppose that the clergy, having gotten this constitutional advantage, will let the amendment rest as a dead letter. They will contrive some way for its being enforced. They will have some test by which to mark all that are willing to be subject to their law religion. Even the simple requiring all adult males to take an oath of subjection to the amended constitution, to entitle them to the rights and privileges of citizenship, would at once place all Old School Baptists in the situation of aliens; for Old School Baptists could not take an oath to support the Constitution with such amendments. Hence, in the language of the prophecy, they will not be allowed to *buy or sell*.—Rev. xiii. 17. This is not all—that spirit of bloodshed and rapine to which the minds of the Northern people have been trained by being called on to contribute rifles for Kansas and pikes for Virginia slaves, will lead them (the Old School Baptists being once held as aliens) to burn their houses of worship and butcher the more obnoxious among them, with as little remorse as they butchered the Catholics and burned their houses in Philadelphia, a few years since. If these things occur, will there not be a killing of the witnesses?

It may be asked, Are not some of the witnesses at the South? I trust there are. But when the seceding States form a Confederation, although they may take the present Constitution as their basis, yet in making some amendments to it, I fear the Protestant influence is sufficient to get some religious provisions incorporated in it. And I know not that we have any Patrick Henry's or Thomas Jefferson's among us to resist such influence. Or the the South may be overrun by the Northern fanatics; for, as I have remarked, madness rules; and it does not yet appear that the slave States will be able to present a united front to stay the progress of the anti-slavery war party. I have been in hope, and still hope, that the horrors of civil war will be spared, excepting against those who will not receive the *mark of the beast*, until the witnesses are raised up. Then the earthquake will come, that is, the shaking of the nation, in which will be *slain seven thousand of men*. The expression "of men" has been understood as meaning men of note. If so, the Beechers, the Greeleys, the

Sewards, the Lincolns, &c., may look out. The *tenth part of the city is to fall*. What city? The one *spiritually called Sodom and Egypt*. This may about embrace the New England States, or some other portion. See Rev. xi. 13. Besides the pouring out of the first vial of wrath is to effect those who have the *mark of the beast* and *worship his image*; and taking the oath of submission to that "image" would be worshipping it. So that I conclude that vial will be poured upon the *earth* (not heaven) of this country, and also England. See Rev. xvi. 10.

Brother Beebe, what matters all this? God will be accomplishing his glorious purpose. Can any child of God read the description given of the happy state of the Church after the earthquake, in Rev. xi. 15, 19, and not be willing to suffer the previous trials consequent upon the beast's filling up the measure of its iniquities, that its destruction may come?

Brother Beebe, this is a good deal of speculation, and perhaps too much speculation to be profitable to print; but it is speculation based upon prophecy and corresponding events. The prophecies I have referred to and their connection. No one can hesitate, who looks at the events in Italy, to acknowledge that the Pope is, or is about deprived of his beastly or temporal power, and that he now exists only as the head of a religious organization. Thus he *will* exist until the time for Babylon to fall under the vials of wrath. All, Brother Beebe, who have been conversant with the workings of Abolitionism from its rise in the Northern States, as you and I have, will, on a little reflection, see that the clergy through the combinings of aspiring politicians with them, will, on the 4th of March, have the reins of the National Government in their hands. You, no doubt, recollect the boast of the noted Doctor Ely, that through the influence of Sabbath Schools, they would so train the minds of the rising generation into a conformity to their views, that in twenty years the voice of the clergy would be heard so as to control legislation in the halls of Congress. Twenty years did not accomplish this event, but thirty-eight years have. All history points to the effects of priestly rule. Although there may be some speculation in this, yet may it not be well to call the attention of brethren to these prophecies and these passing events, so that if in watching them they discover the fulfillment of prophecies they may see the hand of God in these evils which have come upon us, and thus be led to a patient submission to His will, and a confident looking forward to the happy result.

Yours, in christian fellowship,

S. TROTT.

Shorb, Jasper Co., Illinois,  
Dec. 15, 1860.

DEAR BROTHER BEEBE—Having a little money to remit to you, I will try to write a little for the *Signs*, if you deem it suitable for publication.

For a good while I have desired to write about my call to the ministry—if indeed I have been so called. The second Sunday in November, 1844, while hearing my father preach, I was suddenly and powerfully convinced that I was a great sinner. The next spring, while mourning my lost situation on a certain day, and grieving

that I should never enjoy the society of the Lord's people, a voice said to my internal ear, "You will have to preach among the Old School Baptists." So utterly unprepared was I for this, that I said quickly, and in audible words, "*I will die first!*" On a certain day in the spring of 1850, I felt that I must surely die—that I was too wicked a sinner for a holy God to suffer to live any longer. Expecting every moment that God's vengeance would cut me off, and everlasting destruction swallow me up, but anxious to leave behind me my testimony that the sentence of death was *just*, I entered my house, under a mountainous load of crushing guilt, and an awful gloom of horror and despair, to inform my wife that I was going to die, but God was just in cutting me off. She was on the bed asleep, and feeling that I must die before I could get to her, I turned to the nearest object for support, and leaned up against the mantle-board, and groaned heavily in spirit. My wife awoke, and came and asked me what was the matter. I tried to tell her, in few words. She led me to the door, and had me to set down with her, and then began to talk to me. Before she had said much, the fearful apprehension of sudden death, and all feeling sense of guilt instantly left me! But oh! how can I describe that sudden change, or transition! It pains me to relate it. Hope did not displace despair, nor did my mourning turn to joy. I felt no sense of pardoned guilt; but felt conscious that I was in the hand of the wicked one. The words reckless, indifference and sullen despair, are expressive of what my feelings then were. My own belief of my character for the next three and a half years, might have been expressed by the word *reprobate*. Terribly did Satan try me, tempt me, afflict me and sift me in his crucible, during that period. I have not yet forgotten the wormwood and the gall—for my life was made more bitter to me than gall. I raved and struggled, in my attempt to free myself from the loathsome meshes of my hateful enemy—but he held me fast.

At last, my stony heart began to break; and I wept and sobbed aloud, and earnestly implored the Lord to break the fowler's snare, and free me from the tempter's power, and *give me a heart to love him*. But often, very often, and piteously, did I sue and beg the Lord for mercy, for his saving help, and for the health of his countenance, before I was made to rejoice in his plenteous redemption. While thus suing at the Mercy Seat, often did I humbly and reverently vow, that, if the Lord would grant my prayers, and give me a heart to love him—for that was what I most desired—I would devote the rest of my life in his public service, and stand in the defence of his bulwarks. But what moved me to make such vows and promises, then was, and still is, a mystery to me; for, at that time, I had not the least thought of ever belonging to the church. At length, I was, I hope, made to sit at the feet of Jesus, *clothed and in my right mind!* And now, what shall I render unto the Lord for all his benefits? Have I fulfilled, or am I-fulfilling, my vows and promises, which I made to him in the deep? Oh, brethren, this distresses me; for if this is the Lord's work, I have been disobedient unto the heavenly calling.

But, if ever I received a call from on

High to preach, it was just one week before I joined the church, and on the first Saturday in June, 1854. On that day, I was at a meeting in Fayette county, Indiana, at which the following brethren were ordained: Elders H. Wright, G. C. Millsbaugh, H. D. Conner and ——— Carter. Brother Millsbaugh, while expressing his doctrinal views, said that he had been perplexed about Justification; that brethren had tried to satisfy his mind upon that point, but he felt that he could not understand it, unless the Lord revealed it to him. He also stated that it did please the Lord to reveal it to him, and that he rejoiced in the truth. In giving this relation, brother Millsbaugh touched the sympathies of my heart; for, at that very time, I was in much perplexity about the eternal union between Christ and the church. And, although our much esteemed Elder McQueary had taken much pains to try to make me understand this blessed union, I could not feelingly receive it, nor rejoice in it. And when brother Millsbaugh said he had felt that so hard and unbelieving was his heart, the Lord alone could satisfy and relieve his mind, his words found a deep and painful response in my own heart.

My soul was now burdened with a prayerful desire that the Lord would open my understanding, and relieve my oppressed and aching heart. Brother Wright, the last one of the four, followed brother Millsbaugh in a relation of his experience, &c. And while he was on the stand, I hope, and trust too, that while the dear Lord did show me a fitness and blessedness in this union, that I had been stumbling at; and I was made to rejoice in the soul-feasting view. As soon as brother Wright finished his relation, the council withdrew for consultation, and left a large congregation at the stand in the grove. I now felt an almost irresistible impulse to go in the stand, and tell about this glorious union with Christ. For it now looked so plain and easy to me, that I thought I could show the people that this eternal and blest oneness of Christ and his people, is the foundation of the Christian's hope. But I tried to overcome this impulse; and, in order to do so, walked off some distance and sat down on a log. It would be useless for me to attempt to analyse the emotions of my soul at that time; but I felt that the testimony of the Lord was burning in my heart. While sitting there, a commanding voice—not audible, but internal—said to me, "Go, preach Jesus and his righteousness." Feeling that I could no longer repress the pent up emotions of my soul, I retired behind a hill, and poured out my soul in prayer and thanksgiving to God. I then returned to the stand, and witnessed the solemn ordination of those four brethren. Early the next morning these words came forcibly to my mind, "Unto me, who am less than the least of all saints, is this grace given, that I should preach the unsearchable riches of Christ."

The Sunday following, brother McQueary baptized me; and from the water I returned to my sister's with a very happy, but calm and peaceful feeling. Conscious that I had done my duty, I thought my troubles were ended, and that now I had nothing to do but enjoy those blessed privileges that had been so freely conferred upon me. But, directly after arriving at

my sister's, something whispered me that there was a further duty awaiting me. At once I resolved to go to the bible for direction. Praying that the Lord would direct me to a place that would point out my duty, I took up that good book, shut my eyes, and let it fall open. On opening my eyes, they rested upon blank paper, between the Old and New Testaments. This, I thought, was to show me that the Lord had not required anything of me. But feeling somehow concerned, I turned to the first chapter of Acts and commenced reading. Coming down to the fifth chapter and twentieth verse, these words forcibly arrested my attention: "Go, stand and speak in the temple to the people all the words of this life." My attention was so riveted upon those words, that I could not get away from them; but read them over and over, many times.

Trouble and trial now began to loom up before me. The impression that the church would license me to preach the gospel at her next meeting fastened itself upon my mind as a firm conviction. But, with all the determination of which I was capable, I resolved that, in this, I never would submit to the church. Then a fearful struggle began within me, which I can never describe. For three days I was plunged in unutterable woe. I searched the scriptures, and tried to pray; but my prayers were shut out. The following scriptures gave me some relief: "Not he that commendeth himself is approved, but whom the Lord commendeth." "Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel. For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." On the third night of this mental struggle I was in the woods trying to seek relief in prayer; but my heart was hard and unrelenting, and my prayers only seemed to augment my misery. But while I was there in the woods, in the dead hour of night, some sweet spirit of peace seemed to soothe me, and put an end to the fearful strife within. A new train of thought came over me, and I was led to reflect and see what I was doing, in thus stubbornly persisting in my sinful resolve to resist the act of the church. I saw plainly, that, as a member of the church, it was my duty to be at the feet of my brethren, and submit to the church. With a feeling of childlike submission to God, I then tried to pray—and if I ever enjoyed the spirit of prayer, I was blessed with it then. I prayed for the church—that the Lord would bestow wisdom upon my brethren, to qualify and prevent them from doing anything but their duty. I then returned home, and retired to rest, and slept sweetly. For, in my sleep, I had a vision of Christ, who appeared to me in the form of a most lovely personage, and opened to me the future, and showed me that I must preach his gospel; and that I should have a deep and painful sense of my own weakness and imperfection, but that he would be with me, and strengthen me. And I saw that he showed me that my brethren and sisters would sympathize with me and encourage me.

And now, brother Beebe, I am constrained to acknowledge that that vision has been realized in every particular—except it be too much for me to claim that

that dear and blessed personage—Christ—has been with me.

The church did license me at the next meeting; and I commenced trying to preach the blessed gospel of the Son of God. And in great weakness, and in fear, and in much trembling, I have occasionally tried to preach "Jesus and his righteousness," ever since. But my way has been very much hedged up, and I have met with sore trials, temptations and conflicts, which have had a tendency, not only to abase me, but also to discourage me very much. But, notwithstanding all, thus far the Lord hath led me on; for though I have been cast down, I have not been quite destroyed.

All along I have been beset with many doubts and fears, at times—much of the time about the reality and certainty of my call to the ministry. Often have I resolved to quit trying to preach; and frequently requested the church to release me from trying. And then, again, there are times when I think I will lift up my voice like a trumpet, while the Lord keeps me on the battle ground. O, if I could only know my duty, how thankful and happy would I be! And then, I think, I would try to be an obedient servant.

I have been much exercised, especially for the last two years, about giving myself wholly to the work of the ministry. I have had impressions, strong and deep, to turn away from the entangling affairs of this life, and to give myself up to the work of feeding the lambs and sheep of Christ, as he commanded Peter to do.

Now, the important question is, are these exercises and impressions of the Lord, or are they the works of the flesh? Brother Beebe, if you, or any of your correspondents, can relieve me, or help me to know my duty here, you will confer a great favor, for which I shall be very thankful.

Does the law of Christ, our King, make it the duty of his under-shepherds to forsake their former worldly calling and make it their paramount duty to feed the church of God? or does it make it their paramount duty to follow their business occupation as they did before, and preach and study when they can? Will you please inform me upon this important matter, and tell me my duty, if you can, for I am anxious to know it?

Affectionately yours, in the bonds and afflictions of the gospel,

D. BARTLEY:

Amity, Johnson Co., Indiana, }  
March 4, 1861.

DEAR BROTHER BEEBE—Enclosed you will find an interesting communication, from our much esteemed brother, J. A. Johnson, and as I received much comfort in its perusal, I thought others, who might be laboring under afflictions and distress of mind, might be interested by reading it also, as it bears with it no small degree of that christian resignation to the providences of God, that should characterize all the Lord's people. I therefore ask you to publish it, as I have his consent.

That the Lord may give brother Johnson grace sufficient for his day, and enable him many years hence to contend for the faith once delivered to the saints, is the prayer of your unworthy brother, if one at all,

JOHN G. SAWIN.

P. S.—Permit me to say to my brethren,

who have been writing to me, that my address is changed to Amity, Johnson County, Indiana. J. G. S.

Wenona, Henry Co., Indiana, }  
Feb. 16, 1861.

DEAR BROTHER—If I may claim the relation—I received your kind letter, and I hope was comforted by it. I am still in the land of the living, and the Lord only knows how long I must live in this mortal existence. When I wrote to you last, I did not expect to be here until now; but the ways of the Lord are past finding out. I know that my destiny is in his hands, and that when I have filled up the days allotted to me on earth, I must go, and that all the physicians in the world cannot prolong my existence one moment. This, however, is my prayer to the Lord, that, as my days so shall my strength be. For, my dear brother, he can enable me to triumph, even in death. Oh, that he may sustain by his mighty grace in these my trying afflictions, then all will be well.

I have lived long enough to know that nothing but trials, afflictions and tribulations, await us here. Truly, man is of few days, and they are full of trouble. Our life is a dream, passing away almost in a moment; we look around on the things of this world, and we see indelibly stamped the marks of dissolution and decay. This is the case with the frail tenement of clay that we inhabit; Heaven's high decree has fixed it, and it is irrevocable; "Dust thou art, and to dust shalt thou return." Every day, almost, we have the validity of the expression tested, by the demise of some of those whom we esteem near and dear to us. Still, in all this, there is the fulfillment of some sublime and deep designs. They tell us of a sovereign Ruler and Disposer of all things. And yet "The fool hath said in his heart there is no God." O presumptuous man! Thou, who wast the noblest work of thy Creator, blessed with the faculty of reason, and occupying a high and holy sphere, being created in the image of thy Maker, and set over the works of his hand, whence thy degradation and pollution!—O whence thy presumption!—thy vileness! "By one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned." Sin, like a blighting contagion, has left its withering mark upon all the human family. They are all gone out of the way; they have together become unprofitable; there is none that doeth good; no, not one. Man is guilty, lost and undone; so far as human goodness is concerned, we need not expect it of him. Yet God is holy, just and good. Justice and judgment are the habitation of his throne. He will by no means spare the guilty. Then *whither*, O my soul, *whither* canst thou go! Canst thou fulfil the law? Nay, verily, the law cannot give life. Then, is there no balm that can heal the dreadful malady? Is there no physician for the sin-sick soul? Yes, there is! "For unto you, this day, in the city of David, is born a Savior, which is Christ the Lord." Then, O thou Great Jehovah, I pray thee to enable me, a poor, sinful worm of the dust, that justly deserves thy wrath, to trust thy grace, and rely upon the blood and perfect righteousness of the blessed Redeemer for life and salvation. And when a sense of my sinfulness and my unworthiness is pressing

heavily upon me, oh direct me to Jesus, the sinner's only hope. Confirm my faith, and enable me to commit my all into thy kind care, and never yield to black despair.

My dear brother, I have many doubts and fears to encounter. I often think that surely no one is like me. But when I am almost tempted to give up all hopes, sometimes the question is presented, Lord, to whom shall I go? Thou hast the words of eternal life. I do know that he can save me if it is his will, while I am equally sure that there is no earthly power that can do it. I look back over the short period of time that has elapsed since I first hoped that the Lord taught me what I was, and my hope and work in the ministry, and it occurs to me, Can it be possible that all has been a delusion? I then thought that I should grow better. But O, sad disappointment! Instead of growing better, every day appears to reveal to me more and more of my inbred corruption, and the utter depravity of the human heart. And when brought—as I conclude—to the very threshold of death, and feeling that my days are about numbered on earth, and my desire above everything on earth is to have my thoughts and affections set upon things heavenly and divine, I find that I am still in possession of a wretched wandering mind, and vain and sinful thoughts perplex me by day and by night. So that "The good that I would I do not and the evil that I would not that do I. O, wretched man that I am, who shall deliver me from the body of this death."

But there is a period coming, and without delay, when the final victory of all the Lord's people will be won, when his people shall be gathered together, in one general assembly, where pain and death and sorrows and tribulations and sin—the cause of all their grief—shall never enter. O, what a heaven of immortal bliss! And if one so unworthy as I should be permitted to enter there, what hymns of lasting gratitude shall I owe to him who plucked me as a brand from the burning, and blessed me with eternal joys on high. If such is to be my happy change, then speed the time when all my trials will be over. I still try to fill some of my appointments, but I am unable to ride far. Some days I can hardly walk about. Some say that the Old Baptist system will do to live by, but that it will not do to die by. But, my dear brother, the system I have tried to contend for, viz: salvation by grace, and grace alone, to the exclusion of my poor, sinful works, is my only hope.

Farewell, J. A. JOHNSON.

To the Saints and Faithful Brethren Scattered Abroad—My Dear Brethren and Sisters:

We have fallen upon strange times, both politically and religiously, and, after many deep and solemn meditations upon the present state of Zion, I feel impressed to present to all who love our Lord Jesus Christ in sincerity, some of my contemplations on the present condition of the people of God. Although we are not of the world, we are still in the world, subject to the vicissitudes that convulse it from time to time, and as the children of God have generally been the greatest sufferers where order is broken up and anarchy predominates in its stead; above all others we should tread

with caution every step we take, and see that we contribute nothing to the overthrow of law and order—the downfall of a wholesome government. In common with my brethren and fellow citizens, I feel a deep solicitude for the perpetuity of our civil institutions, under which we have enjoyed so many signal blessings, and over which angry clouds are scowling, hanging impendent, lowering gloomily—big with fanaticism, strife, angry bickerings and cruel jealousies, which have been too successful in begetting in the hearts of our rulers, as well as in those of many of their constituents, a feeling of deadly hate and alienation; and which appears to be sweeping as with a besom of destruction from the hearts of the people inhabiting the contending sections of our country, the last vestiges of that fraternal sensation which alone can form and perpetuate a federal Union—a national reciprocity. Should this spirit of animosity be nurtured, and the interests and blessing of the two great sections of our country so richly dispensed among us by a munificent hand, so well calculated to unite us as one great nation, and which the God of battles has bequeathed to us for a time at the expense of the treasure, the extreme sufferings, the blood and the lives of devoted, sacrificing and sacrificed patriots—I repeat, should these interests and blessings be arrayed in hostile attitudes against each other, what better can we expect as a nation, than that the God who has so liberally dispensed them, and for which we have been so ungrateful, should uncurb the frenzied and fretted passions so plentifully engendered and so continually caressed by those who are ruled by them, until the civil and ecclesiastical liberties of a hitherto blessed and prosperous, but now ungrateful people shall be torn from us—until we shall be made to wail amid the agonizing throes of an expiring republic—the last pulsation of a dying nation's heart.

In view of these threatened calamities, let us, dear brethren, with one united voice, send up from every quarter, to mingle at the throne of grace, our fervent and solemn petitions to the God of hosts, to reach down and interpose his almighty arm, which alone can stay the maddened tempest that seems to be drifting us to ruin—still the angry billows that surge so fearfully around us; ere we are thrown upon the breakers—ere we witness the appalling crash—feel the awful convulsions, and our ears be made to tingle with the death-knell of a submerged nation. But I have wandered further in this horrid maze than was intended, and perhaps farther than is commendable on this occasion. But allow me to say here, brethren, should the worst befall our guilty nation, let us kiss the rod that chastises us justly, and bow in humble submission to the righteous will of Him who rules in the armies of Heaven, and among the nations of the earth. Let us stand in our proper places—act properly in our respective spheres, and then all will be well with us,

"Though kingdoms, States and Empires fall,  
And dynasties decay—  
Though cities crumble unto dust,  
And nations die away,"

no material injury shall harm us, while "the LORD GOD OMNIPOTENT reigneth." But are we standing and acting correctly as a church, consistently as the people of God? Here we approach the subject that more particularly engaged my attention in the outset.

This is a grave question—may we gravely consider it. I believe it has been made manifest in all ages, that, as the church has retrograded, fanaticism has advanced in a proportionate ratio. If this be the case, it certainly behooves the church to stand forth at all times in her full strength, to present an unbroken phalanx in opposition to the wayward strides of fanatical assailants. A "crying sin" has been discovered within the last few years, and it is a little remarkable that this sin as it is called, (slavery) should bear with the heaviest weight upon the consciences of those who have nothing to do with it, and therefore cannot be answerable for it. Is it not evident that from such a quarter have been heard the loudest wailings? and is it not as evident that it has been for political effect, and to attain the high places in office, and has it not been successful in an alarming degree, in bringing upon us the present direful crisis?

If it is a fact that fanaticism advances as its opponent (the true church) retrogrades, and is thereby weakened, should we not look carefully and prayerfully to the position we occupy, to see that we contribute nothing, either directly or indirectly, to this alarming state of things? But is the church the advocate of order, in whom is found the quintessence of "subjection to the powers that be," standing in one unbroken phalanx—undivided—and with all her forces marshaled to resist the onward march of Anti-Christ in rearing up her anarchy? Now, brethren, is not the different branches and members of the church divided, and thereby weakened, and if so, what has led to those divisions? Let us look the matter full in the face, and, should this be the case, enquire, "is there not a cause?" There certainly is a cause; then let us try to search it out. I am persuaded that one great cause is to be found in the action of Associations, or the manner in which such action of said bodies have been regarded by churches and members. I am aware that Associations do not now assume the arrogance that they once did; still, they are regarded by some as advisory councils, and not as a high court of appeals, as formerly considered. I object to their being considered as advisory councils. A council, religiously considered, has been in all ages looked upon as a body of persons assembled to adjust matters of difficulty, or settle matters of controverted faith. Is there any authority under heaven given to any ecclesiastical organization to meddle with these matters, save the church? She is said to be the "highest ecclesiastical order on earth," but I say, she is the only one, none superior—none subordinate or "auxiliary" to her. In relation to the present state of the church, the writer has had many, very many, as well as solemn reflections. She does appear to be "a people scattered and peeled" in a considerable degree. And why is it? Those who have traveled among and otherwise corresponded with this people to any considerable extent, cannot fail to have observed that many of the children of God who give the most satisfactory evidence that the love of God has been shed abroad in their hearts, are so situated that the free intercourse, the social union and communion with their brethren have been hindered,—bars and obstructions have been laid up between them and their brethren,

by professed ecclesiastical organizations which have sundered and divided them. The humble writer of this communication, in traveling among the churches of different Associations which have dropped correspondence with each other—churches that stand firm on the Apostolic platform, that perhaps have had little or nothing to do with the difficulties that have torn them from their brethren, except by the vote of their delegates, (I object to the term; see its definition,) and sometimes not even that, has been forced to the conclusion that a large proportion of the circumstances which have led to their alienation from each other, have either originated or culminated in the mismanagement of those organizations. Now, it is to me very pleasant to meet with an association of my brethren, it matters not how large, or whether those churches participating belong to this, or that, or no Association; and where the object is simply to engage in, and carry on the social worship of our God, without meddling in any case with matters touching fellowship, the adjudication of which belongs exclusively to the churches. But the question occurs to me, have not these bodies ecclesiastic (?) assumed too much, in many instances, and thereby wielded an unjustifiable amount of influence? or, rather, have not the churches in many cases yielded too much to them, by suffering themselves to be "thrust with side and shoulder" until they have been pushed from the embraces of their brethren, and forced to live as aliens, and as strangers to each other? What powers have the church to delegate to any ecclesiastical body, or what powers have those delegates to fix the limits for the fellowship of churches and brethren? Does she not stand proudly pre-eminent over every other professed religious combination? Did not her Head and King decree and declare that she should "be established in the top of the mountains, and exalted above the hills?" Are her mansions and her members to be disjointed—pushed asunder—and barriers thrown up between by an organization having no authority under heaven to touch or meddle with their fellowship in the smallest degree? But it may be said that Associations profess to have no authority to meddle with matters touching fellowship. But let us look at the consequences resulting from their action in many instances, their professions to the contrary notwithstanding. Differences and disputings have taken place between members (and, it is to be feared, too often between preachers) belonging to different Associations. The churches to which they respectively belonged may have taken up the matters, and failed to adjust them. Then, one of those churches are at fault, if not both of them. Now, let us make the worst of it, and say that the difficulty is such that these churches cannot fraternize each other. Well, suppose we let it rest there, provided the churches cannot, or will not, remove it. Then the matter lies between the contending parties only; and as they have originated it, let them eat all the fruits of it. There is no good reason upon earth that should urge it further, to impregnate with bitterness the cups of thousands. It is certainly good policy to confine difficulties within the narrowest possible limits. But this will not suffice in all cases; it must go up to the Association, and there under-

go a litigation; and finally *the correspondence is dropped*; and because these have dropped correspondence, others must drop with this one, and that one. Now, there are at home, following their proper avocations, thousands perhaps of orderly, sound, consistent and inoffensive brethren who have had nothing to do with all this matter, but must necessarily be implicated in too many instances, and reap the bitter consequences. Let us pause and ask the question, Is there one solitary word in the scriptures to authorize or justify such a course? But what are some of the consequences resulting from such a course of things? Perhaps a minister sets out on a preaching tour, one who is called of God to minister to the Saints. His route runs through the bounds of some of these Associations that have closed their correspondence. He sends on his appointments to some of the churches; they reach their destination. A point of *order* is raised. "No," says a brother, perhaps a preacher, "it will never do, it is not *order* to open our door for that man to preach." But why? "*The correspondence is dropped.*" But this is not all. There are perhaps hundreds of worthy brethren identified with these different Associations, who have lived for years in harmony—fraternized each other cordially, and enjoyed each other's fellowship with the sweetest reciprocity. They exchange *friendly* visits; talk of their trials and temptations—their joys and deliverances. They *feel* alike. Tell over, as formerly, their doctrinal views, and on all fundamental points they *see* alike. Next, they go to church; and perhaps hear a good, old fashioned, sound sermon preached; under it they *rejoice* alike. Then, may be, the Lord's table is set, and then comes up the question of *order* again. Probably the case has been anticipated, and according to the decision had on it, "it won't do to invite that brother or sister to participate." Why not? "*The correspondence has been dropped.*" They return, and are about to separate. Says brother A.: "Well, B., I thank you kindly for your seasonable and very pleasant visit; have been much comforted and edified with your conversation." "I too," responds brother B., "have been highly gratified and much refreshed with *your* conversation, as well as with the excellent sermon we heard preached." "But," says brother A., "I feel sorry, very sorry, that we could not ask you to partake with us at the table, but hope you will not entertain hard thoughts toward me about it, as it is a matter of *order*." "Not at all, brother A.; but have we any scripture to justify this kind of a course?" "As to that, brother B., I cannot say, but you know that it is an established *custom* among us, and we must be governed by it." And thus it goes; although their hearts were "knit together in love," on separating, their cups are dashed with vinegar. But the foregoing related case would be one of the most pleasant circumstances attending such divisions.

The great difficulty is, that thousands of otherwise sound and consistent Baptists get their prejudices enlisted against each other, and the mutual interchange of christian reciprocity and fellowship is almost as effectually cast off as if they were excluded. Now, although it is urged in behalf of Associations that they profess not

to settle matters of fellowship, I know of but two ways that they could lessen the evils consequent upon their action in the case of difficulties brought before them for their litigation. One would be, to assume the authority of the church at once, and exclude one or both of the contending parties, and let the matter rest there. Would not this be better than to take up and investigate those cases, when we profess not to have the authority to settle them, when the general tendency has been to give them a greater notoriety, a more wide-spread influence, involve hundreds of others in the controversies, raise jealousies, scatter firebrands broadcast among scores upon scores of brethren, blighting their comforts and alienating them in their affections? This, as the case is looked upon by many, amounts to little if anything less in effect than exclusion by *wholesale*, and that of many who have had as little to do with the subject in dispute as has "the man in the moon." But there is another way, and I think a far better one to lessen the evil, (as none of us will admit that an Association should assume the authority to formally exclude a member) and that is, when matters or questions of difficulty come before Associations from the churches, simply to send them back to the *proper tribunal*, where a KING reigns in righteousness and PRINCES rule in judgment, the only one on earth that the King has authorized to meddle with the fellowship and faith of God's elect. Judging from the foregoing remarks, some may suppose that the writer of this article is opposed to the holding of Associations altogether. This, however, is not the case, provided they are properly conducted. He has realized many pleasant scenes at those interviews, as well as having seen others to deplore. He is aware, too, that they do not now assume the dictatorial attitude that they once did. And perhaps, too, more of the troubles and sad consequences resulting from the actions of Associations are occasioned by the manner in which they are *viewed* by many, than otherwise. But as it is, "For the hurt of the daughter of my people am I hurt," and would earnestly seek a remedy.

(TO BE CONTINUED.)  
J. F. JOHNSON.

Ulster Co., N. Y., March 3, 1861.

MUCH ESTEEMED BROTHER BEEBE:—After a long delay I have enclosed you my subscription price for the *Signs of the Times*. I have been a reader of it over four years, and have received every number—and I will say it is a welcome messenger to me; for, by it we can converse with the saints scattered over the earth, and while they are telling their troubles and trials, I do think I can sympathize with them all. I saw the Lord to be just and holy at an early age, when the following lines were presented:

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

I was filled with joy unspeakable for a short time. Still I did not feel satisfied. I wanted something more. I used to wish for a revival in the Church. I thought perhaps I might share a revival with the rest, and when there did come a revival, I could seem to rejoice; but when it was over, I would think—

"The harvest is over,  
The summer is ended,  
And my soul is not saved."

I wanted something more visible to the eye, or, like Paul, to be struck to the earth. Thus I was led along for a number of years, when these words were presented very forcibly to my mind, Turn to the Lord, and Christ will give you light. Then I would shed tears of gratitude to God, before my heart was very hard, and christian people looked like the excellent ones of the earth.

Your visit, Elder Beebe, and the rest of the brethren, on their way to the Lexington Association, gave me great consolation. I felt as if it was an honor to be counted worthy to keep an Old School Baptist. I heard Eld. Winchel preach shortly afterward. His text was concerning the "Bread that cometh down from heaven,"—"If a man eat thereof he shall never die; it shall raise him up at the last day." I felt as if it was a great sermon to me. I thought I had a taste of that bread that day, and as I was walking the street and thinking it over, these words struck me, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I felt like flying more than I did like walking. Then could I say, O, Lord, is it I?

"Why was I made to hear thy voice,  
And enter while there's room?"  
Then my mind was directed to the Church. Yet still I feared to go—and the week before Church Meeting the following words presented themselves, "You that make mention of the Lord keep not silent." And they followed me through the week. I went to Church Meeting and said but very little. Was received—and that evening I thought I had done my duty; but the next morning I thought if I had remained at home I would have felt better, for I felt such an emptiness, and so lonely, I never should forget it; and so I went to meeting, and as I passed through the isle, the following words came to my mind, "You know you have passed from death unto life; because you love the brethren;" and they gave me some satisfaction. After I came out of the water, these words also came to my mind "Fear not little flock, it is your Father's good pleasure to give you the kingdom." I thought I could go on my way rejoicing, and could sing,

"The Name of Christ, how sweet it sounds!  
'T is music in my ears;  
A healing balm for all my wounds;  
A cordial to my fears."

Our Church, in this place, (Olive,) is in love—and union, peace and harmony abounds. Last Sunday, Elder Winchel baptized two. And we hope this is only a few drops before a plentiful shower. I must close my imperfect scribble. We read that the preparation of the heart and the answer of the tongue is from the Lord. And I often think if I had that I could answer more correctly.

I subscribe myself your unworthy sister, if a sister at all,

REBECCA ENNIST.

Buffalo, N. Y., Feb. 26, 1861.

DEAR BROTHER BEEBE:—I have but a faint hope that I am interested in the blood of atonement. But this I feel, that I cannot frown upon erring nature. I cannot "so often chide him." I have no stones to throw. I know that

"Life hath many a tangled crossing;  
Joy hath many a break of woe."

And if at last doomed to despair, I believe the blessed angels will look and know that my cheeks have been tear-washed. When I look about me and see so many professed christian *isms* and grades of christianity—and when I look at our *rulers*—our distressed country at the present moment, and witness the depravity of man—my fears are enlarged—I tremble, and so much the more, when I look into my own bosom and see the key for the whole—Oh! I am led to cry out, Is there a God at the helm? Can a holy God save such rebel men?

I exceedingly fear—I almost faint by the way, and am much of the time with mouth shut, not even dare to mention his name in public, or even breathe it in secret—saying in my heart, There is no God!—fearing that all heretofore views of God are the traditions of men to the head and not from God to the heart. Oh! that I could steadily feel a God of grace, and *Him my God*. Oh! that I could steadily feel that there is a God at the Helm—that the *Ship Zion* cannot founder—that the waves of life's dark ocean cannot but roar—the waves of fallen man, with them and of my own heart press me down—so that I know not whither to turn. Will God appear again to help—and may he sustain you in these perilous times, dear brother, so that you may with confidence approach Him, carrying glad tidings to Zion, is the prayer of,  
S. WADE.

Thomas Co., Georgia, Feb. 20, 1861.

DEAR BRO. BEEBE:—The great sectional question, so long agitated, has caused (as you know by this time) a separation of this State and of other States from the original Union; and also a division of all other denominations of religion, except the Primitive Baptists. But, blessed be our God, I know no difference of feeling or distinction in a Primitive Baptist, North or South. And I rejoice in believing in a God that is unchangable, and worketh all things according to his own will. And I hope to be edified in perusing the contents of the *Signs of the Times*.

Enclosed you will please find \$1, the subscription price for the present year.

Yours, in bonds of christian fellowship,  
JOHN G. BARROW.

Fayette Co., Tenn., Feb., 1861.

BROTHER BEEBE:—I am still hobbling along, much of my time not able to see sun, moon or stars, and if traveling at all, it must be retrograding, if feelings be a criterion. I am now rising of sixty-nine years of age, and much afflicted. I know my pilgrimage is nearly closed, but my heart still thirsts for the welfare of Zion. Oh, could I live to see a time of refreshing from the presence of the Lord—a time I have long and much desired to witness; but I have nearly despaired. May the Lord enable me to be reconciled to his blessed will. So far as this region of country is concerned, I may adopt the language of the prophet Elijah, "Lord, they have digged down thine altars, and slain thy prophets, and I am left (almost) alone, and they seek my life also." But wisdom is justified of all her children. "He that endureth to the end (the same) shall be saved," as said the Savior. But, dear brother, I may be deceived. I have tried often to investigate my case before the Lord, by the standard of truth, the

scriptures, and tried to pray the Lord, if I am deceived, to undeceive me. For surely what is seen by faith must be realized in vision shortly. Oh, shall I hear the welcome plaudit, 'Well done, faithful servant, enter thou into the joys of thy Lord?' To think the reverse would be dreadful indeed. May I close by desiring the Lord to bless you and yours abundantly.

As ever, your unworthy brother, if one at all.  
PETER CULP.

Red Creek, Henry Co., Va., }  
Dec. 19, 1860. }

DEAR BROTHER BEEBE:—As the business part of this letter is finished, and I do not wish to send blank paper to one whom I should so much like to converse with, incompetent as I feel, I desire to bear my humble testimony to the truth as it is in Jesus. It seems to me that the plan of salvation by grace is certainly the most delightful theme that ever a human mind could dwell upon, and that salvation is none other than Jesus the immaculate Lamb of God, who was made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. When our earthly head and representative had violated the holy law of God, he together with his unborn posterity fell under its curse, and we were consequently rendered obnoxious to the uplifted stroke of divine vengeance, and unable to extricate ourselves from the dreadful consequence, this salvation, the blessed Jesus stepped forward in our law place, and paid whatever his people owed, and cancelled all the debt. For we read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." And Jesus has said, I am the way, and the truth and the life, no man can come unto the Father but by me. And again he has said, No man can come unto me, except the Father which sent me, draw him. And "All that the Father giveth me shall come unto me, and he that cometh unto me, I will in no wise cast out." Again, it is written, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. And when good old Simeon took the holy child Jesus in his arms, he blessed God, and said, Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. And we read, There is no other name under heaven given among men, whereby we must be saved. And I do think, brother Beebe, that salvation through the blood and righteousness of the crucified and risen Redeemer is just the salvation that the saints delight in.— Sometimes when I think of the sufferings of that blessed Jesus, for his people, his obedient life, his passive death, his victorious resurrection, his glorious ascension, and his intercession for us. I am lost in wonder; for if I am what I hope I am, that his mercy should ever have been extended to such a poor, unworthy worm as I am; for I often feel that if a saint, I am the very least of all. But, my dear father in Israel, I do rejoice in a full and complete salvation by grace, wrought out on Calvary by our blessed Jesus, and that he is mighty and able to save them unto the uttermost who come unto God by him, seeing that he ever liveth to make intercession for them. And I feel glad that we

have a God whom we hope to worship in spirit and in truth, who has all power in heaven and in earth, who rules in the armies of heaven, and over all the sons of men, a God who has declared the end from the beginning, and has said, My counsel shall stand, and I will do all my pleasure. And he has also said by the mouth of Isaiah, that our Redeemer shall see of the travail of his soul, and shall be satisfied. I cannot believe that any of his purposes are to be frustrated by the puny arm of man. There is so much scripture testimony of his sovereign, supreme power to overrule all things, that I do not know where we can begin to set limits to his dominion. He has arisen a victorious conqueror of death, hell and the grave, and to such power as that who can set bounds. I do feel to rejoice in such a God, and, O that I were able to speak of him in all his matchless glory and divine excellency in a manner more honoring to him, but it requires the pen of a more ready writer.

Brother Beebe, through the goodness of God, we have lived to see almost the close of another year, and shortly to witness the commencement of the twentieth volume of the *Signs*. O may the Lord bless you in your labors of love, and enable you to feed the sheep and the lambs of his flock with pure gospel truth, both from the pulpit and the press, and wherever God in his providence may direct you. And I desire that the brethren and sisters who write for the *Signs* may crowd your columns with gospel truth and christian experience. Brother Beebe, I submit what I have written to you to dispose of it as you think best, and all will be right. I feel that I am writing to one who can make all necessary allowance.— How often I have thought of the pleasure I had in the company of yourself and brother Leachman, when you were with us. I feared sometimes that I wearied you by asking so many questions; but it was for information, and I think it was very edifying to me. I hope we may meet again in May. Remember me at the throne of grace. I will close by subscribing myself your unworthy sister and sincere friend.

ELIZABETH C. TURNER.

Big Woods, Calcasieu Parish, La., }  
Feb. 10, 1861. }

DEAR BROTHER BEEBE—The time for renewing our subscription for the *Signs* and *Messenger* has rolled around, but the brethren after consultation thought it best not to send on for those papers at present, on account of the disruption which has taken place in the government, believing that our postal arrangements will be interrupted for a shorter or longer period. We have not received but one number of the *Signs of the Times* for some two or three months, and perhaps not more than one number of the *Messenger* within a longer period.

Through the tender mercies of our covenant keeping God I have finished another year of my earthly pilgrimage, and when I look back at the little progress which I have made in the school of Christ, the little increase in that knowledge which makes wise unto salvation, especially when I am made to see and feel the corruptions of my nature, and to find that I have a wretched, wandering mind, disposed to

seek after the things of time which are perishable, I am made to weep and mourn, and can find relief from these things only in contemplating the loving-kindness of God our Father, the rich provisions of his grace and mercy, treasured up in Jesus Christ from everlasting for all the heirs of promise, who are called his members, the ground and pillar of the truth; that church it is said he will present to the Father, without spot, wrinkle or blemish. We are persuaded that God will in his own good time communicate unto his people those blessings of life and salvation, for all his promises are yea and amen, and we are informed that God is not slack concerning his promises. Then I do not understand that Christ came to make them his people, but because they were his, it was to save them from their sins; and he has said, "I will give unto them eternal life, and they shall never perish;" and has expressly informed us that his word shall not fail. But upon this point there appears to be a difference of opinion. Some hold that God has provided salvation for all men, in the universal sense, and freely offers it to them, and it is now left optional with the creature man whether he will accept it or not. How does this compare with what our Savior has said?—"All that the Father hath given me shall come unto me." It is also said that thy people shall be a willing people in the day of thy power. It is also said that God has provided the means, which, if man would make diligent use of, he might be saved; if so, then, the justification of the sinner would not arise from what Christ has done in his death and sufferings upon the tree of the Cross, but must be attributed to the creature for the active use which he has made of the means. So, upon examination, we find that this is the do-and-live system, garnished over with plausible names, and having so many Societies connected with it, which, unlike the kingdom of Heaven, comes by observation; hence it is much admired and sought after by the world. Such a system destroys the idea of the full and complete atonement of Christ. It ignores the irresistible influences of the Holy Ghost. It is an attempt to rob God of his glory, power and sovereignty. It would have God as man, trying or offering to do something to-day, and changing and acting differently to-morrow. Yet he has said that his ways are not as man's; he is forever in one mind, and none can turn him. To sum the whole matter up, the salvation of any of the fallen sons of Adam would depend upon contingences, and in the end God would be disappointed, though, I speak it with reverence, mansions have been prepared, but must remain vacant throughout the ceaseless ages of eternity, their names written in the Book of Life of the Lamb slain from the foundation of the world, literally speaking, what a blotched Book. But it is not thus that the God of Israel has revealed himself to his people; for he has been their dwelling place throughout all generations, having loved thee with an everlasting love; therefore, with loving kindness have I drawn thee. In his love and in his pity he redeemed them, &c. Yes, blessed be God, though they were ruined by the fall, and sank deep in the pit of woe and misery, yet for Christ's sake he continued to love

and has abundantly provided for their recovery and final deliverance through grace unto glory.

Your unworthy brother,  
W. M. PERKINS.

Carlinville, Macoupin Co., Ill., }  
Feb. 24, 1861. }

DEAR BROTHER BEEBE—As I have been a reader of the *Signs* for about twenty years, I hardly know how now to do without them, as they seem to be filled with those precious truths that comfort us in our lonely hours. I would be glad to write something for publication, if I were able to compose anything fit to be seen by the public; but as I have never written anything for publication, if I was to undertake it the brethren probably would say to me, Better not expose your ignorance; better tarry at Jericho, or some other place, remote from Zion, until your beard be grown. So I think I had better take the precaution and not expose my ignorance.

But I would like to make a request of you, if it would not be too much trouble to hunt up and re-publish a piece that appeared in the *Signs*, I think, in the last number of the tenth volume, or in the first number of the eleventh, I am not certain which. I kept those volumes filed together, but by handling and moving about so much that number has by some means got torn off. It seemed to speak forth my feelings and sentiments I thought the best of anything I ever saw. The article was written by Elder Hezekiah West, on the subject of the old and new man, and signed "An Old Sinner," and in acrostic "Hezekiah West." If you can find it conveniently and publish it again, it would be very gratifying to me, and I think acceptable to the readers of the *Signs*.

I would also request the views of brother Wilson Thompson, of Indiana, on Matthew xiii. 44: "Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Now, is the field the world? and did Christ buy the world in order to get the church? As my mind has been a good deal exercised on that subject, I would be very glad to have his views at some length upon it.

Also the views of brother John F. Johnson, of Kentucky, on Cor. vi. 15: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid." This passage seems to me to conflict with the views I have heard him advance with regard to the new birth at different times, but especially at the White Water Association in 1859, at the time that he speaks of in the fourth number of the present volume of the *Signs*, which discourse I heard, and heard nothing that I could condemn; yet there were some things that I could not as fully comprehend and understand as I could wish, yet I could not say but what it was truth and sustained by the scriptures; yet this passage I cannot reconcile with those views. Therefore, in all good feeling towards brother Johnson, having been acquainted with him for several years, I earnestly request his views of the same.

Brother Beebe, if you think these requests are worthy of a notice in the *Signs*, put them in proper shape, and publish them, and oblige a sincere enquirer after truth,  
DAVID C. BYRAM.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 15, 1861.

"Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things which are God's."—Matt. xxii. 21.

It is not a little singular when the Puritanic pulpits of the North and East, together with those of the New School Baptists and Methodists are ringing with politics, and their religious presses are teeming with sacrilegious interference with the policy of earthly governments—while contributions are taken up in their synagogues in money and in rifles, for the expressed purpose of enforcing their religious dogmas upon the legislatures of the country, and while the legislative and administrative powers of our States and nation are gravely deliberating on the subject of the "higher law"—while petitions are pouring into Congress from ecclesiastical bodies, praying our government to engraft upon our national Constitution the name and law of the Supreme God, that we the descendants of those Baptists who were persecuted, imprisoned, tortured, publicly whipped, cropped, and had their tongues burned through with red-hot irons, for dissenting from the doctrines and order of the legally established religion, when we venture to protest against those influences which are tending to involve us in similar, if not in more severe trials, when we contend for a separation of ecclesiastical from the civil governments, when we attempt to show from scripture authority that Christ's kingdom is not of this world—that it cannot be aided by human legislation, and that no earthly power or potentate has any divine right to legislate upon the laws of God to define or to enforce them, or to lay down any rules for the interpretation of the laws of God, or to settle by legislation what is or what is not sin—what God does or what he does not approve—that we should be charged by any who have ever claimed the sacred name of Baptists, with devoting our publication to politics. Is it not remarkable that those who can discover no wrong in those anti-christian tendencies, and who, to the extent of their influence, actually sustain them, should be so very sensitive as to object to our presenting what we conceive to be the testimony of the bible on those subjects on which the scriptures treat, because an aspiring clergy and political demagogues have dragged those subjects into politics? Is it out of place for us to enter our solemn protest against the interpretations given to the laws of God and the religion of Christ, by aspiring politicians, who are laboring to gain a dictatorial guardianship of, and censorship over, our consciences in matters which belong only to ourselves and our God?

In all ages since her organization at pentecost has the old order of Baptists been remarkable for their loyalty to the governments of this world, under which divine Providence has placed them, so long as such governments have confined their power to its legitimate sphere. But when such governments have attempted to define for us the law of God, and to enforce upon us by pains and penalties their construction of the laws of God, we have said to them in the language of John Leland, "If you can answer for us at the bar of God, and present us guiltless before that dread tribunal, then with some

show of propriety may you assume the right to judge us in meats and in drinks, in regard to Sabbath days, and new moons, and tell us when, where, how and to whom we may pray—how we shall serve him, and what is sin in God's account. But if you cannot take this responsibility, don't attempt to deprive us of our liberty to serve our God according to the dictates of our own consciences, at least so long as our religious decisions and actions do not interfere with the equal rights of all other men. The spirit which now underlies the commotion which agitates our country and threatens the destruction of our dearest rights, has, from the earliest settlement of our continent, displayed an unyielding determination to intermingle the things of Cæsar with the things of God. This spirit in Cain led him to usurp dominion over the faith of Abel, and to stain his guilty hands in his brother's blood. The same spirit in the High Priests and Roman governors led them to condemn and crucify the Son of God, and in subsequent ages under Pagan, Papal and Protestant predominancy, to torture and murder millions, for the pretended good of their souls. The same murderous spirit could banish all dissenters from Puritanic doctrines, from our eastern colonies, and enforce their murderous edicts by penalties of death.

When our national government was organized, the same spirit was perceptible in those who denounced our Constitution, because it made no provision for a national church, a national creed, and a national clergy. This restless spirit has been developed from time to time, under a variety of forms, at one time denouncing the government for allowing the mails to be transported on their Sabbath, and declaring it a crying sin, for which Heaven's vengeful bolts would soon be launched. Failing to succeed in intimidating our rulers, they mounted the alcoholic hobby, and protested that God was angry because the fruit of the vine yielded wine, and declared that God regarded it as a damning sin that men should manufacture, sell, or drink, however temperately, of wines or strong drinks.

At the present time all other of their national and crying sins have dwindled into insignificance compared with that of domestic slavery. And although from his awful throne God has expressly authorized it, and in the kingdom of his saints enjoined the rules by which the relationship of masters and servants shall be recognized; still they protest that God abhors it; that it is a sin, a crying sin, and that the lowering clouds of divine wrath hang over our country because our Southern neighbors hold now as chattled property the bond-men and bond-women, which we sold them a few years ago.

Now if this be in reality a sin against God, if the immutable God who commanded Israel to buy bond-men, and bond-woman of the nations round about them, and to hold them as property, and transmit them to their posterity for an inheritance, (see Lev. xxv. 44-46,) has so far changed as now to regard that as sin, which he once authorized and commanded; or if his law has so far changed as to regard that to be sin which was once obedience; if, in short it be sin now to hold men and women in bondage, by what rule are we accountable for its existence in other

States? By what authority shall we claim to be the interpreters of the divine law to those of other States or Nations? Have we no sins of our own to deplore, or answer for? Shall we thrust with side and shoulder, and say to our Southern brethren, stand aside, we are holier than thou?

It was not our design, in this article, to discuss this subject, but rather to reply to some letters which we have received upon the subject, in which the correctness of our course is questioned. We assure our patrons, that we have no design or desire to treat upon or meddle with politics in the columns of the *Signs*; but when questions arise upon the subject of the divine law, or on what God approves or on what he abhors, although those subjects may be paraded by wicked men in connection with their politics, it shall not deter us from publishing from pulpit, and from the press, to the extent of our ability, what God has said in his holy word in regard to them. If designing politicians make issues with us as to what is and what is not sin, must we be silent—must we, who profess to be the witnesses of the Lord, hold our peace? If the enemy advances upon us, and invades the sanctuary of God, and usurps the right to define for us the scriptures of truth, and enforce on us their decisions, though it should involve our country in ruin, and deluge our earth with blood, is it then a time for us to sheath our sword, and leave the field in their uncontested possession.

Those who hold their politics more sacred than their religion, and cannot patronize the *Signs*, unless we pledge ourselves to withhold our testimony on the scriptures, may rest assured, that much as we respect their opinions and desire to give them satisfaction in our humble efforts to serve them, we cannot consent to handle the word of God deceitfully. We have attained and past our three-score years, and feel assured that the time of our departure is at hand, and whatever sacrifice we may be called to make for the truth's sake, we hope God will give us grace to make it cheerfully rather than shun to declare the whole counsel of our God. It is undoubtedly the right of those who differ from us to withhold their patronage, but if any of our brethren in Christ have become disaffected towards us, for this cause, we beseech such to weigh well the matter before they so decide. Let the question of the apostle be considered, "Am I therefore become your enemy because I tell you the truth?"

**Southern Baptist Messenger.**

Since our last issue we have received a letter from our son, Wm. L. Beebe, of Covington, Ga., informing us that he has concluded to resume the publication of the *Messenger*. We hope our brethren, especially those in the South will feel the importance of sustaining the publication.—Let not the testimony of truth decline for want of seasonable encouragement. Now while error abounds, and the love of some waxes cold, let the advocates of truth stand forth sword in hand, and fight the good fight of faith.

Eld. Daniel S. Roberson having moved from Mixerville, Ia., desires his correspondents to address him hereafter at North Westville, Preble Co., Ohio.

ADMONITION.—In these exciting times, while the enemy is on the alert to take advantage of the saints, let us watch and pray, lest we enter into temptation.—Whatever convulsions may agitate the world, we profess to belong to a kingdom that cannot be moved. Although nations may be rent asunder, and States divided, though war may roll her crimson car over our fair fields and plains, and the potsherds of the earth strive with the potsherds of the earth, let the world have occasion to say of the saints, Behold how they love one another! Let it be clearly seen in this day of rebuke and blasphemy, that the Old School or Primitive church of God—has no North or South, no East or West, that we are brethren—united in one common bond which neither life nor death, principalities nor powers, nor things present or to come, nor height or depth, nor any other creature can separate us from.

"God is our shield, he guards us well,  
From all the assaults of earth and hell."

"Then let the loudest storms arise,  
Let tempests mingle earth and skies,  
No fatal shipwreck shall we fear,  
But all our treasure with us bear."

AWFUL!—Seven persons were burned to death in a recent fire in Fortieth street, New York, viz.: Henry Wood and his wife and five children. The fire is supposed to have been the work of an incendiary.

Kernseyville, Va., March 2, 1861.

If it is not asking too much, I will request Eld. Leonard Cox, Jr., to give, through the *Signs of the Times*, his views on 2 Peter iii. 13. His compliance with this request will oblige an enquirer after truth. EDWARD C. TRUSSELL.

**Obituary Notices.**

DIED, Feb. 26, at his late residence at New Vernon, after a short illness of about one week, Mr. GILBERT B. GODFREY, aged about 24 years. He was the youngest son of brother and sister Timothy and Permella Godfrey; his father died about ten years ago. The deceased has left a widowed companion, to whom he had been wedded but a year, a mother who resided with him, with two brothers and a sister, with many other relatives, to mourn their bereavement. Mr. Godfrey was not a professor of religion, but enjoyed the esteem of his acquaintances, as possessing the most amiable qualities. His funeral was very largely attended on Thursday, the 28th ult., and a discourse was preached on the occasion by Eld. G. Beebe, from Isa. xxv. 8.

DIED, in this village, after a short illness of two weeks, Mrs. MARY A. SEELEY, wife of Mr. Bazeel Seeley, and daughter of our brother and sister Joel and Esther Hoyt, aged about 30 years. Mrs. Seeley was not a public professor of religion, but possessed a sweet and amiable disposition, and had at times, as we learn, manifested a deep thoughtfulness on the subject of salvation by grace. The nature of her late illness—typhoid fever—prevented her, as we presume, from expressing the peculiar exercises of her mind when verging upon the hour of her departure. She was dearly beloved by her friends and kindred, and esteemed by all her acquaintances. She has left a devoted husband and one little daughter, aged parents, one brother and three sisters, all of whom feel deeply afflicted in the dispensation. Her parents especially feel greatly bowed down under the severity of the stroke, but feel to submit without murmuring to the righteous dispensation of their wise and gracious God.

DIED, in this town, (Walkkill, N. Y.), on Sunday night, March 10, after a short illness of eleven days, Mrs. LUCINDA NICHOLS, wife of Mr. Allen Nichols, aged 57 years, 11 months and 17 days. Sister Nichols was a worthy member of the Middletown and Walkkill church, and was enabled to triumph over the terrors of death and the grave. In her last sickness she expressed her unshaken confidence in the blessed Savior, as her Lord and her God, and her entire readiness to depart from these mortal shores and go and be with him. She has left a husband and several children to mourn their, not her, loss. Truly they have lost a dear and valuable friend and relative; and the church have lost from our immediate society a precious sister; but we are persuaded she has lost nothing; for her to live was Christ and to die was gain.

Her funeral was largely attended on Tuesday, the 12th inst., and a discourse preached at the Walkkill meeting-house, by the pastor, from Heb. iv. 9.





# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., APRIL 1, 1861.

NO. 7.

Written for the Signs of the Times.

## A POEM.

BY ELDER T. HILL.

"All thy works shall praise thee, O Lord, and thy saints shall bless thee."—*Psalm cxi. 10.*

SECOND PART.

Thou Great Incomprehensible! Immortal King!  
Assist a worm, thy truth once more to sing,  
To join thy saints, in their most sweet employ,  
To feel their love, and triumph in their joy.  
From Nature's volume, to thy sacred page,  
Call forth his mind, and his best thoughts engage;  
To sing a subject, more sublime than those  
Which earth can give; or Nature's works disclose;  
To sing of Thee! O'er all for ever bless'd,  
To sing of Jesus, whom thy love caress'd,  
And in him choose a people for thy praise,  
To celebrate thy love thro' endless days.  
And now my soul, from thy deep slumbers rise,  
Embrace thy harp, and soar beyond the skies—  
Since 'tis thy theme, that saints shall bless the Lord;  
Take in thy hand his truth, and Holy word.  
Tell of His Counsel, purpose and decree,  
Which stand as firm, as heaven and earth can be,  
But first—What is a saint? Wilt thou not tell?  
That I may understand the subject well.  
Yes; 'tis a sinner call'd by sovereign grace,  
To see God's glory in the Savior's face,  
From death to life he's pass'd, the scriptures say,  
And now by faith, beholds the living way,  
Trac'd out in lines of blood, to heaven's high throne,  
To which he finds access by grace alone,  
A slave made free, from bondage, guilt and sin,  
And justified! he finds a peace within.  
A rebel once was he—and far from God,  
By wicked works, but now brought nigh by blood.  
Yes; Rebel—Traitor—Monster, was his name,  
Now in the dust, he loaths himself with shame,  
Yet on the name of Jesus grounds his plea,  
And cries, O, God, be merciful to me.  
His plea is heard; and swift the Holy Dove  
Descends; with balmy wings, and words of love,  
With hyssop dipt in blood, his wounds are heal'd,  
And Mercy enters with his pardon seal'd.  
A beggar from the dung-hill he is caught,  
And into Zion's holy palace brought,  
From abject poverty, and deep disgrace,  
His feet are brought into a wealthy place.  
He walks at large—he finds his sins forgiv'n,  
And now exults, that he's an heir of heaven,  
A new creation bursts upon his view,  
Old things have pass'd—Behold! all things are new.  
His heart is now attun'd with sweet accord,  
To magnify and praise, and bless the Lord.  
His soul is happy, and his prospects bright.  
He fondly hopes 'twill never more be night.

He sings of Mercy, Love and Truth, and Grace,  
And girt with strength he runs the heavenly race,  
Ah! true my soul, his grateful song must be,  
Thanks be to God, who gives the victory.  
"But is this all, the saints are made to know,  
While passing through disorder'd scenes and woe?"  
Oh! no, indeed! But much more may be said,  
Descriptive of the way the saints are led,  
But should I write down all my thoughts that rise,  
'Twould swell my sheet beyond its proper size.  
Yet something more the subject claims 'tis true,  
And something shall be said, but nothing new,  
But what the saints have known through every age;  
Clearly recorded, on the sacred page.  
And now, fair Buelah's land, he leaves awhile,  
And Tabor's glories on him cease to smile,  
Through dreary mazes wends his mournful way,  
While heavy darkness hides the light of day.  
His comforts gone—his hopes are almost fled—  
And he concludes he's number'd with the dead.  
Here satan meets him. Here he plays his part,  
No time is lost. He hurls his fiery dart  
Full charg'd with malice, 'gainst his trembling soul,  
And hot temptations through his bosom roll.  
The Citadel on fire! The inmates rise,  
With treach'rous force and aid the prince of lies,  
Those fleshly lusts, which war against the soul,  
Pride, unbelief, and every spirit foul,  
Rebellion and distrust, are active here,  
Blasphemous thoughts, in awful ranks appear.  
Where is thy God? The Monster now demands—  
Can he deliver from my potent hands?  
Surrender now! before I take thy life—  
Or bow to me and that shall end the strife.  
In this dark crisis, overwhelm'd with dread,  
The saint of God in sorrow bows his head,  
His knees, each other smite—his unnerv'd hands  
Hang feebly down—nor can he loose the hands  
Which bind his soul—but fainting lifts his eyes,  
His groans, which can't be utter'd, pierce the skies.  
Lord save, he cries, O, save me from this hour,  
Defend my life from satan's dreadful power—  
Wilt thou, my God, forever cast me off?  
Dost thou not hear my foes in triumph scoff?  
What can this mean? Or what can be design'd  
By these sharp conflicts, which distract my mind?  
Both day and night are witness to my grief,  
Lord, from thy Holy Temple send relief.  
The list'ning Savior hears his plaintive sighs,

And to his aid on Love's swift pinions flies.  
"Cease tempted soul, he cries, why didst thou doubt?  
My word is giv'n, I will not cast thee out,  
In characters of grace immortal stands  
Thy name, imprinted on my faithful hands.  
The mountains may depart, the hills may cease,  
But I'll ne'er break the Cov'nant of my peace,  
Nor yet forsake thee, in the trying hour,  
For I'm thy Shield and highest Rock of pow'r.  
Not life nor death, nor powers shall e'er remove,  
My purchas'd ones, from my unchanging love,  
My thoughts are peace and faithfulness to thee,  
And where I am there thou shalt also be.  
Think it not strange that thou art tried below,  
It is the path which all my children go,  
A path no Vulture's eye hath ever seen,  
And where no Lion's tread hath ever been,  
But those in me eternal life shall have,  
And boast their victory o'er the yawning grave.  
Arise! stand on thy feet! thy course pursue!  
Thy faith well tried, shall shine with brighter hue,  
The world will hate you, but 'tis nothing new,  
It hated me before it hated you.  
Hast thou not learned from my gracious Word,  
The Servant is not greater than his Lord?  
With meekness and with patience bear thy cross,  
My word is pledg'd, thou shalt not suffer loss,  
Thy trials are design'd to teach thee well,  
That no good thing within thy flesh can dwell.  
And yet moreover, these will make thee prove,  
The heights and depths of my eternal love.  
The saint thus strengthen'd lifts his sword with might,  
And in the name of Jesus puts to flight  
His haughty foes. He treads them to the ground—  
And shouts! Salvation in the Lord is found!  
Thus all the saints shall know, God's gracious word  
Shall bear them through; and they shall bless the Lord.  
"But whence originate these rapt'rous lays?  
And what the cause, which calls for such high praise?"  
The cause is Love! the love of God to Man,  
Which mov'd in secret silence, e're began  
The wheels of Time, to run their steady round,  
E'en then, the names of all God's saints were found  
Recorded in the book of life secure,  
Which shall to immortality endure.  
In counsel deep, the glorious plan was laid,  
Wherein both Truth and Mercy are display'd,  
So in this mystery boundless wisdom shines,  
And with precision drew the wondrous lines—  
Those great events, which should unfold the plan,  
Whereby God should be glorified—and Man

Redeemed and sav'd. Yes, sav'd eternally,  
To bless the Lord, and sound His praise on high.  
Such was the faith the ancient Church maintain'd,  
While streams of blood, her heav'nly banner stain'd,  
Cheer'd by the promise that her glorious Lord  
Should at some future period bear the sword  
In his own hand—and should to conquest lead  
Her unborn sons—though he himself must bleed.  
Ab'ram, the friend of God, beheld the day,  
Which in the bright, though distant prospect lay,  
The thicket Ram, to him the myst'ry told,  
Of Calvary's scenes, which should the truth unfold,  
The sacred leaves of gospel grace and love,  
Design'd thereby God's faithfulness to prove.  
So Israel's songster, on the Jewish throne,  
Rehears'd the subject, with melodious tone,  
Across his harp, he swept his skillful hand,  
And sang his praise, who leads the chosen band.  
Ride forth most mighty, thou victorious King,  
And all thy subjects to allegiance bring,  
Gird on thy sword! go forth! and prosper thou!  
Till e'ry knee before thy name shall bow.  
Meekness and Truth on thy escutcheon stand,  
And righteousness, the sceptre in thy hand  
Shall bring thy foes submissive to thy feet,  
And Israel's virgins shall thy victories greet.  
Mark! how he sings! with cadence sweet and bold!  
His swelling strains inspir'd the saints of old,  
From sea to sea thy kingdom shall extend,  
And thy dominion rule without an end.  
The son of Amoz joins the holy song,  
Whose lofty style in echo rolls along  
The marshal'd armies of the living God,  
In praise of Him who once the wine press trod.  
He sang his birth, his sorrows, cross and crown,  
He sang his life, his kingdom and renown,  
Entranc'd he saw in cloudless vision bright,  
The Lord uplifted, on a throne of light;  
And while with joy his wond'ring eyes beheld,  
The shining train, the Holy Temple fill'd.  
From isles remote he saw the Gentile race,  
With homage bow before the throne of grace,  
Like flocking doves to their own windows come,  
And find repose beneath fair Zion's dome.  
So sang the prophets of the Lord of hosts,  
And in his conquering name they made their boast;  
There cheering music led the tribes along,  
And in Jehovah's strength made battle strong.  
The order of their march was faith in God,  
And by that faith their enemies withstood,  
Their uniform Salvation! and their fare  
Was bread from Heaven, and Wine their hearts to cheer.

By faith they waxed valiant in the fight,  
And chas'd the alien armies in their flight,  
Through precious faith great promises obtained,  
And o'er their foes important victories gain'd.  
The hand of Faith extinguish'd burning fires,  
Escap'd the sword, and foil'd their foes desires,  
From weak to strong were made by grace divine,  
Such deeds recorded, shall forever shine.  
'Gainst bonds and chains, and saws, and fires and sword,  
Maintain'd their front, and trusted in the Lord.  
Thus fought the saints, while ages roll'd along,  
They bless'd the Lord, and He was all their song.  
Let Zion's sons the pleasing anthem sing,  
And Judah's daughters their thank offerings bring,  
Let the whole Church of Christ with one accord,  
Join the sweet song to praise and bless the Lord.  
For unto Him is all the glory due,  
For He is Holy, Just and Wise, and True.

## Correspondence.

Whitefield, Maine, Feb. 21, 1861.

DEAR BROTHER BEEBE:—Enclosed you will find one dollar for the *Signs of the Times*, which please accept, together with the assurance of my cordial approbation and high esteem of your valuable paper; coming as it does richly laden with the pure and unadulterated truth of the gospel; which, indeed and in truth, is food and drink to the hungry, thirsting soul; and a sweet cordial to the weary, drooping spirits. In these dark and trying times, when the preaching of the gospel in its purity and simplicity, is so seldom heard in this dark region, I hail the arrival of the *Signs of the Times* with peculiar delight. Being a professed lover of the Lord Jesus Christ, and defender of the truth, as it is in Him, I feel a sense of obligation and an ardent desire to do all that I can, consistent with propriety, to sustain so valuable a paper as I conceive the *Signs of the Times* to be. I have frequently been impressed with a desire to write for the *Signs of the Times*, but as often been met with arguments and insinuations from the adversary, similar to the following: Will you, who are so vile and impure, so far short of what a Christian should be, and whose life comports so little with the precepts of the gospel, presume to write for the comfort or edification of God's people, and impose upon those who do not know you, and expose yourself to the ridicule and contempt of those who do, by your impertinence and folly? If you have any self-respect, or any regard for decency, you better not attempt it! But, although this has the effect to deter me, it does not satisfy nor relieve my mind. A deep and abiding sense of duty, a desire for the honor and glory of God, and the constraining love of Christ, all conspire to urge me to write. So, in order to relieve my own mind, I will try to scribble a *very few* lines, and submit them to your disposal, with a prayer to the most High, that He will direct, to His honor and glory. In reading the *Signs of the Times*, of late, I miss some dear and familiar names that formerly appeared in connection with their writings; some have entirely ceased—gone, no doubt, to

their final rest, and to their exceeding great reward; others, whose communications, from some cause or other, have become "like angels visits, few and far between." But I notice, also, that there are some new names which have taken their place, so that the ranks appear to be kept full; and, although I know that this is the order of providence, and must be right; still, I can hardly feel reconciled to the arraignment. To be deprived of the pleasure of intercourse with long tried and faithful friends—those to whom our soul has oft times been drawn out in love and sympathy, and whom we have learned to love and esteem highly for their work's sake, is hard for frail humanity, and we can but feel a degree of sadness and sorrow when we realize that our intercourse here on earth is at an end. The Lord God Omnipotent reigneth, and carries on His own work, and none can let or hinder. He forms and prepares the instruments for His own work; and even wicked men and devils are instruments in His hands in bringing about His purposes, and performing His will; all of which things are a source of consolation to the true child of God. But who that has the least spark of humanity, can contemplate the approach of calamity and distress upon his fellow creatures, without feelings of sorrow and pain? "Jesus wept." I am filled with sorrow and fearful apprehensions in view of the alarming state of our National affairs. Many and various have been the causes assigned, and whilst the different parties and sections have been engaged in mutual recriminations, it has been my settled and honest conviction that the origin and foundation of the difficulty, so far as human agency is concerned, is mainly attributable to false religious teaching, and the preaching of a corrupt and perverted gospel; which is not the gospel of our Lord Jesus Christ. And could you, my brother, have seen and heard all that I have witnessed in the course of my sixteen years connection with the Arminians, I think you would be of the same opinion. But thanks be to God, He has opened my eyes, and made a way for my escape, and granted me deliverance. And I feel like my soul has escaped as a bird from the snare of the fowler. I perceive by reading, and other sources of information, and I rejoice in the fact, that there are still some of God's chosen, tried and faithful ones even in this dark day of trial and error, and wide spread delusion, who are proof against all the popular errors and delusions of the day. And whilst Lo-heres and Lo-theres abound on every hand, still obey the injunction of their Lord and Master, to "Believe them not;" but being planted on the Rock, Christ Jesus, continue to hold forth the word of life and to give the trumpet the certain sound—those whom neither bribes nor threats nor hope of popular favor or applause, nor yet fear of trials or persecutions, can either reduce or intimidate to desert their post, or betray their trust. And now, my dear brother, permit me to say that I consider you engaged in a great work, and wielding a weapon "not carnal, but mighty through God to the pulling down of strongholds." And I feel confident of the fact, and rejoice in the idea, that you will not come down to any controversy, or compromise with those that turn

aside to their crooked ways; and be assured of my best wishes and earnest endeavors to sustain you in your arduous work; and also of my fervent prayer to Almighty God for grace to make you valiant and successful in fighting the good fight of faith; so that at the end of your course you may be enabled to say with the great apostle, with full assurance of faith, that "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge, shall give me at that day; and not to me only, but to all them also that love His appearing." To my dear brethren and sisters, all those who look and long for the appearing of our Lord Jesus Christ, I would say, under all your difficulties and tribulations and sore afflictions, lend a listening ear, and hearken diligently, and you may hear the voice of your beloved Lord and Master saying unto you in words of encouragement and tender regard, "Be of good cheer, it is I; be not afraid." And remember that if you have the religion of the Lord Jesus Christ, and are faithful, and so live as to meet His approbation, you must expect not only the buffetings of Satan, and the persecutions of wicked men, but also the toils, the sufferings, the sorrows, the deprivations, the cruel mockings, the setting at naught, the scourging, and the crown of thorns. "It is enough for the disciple to be even as his Master, and the servant as his Lord." But as the apostle says, "We know that if we suffer with Him we shall also reign with him." O, blessed, glorious promise! Even so! Amen!

Yours, in Christian love, and in the tribulations and patience of the Lord Jesus Christ,  
JESSE KING.

Ninevah, Indiana, March 9, 1861.

BROTHER BEEBE:—Having to write to you on business, and there being some space left on my sheet, I have concluded to pen down a few of my thoughts relative to what the signs of the times now indicate, and leave them to your disposal. As it respects our National affairs we are all apprised of the commotions that have lately agitated the public mind and threatened the dissolution of our great Confederacy. This has been a highly favored nation. We have been blessed in our basket and our store; but like Jeshurun, we have "waxed fat and kicked." Deut. xxxii. 15. But we still hope that the "Lord will be merciful unto his land and to his people." We will now leave the nation and attend more particularly to the interest of Zion; and while this mountain may "Rejoice, let the daughters of Judah be glad, because of the judgments of the Lord; let the pilgrims walk carefully round about this city, that they may tell the towers thereof; mark well her bulwarks, and consider her palaces for the benefit of the generations following; for it is consoling to have the assurance that the God of Israel will be the Guide of his people, even unto death." Psalm xlvi. 11, 14. Brother Beebe, sometimes I look and try to recount the trials, disappointments, afflictions and persecutions, that I have been called to pass through within the last forty-four years, that I have stood identified with or rather had a name among the Old School Baptists, and then take into consideration my own imperfections and shortcomings, and I am constrained to say,

"The Lord is good and his mercy endureth forever." In the year 1820 I was sent as a messenger to the Association of which I was then a member, which was the first I ever attended; and I was much pleased to witness the harmony, concord, and fellowship that appeared on that occasion. I thought that Association was the place to enjoy happiness. But, alas! I did not then consider that "The heart of man was deceitful and desperately wicked." Since then I have witnessed divisions in Associations—splits in Churches—discord between individuals, &c. All these things prove to us that "It is not in him that walketh to direct his steps." I have been a reader of your paper for several years past, and have perused with pleasure the writings of your able correspondents, as well as your editorials, and I am sure there has not been a point of doctrine treated on or a sentiment advanced that has escaped my notice. Yet I have held back my pen, leaving your columns to be filled by abler writers, thinking if I wrote much, some younger correspondent might say, like Elihu, "Days should speak and multitude of years should teach wisdom." Job xxxii. 7. But Elihu continues, "There is a spirit in a man and the inspiration of the Almighty giveth them understanding." Whoever is blessed with such knowledge is prepared to turn from man, whose breath is in his nostrils, and seek wisdom at the pure Fountain which never runs dry, but whose living waters flow so refreshing to weary pilgrims, that it strengthens them to run with patience the race set before them. Looking unto Jesus, the author and finisher of their faith, being led by the spirit to view the great contrast between substantial joys that never cloy, and the fading vanities that pertain to earth; and while they adore the Author, and admire the character of Him "Who loved them and washed them from their sins in his own blood." They are prepared to say with the poet:

"'Tis his love his people raises,  
Over self to reign as kings;  
And as priests their solemn praises,  
Each for a thank offering brings."

In conclusion, may we not say to the brethren and sisters scattered over our wide spread land, let us stand fast in the liberty wherewith Christ hath made us free. Whatever our situations and conditions may be in this vale of tears, we have one God and Father, one Lord and Savior, one Fountain, where all divine blessings culminate, and where (under the reign of grace) we may "draw water with joy from the wells of salvation." Yet we have one common enemy to confront, who is ever ready to sow the seeds of discord, and throw in his alluring baits at every avenue—beware of pride, that self-exalted monster, which, if fostered, must prove to Zion's pilgrims what the molten calf did to ancient Israel, a plague. For we know it stripped them of their ear rings, and ultimately they had to drink the dust of their idol. Many new ideas have been introduced among the Baptists within forty years past, but we think it safe to "stand in the ways and see and ask for the old paths." Jer. vi. 16. Let us endeavor to stand aloof from every thing that will mar the peace of Zion or militate against the honor, glory and dignity of our divine Lord,—adhere strictly to the

instruction given in His sermon on the mount, also to the epistles, especially the XIIIth chapter of Romans, where every word appears "like apples of gold in pictures of silver;" and remember they were penned by an apostle who was separated unto the gospel of God.

Yours, as ever, RANSOM RIGGS.

Russel Co., Ala., Feb. 24, 1861.

DEAR BROTHER BEEBE: I have this morning sit down to write under a cloud of distress; still something within me says: Write to the brethren and sisters in the Lord and inform them of the sadness of your heart, and of the depression of your spirit. In a time of so much confusion I so much fear that things may grow still worse, until our papers cannot come to us. Oh! it affords me so much comfort; for it contains all the gospel preaching I have had for fifteen months; and I have not conversed with any one in that time that could tell me anything about Salvation by grace. In this sad and lonely condition I feel the need, and desire the prayers of all the saints, that I may be kept from despondency and made strong in the faith of the Son of God, and always at the feet of Jesus, and never suffered to bring reproach upon my Masters' cause; from which if I am kept, I have the greatest reason to be thankful to my God of any poor mortal sinner in the world; for surely I am one of the weakest and most erring that ever professed the name of Christ. Often I mourn and cry. Oh my short-coming. Do I live as though I believe there is a God? But again I rejoice in the Lord and can say, "I know that my Redeemer liveth," and certainly none but the redeemed of the Lord know these things. And if all the things of earth shall come to nought, in the Lord there is joy and peace and happiness for me. Though he should suffer me to be slain, and the freedom of our country swallowed up in confusion and strife. But was there ever a time when the saints should pray more earnestly for our country? Was our land ever before in so much confusion. A kingdom, or house, divided against itself cannot stand; and such divisions seem to rend us now. I had always before cherished the hope that there were Old Baptists enough in our country to hold the Union together; but I now fear that for our iniquity the Lord is frowning upon us, and we must witness the desolation of our once happy country; but still I pray that he may withhold the judgements and smile again upon us and restore harmony and happiness to our nation. But I know the Lord doeth all things well; and that all things do work together for good to them that love God, to them who are the called according to his purpose. I hope the brethren and sisters will continue to write cheering messages of love to the saints. Where is sisters Gentry and Norris, and Julia Mc Call, and many others; if I could write like them, I would present some soul cheering words for every paper; but I feel so unworthy, that when I write, all will see that it is from a poor weak sinner. I desire you to pray for me, that if I am deceived that I may be deceived no longer. But I know you will pray for me; for whenever you pray for poor weak and stumbling sinners, you will pray for me.

Brother Beebe, do with this imperfect

scribble, and more imperfect scribbler, as your better judgement dictates, and all will be right; for I believe I will venture to send it, hoping you will dispose of it, for the best; from your unworthy sister, if a sister at all.

JULIA A. E. AMOS.

Jewett Centre, N. Y., March, 1861.

BROTHER BEEBE:—As my views have often been asked for on the subject of the Predestination of all things, and perhaps as frequently misrepresented, I have thought I would write them for publication in the *Signs of the Times*. I feel myself incompetent to do justice to the subject, especially as so many have written more satisfactorily to my mind than I can. To me the subject is glorious; my soul delights in it; and upon its truth rests the security of the salvation of all the children of God. By perusing the sacred volume of divine truth, I find that the bible is full of predestination, from beginning to end. God, by the mouth of the prophet Isaiah, has declared: "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. xli. 9-12. How could absolute predestination be more fully or clearly declared? It shows that God's knowledge and predestination run parallel. We read, Rom. viii. 29, "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." All the human family are not in this foreknowledge and predestination to be conformed to the image of the Son of God. If they were, universal salvation would certainly follow. But Jehovah saith, "I have created the waster to destroy."—Isa. liv. 16. "God has a use for the waster, as he had use for the King of Assyria. Yet this did not destroy the accountability of that king: for God said he would also punish him. Read Isa. x. He had a use also for Pharaoh, therefore he raised him up, to show his power in him. And Judas was to accomplish God's purpose. The time as well for the death of Christ as for his birth, was fixed by a firm decree. See Acts ii. 23, "Him being delivered up by the determinate counsel and foreknowledge of God." If it was the counsel and will of God, it could not be altered. We see the hand and counsel of God was carried out by wicked men, with wicked hands, and wicked designs on their part. True, we cannot comprehend the ways of God, nor see him work; but shall we therefore deny his power and wisdom, or deny that he uses wicked men and devils in executing his good pleasure, because we cannot see how he does it? He has created all things for himself; even the wicked for the day of evil; and we are assured that the wrath of men shall praise him, and the remainder of wrath he will restrain. And he will suffer no more wickedness to be acted out, than he will overrule in his own way and time for his praise. When the Jews acted out their malice against the Lord of life and glory, they were ignorant of God's designs; still,

Jesus said, Pilate could have no power over him if it were not given him from above. When the soldiers came to break the bones of the crucified Jesus, they found him already dead, and so they broke them not; but God had decreed that a bone in him should not be broken. Still, to vent their malice, they pierced his side with a spear; yet in doing this they only performed what God had before said should be done,—all of which shows clearly to my mind that God controlled the whole matter for his praise, in the accomplishment of his purpose. But did the power and wisdom of God, in being able to control their wicked actions to his praise, make them the less guilty? I believe not. "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."—Isa. x. 12. The wicked are condemned already, and the wrath of God abideth on them, and their being suffered to act out their wickedness, demonstrates that this is the case; and all the wrath they are able to act out, is ordered by the Lord for his praise. God says, "As I have purposed, so shall it stand."—Isa. xiv. 24.

It is sometimes said that the predestination of all things destroys the accountability of man; and annuls the discipline of the church. But it is not so. If men were not accountable, they would not be punished for their sins, as were the Assyrians, the Egyptians, the Jews, and all others. And the laws of Christ, being written by God himself in the hearts of his children, cannot be annulled. And the order of God's house requires, if a brother is overtaken in a fault, they that are spiritual shall restore such an one in the spirit of meekness. See Gal. vi. 1. The apostle Paul anticipated these objections and cavils. "Thou wilt say unto me, Why doth he yet find fault; for who hath resisted his will? Nay, but, O man, who art thou that repliest against God."—Rom ix. 19-20. God had purposed that Joseph should be sold into Egypt, and be evilly entreated; and that his dreams should be fulfilled. But that did not lessen the guilt of his brethren; for they acted from a malicious and wicked design; and after the death of their father they feared that Joseph would visit retrobutive justice on them. But Joseph said, "Ye meant it for evil; but God meant it for good."—Gen. l. 20.

I am thankful that all power is with the Lord, that he controls all events, and works all things after the counsel of his own will, so that not a sparrow can fall without our Heavenly Father wills that it shall fall. Not a hair can fall from our head independently of his sovereign will. All the trials that the children of God can pass through, and all their blessings and joys, are predestinated and so secured to them that they cannot run round one of them, or in any way lose them. When God conveys to them these blessings, they mount up with wings as eagles,—run and are not weary, and walk and not faint. And they follow and obey their divine Master with cheerfulness and delight. It was settled in the counsel of God, when, where, and under what circumstances, they should severally be born of the flesh, and also with equal certainty when they should

be born of the spirit. See Eph. i. 5-12.

"Fixed was the eternal state of man,  
Ere time its rapid course began;  
Appointed by God's firm decree,  
To endless joy, or misery."

To some these are hard sayings, and they demand, Who can hear them. But the scriptures affirm, "I form the light, and I create darkness; I make peace, and create evil; I the Lord do all these things."—Isa. xlv. 7. The children of God can see the predestinating purpose of all things which transpire, when they are revealed to them by the Spirit of God, and then they can and do rejoice that God is a Sovereign, ruling the armies of heaven, and over all the inhabitants of the earth, for they know that he doeth all things well. Sometimes in contemplating this subject, I feel to exclaim, Great indeed is the mystery of Godliness. God was manifest in the flesh, justified in the spirit. But some who profess to be Old School Baptists, preach that the coming of Christ, and his crucifixion, and all the good works of the righteous, were predestinated, but deny that anything else was predestinated. But does not the predestination that Christ should come into the world to save sinners, involve the fact that there should be sinners in the world requiring the advent of such a Savior? Certainly it does; and every saint can sing—

"He saw me ruin'd in the fall,  
Yet loved me, notwithstanding all;  
He sav'd me from my lost estate,  
His loving kindness, O how great."

With Paul each saint will say, He came to save sinners, of whom I am the chief; and in him they find the chiefest among ten thousand, and altogether lovely. And in his work he has triumphed over sin, death and hell. All power is in his hands—power over all flesh, that he may give eternal life to as many as the Father has given to him. The doctrine of predestination does not satisfy the flesh; for the carnal mind is eternity against God; hence men are offended at it; thus they show their unreconciliation to God; truly it is the doctrine of the cross, for it is crossing to the carnal nature, even of those who preach and rejoice in it in the spirit. And I am the more confirmed in it because it is offensive to the carnal nature, and baffles all human reasoning. It brings sweet comfort to the poor in spirit, to know that the Lord God omnipotent doth reign. That he always has, still does, and forever will work all things after the counsel of his own will. Job xiv. 5: Psa. cxxxix. 1-8.

I think, brother Beebe, I have written enough to satisfy the brethren that I do not believe that predestination destroys the accountability of man, nor annul the discipline of the church of God. I will therefore submit what I have written to their consideration, and desire to remain  
Yours, though in tribulation.

LAMBERT GASS.

Keithsburg, Ill., Feb. 28, 1861.

BROTHER BEEBE:—Having finished the business part of my letter, I will attempt to give you some of the reasons of my hope that I have in Christ, although I feel unworthy to have a name with the people of God. I am almost fifty-four years of age; half of that time my name has been enrolled with the Old School Baptists. My parents were Baptists when I was very young, and I loved the

Baptists from a child. When I was ten or eleven years old, my mind was first exercised on the subject of religion. There was a revival about that time, and several of my acquaintance joined the church, and my mind was greatly affected, and I could not tell the cause. When I saw them baptized, I thought I desired to be baptized also, but had nothing to tell. As soon as the revival was over, my exercises subsided, and left me without religion. As I became older, I became more careless and wild, until I became a woman, married, and the mother of two children. By this time I began to think myself as good as anybody. I would go to church to make remarks, and thought myself a little better than any of them, and, in fact, I was a complete pharisee. I had the way marked out in which christians ought (in my opinion) to walk, but there were but few could walk in it. I could pick out some few whom I thought were christians; but as for the rest, I thought myself quite as good or a little better than any of them. At about this time it pleased the Lord to show me what I was, and it was in the way of afflictions. For nine months I was scarcely able to attend to my domestic affairs, but was not confined to my bed. One day when I was taking a walk, it came to me, as plainly as if somebody had spoken it—You are going to die, and you are a great sinner! It shocked me so that I stopped; for I had never thought I was a sinner before. I seemed to ask, How am I a sinner? But instead of being answered in words, my sins rose up before me, like waves, one after another. I then thought I must do something to induce the Lord to forgive me, and so to work I went, and a great work it was; for the more I worked the worse I got, until at length I thought it a sin for me to attempt to pray. I got to that I would not kneel down to pray, but still continued to pray in my heart. I continued thus about a year, when I thought there was no salvation for me. I was afraid to pray for fear that it was sin. Meantime, my bodily disease was cured, but my distress of mind continued and grew worse. I felt myself to be without Christ, and without hope, and saw no way to extricate myself from my dilemma. My father at this time was sick and not expected to live. I set out to go and see him, and there was a Baptist minister preaching on the way, and I thought I would stop and hear him; but after he had got through I did not know what he had said, for my mind was so much distressed I was nearly unconscious of what was passing. After he was done preaching, he gave opportunity for any one who wished to be prayed for to come forward. I had tried my own prayers, but found no relief from them, and resolved to try the prayers of some one else; so I went forward. But it did not relieve me of my load of sin and guilt; but I felt, if possible, ten-fold worse. I went on to where my father was sick, and it seemed to me that I could not live till morning. I had given up all hope, brother Beebe; no one can describe that feeling but those who have experienced it. I could neither eat nor sleep; but it seemed to me that die I must, and in that condition. That night my father died, and on the next day was his funeral. My friends tried to console me, but failed. They

brought the coffin into the house and put him in it, and the friends went up to look at the corpse. It seemed to me that something said I must kneel down by the coffin and pray. I started without any self-will or control, and knelt down by the coffin and began to pray; but I cannot tell what I said; but instantly my load left me. I rose up and began to praise God. There, brother Beebe, I trust I found a deliverer. I went through the house telling how good the Lord was. So far as the east is from the west, so far had he separated my sins from me. But many times since then, I have doubted, and feared that I was deceived. The older I get, the more imperfections I can see in myself. And if I am indeed a saint, I can truly say with Paul, I am the least of all. I did not join the church for three years. My husband was opposed to the Old School Baptists, and I could not attach myself to any other. He was not a professor, but like many others was opposed to the Baptists. But in the year 1832, he was struck under conviction, and from one Sunday morning to the next Sunday morning, he was as nearly distracted as any one you ever saw. He was struck under conviction one Sunday morning and received his hope on the next. His evidence was so clear and bright that I would have thrown mine away if it had been possible. We went to the church, related our experience, were received, and baptized by Elder John Hall. If you think this worthy a place in your paper, put it in, but if not, throw it aside.

Your unworthy sister, if a sister at all,  
MARY HAMMACK.

*Morrisville, N. Y., Nov. 10, 1860.*

BROTHER BEEBE:—I send you herewith some thoughts which I penned in answer to several communications received from a nephew, who is a Congregational minister now living in Lisbon, Ill., whose face I never saw; his name is L. B. Lane.

In the several communications to me, he was very particular to mark those controverted points, and where there were an equal number of infants with adults, said to have been baptized, which served as goads to move me to answer his communications by private letter. But before I was aware my thoughts had carried my pen beyond the ordinary limits of a private letter; and, although the thought of having it printed had not occurred to me, in reading it to my family and friends, and to some of my ministering brethren, I have yielded to their request, so far as to send it to you, to dispose of it according to your judgment, with my best regards for you and yours, with all who are of the household of faith.

DAVID BLAKESLEE.

*Morrisville, March 5th, 1860.*

DEAR NEPHEW:—As I have received three several communications, as I suppose, from you, although mostly in print, yet I have come to the conclusion that you have endorsed those sentiments, purporting to be the sentiments and actions of the general Congregational association of Illinois.

Although I have no personal knowledge of you, or your associated brethren in the great West, yet I must say, on looking over your minutes, my mind was filled with amazement and deep sorrow, to think that you, and so many professed christian ministers of Christ—who say the Bible is an infallible rule of faith and practice, should be led so far away, with the errors of the wicked.

Now, I propose to point out a few of the errors which I find in the minutes of

your association, and shall compare them with the Word of God. The first thing that I would notice, is, your organization, and the various discordant elements that compose that body, or move on in inharmonious jargon with its being composed of Old and New School Presbyterians, New School Baptists and Congregationalists, and how many more I know not; but enough, I suppose, to make out a perfect shade, as in the case of Jacob's cattle, which were, some ring-streaked, speckled and spotted; which very well answered his purpose, as these also will secure to them a pecuniary bounty. Now, all these cattle had their peculiar rings—streaks—specks and spots, by which they were recognized and identified one from the other. Now, in applying the foregoing figure to the separate and distinct organization, that compose your body and enterprise—we see at once that each separate organization must have a peculiar ring, spot or stripe, to justify them in having a separate organization, and would have us believe that those peculiarities are founded on the Word of God. If so, there must be some anti-pealed rods in the watering troughs somewhere to make them all turn brown. The mystery is now solved in my view.

They have all agreed to conceal their peculiar rings, spots and stripes, as the occasion may require. One agrees not to preach the doctrine of Predestination, another, the doctrine of Election; another the doctrine of Total Depravity; and yet another, Salvation by Grace; while all agree to preach Repentance as the condition of Salvation, and man's free will. The second thing I shall notice, is the articles of faith and practice of your association; as there are fourteen of them, my limits will not allow me to transcribe them all, and what I have to say about them, I shall content myself with stating some of the more prominent features contained in them, and attempt to show, that they do not either agree with themselves, or the Word of God, which your articles say is the only infallible rule of faith and practice. By thus saying, your articles cut you off from all foreign or collateral testimony not found in the Bible. Now, what testimony do you find in the Bible for the existence of a distinct organization of a body of men as an appendage to the church? Where? I wait for an answer.

If according to your articles a credible evidence of a change of heart is an indispensable ground of admission to the privileges of the visible church, and that a church is a company of Christians, associated together for communion in the gospel ordinances. By what authority then do you incorporate in such a church infants, that are not capable either of believing or participating in these gospel ordinances?

You may urge the three Household baptisms recorded in the New Testament as a precedent. The first is that of Lydia and her Household. Acts xvi.—15; "And when she was baptized, and her household, she besought us, saying, 'If ye have judged me to be faithful to the Lord, come into my house and abide there; And she constrained us.'" The second is that of the jailor. Acts, xvi.—33. "And he took them the same hour of the night, and washed their stripes, and was baptized he

and all his, straightway." The third is that of Stephanas. 1 Cor. i.—16. "And I baptized also the household of Stephanas; besides I know not whether I baptized any other;" which you offer as presumptive evidence, that there were children or infants in some or all of these households. But you are not at liberty to avail yourself of the benefits of presumptive evidence, on the ground that you disclaimed all kinds of testimony that is not drawn from the infallible Word of God. Now the scriptures are silent in regard to there being infants in any of these households. Therefore, we must not be wise above that which is written. But we have inspired testimony in relation to the moral character of those composing their households.—In the case of Lydia they were brethren. Acts xvi. 40. "And they went out of the prison and entered into the house of Lydia; and when they had seen the brethren they comforted them, and departed." The next is the jailer; he was a believer, with all his house—and all his house were capable of believing and rejoicing in the gospel. As to the household of Stephanas, they were the first fruits of Achaia, and addicted themselves to the ministry of the saints. 1 Cor. xvi. 15. And further, we have inspired testimony that whole households are mentioned, while infants are excluded.—Elkanah and all his house went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah and the child went not up." See 1st Samuel, i. 21–22. "And the man Elkanah and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah and the child went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord and there abide forever." Perhaps you may feel disposed to retreat into your strong citadel, the Abrahamic covenant. That as Abraham and his natural seed were circumcised as a seal of that covenant, so believers and their offspring are to be baptized as a seal of the covenant of grace. For you say that baptism is a sign or seal of internal grace or holiness. But all this is mere assumption, whereas the truth is, circumcision, like all other Jewish rites, was typical of good things to come. But the body is of Christ." Col. ii. 2–17, and Heb. x. 1. "Which are a shadow of good things to come; but the body is of Christ." "For the law having a shadow of good things to come; and not the very image of the things can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."—That circumcision was not a figure or type of baptism, that baptism does not occupy the place of circumcision, for the reason that it is nowhere said so in the Bible, (you must not forget that the Bible is the only rule,) and further, there is no analogy between the two. Circumcision was administered to males only. See Gen. xvii. 10. "This is my covenant which ye shall keep, between me and you, and thy seed after thee. Every man-child shall be circumcised. Not so with baptism; it was to be administered to male and female. Acts viii. 12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ they were baptized, both men and women." Circumcision was administered

by parents. Gen. xvii. 23. "And Abraham took Ishmael, his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self-same day, as God said unto him: Baptism is to be administered only by those whom God has sent out to preach his gospel.—Matt. xxviii. 19. Go ye, therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Circumcision was not a mark on the face, but on the flesh. Gen. xvii. 11. "And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you." Circumcision was not a duty of the infant, but of the parent. Gen. xvii. 7-13. "And I will establish my covenant between me and thee, the land within thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." He that is born in thy house, and he that is bought with thy money must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant." Circumcision was administered to slaves bought with money. Gen. xvii. 27. "And all the men of his house, born in his house, and bought with money, of the stranger, were circumcised with him.

Circumcision required piety in neither parents or child; circumcision was never performed in the name of the trinity.—Circumcision was identified in the law of Moses, and shared the same fate. Col. ii. 14. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Circumcision did not exempt from baptism, as in the case of all the Apostles, and all the Jewish Christians. Why did Paul while he was preaching baptism, at the same time practice circumcision? See Acts xvi. 3. "Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek." It is more than probable that Paul understood circumcision in all its peculiar bearings, or he would not have said, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. v. 2. That is those that practice circumcision, to obtain salvation by it. But Paul did not circumcise Timothy for this purpose; but because of the Jews. Acts xvi. 3. The law of circumcision required that the child be circumcised, when it was eight days old. Gen. xvii. 12. Now if baptism has taken the place of circumcision, can you give a reasonable excuse why you do not comply with this rule? Or is there less force in the anti-type than there was in the type? Who does not see that if this rule should be complied with, and all infants baptized at eight days old, that it would in the end nullify adult and believers' baptism? Yet after all you may contend that there is a benefit in bringing these children of the bond-woman into Sarah's tent. This is the opinion of your Doctors, to-wit: Dr. John Mason, in his arguments, in favor of infant baptism, says, First, the mixed character of the Church contributes to the prosperity of the Church. Second, by extending her resources. Third, by increasing her numbers.

Fourth, by affording her protection. It is but reasonable to suppose that Doctor Mason had been familiar with the use of Jacob's peeled rods, or he would never have come to such a conclusion. I find in your eleventh article these words: "The Lord's supper is for believers, and baptism for believers and their households." Now, you complain bitterly of the Roman Catholic, because she withholds from the laity a part of the Lord's supper (wine). Perhaps, if it should be required of them, they would be able to give as good a reason as you can give, why you withhold the whole of the supper from those you say have received the seal and sign of holiness within. You may offer as a reason that the child cannot discern the Lord's body. True; but does it require a greater degree of spiritual knowledge to discern the Lord's body in commemorating the supper, than it does to discern the sufferings of Christ, of which baptism (not sprinkling) was emblematical? Rom. vi. 3, 4.—"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? 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." The child circumcised had not only a right to the passover, but to all the rights and ceremonies of that dispensation. But if not circumcised, cut off from the whole. Gen. xvii. 14.—"And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Perhaps I have said enough on this subject; if it should be the means of switching you off from your monotonous course, and turn your thoughts into a new channel, it might be profitable to you and your people. I would notice another portion of your articles. You say you believe that God created and governs all things according to his eternal purpose; and that by the fall of our first parents, the human race became entirely depraved; and a necessity of a radical change of heart, which you call a being born again; and all who will finally be saved were chosen of God in Christ before the foundation of the world. Your articles say, that all this agrees perfectly, and is consistent with the free agency of man. Now, what benefit do you secure to such an agent as connected with the eternal purpose of God—unconditional election of a certain number of the human family to eternal life? And that weight of total depravity that opposes God in all his ways. Does free agency give power to man to change the counsels of God, which stand forever? and make null and void his choice to eternal salvation of some of the human family?—and all this before the world was created. Add to all this, Can you give that efficiency to free agency as to overcome that "entire depravity" which is so clearly revealed in the scriptures, and so practically demonstrated in the works of the children of men, and bring about that "radical change" which is necessary in order that a person may enter the kingdom of heaven. I look upon free agency as a mere nonentity, inefficient and a chimera. That such a being does not exist in heaven, earth or hell, I am prepared to assert and maintain. Free agency is not only

an imaginary thing, but a paradox, and contains in itself elements of its destruction. A creature without a heart, without understanding, incapable of apprehending anything; without a will to determine, and without a taste to discern between good and perverse things.—Job vi. 30. It always works in the dark, by the hand of blind chance, and accomplishes nothing. I have said it is a paradox, for it acts and does not act at the same time. It chooses and yet has no preference—a taste without judgment, will without determination—imbecile, incapable of judging between right and wrong. Darkness and light, bitter and sweet, good and evil—in a word, I find it difficult to describe a thing that is not. The acts of all intelligent beings can be accounted for on no other principle than purpose and design. God, as an intelligent being, both thinks and acts, and his thoughts and acts harmonize. Psa. xl. 5—"Many, O Lord, my God, are thy wonderful works, which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." He does nothing without design. In the creation of all things, his own pleasure moved him to act. Rev. iv. 11—"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." If he chose any of the family of man, in Christ, before the foundation of the world, it was because he had a preference. Prov. viii. 31—"Rejoicing in the habitable part of his earth; and my delights were with the sons of men." If God foreknew, predestinated, called, justified and glorified any one, being made conformed to the image of his Son, as following those acts, it was his love that inclined him to do so, for God does nothing unless he is inclined. Psa. xl. 1—"I waited patiently for the Lord; and he inclined unto me, and heard my cry." If Christ gave himself for any, it was his love for them, and the joy that was set before him, that he endured the cross. Gal. ii. 20—"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." Heb. xii. 2—"Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God." When we apply the subject to man, we see that he is governed by a motive power in what he does, either good or evil; as in the case of Joseph's brethren, the motive power which caused them to sell Joseph was envy. Gen. xxvii. 11—And his brethren envied him; but his father observed the saying." Acts vii. 9—"And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him." Their thoughts were evil against Joseph. Gen. i. 20—"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive." Also in the betrayal and crucifixion of Christ. Matt. xxvii. 18—"For he knew that for envy they had delivered him." Love to Christ was the motive power that caused Moses to make that wise and happy choice. Heb. xi. 24, 25,

26—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto recompense of the reward." It was love to Christ that caused St. Paul to "endure all things for the elect's sake."—2d Tim. ii. 10. It was love that caused that woman to wash the feet of Christ with tears, and wipe them with the hairs of her head, and kiss his feet.—Luke vii. 38 and 47.

One illustration more and I am done with free agency. The advocates of this theory would present the subject to our view by the figure of, a merchant's scales, the beam of which hangs upon an equipoise, or even balance, rejecting all exterior force or motive power, possessing within itself power to govern its own actions. I ask such now to look at it, and what do you see? A perpetual motion? Do you not rather see a perpetual and eternal rest? But you can throw an ounce or two of common sense into one of the scales, and it will kick the beam, and your free agency goes to the land of oblivion, from whence it originated. I now close by asking you a few questions: 1st, Does not circumcision signify regeneration? Rom. ii. 28, 29—"For 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 letter, whose praise is not of men, but of God." Gal. v. 6—"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. vi. 15—"For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." 2d, Your fifth article says the suffering of Christ on the cross made expiation for the sins of the world, by which is meant an atonement for crime. The third question is, Does the intercession of Christ and all the rest of his office works cover the whole ground of his atonement? 4th, If so, will not the whole world be blest? Psa. xxxii. 1—"Blessed is he whose transgression is forgiven, whose sin is covered." Isa. liii. 10, 11—"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 the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many, for he shall bear their iniquities." The 4th question is, If choosing a person in Christ before the foundation of the world, was such a choice necessary to secure his or her salvation? Can the salvation of any one be accomplished where that choice is wanting? John xiii. 18—"I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." 5th, Why, then, all this effort to make Hagar bear a mocking Ishmael? In article 7th, you say that the influence of the Spirit is indispensable to make the truth effectual in the conversion of sinners, or, in other words, "Bring sinners from death to life,

to become new creatures, and partake of the Divine nature, and to make them sons and daughters of the Lord Almighty; for I suppose you mean the preached gospel? Where do you find in the word of God your authority to assert that the preached gospel was designed to be instrumental of what you call the conversion (regeneration) of sinners? 7th, Does not the ministry belong to the church? 1 Cor. iii. 22—Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." Eph. iv. 11—"And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." John xxi. 15, 17—"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, Lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs." If thou put the brethren in remembrance of these things.—1 Tim. 4, 6. Acts 20, 28—"Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." God was and is by the foolishness of preaching to save the believer.—1 Cor. i. 21. The preached gospel is the power of God to believers. Rom. i. 15, 16—"So as much as in me is, I am ready to preach the gospel to you, that are as Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek." I must now close with the story not half told, hoping that you will receive these few broken hints as from your uncle and well wisher,  
DAVID BLAKESLEE.

Richmond, Va., March 3, 1861.

DEAR BROTHER BEEBE—I have once more taken my pen to write something for the *Signs of the Times*. I think it doubtful whether I would have attempted it at this late hour, had it not been that I have written some formerly which the brethren have seen, and as I have been silent of late they would be likely to think I had gone the way of all the earth. But while perusing the *Signs* for February 15th, I noticed a number of short communications from brethren and sisters in different parts of the country, in a like lonely situation as myself, who get no gospel only what they receive through the *Signs of the Times*, which is truly my case, not having heard it preached since September last. Nevertheless the Lord has been with me in my lonely hours, and led my mind into a more full understanding of the mysteries of salvation by grace alone. My mind has travelled upon what is revealed in the scriptures upon the subject: it was all ordered and planned, in every particular, before time was, and every recipient of his grace was chosen in Christ before the foundation of the world. Also, in the dispensation of this grace, it is all agreeable to the original plan as it respects individuals, time and place and circumstances, as the scriptures abundantly teach. "Thy

people shall be willing in the day of thy power," and again, "The dead shall hear the voice of the Son of God; and they that hear shall live." And in respect to the travel of the child of grace through this fallen world, my mind has run upon it for several months past, more fully and extensively than it has for any period of time previously. They universally, in a greater or less degree, complain of trials, troubles and afflictions, losses, crosses and disappointments. How can it be otherwise? When understood of what the child of grace is composed, which is abundantly brought to view in the New Testament, under the figure of the old man and the new, child of the first Adam and child of grace; and where there are two spirits combined in one man so completely opposed to each other, there will necessarily be wars and fightings, which I can abundantly testify for a period of over fifty years. The idea is kept clearly in view all through the scriptures. Take the apostle Paul, for instance, as a pattern of sufferings for the truth's sake. My mind has been especially led within a month past to look over his travels; I will take his own words while on his way to Jerusalem, "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide in me." This was abundantly verified in all his travels, in various cities, until he arrived at Jerusalem, and finally down to Cesasia, where he remained in bonds two years. It is true that Paul was a special individual, raised for a special purpose, in the display of the new covenant dispensation, and his outward afflictions far exceeded anything endured by the great body of the children of grace; but it is abundantly evident by his writings that he had the same evil heart of unbelief to contend with that all new born souls have; for he says, "When I would do good evil is present." I would say to brethren scattered abroad, in the language of Scripture, "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." It further appears that Paul was not a stranger to feelings, and being alone, with a multitude around him, follow him in his voyage from Cesasia to Rome, while on board the ship, which was finally wrecked, in a company of two hundred and seventy-six souls, among all that was said, not a word that there was a single individual disciple in all that company. And after they had all safely landed on the island of Malita, it appears that the barbarous people used them kindly, and when they departed laded them with such things as they needed; (in this the providence of God is plain to be seen,) and after having tarried on the island *three months*, and God wrought special miracles among them, not a word is said of finding a disciple on the island during the three months they tarried there. But when they arrived at Puteoli, they found brethren; and tarried with them seven days, which no doubt was a consolation to Paul; but his object was to get to Rome. And when he saw the brethren that came from Rome to meet them at Appir-Forum, he thanked God and took courage.

Now, I would say to brethren scattered over this wide-spread land, who, like my-

self, are in a lonely situation, have you not passed through trials and afflictions, disappointments, darkness, and distress of mind, for months together, without the sound of the gospel, under circumstances of meeting brethren, felt like Paul, to thank God and take courage? I can truly say I have, in numerous instances. "How unsearchable are his judgments, and his ways past finding out!"

Now, brother Beebe, I have written all that was on my mind when I commenced, and I have put my thoughts in the best shape I am capable of. If you see fit to publish, please rectify mistakes.

As I have a little space left, I will make a remark upon my present state of mind, for a short time past. There are several sentences of scripture rushing into my mind of late, with force, such as, "Darkness covers the land, and gross darkness the people." It is verily the case within my small circle. I know several that I have no doubt are new born souls, who are in gross darkness, being under the influence of false teaching. I think I have realized some of Paul's sensations of mind while he waited at Athens, "when he saw the city wholly given to idolatry."

Again, "In the last days perilous times shall come." It certainly looks to me like perilous times for the Church of Christ; and no man will dispute but that it is perilous times for our beloved country. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." I feel a good degree of peace of mind from day to day, relying on the promise of the Lord, "That all things shall work together for good to them that love God, to them who are the called according to His purpose."

I will now close with bidding brethren farewell, it being most probable this is the last communication I shall make through the *Signs of the Times*.

HEZEKIAH PURINTON.

Lima, Adams Co., Ill.,  
Feb. 28, 1861.

BROTHER BEEBE:—O, the rich, the grand subject of salvation by and through our Lord Jesus Christ, who gave his life a ransom for his people. Here in our lonely situation, how welcome are the messages of the dear children of Zion, whether they be presented in the public preaching of the gospel, in private conversation, or from some of the scattered ones of the flock, from the uttermost parts of the globe through the *Signs of the Times*. They all speak the same things—salvation by free and sovereign grace, unmerited by us, and without money and without price. Let me say to you, dear brethren and sisters, Fight on, ye conquering soldiers of the cross. Ye are engaged in a warfare under a good Captain; he will certainly lead you to victory, and give you a victor's crown. The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of the strongholds of Satan. Although we are called to pass through a thorny wilderness, we will fear no evil; for our Shepherd's rod and his staff doth comfort us. His name is a strong tower, into which the righteous run and find safety.

May the grace of our Lord Jesus Christ be with all the Israel of God, now and evermore,

HIRAM WOODWORTH.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1861.

Franklin County, Va., March 9, 1861.

DEAR BROTHER BEEBE:—Will you please give us your views on Rom. viii. 20: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,"—particularly the *him* who hath subjected the same, &c. As there are various and conflicting opinions among brethren on the subject, I would be glad to see an exposition from you, if convenient, and oblige

Your brother, in gospel bonds,  
JOHN R. MARTIN.

REPLY.—The text on which Elder Martin desires an exposition, is one on which we have been greatly perplexed, and we confess our mind has been somewhat vacillating for years. We have read the views of able brethren, and they have seemed to us plausible and satisfactory for a time, but some difficulties have been suggested, which have, from time to time, confused our mind in regard to the *creature* intended by the apostle. We have, and still do feel reluctant to attempt a solution of the subject. We have not sufficient confidence in our own understanding of the subject, to willingly oppose any views we have to the views which have been expressed by others. Still, as brother Martin desires *our* views, he will receive them only as *our* views; and from our personal acquaintance we feel sure he will only endorse them so far as he feels satisfied they are sustained by the scriptures. The particular point on which brother Martin desires our views, seems far more clear to us than some others which are involved in the text. We are satisfied that he who has subjected our vanity in hope is Christ. But who is the creature? When and how was he made subject to vanity? and what vanity was he made subject to? And in what sense was it by reason of him who hath subjected the same in hope? And what is the hope in which it is subjected? All these questions, to our limited mind, are involved in more or less obscurity; and we now approach them in much weakness and in fear and trembling, lest we should darken counsel by words without sufficient knowledge. The preceding chapters show that Paul was speaking to and of christians, as complicated beings, brought into manifestation by a first and second birth, a natural and spiritual birth, and possessing two elements distinct in origin, nature and propensity—and yet identified as one person or individual. These two are in the context called flesh and spirit. The one is dead because of sin; the other is alive because of righteousness. With the one we serve the law of God, and aspire after holiness; with the other we serve the law of sin, and do the things which we would not. Both of these elements are *creatures*, that is, they are not self-existent. Whatever is created is a creature, whether it be spiritual or temporal, animate or inanimate,—but which of these, the *old man* or the *new man*, the spiritual or natural creature, was made subject to vanity? That the *new man* is in conflict with the flesh, annoyed, perplexed, troubled and wearied by the corruptions of the carnal, depraved and wicked propensities of his fleshly nature, is apparent to all christians; but is it true that the new man is subject to them? The christian who is an identity, and who possesses both the flesh and the spirit, is alternately subject to some

extent to each of them. If he lives after the one he shall die; if after the other he shall live. The one christian possesses both, and is subjected to the one or the other; but the two elements are essentially different, and opposite as sin and holiness, as life and death.

Our present impression is that *the creature* in our text is the christian, as personally including the two elements of which in his present state he is composed. Whether we be correct in this position or not, it is certain that the christian as such is subject to vanity, and that he is not so willingly, or with his consent and acquiescence; but by reason of him who hath subjected the same in hope. There are creatures of God who are not subject to vanity. The holy angels, for instance, who surround the throne of God. And had it been the divine pleasure, we cannot doubt the power of God to have placed all his children as remotely from vanity, as the angels in glory. But God has chosen us in a furnace of affliction. It is his all-wise and righteous purpose, that in this world his people shall have tribulation; for their tribulations are necessary to work patience, and experience and hope that maketh not ashamed. By *vanity*, the things of this world are intended. Vanity of vanities, all is vanity, saith the preacher; but of them, more especially the trials, tribulations, persecutions, suffering and the mortality of our bodies, from the connection, seems intended. This world, to the christian, is like Bunyan's Vanity Fair, on a large scale. The young child of grace, in his early joys, feels like cutting loose, flying away to the arms and bosom of the Redeemer. He would not remain in the flesh, or live always, but aspires to better joys on high. But the trial of his faith requires that he shall wait all the day of his appointed time till his change shall come. Describing this vanity, in the context, Paul shows its universal effect on the whole creation, which 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. The vanity in which the saints participate, makes the whole creation to groan and travail in pain. And we who have received, in the new and spiritual birth, the spirit of adoption, as the first fruits of the Spirit in us, which is to be followed by the fulfilment of the promise in the 11th verse of this chapter, even we, with this spirit in us whereby we are sealed as children of God, joint heirs with Christ, with the certain pledge that even these vile bodies shall hereafter be changed and fashioned and made like the glorious body of Christ, even we do groan within ourselves, waiting for the adoption, to wit: the redemption of our body. And this adoption, of which we have now the sealing witness, namely, the spirit of it, will be the deliverance of the creature from the bondage of corruption into the glorious liberty of the sons of God. And Paul, who was a good reckoner, reckons that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not

willingly, but by reason of him who hath subjected the same in hope. But how is all this subjected in hope, and by whom? Christ took part of the same flesh which his children are partakers of, that through death he might destroy death, and deliver them who, through fear of death, were all their lifetime subject to bondage. He was made under the law to redeem them that are under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit into your hearts, crying, Abba Father. Now read the 16th and 17th verses of this eighth chapter. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs of God, and joint heirs with Christ: IF SO BE THAT WE SUFFER WITH HIM, THAT WE MAY BE ALSO GLORIFIED TOGETHER. Unto the saints it is given, ON THE BEHALF OF CHRIST, not only that they should believe on him, but also that they should suffer for his sake. Whom He (God) did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. How could we be thus conformed if we do not suffer with him, that we may be also glorified together? If he was a sufferer while here in the flesh, and we are predestinated to be conformed to his image in suffering with him here, and being glorified together hereafter, then do we not clearly see that our subjection to vanity (suffering) is by reason of him who hath subjected the same in hope? Well might Paul with this view of the subject, according to his mode of reckoning, say to the Phillipians, iii. 8-11, Yea, doubtless, I count all things but loss (vanity) for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, AND THE FELLOWSHIP OF HIS SUFFERINGS, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. No afflictions for the present seemeth joyous, but grievous,—still, regarding them as the certain and infallible evidences that we shall be glorified together with our divine Lord, do we not desire, with Paul, to know the fellowship of his sufferings? All these sufferings, vanities, and all things are subjected in hope by our glorious Redeemer, for whose sake we count all things but vanity. In themselves, these vanities are trying, distressing, appalling, and some of them exceedingly terrifying to christians; but when we are taught by the Spirit to reckon them all up, as Paul did, with him we say they are light and momentary; but they work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, (vanities) 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. All things, then, which christians encounter here, are brought in subjection to Christ, and by him ruled for the good of his people—"For we know that all things work together for good to them that love God, who are the called accord-

ing to his purpose." This is a perfect subjection of them all, in hope to the christian. In view of the subjection of all things, by and under Christ, in which nothing is excepted but him who hath put all things under him, even the last enemy which shall be destroyed is death. What immortal hope looms up before the suffering saints—a hope both sure and steadfast, entering within the veil—Hope full of immortality—Hope that maketh not ashamed.

"A Hope so much divine,  
May trials well endure."  
A hope which defies the chilling damps of death, and the dreary chambers of the tomb. In defiance of the raging powers of hell, we may challenge the powers of unbelief to say, Who shall separate us from the love of Christ? Shall tribulations, or distress, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed, (or subject to vanity) all the day long; we are accounted as sheep for the slaughter. Nay, in all these things (vanities) we are more than conquerors, through him that loved us: For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

This is truly a great and blessed hope to those who have the first fruits of the spirit; though still they may groan within themselves, waiting for the adoption; for being sealed with the spirit of adoption, the redemption, or deliverance of their mortal body is perfectly secure. "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."

The hope in which this is subjected, is the hope of the resurrection of the dead, for which Paul was a prisoner—the hope of eternal life which God, who cannot lie, promised before the world began—the hope that all our conflicts will soon be over, that these mortals shall put on immortality, that death shall be swallowed up of victory, and we shall swell the exalted notes, O death, where is thy sting! O grave, where is thy victory! Even now is Christ risen from the dead, and become the first fruits of them that slept. And in his resurrection he hath brought life and immortality to light. Those sealed bodies of all his saints in his perfect image, shall as certainly be presented before the glory of the Father, as it is certain that they have received the sealing of the spirit of adoption, and that Christ has arisen from the dead. Then let the inspired writer pronounce on all the things of earth, *Vanity* of vanities. We shall be subject to them but little longer, and for that little moment they shall work for us a far more exceeding and eternal weight of glory.

APPEAL OF OUR BRETHREN IN KANSAS FOR AID.—According to previous arrangements, the members of the three churches composing the First Regular Old School Baptist Association, called Kansas, met on the second Saturday in March 1861, for the purpose of considering our destitute condition. Organized by calling brother

James S. Jones to preside, and brother A. M. Townsend was appointed Secretary.

After due deliberation and consultation, determined to call upon our brethren and friends in the States for relief; and for that purpose appointed William M Townsend, from Pleasant Grove church, Abraham Sparks, from Mt Zion church, and James S. Jones from Salem church, a committee to prepare an appeal to our brethren in the States, who reported the following address which was adopted, viz;

The churches composing the First Regular Old School Baptist Association in Kansas, to the Regular Old School or Primitive Baptists in the States East, West, North and South, send Greeting.

Dear Brethren in the Lord, inasmuch as the hand of the Lord in his providence has been sorely felt by us who reside in Kansas, in the almost entire failure of crops of all kinds, and as almost all denominations in Kansas have called on their friends and brethren in the States for aid in their destitute condition, and to their appeal their friends have generously responded, in sending them aid. We therefore thought it meet to appeal to our friends and brethren in the States, through the *Signs of the Times*, and assure them, if any feel free to contribute to our necessities, their donations will be thankfully received. We have appointed the following brethren, viz: A. M. Townsend, Abraham Sparks and James M. Jones, a committee to receive and distribute to the needy, whatever our friends may contribute, whether in money, in clothing or in provisions—for we are in need of all.

[Signed.] WILLIAM M. TOWNSEND, }  
ABRAHAM SPARKS, } Com-  
JAMES S. JONES, } mittee.

N. B. Donations in money sent by mail, should be addressed to A. M. Townsend, St. Nicholas, Atchison Co., Kansas.

Donations in Provisions or Clothing, addressed to S. C. Pomroy agent of Kansas Relief—Atchison, Kansas, and receipt for the shipment or freight of the same, sent to A. M. Townsend—as above. Clothing should have the name A. M. Townsend marked on it.

A. M. TOWNSEND,  
Chairman of Committee.

The Meeting farther, appointed our beloved brother, James S. Jones to travel among our brethren in Missouri to solicit immediate relief.

We request the Editors of the *Signs of the Times*, and *Southern Baptist Messenger*, with such other papers as are willing to lend the helping hand, to publish the foregoing for the benefit of their destitute brethren in Kansas.

[Signed.] JAS. S. JONES, Chairman  
A. M. TOWNSEND, Clerk.

ASSOCIATIONAL MEETINGS.—*Correction.*—The notice of the next meeting of Baltimore Association should be on Wednesday before the third Sunday in May, 1861, not as incorrectly stated in our last number, and in the closing paragraph of their last year's Corresponding Letter.

Baltimore Association will meet on Wednesday, 15th day of May; Delaware on the 22d; Delaware River on the 29th of May, and Warwick on Wednesday, the 5th of June. Each Association is to be held three days. This arrangement brings them in their regular succession—allow-





# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., APRIL 15, 1861.

NO. 8.

## Afraid of Death!

BY INVALID.

I stood beside a sufferer's bed—  
Whose span of life had well nigh fled;  
And marked his gasping breath;  
And as I pressed his throbbing head,  
I asked him if he felt afraid,  
At the approach of death?

His languished eye, he slowly turned—  
Which with unearthly lustre burned—  
To me with earnest gaze;  
And as he spoke, a joy divine,  
From their inmost chambers seemed to shine,  
With its benignant rays.

Afraid of death! who comes to me,  
To set my fettered spirit free,  
From its prison-house of pain;  
And as a messenger of love  
To guide my ransomed soul above,  
To the celestial plain.

Afraid of death! oh, why should I—  
A child of sorrow fear to die  
And leave this sin-stained sphere?  
My dear Redeemer's face to greet,  
And worship always at His feet—  
Say, what is here to fear?

Afraid of death! say, should I fear,  
With my dear Savior standing near,  
To lead me o'er the flood?  
And seraphs, too, with wings of love,  
To bear my longing soul above,  
Unto the throne of God.

"Nay, welcome guest! tho' thou art near,  
My tranquil breast feels nought to fear,  
But glows with happiness;  
My soul is panting to be free  
And upward soar, dear Lord, to thee,  
And in Thy bosom rest.

"If this be death! oh, then to die,  
Is but to gently close the eye,  
As if in sleep to rest;  
And in a twinkling wake again,  
Where neither sorrow, sin nor pain  
Can mar our happiness."

ELM COTTAGE, VIRGINIA.

## Correspondence.

NEW CASTLE, Kentucky, Feb. 3, 1861.

BROTHER PURINGTON:—If you are at leisure, will you be so kind as to give me your views, through the *Signs of the Times*, how Wisdom is justified of all her children?—Luke vii. 35.  
CORDELIA FOREE.

REPLY.—In the chapter containing the declaration concerning Wisdom and her children, the faith of the centurion is spoken of in connection with the restoring to health of his servant, as well as the raising from the dead of the young man, each of which miracles plainly show forth the eternal power and Godhead of our Lord Jesus Christ. The wonderful works of Jesus "went forth throughout all Judea, and throughout all the region round about." Such was John's frame of mind, at that time, that he sent two of his disciples to Jesus, saying, "Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits: and unto many that were blind he gave sight: Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard," &c. Instead of Jesus telling John's disciples that he was the Christ, he said to them, *Go and tell John, &c.*, which plainly shows that John was in a dark and gloomy frame of mind;

and, although he had seen such wonders performed by Jesus; uncertainty and doubt seem to have control of him at that time. And the Lord said, "Whereunto then shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." In the day of John the Baptist the enemies of God were ready to heap reproach upon His servants whom He sent forth to proclaim the truth. It is very evident that John did not impoverish them much, especially the Scribes and Pharisees; for he did not desire much of their food or raiment; but, notwithstanding, such was the case, and they could not justly charge him with being a burden upon them—they could not let him enjoy the mission, upon which he was sent, without persecuting him. Doubtless the abominations of the Scribes and Pharisees were often exposed by John, which so enraged them that he was charged by them with having a devil. It was then as it now is with carnal religionists, they had great use for the devil; and when it would seem that they could justly find nothing against John, he must be charged with having a devil. How is it now when the children of God are enabled by grace to deal justly, love, mercy and walk humbly before God? Why, they are acknowledged to be persons of integrity; but their doctrine sends persons to hell, who would otherwise be saved and go to heaven: and, in many instances, the enemies of the gospel do not hesitate to say that the doctrine of election, effectual calling, and final salvation of all the predestinated heirs of immortality is of the devil. Now is not that the same in substance as saying "He hath a devil?" But when the doctrine of the foreknowledge of God and the predestination of all the saints to eternal glory, are so violently denounced, do the enemies of the truth ever consider against whom they direct their malice? It is not simply against worms of the dust, as such, but against the Author of truth; for Paul said, "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." It is a fact that the self-righteous now will use many and various efforts to keep persons from going to hear

the Old School Baptists ministers preach; BECAUSE, say they, it is a dangerous doctrine; but wherein is it dangerous? It is this: They are afraid that some of their religious abominations will be so fully exposed that persons will discover the broad mantle of deception that they (legalists) wear to cover up their hypocrisy, which proves that the same spirit is now abroad in the earth as was in the time of John the Baptist; and many are quite as willing that the servants of God who contend boldly for the truth, should be beheaded as Herod was that John should be.

But Wisdom is justified of all her children. Two kinds of wisdom are distinctly set forth in the Scriptures; and the two sources, whence they originate, are plainly described. See James, third chapter entire. One kind of wisdom is earthly—the other, heavenly—the one leads to the exalting of man in his own estimation—the other, to humility of soul, adoration of heart and simplicity of speech. The family of man is composed of persons of various tastes and habits. Some spend much time and labor to acquire worldly wisdom; but after having obtained it, much imperfection is connected with the wisdom thus obtained; and as it is acquired by the *dint* of study, while the mind is in a vigorous state, it is certain that as the functions of body and mind become impaired by age, or infirmity, the power to retain that will become less until, in many instances, before the death of the body it seems to be nearly extinct; but I am aware that there are some exceptions, but because there are exceptions it is no less earthly wisdom. Science, when pursued and acquired, and used for a proper purpose, is noble and laudable; but when used by carnal and wicked men to set at naught the truth and veracity of Jehovah, as recorded in the bible, it is awful, indeed! Earthly wisdom does not justify God's revealed will concerning the salvation of His loved ones, nor give the children of men a knowledge of their condition by nature. For, said Jesus, "If, therefore, the light that is in thee be darkness, how great is that darkness!" Earthly wisdom, as such, is always opposed to heavenly wisdom, and at variance with the truth as recorded in the scriptures.

That "Wisdom, that is, from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The wisdom that cometh down is ancient wisdom. For "The Lord possessed me in the beginning of His way, before His works of old: I was set up from everlasting, from the beginning, or ever the earth was." The "I" that was set up from everlasting, is of God made unto His people Wisdom, Righteousness, Sanctification and Redemption. The truth is self-evident, from the reading of the text

now under consideration, that to be a child of Wisdom, the person must be born of Wisdom; and, in that birth, the creature has no agency whatever, but is perfectly passive; for "He came unto His own, and His own received Him not: but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of BLOOD, nor the WILL of the flesh, nor the WILL of man, BUT OF GOD." The children of Wisdom having been taught by the Spirit that Jehovah is a God of truth and without iniquity, just and right is He." As the Spirit of Christ was in the prophets, and did testify beforehand of the sufferings of Christ, and the glory that should follow, not any event, predicted concerning him, however insignificant, as received by men, could fail of being accomplished. When the subjects of grace are brought to know God, they then are in possession of eternal life. For Christ said, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." When Jesus was born, in Bethlehem of Judea, a man whose name was Simeon, who was just and devout, and had been waiting for the consolation of Israel, knew the Lord's Christ; and when "He came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 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 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."

The record in the Scriptures positively sets forth that all the prophets and apostles of our God did justify his sovereign acts, both in the salvation of his people, and the destruction of their enemies; and the children of Wisdom still justify the sovereignty of Jehovah; and none but heaven born and heaven taught children do, in heart, acknowledge that God is just in choosing a people in Christ before the foundation of the world. Whenever, wherever and by whomsoever, the doctrine of electing love, eternal purpose, and final victory of all the ransomed ones of our God, is opposed it is to be feared that they are in the same condition, relative to spiritual things, that the pharisees were, who applied such language to our Redeemer and his servant John. When the glorious promises of the gospel are applied by the Spirit to the children of Wisdom, causing them to rejoice in the God of their salvation, the children of this world will not justify such a method of grace; and the reason has been recorded by an inspired man. "But, as it is written, Eye hath not seen, nor ear heard, neither

have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man, save the spirit of man which is in him? *even so* the things of God knoweth no man, but the Spirit of God," which declaration sets forth in the most positive terms that the Spirit of God only knows the things of God; *therefore* the children of Wisdom, being taught by God, who is Wisdom itself are the only characters that justify the Almighty Ruler of the Universe.

When the announcement was made to the shepherds, on the plains of Bethlehem, more than eighteen hundred years ago, that the Savior was born, what did the Angel of the Lord declare? "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born, in the city of David, a Savior, which is Christ the Lord. And this (shall be) a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." How is it, even now, in some of the governments of the East, when a royal prince is born? Why booming cannon sound it forth, and the lightning's electric tongue proclaims it far and near, that a royal heir is born, and all the pride and power that mortals can command is often made manifest; but how was it when Christ the heir of all things was born? He was born in a stable, cradled in a manger, and wrapped in swaddling clothes, and the beasts of the stall were his companions. Human tongues can never describe love and condescension like that of the Son of God, and heir of heaven who became thus poor, that his loved ones might be made rich; and his followers, whom he chose, while clothed in flesh, from the great mass of mankind, were the poor and the despised of this world—poor fishermen left their nets, at his bidding, and followed him, and a Lazarus he loved; and, with few exceptions, it has been the poor of this world, that have been his devoted followers in all ages; consequently, the poor, foolish, and weak, of this world, who are called by grace to know God, justify his wonderful dealings with the family of man.

WM. J. PURINGTON.

WASHINGTON, D. C., March 18, 1861.

Southampton, Pa., March 15, 1861.

ELDER BEEBE:—Having been a reader of your valuable paper, and now am a subscriber to the same (the *Signs of the Times*), I thought I would write a few lines to you and give you a history of my experience and pilgrimage through this waste howling wilderness of sin and sorrow. Eight years ago I was a wild and sinful youth, rolling sin as a sweet morsel under my tongue, and sinning against a just and holy God with a high hand and outstretched arm; seeking pleasure in sinful pursuits where no pleasure was to be found; running after the fashions of my sinful companions in the highway of sin and folly; taking the broad road that leads to death, while my brothers were seeking the strait gate and the narrow

way that leads to life—and it was while I was standing beside the waters watching my brothers follow in my Savior's footsteps, that I trust the Lord first brought me to see where I was standing. At this time a voice seemed to say to me, "I am the way." I then thought I was lost—my sins were so great—my condemnation sure—I felt as though the earth was sinking beneath my feet—my sins were bearing me down, and I thought I was lost, and that forever, while my brothers and associates were just commencing their pilgrimage towards home. But—

'Amazing grace—how sweet the sound!  
That saved a wretch like me;  
I once was lost, but now am found;  
Was blind, but now I see.'

While at bed at night, I found no rest—for I felt as though I had crucified my Savior—nor could I get any comfort from the bible—for all seemed a hidden mystery to me. It seemed as though there was no comfort for me—there was no promise for me. It all condemned me, but thanks and praise be to the most High, there was one promise for me, after the Lord opened my blind eyes, that caused me to have hope in the blessed Savior, who, with outstretched arms on Calvary cross died to redeem his people which were chosen in him before the foundation of the world. And of that happy number I hope that I am one; the glorious promise which I spoke of having first caused me to have a hope in him was this, "He that seeks me early shall find me." In about three weeks after this I related my experience to the New School Baptist church which was accepted by them, and I was baptized and received in fellowship with the church on the second Sabbath in May, in the year 1855, and so I have been ever since. But I have some thoughts of going with the Old School Baptists, having been attending the church of the Old School church at Southampton. I believe the doctrine held forth there is the true gospel, and it is indeed food for my hungry soul. But I have written more than I thought of when I commenced, I will, therefore, bring my letter to a close, by saying, if this be worthy of publishing in the *Signs of the Times* do so, and if not, why lay it aside, and all will be right—and by asking the prayers of you and your brethren in Christ, I will close my letter.

Yours, respectfully,

GEORGE M. LEEDOM.

Newark, Delaware, March 26, 1861.

DEAR BROTHER BEEBE:—I find in your associational appointments a mistake has occurred. By looking at the Delaware Minutes you will find that it will commence on Wednesday before the last Sunday in May. We adopted this order with reference to the occurrence of a fifth Sunday, so as to have as little time between ours and the Delaware River Association, as possible, for the accommodation of traveling brethren; but as there is no fifth Sunday in May this year, ours will begin on Wednesday before the fourth; and the Baltimore one week before ours.

I find from your editorial that you have to defend yourself from the charge of improper interference with politics. I should suppose that it would be improper for the *Signs* to take part in party politics, when the questions at issue were merely ques-

tions of policy; but when there are attempts made to unite Church and State, politics and religion, I should think it time for the Watchman to sound the alarm. "If the watchman seeth the sword coming and warn not the people," their blood will be required of the watchman's hand. The watchman was not to wait until he saw the sword cutting and slashing the citizens, before he sounded the alarm; but as soon as he saw it coming the alarm note was to be sounded. I cannot think it our duty to wait until the anti-christian union is actually formed before we give the alarm, but when we see plain indications of such a state of things being attempted, I do think it is our duty to point them out, and to give warning. I cannot think that any intelligent Old School Baptist who has paid attention to the signs of the times, can avoid seeing indications of such a design on the part of the popular clergy of our country. Our government is too democratic for them; it stands too much in the way of their ambition and cupidity. They evidently manifest a design to control our legislative bodies. For instance, the arrogant assumption of the three thousand New England clergymen in dictating to Congress; and to give weight to their arrogant assumptions counterfeited the name of God, as though he had authorized them; but all the anti-christian encroachments with all their attendant evils have been introduced in the name of God.

In the Delaware legislature, a resolution was before them; (whether it was passed or not I do not know,) to legalize a thanks-giving day, and to make it a holiday. Now what Old School Baptist but must see anti-christ in this, the hideous monster is too plainly developed not to be seen. Petitions have been sent to Congress to adopt a religious creed. Of course if a creed be adopted and legalized we must endorse it, or suffer the penalty whatever the penalty may be. But can Old School Baptists dishonor their Lord and Savior Jesus Christ by endorsing measures so directly at war with his kingdom and glory? "Upon himself shall his crown flourish." And can we consent that human legislatures shall dare divide that crown with him. No, we cannot,—we will not.

But I must close. I only wish to let you know that I have seen nothing in the paper on politics any way calculated to offend Old School Baptists, and that you have my earnest prayer that you may be sustained in battling with anti-christ.

I remain, as ever, yours,

THOMAS BARTON

Green Castle, Pa., March 25, 1861.

DEAR BROTHER: I send herewith the money for the *Signs of the Times*, and perhaps, for the last time; and if permitted, in the love and fear of our blessed Lord, I would like to drop a few words to our brethren and sisters who are scattered abroad. Stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage. A gloom is cast over our nation. The churches of anti-christ, like the locusts of Egypt, darken the earth. They have no king, yet they go forth in bands; and to me it appears to be the time of the slaying of the two witnesses. But let all the saints say, with Job, "Though he slay me, yet will I trust in

him." The Lord's good; a strong hold in the day of trouble, and he knoweth them that trust in him. He is the God of the whole earth; but he is the God of Jeshurun unto his people, and there is none like unto our God. The enemies Rock is not as our Rock, our enemies themselves being judges. "Thy shoes shall be iron and brass, and as thy days, so shall thy strength be. Our blessed Lord has assured us that the gates of hell shall not prevail against his church.

I have not heard preaching since the first of October, nor can I get to my own meeting which is six miles off, until the winter breaks; perhaps some of the brethren and sisters can sympathize with me, and remember me at the throne of grace. There are something less than a dozen places of worship in sight of us with their bells ringing, Lo here! and Lo there! and their protracted meetings doing marvelously great things, so that if it were possible they would deceive the very elect. But Elisha's God was not in the whirlwind, earthquake or fire. This imperfect scribble, any or all of it is at your disposal.

Brother Beebe, you will do me a favor, if free to do it, or any other brother who has light and liberty, to give your views on this verse. "She is not afraid of the snow, for her household, for all her household are clothed in scarlet.

Your sister in the bonds of the gospel,  
HANNAH SHIELDS.

New Castle Co., Del., March 12, '61.

BROTHER BEEBE:—The attention of several of the brethren has been called to the subject of the new birth. I have perused the various letters that have been written, with attention and interest. I have been, and am still, slow to believe that there is a real difference of sentiment among Old School Baptists on this vital subject. Nevertheless, the methods of approaching and treating the subject may be different, and different phraseology be employed. Allowing this to be so, I do not think that any brother ought to insist upon his own peculiar language or method of expression being adopted. I have observed, with regard to myself, that in speaking or writing, as I know what I mean and intend myself by my language and expressions, I am apt to suppose that I make myself clear and well understood by others. But I find myself sometimes afterwards that I have failed to convey the ideas intended, and have instead thereof been understood to mean something that I had not thought of. It would seem by the statement Eld. Dudley makes in his last communication, that he has observed the same difficulty in regard to his writings. I think probably that this is rather a common occurrence, enough so, at least, to warrant us all in being patient and forbearing with each other. So much have I seen and lamented this difficulty, that for a long time I have been quite out of heart about trying to write at all.

In attempting now to suggest a few thoughts on the above-mentioned subject, I do not wish to be understood as taking an antagonistic position to any of my brethren, but merely to present such views as I have for consideration.

Eld. Johnson, in the fourth number of the present volume, has given us all an excellent piece of advice, to which, I think, we would do well to take heed. It is

Uncle of J. W. - Suffolk  
- father of Elizabeth - Suffolk

that we should be "governed by *reason*, and more particularly by the *scriptures*, instead of wrangling, and running over a set of metaphysical whims about a man being *born over again*, or some part of a man born over again," &c. Eld. Dudley, in his late communication on this subject, speaking of Nicodemus, says: "He evidently embraced the popular idea *which is so common in our day*, viz: that a man must be *born over again*." Now, this phrase I do not know how to understand. Nicodemus' query, whether a man must "enter the second time into his mother's womb and be born" the second time of his mother, appears plain enough; but in all my intercourse among the brethren, and all the preaching I ever heard, I never knew the position to be taken that a man must be *born over again* in this sense. If the idea is popular in Kentucky or anywhere else, that a second fleshly birth is necessary in order to see the kingdom of God, I certainly never heard of it. It seems to me like folly and labor lost to contend against a sentiment that nobody holds. And if our brethren, who have discussed this subject, do not hold any new or different sentiment from what has prevailed among the Old School Baptists, there is certainly little to be gained by contending. It places them in the position of either maintaining a different sentiment, or else contending for mere phraseology and method of expression. I cannot believe that any of the brethren mean to dispute the sentiment that a man who has been born into the world of a natural birth, must, in order to seeing and enjoying the kingdom of God, be born also of the Spirit. If I can understand language, nothing else can be made out of the expression, *born again*, but a second birth. That is, that the same individual is the subject of two distinct births. The second birth being of the spirit and not another fleshly birth, it is none the less being *born again*. The difficulty, if I have comprehended it, in the minds of the brethren, is this: The man being born of the flesh, *is flesh*; how then the same man that was born of the flesh can be born again of the Spirit without afterwards being *spirit*, and without his whole fleshly nature, appetites and propensities being changed. Well—although the question appears to be quite a difficult one—I do not think it will answer for us to deny that a man is born again of the Spirit. In looking for a solution of whatever is dark and difficult about the subject, let us examine first the *natural birth*. The natural family were created in a natural parent or progenitor. The creation, as I understood it, was one of *natural life*. It is *natural life* that identifies us in the natural family. I mean that it was not the fleshly bodies of Adam's posterity that were created in him, but their *life*. I do not understand that Adam had more than one body and one soul, but the life of all his posterity was in him, and is derived by ordinary generation from him. We can, perhaps, distinguish between the body and soul of a man (the one from the earth, and the other from God who gave it,) and his *natural life*. Now the natural birth is a development of that natural life which was created in Adam, and we receive that life in our natural birth. Our fleshly body, which is earthly, we derive from our maternal parent, and it is quickened by

that life. By virtue of the natural birth we are recognized in the natural family, and in no other. Now that which is produced by the Spirit is evidently distinct from that which is produced by the flesh. But what is it? Why, spiritual and eternal life. And as the natural life of the whole natural family was in Adam, so this spiritual and eternal life of all the spiritual family was in Christ. Then that which is born of the spirit is *spiritual life*, in contrast with the natural life produced in the fleshly birth. And the same man who was born of the flesh, is born again of the spirit, receiving spiritual life in this second birth. To this agrees the apostle's testimony, "You hath he *quickened* who were *dead* in trespasses and sins." The same you who had been *dead* were now *quickened*, &c. The personal identity is preserved. The same recognition in the natural family continues. But the same individual is also recognized by virtue of a spiritual birth, as a subject of spiritual life, and as a son and heir of God. This spiritual life was, I understand it, that *incorruptible seed* of which they are said to be born. And this, their life, was recognized, *as it were their persons*, before the world was. The race of Adam had no actual existence prior to Adam's creation; else it was no creation. But their life (that is, the elect of God,) was eternal. "God hath given to us eternal life, and this life is in his Son." Again, grace is said to be "given us in Christ Jesus before the world began."—2 Tim. i. 9. These two distinct seeds we trace them to their distinct heads as the sources respectively of natural and spiritual life. And the subjects of this spiritual life we admit by virtue of this spiritual birth to the ordinances of Christ's house and membership among his people. Now every privilege enjoyed in the house of God is by birthright, and based upon the evidence of this second birth. I have thought that we perhaps could understand the subject quite as well to keep in view this distinction of life, and the distinct developments of both natural and spiritual life, as to treat it as embracing two distinct men.

Again: I have thought that sometimes in tracing the development of the natural stock, we failed to observe the distinction between the flesh proper, and the sin and guilt into which it has fallen. In our creation in Adam, sin was certainly not embraced. There was certainly nothing created in Adam as necessarily developed from him to produce *warfare*. That creation was separate and distinct from sin itself, from all its developments in the flesh, and consequently from all its effects. In identifying the *old man* as a party to the christian warfare; we must then keep in mind this distinction between the man himself, the *Adamic man*, and the sinful principle, or his fleshly lusts. The apostle admonishes us "to put off the *old man*," and to "*crucify the flesh*, with the affections and lusts." He certainly does not mean for us to put off *ourselves*, or to crucify our *mortal bodies*.

The elements or principles which are opposed to God and holiness, man fell into, when sin entered into the world, and death by sin. These elements are not all subdued, but exist in the body in sufficient force to keep up a warfare, and will continue so to exist until the redemption of

the body. Rom. viii. 22-23. Hence the apostle says, "I keep my body under, and bring it into subjection," &c. Again: "If ye through the spirit do mortify the *deeds* of the *body*, ye shall live." As the christian retains his natural life; he retains his capacity for natural and earthly enjoyments. Nevertheless, he lives a new and hidden life, has new spiritual faculties and capacities, spiritual joys and sorrows, all of which the world neither sees nor knows.

As to the question of the christian committing sin, this principle in the christian which is of God, is averse to sin. Observe the apostle's distinction: "It is no more I that do it, but sin that dwelleth in me." So then, that which is born of God, sinneth not.

He which beforetime was characterized as *dead in sin* and *enmity against God*, now is said to be *dead to sin*, and *alive unto God*. The Lord by the prophet says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—Ezek. xxxvi. 26. The scriptures teach that the Lord judgeth not according to the outward appearance, but that he looketh on the heart. It is evidently the motive that gives character to our actions, whether good or bad. The same act may be good or bad, according to the motive or object that prompted it. The apostle informs us that when he did evil, he did that which he would not, or that which he disapproved and was opposed to. Such is undoubtedly the character of the saints. They have ceased to *delight in sin*, and so far as they discover sin or sinful propensities in themselves, it is their grief and burden. The main question is, whether we are subjects of this work. It will avail us but little even if we should understand all mysteries, if at last we are found destitute of the spirit of Christ.

Beloved brethren, I will submit what I have written to you. If any idea is not sustained by the word, let it be rejected. "Prove all things, and hold fast that which is good."

In love and fellowship,

E. RITTENHOUSE.

Near Plymouth, Illinois, }  
March 29, 1861.

BROTHER BEEBE:—I have a desire to communicate to the brethren some of my experience and feelings on the subject of my call to the ministry, but being a very poor writer, I have been fearful to attempt it; but still more fearful that I cannot indite that which will be pleasing to God and edifying to the brethren. But I have just received and read the sixth number of the present volume, and in reading the communication and enquiry of brother D. Bartley, of Illinois, some of my past experience was brought so vividly to mind, that I have concluded to write a brief sketch of my exercises; and if you think it will be of any benefit to brother Bartley, or to any of God's dear people, you are at liberty to judge and act accordingly. It is with much trembling I go back to the month of March, 1834, when my soul was much depressed and born down under a sense of my sin and guilt, so much so that I could not see how God could remain just and save my soul; and I was under the fearful apprehension that before the sun should rise again I

should be in eternity, and the just penalty and curse of God's holy law resting on me forever. But, to my joy and surprise, before the sun arose to dispel the darkness of the night, the glorious Sun of Righteousness had arisen upon my benighted soul, and I was made to rejoice in his pardoning mercy and forgiving love. I therefore, for the first time, believed that I was justified freely in Christ, from all things from which I could not be justified by the law of Moses. I did not believe God had justified everybody, for I only believed for myself; and this belief I did not manufacture, for I could not have believed one hour sooner to save my life. Simultaneously with thus believing, I saw such beauty in the plan of salvation through Jesus, that I felt a great desire to publish what a dear Savior was revealed to me. So by this you can see that my christian experience and my call to the ministry, if indeed I have either, are united so that I cannot separate them. At the next church meeting I went forward and told the church what I thought I had experienced, and was received, and baptized at the next meeting. But during that month I had trials of such a nature that I have ever since been at loss for language to express. The tempter caused me to think that I was altogether deceived in the whole matter, and the worst of all was that I had deceived the church, which I did then, and still do, believe is one of the greatest sins, if done wilfully. Under this impression I determined I would not submit to the ordinance of baptism. But when the time and the brethren met, the preaching of the gospel was so delightful and refreshing to me, my doubts and fears were again removed, and I could again see the glory of my heavenly lover, and hence obedience to his will was a pleasure. Accordingly, at the close of the preaching, we went to the nearest suitable place of *much water*, and myself and wife, and mother and aunt, were all baptized by Elder M. B. Roland, who was then a member of the church, and who also remarked to the brethren at the time, that he had baptized a preacher, and shortly afterwards began to solicit me to take part in the services of the meetings, which sometimes I did, but sometimes refused. Thus the time passed for a few months, when the church took up the case, and agreed to liberate me and two others at the same time to exercise our gifts in preaching and exhortation. Here I must say, my stubborn heart rebelled against the judgment of the church, and against God, for I had such a sense of my own imperfection that I could not think it possible that I could be of any benefit to the church. Thus passed some two years, sometimes trying, and sometimes promising that I would never again try to preach. But then again the church called for my ordination, and again my stubborn heart determined not to yield to the will of the church; then a scene of darkness and bitter temptation ensued, and for a while, I believe I was left to the buffeting of Satan; for the darkness of my mind was so great that I could not realize the sweetness of the Savior's love, until God in mercy was pleased to show me, as I hope, something of the beauty of his church, as I had never seen before. That is, that the church was Christ's organized body duly authorized to transact business on

earth, by administering the laws of his kingdom, and that to her belong all the gifts by him bestowed for her edification; for "When he ascended up on high, he led captivity captive, and gave gifts to men," &c. See Eph. iv. 10-16. From this text we learn that these gifts are for the work of the ministry, that the body may edify herself in love; hence we conclude that all the gifts are subject to her authority. And when I had this view of the organized church, as the body of Christ, my poor stubborn heart was once more melted in contrition, and the sweet peace again enjoyed in my soul, constrained me to bow to the will of my brethren, and there I have ever since desired to be found, and in that subjection I am the most happy. But it is hard for nature to submit; but grace can conquer.

Brother Bartley enquires, Are the exercises he describes of the Lord, or are they the works of the flesh? My own experience teaches me to leave the whole matter with the Lord, and with his church. If the church is preserved in peace and love under the ministry of the word by you, then do we not see the fruits of the spirit? Secondly, Does the law of Christ make it the duty of his ministers to forsake their former occupations and callings, and give their whole time to the work of the ministry? Or does it make it their duty to follow their business occupations as before, and preach and study as, or when they can? I am aware that to attempt to answer these enquiries in all their bearings, is a delicate undertaking, and should be approached with caution. But I will venture to say, God is always consistent with himself; though men, and even churches, may be inconsistent with their professions. I believe God has made it the duty of every man having a family, to provide for their temporal welfare, and he that will not do so, is said to deny the faith, and is worse than an infidel. I think it inconsistent for any church or churches to require the time of their minister to be spent in the service of the church which is absolutely necessary for the support of his family, without supplying such support. But on the other hand, if a church is convinced that a preacher wants to make his preaching a trade, and so to avoid manual labor, he is inclined to go where he can obtain the highest price for his preaching, in such case the church had better let him go where he can gratify his covetousness; for she has the evidence that it is the love of gain, and not the love of God, that constrains him. But we are told that it is the love of God that constrains the servants of Christ, and this love is reciprocal. So where God's ministers are moved by the love of God to spend their time and labor for the edification of the saints, the saints will certainly enquire after and supply their temporal wants; if they fail to do so, they have grown very cold in their love, or very covetous in principle; so we conclude the minister is to be governed in some respects by surrounding circumstances. And so when the churches refuse or neglect to enable him to go without infringing on the claims of his family, he may well conclude that God has not required him to do so; for he certainly does not require two important, conflicting duties to be performed at the same time. But we are required to be watchful of

ourselves, that we are not governed by selfish motives in looking too much to the churches for our reward; but we should rather look to our heavenly Father for the guidance of his Holy Spirit, to keep us in the love of God, and to make every duty pleasant—and finally, looking for that blessed hope, and the glorious appearing of the Great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

May the God of all grace preserve us unto his heavenly kingdom, is the prayer of one who feels himself to be one of the least in the kingdom of grace, and desiring the prayers of the saints.

JACOB CASTLEBURY.

P. S.—I have not written this with a view to prevent others from writing on the same subject. Nor have I brought forward many scriptures to sustain my views, as they are open to all, and they are the correct standard for our faith and practice. If I have written anything that will clash with that divine standard, I pray the Lord may give the reader wisdom to reject it. J. C.

Warrenton, Fanquier Co., Va.,  
March 19th, 1861.

DEAR BROTHER BEEBE:—I shall venture to intrude upon you one more of my letters; and, if, after you have read it, you think it worthy a place in the *Signs*, you can publish it. Perhaps there are some who may be interested in it.

My mind has been very much troubled for months past, on account of the many fears, trials and temptations which seem to have encompassed me. It has been my almost constant prayer, (*if I can pray*), that God would direct my steps, control my thoughts, and manifest himself to me in such a manner that I should be left without a doubt that God has been with me, and it is his presence that sustains me. But in this I have been denied, and am left to grope along the dark pathway of doubt and unbelief, with scarcely a ray of hope to add its lustre to the scene. 'Tis said, "Let Israel trust in the Lord, and stay upon his God," and if the Lord withhold his coming, be patient, "if he tarry, wait for him," &c. What *guarantee* have I for believing that God will, after I have waited for him, manifest himself to me, or that he will send the Comforter unto me as he promised unto his disciples. This enquiry often presents itself to my mind, and I find myself recalling all my past experience, and searching out if there be anything from which I can draw the conclusion that the Lord has begun his work of grace upon me, for I believe that when he commences this work he will surely carry it on; and if it will not make my letter too tedious, I will relate, as near the truth as I recollect, the exercises of mind that give me hope, and in doing so, I will begin where I hope the Lord began with me. For about two or three years before I received, what I hope, were the evidences of the second birth, I was very much concerned about *getting religion*, and desired very much to become a christian, not knowing exactly what constituted one, or what their exercises were, but I desired to be united with the disciples of Christ, and to enlist under His banner. But a few years previous to this, I used to reflect upon my situation and

try to live in a manner that I thought pleasing to the Lord, but this was only at times when I thought of death, and the punishment that I believed would follow, if I were called from this world. This was only a *fleshly religion*. 'Twas during this period that I attended Methodist meetings, wept at the *mourner's bench*, which I no sooner did, than I was ashamed of—for *common sense* told me there was no virtue there, and conscience told me that it was about the last place at which to have religious thoughts, where tumult and confusion reigned, and where even *modesty blushed to be seen*. But, amid the excitement usual at such a time, my mind, was, of course, much wrought upon, and although I did not manifest my distress by those audible signs, so common with those who wish to be seen of men, yet I attracted the attention of one of the preachers, who insisted on my "going up" and "seeking Jesus." I told him "he could be found as well in one place as another;" that I did not think it altogether right to go up there to weep before everybody; but he told me to go, and, not feeling at all disposed to have any conversation with him, *I went up to get rid of him!* I believed him a good, conscientious man, but like all those kind of preachers, was rather an annoyance to me than otherwise. At another meeting of the kind I was strongly tempted to unite with the Methodists, because there were several young converts who were joining, and I believed myself as worthy to become a member as any of them. But something seemed to whisper that I had better wait longer before I united with any denomination, and I kept away. I do not think these feelings wore entirely away, but soon after this I began to lose confidence in this kind of religion, and felt there was a reality and depth in *true religion* that these professors were strangers to. Whether it was my own observation, my reading the bible, or my association with Old School Baptists about the time, I cannot now tell; but there seemed to be something about them I could not fellowship, and my mind was perplexed to find out who were right and who were not. About this time I attended an O. S. Baptist Association, held with the church at Elk Run, in this county, and there I heard a sermon which was so full of power, and so well sustained by scripture testimony that settled the question on my mind beyond a doubt. It was delivered by a brother from Kentucky, from the words, "All scripture is given by inspiration," &c.—and often when I've thought of that sermon, I've felt my heart leap for joy, the reason I cannot tell. I left that meeting with my heart sighing after the people of God, for I was convinced that if I could get amongst them, or be admitted to their blessings and privileges, I should be at rest.

But again, after this, my religious feelings would wear off, and I would return to the pleasures of the world—only occasionally longing after righteousness, and hoping that I could at some time be united with that christian band where so much joy and brotherly love seemed to be manifested. I then fell into a calm state. It seemed to me that I could not hasten that time, but still sorrowed on account of my alienation from God and his people.—I could not break off altogether from the

world, but found that my enjoyment of worldly society had considerably lessened. Still I participated in the gayest amusements, and while I appeared outwardly joyful and free from care, my heart was aching with sorrow, and I was continually offering up a silent prayer to God to redeem me out from the world, and unite me with those people whose joy it is to obey and worship him. Yes, even in the *ball-room*, amid the mazes of the dance, and the conviviality of the gayest throng, I could scarcely, at times, refrain from giving vent to penitent tears. It seemed that grace had taken hold of me and would not let me go. In this state I spent about a year, when I went off to a boarding school, where I had no other society but Quakers and young ladies of the world. I there became convinced more deeply of my sinful heart, and mourned at times as I never had done before. But I have already told all my experience while there. After being relieved of my burden in a joyful way, I went into a room by myself, and gave vent to a flood of tears, not tears of sorrow, but tears of joy. My prayer was turned into praise. I repeated these words involuntarily,— "How happy every child of grace who feels his sins forgiven." There seemed to be the brightest light shining all around me, that looked *glorious*, and all nature seemed to praise God. It was at midday too, yet a strange, unnatural light shone over me that caused me to look around strangely, and it seemed as if I *felt* the light within me. I uttered a great many expressions of joy, but do not recollect them now. The very word, "*grace*," would, for sometime after, cause a thrill of joy to spring up in my bosom. Then the bible seemed a different book to me; there were beauties in it I never saw, or expected to see before. It seemed full of comforting promises,—'twas to my understanding just as it would be with a person who had closed his eyes to the dreariness of winter, and opened them suddenly upon the fresh loveliness of spring. I felt like I had been born into a new state of existence. I could do nothing but praise God, and the first night after this joyful deliverance, I could not sleep for joy. My heart was light, and my countenance joyful, and I felt no fear of anything upon earth; not even when, a few days after this, a terrific storm came up, and seemed to threaten destruction to everything in its way. It was awful in its appearance, and terrible in its fury; but with a full trust in God, I did not fear the lightning's flash or the thunders roar, but was as calm as calm could be. But always before this, and often since then, I could not pass through such a storm without trembling with fear. During the time I remained at school I had not the privilege of hearing a gospel sermon except one; when I accidentally heard of brother Trott's preaching, and went to hear him. His sermon was a very comforting one to me. He preached from the first part of the 37th chapter of Ezekiel. I fed upon this sermon for a long time. The following fall I united with the church. I believe I have already related my experience since then, so I will not mention it now. I have had many joyful feelings since I have entertained a hope, but it has been a long time now that I have known nothing but doubts

and fears. I know that my heart is very wicked, but hope my desires are good.—May God strengthen the weak, and bind up the broken hearted; send deliverance to the captive, and the opening of the prison to those who are bound. May he send the oil of joy for mourning, and the garments of praise for the spirit of heaviness, is my heartfelt desire.

VIRGINIA F. WALDEN.

Otego, N. Y., Jan. 26, 1861.

BROTHER BEEBE:—I do rejoice that it is so that, through the tender mercy of God, your life is yet spared, and that you are permitted to enter on another year of your arduous labor as editor of the most valuable paper now printed in the whole world. And my prayer is that the good Lord may continue to stay up your hands, as He has hitherto done, and I do believe—

That he will keep,

He will clear the way before you;

The good shepherd feeds his sheep,

And guides his under shepherds too.

The world would have put you to naught, together with all the true church of Christ, long before now, had not Zion's King bore rule. His subjects are subjects of a spiritual kingdom. A kingdom not of this world, but subjects chosen out of this world, they are hated by the world; but the Lord has been their strong habitation; his arm defends and protects them. The place of their defence is the munition of rocks, and the Lord has ever been a wall of fire round about them, and the glory in the midst of them. The world is full of preaching and teaching, free-will and human ability, and self-righteousness, (training up mocking Ishmaels in abundance,) and a spirit of persecution ever follows in its train. But whatever men may design, or however any man may be led to practice or teach, contrary to the gospel, through the subtlety of him whose designs are more deeply laid than any merely human plans can be, yet we are taught in the scriptures to say, '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 Christ, depart from iniquity. Oh, how firm and holy is the foundation of the glorious kingdom of our God and Saviour, and whoever he be who seek to remove the smallest stone from that foundation, or to lay another foundation than the Lord has laid, will do it to his lasting harm, except he repent. Praised be God, it is the glorious end of the spirit's work in behalf of the chosen and called, to present them as built up in one body, and perfect in Christ their Head. When I have a little view of the glorious plan of salvation, I feel for a time lost in wonder, love and praise. But more frequent have to cry, O, my leanness, and mourn my unlikeness to my Saviour. I need constant supplies of grace, especially the grace of faith, an appropriating faith, to lay hold on the promises, sufficient to dispel the gloomy doubts that arise, so that I have daily to cry like the publican, "God, be merciful to me a sinner." I am indeed a poor sinner, deeply in debt to grace, and I expect to be as long as I live in the world, for I have had much, and have no return to make, nothing to pay, and yet receiving daily supplies of mercy and grace. O, that I may praise him, is the desire of my soul, for his goodness and his

loving kindness even to one so unworthy as me. I want to be a willing and obedient subject of Zion's King, for I do sometimes hope that when I have done with things here, that I shall see Jesus as he is, and be prepared to join the innumerable company of his dear children who have gone before in ascribing praise and glory to his holy name forevermore.

HULDAH ST. JOHN.

Madison City, Ky., }  
March 27, 1861. }

BROTHER BEEBE:—The following has been prepared for the *Signs of the Times* some time, but through neglect it has not been sent; and now, brother Beebe, if it is not asking too much, we would like to see it in your paper. Yours affectionately,

JOHN M. PARKS.

[The following extracts from Elder Embry's Memorandum Book were copied Dec. 1849. He departed this life, Sept., 1858.]

I, Allen Embry, knowing the certainty of death, believe it will be some satisfaction to my children and friends to read some things here written when I am no more. I was born Jan. 10, 1801, in Madison county, Ky. My father, I believe, was a changed man. My mother was for many years a Regular Baptist, and died about six years ago. I was married to Semira Moberley, June 17, 1823. I then lived in Richmond, Ky. Six months afterwards, when I determined to quit selling goods and go to farming, my father gave me a piece of land in this county, and I moved to it Nov. 20. There was one particular reason why I wished to move to the country, which was that I had become *concerned about my soul*, and felt a wish to retire from the bustle of the world, although at the time I had little thought that the feelings I had was a work of grace in the soul; for I had thought that religion at any stage made people happy; but instead of this, I had now realized to some extent my situation as a sinner before God, and therefore the pleasure of a public and gay life was nothing to me. I went to work on my farm, and had it not been for my convictions as a guilty sinner, I reckon I should have been a happy man in my new and retired situation, with my beloved wife. But my feelings at times seemed to wear off, yet would return very heavily, so that they were a great alloy to my earthly enjoyments. I recollect, one day, they were so heavy, I felt so wretched, I would go to a ball alley, and play, and see what effect that would have on my feelings. But that did not suit my feelings. I was not in the right place, and felt convicted for being there. I would not at the time have had my companions to know my feelings for any consideration; but now I have reason to hope that the arrows of the Almighty were fastened in me so deep, and there to remain, that nothing short of an Omnipotent arm might deliver me from my guilt, and remit all my sins. I continued more or less under conviction a long time after this. In the spring of 1827, I laid plans with my force to produce a large crop of corn, and endeavored to assist in the undertaking myself, until my distress grew so heavy, death and judgment seemed to be so certain and so near, that I lost all care about my crop, and had so little heart to work for any worldly business, that I quit entirely, thinking that before the crop was made I

should be in eternity. About this time my wife asked me to get a basket and go to an old orchard of her fathers, and get some early apples for dinner. I went, and in meditation on my wretched condition as a sinner, I thought the sky, the trees and everything looked more solemn than I had ever seen them. It seemed to me everything indicated an approaching judgment, for which I felt myself unprepared, and what should I do? I knew not how to pray aright, though at times I tried to ask the Lord to have mercy upon me. I went to the orchard; and while in an apple tree, being in sight of my sister's house, who was then sick, and on her death-bed, she being a Baptist, and, I had no doubt, a christian, I thought I would go and see her, and ask her if she had such feelings. But it occurred to me, what if she should say *no*? then you will be in a worse situation than now; so I concluded to keep all to myself, till I could see further or know more. I started home, and being in a lonely place, I thought I would try and ask the Lord to have mercy on my sinful, guilty soul. Then the thought came into my mind, that some person might see me, and I would be charged with hypocrisy; so I moved on, and begged the Lord to have mercy on me. As I walked along, I had a clear view of my sins, and so guilty did I feel in the sight of the *Lord*, that it seemed my heart would break, and I was constrained to cry out, *Lord, have mercy on me!* And I just here had a clear view of the mercy, goodness and forbearance of the Almighty in bearing with my sins and sparing me thus long, which made the tears run freely down my cheeks, and though I had no idea that this discovery of his goodness was intended as a manifestation of the pardon of my sins, yet it gave some hope in his mercy, and that some day might be shown to me something of which I was yet ignorant. And just here I lost all hope of ever changing my condition by anything I could do, believing that all I could or might enjoy of a religious nature must come from the Lord, without any merit of mine; but as yet I had no discovery of the plan of salvation through a crucified Redeemer, but like the man at the Pool of Bethesda, lay helpless and entirely dependent without knowing what or how to do anything to help me.

In this situation I remained five or six months, sometimes going to meeting and reading the scriptures to find some comfort, but it seemed to no purpose. About the end of this time I was called to the dying bed of my beloved sister, who at intervals was not in her proper mind. Just before she expired, she raised her hands, with her eyes steadfastly fixed above, exclaiming in a feeble but audible voice something like this: "Jesus! Jesus! my sufferings have been great, but thou art sufficient for them all," when her immortal spirit was let loose, and took its flight for a better world. This made such an impression on my mind, that I saw more clearly than I ever did the beauty, excellence and importance of religion, as well as the worth of the soul, for I had not the shadow of a doubt that the Lord had manifested himself to her in some way. I became so much interested on the subject, that I did not close my eyes in sleep that night, and was so much af-

fectured at her exercise, that I was constrained to make such remarks as I thought might lead some of those by to think I was religiously concerned, which was mortifying to my feelings, for fear it might not be real. So I tried to be more guarded in future. I went home that morning in a miserable state of mind, and remained so till evening, when I attended the burying. I went determined to govern my feelings, yet when asked to see the corpse before it was interred, the lid being taken off, my mind became so much affected; I was constrained to engage in a kind of exhortation to the company, especially my sisters. Though I felt uncertain whether I should ever enjoy religion or not, I wished them to be saved. I was exercised so much beyond my conceptions of my knowledge of the scriptures, that I was unable to account for it. After I became composed in meditation, I asked Why is this? what does it mean? and just then the thought occurred to me that perhaps I should have some day to speak to the people publicly on the subject of religion. I think I never have felt more willing to do so since than I did then for a moment; but in a few minutes I felt how wicked for me, a poor, sinful worm, to entertain such a thought, while as yet I had no satisfactory evidence that my sins were pardoned. So I soon banished such thoughts from my mind; and the knowledge that my sins were or might be remitted, took almost entire possession of my mind, and I became more concerned about my situation, if possible, than I had ever been, so much so, that I am now entirely unable to describe my feelings the morning after the burial of my sister, while constantly engaged in reading the scriptures of Divine truth. The nearest I can come to doing so is, to say that I felt as it were that I was standing upon the brink of eternity, or was over an awful abyss of interminable woe, expecting every moment to be my last, when all mercy seemed gone, and all lost, with a feeling that if the Lord would give me some evidence that he would be with me in the hour of death, I would be happy. Just at that time, while reading the epistle to the Hebrews, I came to the 13th chapter, 5th verse: "For he hath said, I will never leave thee, nor forsake thee," when in a moment I felt as if the Lord had said to me that he would not only be with me in death, but through life, and own me in judgment, which so filled my soul with joy, as to cause me to rejoice in his promise, and praise his Holy name for his goodness to me, a poor, unworthy sinner. In this precious promise my trouble, guilt, and sense of deserved wrath was gone in a moment. I never expected to see any more trouble while I lived. The whole chapter suited my case. I thought there was comfort enough in it for all in distress; but talking with a friend shortly after I was relieved, I advised him to read the same chapter, and it failed to relieve him. I feared I was wrong in some way, and thought perhaps I had been taking comfort when I ought not; for upon second thought I found this epistle was written to the Hebrews, and how could it apply to me. This perplexed me; but it was not long before it was explained to my satisfaction, how the Lord by his Spirit applies the promises of the gospel, even down to the present time,

to whom He will. I conversed with several members of the church, who said I ought to talk to the church. In February, 1828, I went forward in the church at Mt. Nebo, which that day met in Richmond, Ky. Eld. Wm. Rash, the pastor, was present, also, Elder Thomas Woolverton. I related my exercises to the church, and was unanimously received. I was baptized the next day by Elder Rash. During worship that day, Oh, how much better I enjoyed it than I ever did before! But my poor, dear wife, she seemed as if left alone; but, blessed be the God of Grace, it was not long before she received a precious hope, and in a few months joined the church at Mt. Nebo, and lived and died an orderly and pious member of the church.

My mind soon became more exercised on saying something to the people in public on the subject of religion than it ever had been. I believe if I could have known these feelings were from the Lord it would have been the delight of my soul to have done so; if I only could have thought I was qualified for so important a work.— At other times, under a view of my ignorance, sinfulness and total disqualification, I could not think it my duty, and tried to banish such thoughts from my mind. But when I heard that preached which was not true, nor in accordance with the word of God, I often felt if I had an opportunity I would tell the people what I believed, or how the Lord saved sinners; which indeed was the subject above all others that occupied my mind almost day and night, it being about the time Mr. A. Campbell's theory was introduced among the people in my neighborhood, which I believed was an error, and think so yet.— I found much delight in reading the scriptures, and it seems to me now that they made more impression on my mind than now. I often found much opposition to going forward in public, and at times concluded I never could, nor never would.— About this time the church became impressed with the idea that the Lord had imparted a gift of some kind to me, and so when at meeting, brother Rash came to me and asked me to go into the pulpit with him and open meeting. I felt as if I could not, and refused; then the thought came into my mind; you promised to go forward when an opportunity offered, and now refuse. I felt awful; though brother Rash and brother Woolverton preached. I heard very little they said that day, and feared they would call on me to close, which they did. I feared to refuse; I stepped to the table, opened the hymn book, and tried to sing and pray; but when done, I thought I had killed the feelings of the members of the church; for it seemed that it was not prayer, and that it was the first and would be the last time I should go forward in the church. So I sat down, hung down my head, and wished I was out of the house. I felt like I was the most miserable creature that evening and next day until late in the evening. My wife returned home from her father's, and told me that her grandfather, an old experimental Baptist, remarked that he "had never seen a congregation more generally in tears than they were the day before at Mount Nebo when I went forward to try to sing and pray," which much affected my poor heart, to think the church had

regarded my poor petitions or prayer; for before this I did not know there was a tear shed. This little incident encouraged me very much, so that I continued to go forward in the church and at society meetings in my neighborhood, until at one of our church meetings, on Saturday, brother Park, in a feeling and affectionate manner, introduced to the church the propriety of granting me license to exercise my gift wherever the Lord, in his providence, cast my lot, to which the church unanimously agreed. I felt some opposition to the measure, but as the church did not make it obligatory, I made no objection. The church agreed to hold her meetings on Sunday in Richmond. Elders Park and Woolverton both being present, I took a seat on a seat below, and was requested to go up, but remained below. Elder Woolverton preached. Brother Park called me to come up; he wished me to close, but I could not. He followed, and while he was preaching, a train of thought and scripture was so impressed on my mind, that I thought it must be from the Lord, and feared not to deliver it. I tried to lift my heart in prayer to the Lord, for I felt if I only could do so just as they were impressed on my mind, I would do so. As soon as brother Park closed, he and Elder Woolverton both said, "Brother Embry, go forward." I got up and delivered my views, with ease to myself, and, I think, clearly and intelligibly to my hearers, so much beyond what I supposed that I had no doubt at the time, nor yet, that the Lord was with me. This strengthened me much and my poor soul greatly. My subject was the nature of the two covenants. I continued, on suitable occasions, to try to speak, frequently by invitation from the church at Cane Spring, until sometime in January, 1833, when the churches at Cane Spring and Flat Woods, both without a pastor, petitioned Mount Nebo church to have me ordained, and to give up so much of my time as would serve them, which I opposed their doing for a time, until I became fearful I was doing wrong, and submitted for them to do so. Mount Nebo agreed to do so. Brother Park being present, remarked, I ought to have choice of the *presbytery* that should or might be called. So I made choice of him, brother Park, and brethren T. P. Dudley, S. Jones and T. Woolverton, to meet with the church at her next meeting. Brother Jones, owing to some hindrance, did not attend. Brother Park, owing to bad health, failed to be present. So I was ordained by Elders Dudley and Woolverton.

I attended the church at Flat Woods about twelve years, where if I have ever been of use in the ministry, here the most so. The church, when I first began to preach, was quite small, but numbered over sixty when I left them, notwithstanding many died, and others removed to other parts. I baptized more here than at any other place. The church lived in love generally, and enjoyed religion above many others. Here the Lord gave me one young minister. I hope he will prove a blessing to the church and others. I attended the churches at Tate's Creek and Cane Spring each several years.

Georgetown, Ky., March 28, 1861.

BROTHER BEEBE:—As I have removed to the above-named place, editors and friends will please address myself and fam-

ily in future at Georgetown, Scott Co., Ky., and not Lexington, Ky., as formerly.

I see a communication in the last received No. of the *Signs*, over the name of J. F. Johnson, to be continued. I suppose you *guessed* it was from him, as he does not recollect signing the manuscript. You, however, did not miss it far; but the continuation must be postponed a little, in consequence of perplexity in removing. I will endeavor to comply with brother D. C. Byram's request at the earliest opportunity. Yours, as ever,

J. F. JOHNSON.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1861.

Somerton, Ohio, March 18, 1861.

DEAR BROTHER, if it be not asking too much, I would like to have you publish your views on Eph. vi. 12, last clause—"Against spiritual wickedness in high places." D. M. VARNER.

REPLY.—In our polyglott bible, we have the marginal rendering of this clause, *wicked spirits*, instead of *spiritual wickedness*. The apostle has very clearly presented the church of God as the body of Christ, in this epistle, and traced the vitality of the whole body to Christ, as the Head of the body, and the church as the fulness of his body, who filleth all in all. And, having given the more cheering assurances of this vital and indissoluble union, its eternity and vitality, in closing the epistle he is inspired by the Holy Ghost to urge upon the saints such wholesome admonitions as they require; such as loving one another, as Christ has loved the church. The relative duties of husbands and wives, children and parents, servants and masters; for although in the body of Christ, which is spiritual, they are all one, yet in the flesh their relations to each other are unchanged, and their relative duties are as imperative, by the law of Christ, as they were before; so that the husband, the wife, the parent, the child, the servant and the master cannot disregard these relations and duties, without disloyalty to Christ, who is their Head. In urging these with all other obligations which devolve on the saints, and knowing the many temptations and oppositions rising from the flesh and from satan to a faithful performance of all that he enjoins, he exhorts them to put on the whole armor of God, and describes the armor of God, from head to foot, as in all respects differing from and opposite to that kind of armor which is used in contending merely with flesh and blood, or with our fellow men; for instead of a carnal warfare requiring carnal weapons, such as Sharp's rifles, or any other kind of rifles or earthly weapons, we require the whole armor of God, that we may be able to stand; for our conflict is against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. By principalities we may understand all the organized forces of the kingdom of satan, which indeed are many. As in the type, Babylon had an hundred and twenty and seven provinces, and the number of the antichristian beast is the number of a man, six hundred, three score and six; so we may infer that the organized powers of spiritual wickedness has its plurality—its rank and file, its officers and subalterns

—against them all the saints are called to wrestle; and against powers, such as the powers of darkness, and the powers of our own corrupt nature; and against the rulers of the darkness of this world. The darkness of this world is what this world calls light; for the rulers of it put darkness for light, and light for darkness. Among the rulers of the darkness of this world we may class the clergy and the professors, who teach what they regard as the science of divinity, and oppose their science to the light of divine revelation. By their schools of divinity, including their Infant schools, Bible classes, Sunday and Theological schools, together with such machinery in connection as Missionary and Tract Societies, their pulpit and printing influences, they certainly control to a very great extent the darkness and delusions of this world, corrupting the infant mind with false notions in regard to spiritual things, nurturing in them a prejudice against the truth, which must, if not arrested by divine interposition, ripen into violent hostility, and, perhaps, open persecution. And in their higher schools heaping teachers, having itching ears, which in the present running capacity of their machinery, they can supply to order. If Antichrist requires Catholic, Episcopal, Presbyterian, Congregationalist, Methodist or New School Baptist preachers, those institutions can turn them out in any quantity or quality required, provided only that a paying amount of cash accompany the orders. And if to thicken the darkness and involve the country in anarchy, abolition preachers be required for the North, or fire-eaters for the South, the gearing of the engine is easily shifted to accommodate that object, so that their graduates may be prepared to cry, Lo here! or Lo there! as will most effectually intensify the darkness, delusion and fanaticism required to turn away the ears of men from the truth, and incline them to fables.

*Spiritual wickedness*, or the abominable corruptions of high places by wicked spirits, appears to us to signify wickedness which assumes a religious or spiritual garb, having a tendency to corrupt in high places, embracing all the antichristian abominations of the man of sin, the son of perdition; whose coming is after the working of Satan; with all deceivableness of unrighteousness, with all signs and lying wonders. This wicked had already begun to work in the apostolic age, but was restrained until the time when the *let* or hindrance should be removed, and that wicked revealed. Some of the characteristics of this wicked are given by inspired writers, thus: "Who opposeth and exalteth itself above all that is called God, so that he as God, sitteth in the temple of God, showing himself that he is God."—2 Thes. ii. 4. These characters are too clearly drawn by the pencil of inspired wisdom to admit of any doubt that the spiritual wickedness against which the saints are called to wrestle, contend and struggle, is the same which we are now resisting. It has become more fully developed since the date of Paul's letters to the Thessalonians. Evil men and seducers have waxed worse and worse, deceiving and being deceived. None doubt that the inauguration of the pope to his pontifical throne, and his usurpation of the spiritual affairs of the

church, and his claim of divine power also to rule over the temporal affairs of the kingdoms of this world, was, so far, a fulfillment of what Paul had predicted; and it would have been happy for the world if the whole development had been confined to the papal beast. But alas! the Image of the beast presents the same outlines. As the pope assumed the control of the spiritual affairs of the church of God, so he took his seat in the temple of God; and as in claiming, as vicar of God, an absolute right to subject the temporal governments of the world to his mandates, he exalted himself above all that is called God, or that is worshiped; for Christ as the King of Zion had made no such claim, in his spiritual connection with his church, but had distinctly declared that his kingdom is not of this world. And as all that the christian worships as God is embodied in Christ, so the pope exalted himself above all that is called God, by assuming such power as Christ disclaimed. It is true that Christ is exalted in his providential power as the God of the whole earth, and has power over all flesh, the King of kings and Lord of lords. But it is equally true that he clearly draws the line between his kingdom and the world; between his spiritual and his providential governments. When he was called on to divide an inheritance for certain heirs at law, he said to them: "Who hath made me judge," &c., declining to decide their temporal matters. The high places of the papal spiritual wickedness were the assumed headship of the church, and a place so high in temporal power, as to rule over the kings and potentates of this world.

But we have intimated that this spiritual wickedness in high places is not confined to the papal beast. The setting up of the image of this papal beast by the Protestant, or two-horned beast, which rose up out of the earth, and the investment of their image with all the power of its prototype by them. See Rev. xiii.—"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him." Is it not obviously true, that the Reformed church, which came out of the papal establishment, exercised the same power, that is the civil and ecclesiastical and temporal power; that some of the potentates of the earth were enlisted and elevated as being by the grace of God, Defenders of the faith, &c., and that they did exercise that power by pains and penalties, and enforce their faith by armed forces in the field? But this is not all: the same power of all signs and lying wonders, and all deceivableness of unrighteousness in them that perish. For John testifieth in verses 12-14, "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell upon the earth, by the means of those miracles which he had power to do in the sight of the beast, saying unto them that dwell upon the earth, that they should make an image to the beast which had the wound by a sword and did live."

The same self-exalted spirit which was betrayed by the two-horned beast, has made its marks so as to give evidence of its existence in all the so-called puritanic and other protestant establishments so far as they have had opportunity. Their violent persecutions have been restrained in our country, since the organization of our national confederacy, by our constitution, which very wisely provided that no religious denomination should be preferred by the government. This restraint, however, has never set easy on the Puritans or Protestants, the former of which had previously, from their landing from the May Flower, at Plymouth, enjoyed the luxury of whipping, banishing, burning, torturing and driving out of the country the Baptists, the Quakers, the Witches, and, in short, all who could not, or would not, embrace their creed; while the latter had power to deprive the saints to some extent of their religious privileges, by arresting and imprisoning their ministers.

But even under the best form of constitutional government the world has ever known—which has guaranteed to every citizen of our great republic liberty to worship his God according to the dictates of his own conscience, this spiritual wickedness, though restricted and restrained, has continued to exist, and to make some astonishing developments, by aspiring to the high position of the temple of God, to a seat a power, and dignity; assuming the seat of God, by professing to have authority from heaven to do what none but God can do: the conversion of sinners, the evangelizing the heathen, the salvation of mankind, the calling, qualifying and employing of ministers; the organization of churches on creeds, rites and policies of human invention, ignoring the New Testament, and with it the supreme authority of Christ. And down to the present day they claim and receive from men the honors and reverence, the confidence and prerogatives which belong alone to God; and they exalt themselves above all that is called God, by claiming for their human contrivances a far greater efficiency in the salvation of men than they allow to God's method of salvation. This is spiritual wickedness in high places. But it is not in the nature of this wicked spirit to be satisfied with its extravagant and blasphemous assumption of ecclesiastical influence; its insatiable desire for temporal power demands the reins of our civil government, and the right to control the domestic institutions of the States and territories of our country, and to direct the action of Congress; threatening the States and the nation with the thunderbolts of heaven, if they do not respect their aspirations. The demoralizing and corrupting influences are manifest in the growing degeneracy of the citizens of our country, in the prevalence of crime of every revolting name, and upon the high places of our government in the alienation of fraternal fellowship and genial co-operation, in the disruption of the bonds of our federal union, and in fanning the flame of discord, prejudice and hatred, and in urging our country into the horrors of a civil war.

To wrestle against all this, the saints are not to use carnal weapons, such as the enemy relies upon. We require the armor of God, and no other armor will do for the disciples of the Lamb of God.

But may we have on the whole armor of God; and, having done all to stand, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the Sword of the Spirit, which is the word of God. Praying always with all prayer, &c.

Delhi, N. Y., March 18, 1861.

MR. EDITOR:—A disease known as putrid sore throat, or *Diphtheria*, has visited our section during the past winter, and, like a destroying angel, hovered over our habitation. My youngest three children—one a boy of ten years, the others, two girls, aged 12 and 8 years respectively—were, within the space of one month, taken away from this, as we trust, to the upper and better world. JOHN S. HOBBIE.

P. S.—You are aware there has been great controversy about the state of the dead; will you, as soon as you have opportunity, please give your views as to the consciousness of the dead? J. S. H.

REPLY.—Modern Spiritualism has made a great stir in the world within a few past years, and, like many other gross absurdities, made a fierce blaze, and died. We have regarded the pretensions of its advocates as too absurd and infidel to require from us a serious notice. It has pretended to demonstrate, by mystic raps and other mediums, that the dead are not only conscious, but ready to hold an active correspondence with the living. It is sufficient for christians to know that their pretensions are all in the face of all divine revelation contained in the scriptures. One thing we conclude must be self-evident—that which is conscious is not dead—cannot be dead, for consciousness is life. But in death, what is it that dies?—not the soul, nor the immortal spirit that is born of God. The dust returns to dust, and that is quite as unconscious as any other dust of the earth. But not so with the spirit; that returns to God who gave it. And whether it be the saint or the unregenerate, we have no idea that anything but the body becomes unconscious. At all events, we know that the life given to the saints in the new birth is immortal life; it therefore cannot die, nor do we believe it can become unconscious. "And whosoever liveth and believeth in me, shall never die. Believest thou this?"—John xi. 26. The dying thief received the gracious assurance that he should be on that same day with Christ in paradise; which certainly is not an unconscious, but a state of conscious happiness. His tortured body would remain upon the cross and there become unconscious; but that spirit of immortality which was given him in Christ, should be transported to the paradise of God. The spirits of the justified are perfected in happiness, and clothed with their house which is from heaven; while their earthly bodies moulder unconsciously in the graves, until their final resurrection; then, but not till then, shall they be changed, fashioned, and made like the glorious body of their risen and ascended Redeemer. Their mortal shall put on immortality—their corruptible shall put on incorruption, and death shall be swallowed up of victory. The heathenish notion entertained by many of the fanatics of the present time, that departed spirits are conscious of what is transpiring on

the earth, watching their kindred and old acquaintances who survive them, has no foundation in truth. If such were the case, heaven itself would fail to afford perfect happiness or contentment to the glorified spirits of the redeemed. But there the wicked cease from troubling and there the weary are at rest. There, like David, They behold the face of their God in righteousness; there are they satisfied, when they awake, with his likeness.—Psa. xvii. 15.

Until we depart hence, we have no possible way of knowing anything of the state of the departed, only what God has been pleased to reveal to us in his word and by his spirit. If it were for our good or God's glory, he would have given us more knowledge of the subject. But as it is, it becomes us to "Be still and know that the Lord is God, and submit the whole to him, having the assurance that Justice and Judgment are the habitation of his throne. Righteousness and Truth go before his face." It is enough to know—

"My flesh shall slumber in the ground  
Till the last trumpet's joyful sound;  
Then burst her chains in sweet surprise,  
And in my Savior's image rise."

THE FAMINE in India is desolating the Northwestern Provinces for a thousand miles in extent. Bombay papers to the 12th of February contain the following:—"Horrible accounts reach us from the Northwestern Provinces, of human beings dying at the rate of 400 or 500 a day; while the desolation is not even limited to the vast expanse of country from Lucknow to Lahore; for tales are now told equally appalling of the extremities to which the population of the native State of Travancore, in the south of India, are reduced by the drought, which has caused all the fruits of the earth to wither. According to a Cochin newspaper, mothers in Travancore are selling their children as slaves, for 6d. each, that they may have wherewith to purchase bread, if only for a single day."

#### Record of Marriages.

At New Vernon, on Wednesday evening, April 10, by Eld. Gilbert Beebe, Mr. SAMUEL SHAW to Miss SUSAN ANN BANNESTER, daughter of Mr. O. H. P. BANNESTER, both of New Vernon.

At the residence of the bride's father, near Wilcox Grove, Kent County, Delaware, on the 26th ult., by Eld. E. Rittenhouse, Mr. JACOB B. MERRITH to Miss KATE C., daughter of Deacon Alexander Frazier.

#### Obituary Notices.

DIED, at his residence, in this town (Walkill) on Tuesday morning, the 9th inst., Mr. JOEL HOYT, aged 64 years.

Seldom has it been our painful duty to record the death of a brother whose departure has been so sensibly felt and sincerely lamented as in the case of this dear brother. Some forty years ago he was enabled to give satisfactory evidence of his interest in the blood and righteousness of the Son of God. His experience was clear and powerful, and his views of salvation, alone by free, sovereign and discriminating grace, were sound. His mind was drawn to the New Vernon church, where he was cordially received on profession of his faith. He was baptized and united with the church, and has been one of the most useful members of that church up to the time of his death. His peculiar characteristics were an ardent love for the cause and people of God. He truly preferred Jerusalem above his chief joys; to his strong attachment were added many excellent traits of character. His social habits, in seeking the company of the brethren—filling his place at all the meetings of the churches of our order in his vicinity and abroad, so far as he had opportunity; also visiting the members from house to house for experimental conversation on religious subjects, and was one of the most faithful brethren in exhorting, admonishing the saints, while at the same time feeling and confessing so great a sense of his own nothingness, as to commend him to the tender affection of his brethren. His regards and services for the church and brethren were not in word only; no brother more cheerfully contributed to supply what was required for the benefit of the churches. His tender sympathy for the poor, and the liberality of his generous donations





# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., MAY 1, 1861.

NO. 9.

## Correspondence.

Near Baptisttown, New-Jersey, }  
March 27, 1861. }

DEAR BROTHER THAYER:—Your very kind and welcome letter was received by last Saturday's mail. I was exceedingly glad to hear from you and yours again. I hope it may be so in the providence of God that I may be permitted to travel your way again, and if so I shan't forget to stop at your station, (Lafayette,) and find your place of residence, bearing in mind the pleasant interview I once enjoyed with yourself and family. You speak of your having expected to hear from me a second time, either by private letter or through the *Signs*. I should probably have written to you on the subject you referred to in the *Psalms*, but I have thought, every now and then, that I would get at it, and send it to the *Signs*. But I have not as yet, and for fear I may not, I will just give you a few of my thoughts on it in this letter.

The Psalmist David, we understand, from very many places both in the Old and New Testament, was a type of Christ, and in perhaps the greater portion of the *Psalms*, he is personating Christ in what he says concerning himself and of Israel, whose king he was, and also of his and Israel's enemies; and, consequently, he not only wrote as did the other prophets of the Lord under Divine inspiration, but the language is as if Jesus himself was speaking it. There are passages in the *Psalms* that would be unintelligible unless we view them as the language of Christ, and as having especial reference to himself; for instance, in the XXXVth Psalm, 10th verse, it is said, "All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him." Now we can't suppose that David meant the bones literally in his body personally; but when we contemplate it as the language of Christ, of whom David was a type, there is a propriety, a fitness and beauty in it, remembering that Christ's people are the members of his body, his flesh and his bones; for they all with one voice unite and say, "Lord, who is like unto thee," &c. Again we hear David saying "All my bones are out of joint." He could not in this saying mean that all the bones in his body literally and personally were out of joint, but viewed as the language of Christ in reference to his sufferings for his people, we see a propriety in it. So also, when David prays for the overthrow and destruction of his enemies, I conclude we are not to understand him as possessing a revengeful spirit, and as manifesting a disposition to have it gratified in the personal harm of his ene-

mies, but rather, instead of speaking as a man under the influence of a carnal, fleshly spirit, he speaks and writes under the immediate influence of the spirit of God, and, therefore, as a prophet of the Lord, predicts the destruction of wickedness, of wicked men, of Babylon, of anti-Christ, &c. Again, as before observed, it seems to me the language of the Lord Jesus Christ, whose right it was to declare the overthrow of his and his people's enemies, and denounce the judgments of heaven upon them. So it is said in the *Psalms*, Let their table be made a snare and a trap, &c., unto them,—referring particularly to the Jews. And Paul, in *Romans*, xi. 7, 8, 9, 10, when speaking of their blindness, refers to this language of David in the *Psalms* as having a direct reference to the Jews in their rejection of Christ; that God, as a judgment upon them for their wickedness, had given them "the spirit of slumber: eyes that they should not see, and ears that they should not hear," &c. Finally, my brother, though the Savior's injunction is, "Love your enemies, bless them that curse you," &c., we are not to love their wickedness against God, against his truth and against his people, but rather, while as the creatures of God we are to pray that he would open their eyes to see, their ears to hear, and grant them repentance if consistent with his purposes of grace and mercy. We are also assured that the Son of God was manifested for the purpose of destroying the works of the devil, (sin,) and that through death he (Christ) might destroy him (the devil) that had the power of death, and that he will finally destroy all his and our enemies; his people are therefore instructed by his word and spirit to pray for the full accomplishment of his purposes, both of the salvation of his elect and the overthrow of their enemies. Thus we see no conflicting or clashing between the Savior's language, "Love your enemies," and the language of the Psalmist praying for their destruction. In regard to this seeming want of harmony in scripture language in your mind, brother Thayer, I will further remark,—When the enemies of Stephen were stoning him to death, his last words were, "Lord, lay not this sin to their charge;" and the Saviour, when expiring on the cross, said, "Father, forgive them, for they know not what they do." It is quite possible and probable that some of those characters engaged in this murderous work were afterwards brought to repentance, and were subjects of salvation; else or otherwise there would seem to be a failure in the language of the Saviour (when at the grave of Lazarus) to his Father: "I knew that thou always hearest me;" and we know that Paul was concerned personally in the case of Stephen, and afterwards brought to the

knowledge of the truth. All who read the Bible understandingly, know that anti-Christ, Babylon, &c., are destined to be destroyed, sunk like a millstone in the sea to rise no more, yet the saints have reason or cause to think there are some of God's chosen people in among them, for the word is, Come out of her, my people, &c. Those, though they are the chosen of God, are nevertheless enemies, or, at least, in the enemy's camp, and are more or less under the influence of the enemy, and, consequently, to a greater or less extent, are engaged in persecuting the saints, yet the child of grace is frequently constrained to pray to God for them. His language is, Lord, show them the error of their ways; bring them to see the condition, the place they are in. Lay not this sin of opposing and persecuting thy people to their charge. Father, forgive them for Christ's sake, for they know not what they do. Oh, bring them out into the light and liberty of the gospel. This is in accordance with the precepts and example of Christ, of Stephen, and of others as set forth in the scriptures. Yea, 'tis the spirit of God, of Christ in his saints that teaches them thus to pray for their enemies. But we are nowhere and at no time taught, either by word or spirit, to pray for the advancement of Satan's kingdom, the upbuilding of anti-Christ and the rise of Babylon, but rather their downfall and overthrow. I hope brother Thayer, in farther reading and meditation on the scriptures, your mind may be enlightened and satisfied on this subject, and if anything I have written here is of any service to you in the matter, I shall be amply rewarded. When I commenced writing this, I intended it as a private letter to you, as you will perceive by the first few sentences; but as you spoke of sending through the *Signs*, I finally concluded to do so with brother Beebe's permission. Yours in gospel fellowship,

GABRIEL CONKLIN.

Fairfax C. H., Virginia, }  
March 18, 1861. }

DEAR BROTHER BEEBE:—I received some time since a letter from brother Woody, of Missouri, informing me of his affliction from the death of a favorite son, and of his being led in his affliction to the book of Job for consolation, and to contemplate the patience of Job. In reading that book, he, in common with many others, finds difficulties in it. He asked me for my views on it, through the *Signs of the Times*. The book in the original is a very beautiful and sublime poem. Some suppose it to have been written by Moses while he kept the flock of his father-in-law in Midian. Whether it be a real history of such a person as Job, and of the events of his life, or whether it be altogether an allegory, is

perhaps, difficult to decide. Some parts of it, such as satan's presenting himself among the sons of God, and God's conversation with him, is figurative, I have no doubt. And I am inclined to believe that the whole is allegorical. Whether it is history or allegory, it is certainly divinely inspired, because James recognizes it as such when he says, "Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy." James v. 11. The general design of the whole seems to be to present to view God in his attributes and sovereignty, as manifested in the works of creation and providence. To show that the invisible things of him are clearly seen by the things that are made as shows Paul, in *Rom. i. 20*. Also the extreme littleness of man as contrasted with God. And it shows that however heavily God may lay afflictions upon his people, in the end he is very pitiful and of tender mercy, as James says. To come to distinct characters, we will first notice satan: From what is said of him, we are taught that with all his malice, as displayed, he can go no farther in afflicting the children of men than God is pleased to permit him; and that God thus makes use of him as an instrument to afflict whom he sees fit, and often in mercy. The next we will notice, is Job: From the testimony that God gave of him in the beginning, (*Job i. 9*), as also his faith in his Redeemer, as expressed, (*Job xix. 25*), we must consider Job as a child of God, a subject of grace. But as were all the children of God previous to the redemption by Christ, he was in *bondage under the elements of the world*, (*Gal. iv. 3*), hence we find him manifesting much of legality. Besides God had prospered him, made a hedge about him, so that he had not known afflictions; but, like Moab, he had not been emptied from vessel to vessel, and had settled upon his lees. Hence he seemed to think his mountain stood strong, and to boast of his integrity and uprightness. He knew not that he needed afflictions. With all his patience, and his acknowledging the hand of God in all his afflictions, we find his old man fretting and charging God in effect with afflicting without cause. He says, "He breaketh me with breach upon breach," &c., and then adds, "Not for any injustice in me: also my prayer was pure." We see throughout Job's discourses the contest between the *old man and the new*. And we see how necessary it is for us to experience temptations, afflictions or other trials, to keep us truly humble and in our place. Job in the end was made to know that his afflictions were for his good. Next—the three friends of Job. These were evidently natural men: They

acknowledged the one God, and were very religious in their way: They had some exalted views of God, as he is manifested externally in his works: They speak also very correctly of man's mortality, and of men's wickedness, vanity, &c., externally: But they were evidently ignorant of that heart of bitterness which troubled Job: They knew not what it was to be cast of God into the mire: They were, therefore, miserable comforters to Job: They were evidently totally ignorant of man's relation to God in reference to acceptance with him: Hence they represent God as dealing wholly with men according to their righteousness or unrighteousness: And they supposed that man could, by his own efforts, find out God: Hence their exhortation to Job, "Acquaint now thyself with him and be at peace." God himself bears testimony against them: That they had not spoken of him the thing which is right like his servant Job: Hence we are not authorized to receive their words as establishing any truth, or as true only as the thing is so manifest of itself: But they were designed as an illustration of how far man, by the light of reason, can know God and his ways. Elihu is perhaps the most difficult character in the book to rightly understand. He speaks of being in God's stead, yet he acknowledges himself as formed out of the clay. The object of his discourse appears to be to exalt God and to justify his ways towards Job, and towards men, and to reprove Job for what he had spoken wrong concerning God's dealings with him, and in justifying himself. I know not where else to place him, but as representing that class of men whom God occasionally qualified, anciently by inspiration, to be teachers of his truth and will, such as prophets. Yet, although Job answered not, yet he appeared not to be convinced or particularly moved by his words. God himself must speak to Job before he was brought to a right and feeling sense of himself. Men however inspired as prophets or gifted as gospel ministers, can only speak to the outward ear of their hearers. God speaks in the heart. God we find pursued, in answering Job, the same course of argument that Elihu had used. There may be some doubt as to whom the Lord alludes, when he asks, "Who is this that darkeneth counsel by words without knowledge?" It may be supposed that he refers to Job or rather to his three friends. But still the connection is favorable to the idea of his having referred to Elihu. If such is the fact, I cannot think he had reference to any incorrectness or unsoundness in Elihu's words—but to the effect they had had upon Job. Perhaps there is scarcely a child of God who may read this, that cannot recall to his recollection certain periods in his experience, when the preached word however sound, seemed to him as words without knowledge, or when a brother or sister has attempted to administer comfort to him, or perhaps reproof, their words have seemed as words without knowledge. That is, he either could not see the force or propriety of the words as applied to him, or has thought that the brother or sister has not understood his case, and, therefore, they seem to darken rather than enlighten his mind. But when God speaks, that is, applies the word in his heart, by whomsoever spoken, they enlightened his mind, were words fitly spoken. God's words never return unto him void, but it shall accomplish that which he pleases. So when God spake to Job it had its proper effect. Job now saw God as he had never seen him before, wherefore he abhorred himself and repented. He now felt that his afflictions not only had been justly sent upon him, but that they had been sent in love and in mercy. But, lastly: Job's being stripped of all his substance, and again being so much more abundantly blessed in his latter days, after he had repented in dust and ashes, may have reference to the two dispensations, the legal and gospel dispensations. Under the legal dispensation the children of God

had to yield obedience to the law, and thus to have an external righteousness of their own according to the letter of the law. Thus Paul says of himself: "Touching the righteousness which is in the law blameless." Phil. iii. 6. So God spake of Job as a perfect and upright man. But when persons are brought from under the law into gospel grace, they are stripped of all their own righteousness, have to come filthy and naked unto Christ, and find in him that which is far better than that of which they had been stripped. Thus Paul says: "But what things were gain to me, those I counted loss for Christ, &c. Phil. iii. 7-9. I have thus given a brief general view of the book of Job, and of the several characters brought to view therein, such as I have. Whether these views will be of any benefit to brother Woody, or others, is not for me to say. And they may not be correct, and probably will not be so considered by many. But it certainly is important to have correct views of the different characters brought to view, and the peculiar circumstances in which Job was, as under the legal or rather patriarchal dispensation which in many points was similar in order to see the beauty and rightly appreciate the subject of the book. Brother Beebe, I submit it to you.

Yours, in love, S. TROTT.

Fairfax C. H., Virginia, }  
March 29, 1861. }

DEAR BROTHER BEEBE—I have been requested by an esteemed sister to give such views as I have on Exod. xvii. 6: "Behold I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it that the people may drink. And Moses did so in the sight of the chiefs of Israel."

From what Paul says, 1 Cor. x. 4, there can be no doubt of that Rock being typical of Christ. He calls that water *spiritual drink*, and the rock a *spiritual Rock*. But he also calls the manna *spiritual meat*. Christ says of the manna, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."—John vi. 32. Hence Paul, in calling that *spiritual meat*, and that Rock and the water from it *spiritual*, evidently calls them so as being typical of Christ, and as they were received by faith, not by sense, by those who had faith to view Christ in them. Paul also says, that "They drank of that spiritual Rock that followed them, and that Rock was Christ." We are not to understand from this that the Rock itself at Horeb followed them; but the water which flowed from it did; for the Psalmist says: "They ran in the dry places like a river," or in the original, *in the dry places a river*.—Ps. cv. 41. But Christ the true spiritual Bread and spiritual Rock, does follow his people in all their meanderings through the wilderness with his grace and love. From these remarks, we have before us the type and the antitype, Christ, for our consideration.

The Rock was in Horeb. Horeb, if not the same with Sinai, was a distinct peak of the same mount. Hence, although in Exod. xix., and other places, Sinai is spoken of as the mount from which God gave the law to Israel; yet Moses declares unto them that it was in Horeb that God spake unto them out of the *midst of the fire*, and made a covenant with them, &c. See Deut. iv. 10 and 15, and v. 2. As the Rock was in Horeb, so Christ was in that covenant, the Rock on which it rested. It was he to whom all its commands and provisions looked as to the true Israel

of God, and he it was who was *magnifying the law and making it honorable*.

The Lord said, "Behold I will stand before thee there upon the rock." Jehovah in all his fulness was present in Christ; for all the fulness of the Godhead dwelt bodily in him. But perhaps this is not what is here intended. The expression *before thee*, both in the original and in the English, has two imports. It means *in view*, or, *in the presence of*; and *before*, that is, *antecedent to*. In the sense *in view*, God appears to view in his sovereignty, holiness and justice, in demanding of Christ that he should suffer the infliction of the penalties of the law, or be smitten by it, as it was to him the law looked for satisfaction as the Husband of his bride and the Surety of the better testament. Hence Jesus said, "Ought not Christ to suffer these things," &c. In the other sense, as signifying *antecedent to*, God was beforehand with Moses and the children of Israel, as he had beforehand provided the Rock, and had led Israel into that wilderness to experience thirst that he might make known his great power and mercy in giving them water from the Rock. So Christ as the Rock in Horeb, was provided beforehand in the everlasting covenant, as the Rock on which the law rested and to which it looked to be honored.

Moses and his rod represented the law and justice of God. Moses must smite the rock before the water flowed from it; so Christ must be smitten by the law, that is, suffer its penalties before the love and mercy of God could flow freely to Israel, to sinners. Hence Christ is spoken of as a Lamb slain from the foundation of the world—that is, in types and promises, and through them an object of faith. In the fulness of time he was sent forth, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of children, and love and mercy flow freely to the objects of God's mercy.

Aaron is not mentioned in this connection, because he relates to another type—that of sacrifice. But Moses went on before the people; he had particularly to do with the Rock, to smite that, and not them, to give them drink. How strangely anti-christian preachers mistake this point; they suppose that the people must be smitten by the law, and hence hurl its terrors at them, that they may be made to drink of the waters of salvation. But Moses took of the elders of Israel with him (ver. 5.) These were witnesses of Moses smiting the Rock; so there were chosen witnesses of Christ's death and resurrection.

I have thus noticed the type in its reference to the plan of salvation; but I think it has a more immediate reference to the experience of the children of God. The same is the case with the sacrifices under the law. In this case the people were left to experience the thirst before the water from the Rock was given them. And not only to thirst but to demand of Moses to give them drink lest they die; and by their murmurings, &c., they showed that they had no claim upon the mercy of God, that they deserved to be left to perish in the wilderness. So the subjects of grace under the teachings of Moses or the law, are made to thirst after righteousness, and in looking to the law for redress they find in themselves all that mur-

muring, unbelief and rebellion which Israel manifested, and conclude indeed that they have been brought thus far to perish in the wilderness—that is, that they have been led to see so much of themselves to know how justly they deserve to be left to perish, and that instead of being subjects of God's favor they are doomed to perish. When they look at Christ as he is presented to view in the word, they would as soon expect water to flow to them from a flinty rock, as expect that so holy and pure a being as Christ would bestow salvation upon such wretches as they are. Then God stands there in their view, in all his majesty and justice, as the Giver of the law, condemning them and demanding that the sinner shall die; but when just ready to perish, they have eyes given them to see and hearts to understand, and behold the elders of Israel the witnesses, or apostles, through the New Testament, show them that the Rock—Christ—was smitten by the rod of Moses, that the law inflicted its penalty on him, and hence that the love and mercy of God, the stream of salvation, flows to such guilty, perishing rebels as they are. And these elders show them that they may drink of those waters and satiate their thirst. They also see that God was standing there upon the Rock—Christ—before Moses; that Christ was appointed as God's way of salvation before the law was given, and that he stands manifest in Christ in all the holiness of his character, whilst the stream of salvation flows to sinners.

Brother Beebe, I have thus given such views as I have on this text, agreeable to the request of sister W. I. Van Winkle, but there is another text of somewhat similar import in Num. xx. 7-11, which has been much on my mind since reflecting on the other text. If the two were alike in all their circumstances there would be no difficulty in my mind in it. For as we find the sacrifices and other types repeated to show the imperfection of them, so might this be; but the circumstances are so different that I know not where to place it as a type. In this case God does not point out the rock nor promise to stand on it before Moses. He directs Moses and Aaron to gather the people, and to speak to the rock before them, not to smite it. Yet Moses spoke unadvisedly to the people and not to the rock, and smote the rock twice. And the water, we are told, came out abundantly.

If you, brother Beebe, or brother Barton, or any other brother, have any views on the distinct bearing of this text, I would like to see them through the *Signs*. Yours, with kind regards,

S. TROTT.

Mississippi, Tippah Co., }  
March 22, 1861. }

DEAR BRETHREN IN THE LORD—If indeed you consider me worthy the relation, I now proceed to the discharge of a duty conferred upon me by Pleasant Hill church, as the sequel will show. Although I have not enjoyed a personal interview with you, I do not feel as if addressing a stranger; for I sometimes hope that I have an interest in the blood of Christ; but alas! it sometimes seems as a hope against hope; but I desire to confide in the all sufficiency of Christ, my Savior. If my justification rests upon my good works, O wretched man that I am! Who shall deliver me

from this death? But, brother Beebe, I thank God that I am not left without an Advocate with the Father, even Jesus Christ, on whom my hope of heaven depends. Our meeting house is situated on a pleasant eminence, as the name imports, surrounded by a tolerably healthy region. We have monthly preaching, and are attended by a well-ordered congregation. Our church numbers between forty and fifty members. We are an humble, and, I hope, a thankful body of worshipers.

Brother Beebe, should you ever come South in this direction, please call on us at Pleasant Hill, and you will find an open hearted, social body of Christians. We live in peace and brotherly love; but our social circle was a few days ago entered by the grim monster—Death, and our esteemed brother, Clerk fell a victim to his stern demand. You can better imagine than I can describe our feelings at this time. He lay near our hearts; and as our deceased brother was extensively known among the brethren of our faith and order, we desire you to give the following feeble tribute to his memory a place in your paper, and oblige the brethren and sisters at Pleasant Hill:

Departed this life, March 10, 1861, at his residence in Tippah Co., Mississippi, after a brief illness, J. M. SPIGHT, Esq., in the fifty-third year of his age. Squire Spight was an old settler, and one of the most respected and useful citizens. He was a man of unimpeachable character; the honest and upright course of conduct by him exhibited, secured for him the enviable position of a man of integrity, (the noblest of God's creation.) His simplicity and cheerfulness rendered it necessary that he need only be known to be respected. Justice to his memory demands that we should not only cherish his virtues as an honest, upright citizen, but as a Christian also. In early age he professed a hope in the atonement, connected himself with the Primitive Baptist church, and was baptized in 1832, or '33, by Eld. David Gordon, and continued an exemplary member until his death. He was devotedly attached to the original principles of the Christian faith and to the rules and practices of the Primitive Baptist church; and through a life of usefulness and profit, manifested on all occasions those traits of character so admirably adapted to the Christian character—humility, integrity and piety.

TRIBUTE OF RESPECT BY PLEASANT HILL CHURCH.

Whereas, It hath pleased the Alwise Creator, for a purpose known only to himself, to take from our society our dearly beloved and worthy brother Clerk, be it

Resolved, By the brethren and sisters of Pleasant Hill church, assembled in conference, that we recognize in the death of brother Spight a loss to the community of a patriotic and high-toned citizen, to his disconsolate wife and children, of a kind and affectionate husband, a tender and indulgent parent, and to the church of a worthy and consistent member.

Resolved, That while we regret the loss we sustain from the death of our dear brother, we cherish with pleasure those bright examples of virtue and piety so conspicuously set forth in his orderly walk and godly conversation while among us.

Resolved, That we deeply sympathize with the bereaved family of our deceased

brother in their untimely loss, but would commend them to the mercies of him who is a Father to the fatherless and a Husband to the widow.

Resolved, That in view of the promises of God to the pure and upright in heart, and the past conduct of our departed brother, we doubt not but that our loss is his eternal gain.

Resolved, That a copy of these proceedings be presented to the family of our deceased brother, and that the same be recorded in our church book.

Resolved, That we request our brother Clerk to transmit a copy of the obituary and resolutions to the editors of the *Ripley Advocate* and the *Signs of the Times*, with the request that they be published in those papers.

Done in conference, Saturday, before the third Sabbath in March, 1861.

JOHN B. HUDDLESTON, Mod.  
J. W. NORTON, Clerk.

Winterrowd, Shelby Co., Ind., }  
Jan. 17, 1861. }

BROTHER BEEBE:—Will you please insert in the *Signs of the Times* the following communication copied from the *Southern Baptist Messenger* over the signature of ISAAC B. TEAT.

TO THE ELDERS.—The Elders which are among you I exhort, who am also an Elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. 1st Peter, v. 1-2. The Apostle not only addresses the saints in general, but in the above he addresses himself directly to the Elders, and exhorts them to certain duties; and one very important duty was to feed the church of God, (not the church of anti-Christ,) but of God. In this text, as well as many others, we believe the term Elder is applicable to the ministers and preachers of the cross of Christ, who have been not only born into the kingdom of God, but also called of the Holy Ghost, and impressed with the duty of preaching the gospel; and as there is such a close connection with the church and ministry, for the Apostle first says the Elders which are among you; and then says to the Elders, Feed the flock which is among you; and so close is the connection that God does not call his ministers to the work of preaching without giving the church an impression for him to. We think that when it is the case that God impresses the mind of one of his servants with the weight and duty of preaching that he gives the church some weight of that brother's gift, and turns their feelings towards him, and while he can't think what is the cause of his burden and distress, the church is already aware of what is the matter, and to his great astonishment as well as mortification, some of the brethren will tell him that he ought to try to preach, and will encourage him so that he is not put to the necessity of asking leave of the church; but the church is ready to hear him before he wants to be heard; neither does he have to move his membership from church to church to get ordained, and get the care of a church. But God will give him a nursing mother where he is born.

Though it will be a digression from our

subject, you will please excuse me while I give a passing notice to those that thrust themselves into the ministry, and then I will return again to my subject. Like Ahimaaaz of old, they will ask for privilege to carry the tidings; they are wonderful fellows and quite swift-footed, they are apt to feel their impressions alone; the church is not sensible that they have a gift, and perhaps the reader has known some of them, who have gone from church to church where they thought it most likely they would be called to ordination, and after they succeed, (if they should) have they ever been useful in feeding the flock? Have churches ever prospered under their ministry? Have they not directly set the brethren at variance one with another? They will directly begin to oppose some leading point of the doctrine of the church, and confuse and prejudice the minds of the brethren and sisters; they will begin to speak evil of the way of truth, and of those that preach it, as well as those that publish it from the press, and to immortalize themselves.—You will soon find them challenging their brethren. They will speak great swelling words of vanity. They are as clouds driven with the fierce winds. They are very fierce indeed. They rise quickly and pass over with a storm and leave destruction behind them. They are wells without water. The Apostle does not say that they are not wells, but that they are wells. So it does not take water to constitute a well, yet water is in wells; but these are wells without water. They are very deep in their views of doctrine, but the church is neither fed nor watered, and cannot thrive under their ministry. They are wandering stars. Now the mariner on the sea has his compass. It points him to the polar star; but if that star should wander could he ever port his vessel? Neither can the church be established if she is under the influence of these wandering stars. They will fight the doctrine of predestination to-day and to-morrow they will half-way preach it, both in the North and South. All are on the extreme but themselves, and yet they can be anywhere, and would like to unite all the different elements together; but as they are wandering they can't stay in one community long at a time. They must be moving from country to country, or from one community of churches to another where they can gender more strife and division. But, as I suppose, these gentlemen will not thank me for my notice of them, I will return to my subject again, and to the Elders of the church as before stated. The church will be his nursing mother, and we are of the opinion that his first impression will be to feed the church, not so much to convert sinners, but to feed the flock.—Now to feed the church is to break to them the gospel bread, that is, to preach Jesus the way, the truth, and the life, and no man cometh unto the Father but by him, (i. e.) he brings them there, and to declare his doings among the people, and not the doings of man. I have thought that this was one way we could tell the gospel ministers, that is, he will preach much about what Jesus has done, and is doing, and will continue to do, for us. In doing this he will necessarily deal in the doctrine of election, for this is the work of God. He will also present the sovereign and unchangeable will of God, His

fore appointments, His absolute predestination. He will break the bone and bring out the marrow and feed the flock. He will tread out the gospel grain, and load your souls with plenty. While on the other hand the minister of anti-Christ will preach much about the doings of man; what he can do; what he is able to do; much about his free will, and that much depends on the will of man. In vain may you set under their preaching and wait for a morsel, for you will not get it. But the Elders in thus feeding the flock on substantial food will cause them to be healthy and strong. It will unite them together; for we do believe that a sound, consistent ministry will beget its likeness in the churches. Did not Paul think so when he said to Timothy, "Take heed to thyself and the doctrine, continue in them, and in so doing thou shalt save thyself and them that hear thee." And again, when false teachers come, (for they will come,) the churches will be better able to stand against them, and when those men will arise speaking perverse things to draw away disciples after them, and the Elder or watchman sees them bringing division and confusion among the churches he should not be neutral and say that he will have nothing to do with it. He should warn the flock, he should fight for them; he should bark at those wolves and bite them; they should not be suffered to enter in, for they will not spare the flock.—But again the flock is not only to be fed, but the oversight is to be taken; this the Elders are exhorted he should see that order and discipline was administered in the house of God.

Not that he is to give any rules or orders of his own, but to see that those which Christ has given are administered. This he is to do, not only by precept, but also by example, showing himself a pattern, and an example for the flock, that he may be led thereby. He should not be a brawler, that is, quarreling with illness, cross, fractious, selfish, or bigoted; but to the contrary; no striker, not given to much wine; not greedy of filthy lucre, not covetous, but first showing himself a pattern of good works, and then admonish and encourage his flock, and where there will be unruly and striving ones to see that gospel usage was carried out and justice administered.

Brother Beebe, the above communication seems to my understanding to contain the truth substantially as revealed in the word of God, and as some of the churches are now troubled with such individuals as described in the foregoing as thrusting themselves into the ministry, we trust that the above may be profitable both to the churches and to such members.

J. G. JACKSON.

Lexington, N. Y., April 15, 1861.

Will Elder S. Trott give his views through the *Signs* on the prophecy of Daniel vii. 21, 22, 25 and 26? I have been very much instructed by reading his communications in the *Signs* for a number of years, and I wish to ask him a question or two in connection with the above passages of scripture. 1st. Is the horn there spoken of, the Papal or Catholic power? 2d. Is the slaying of the witnesses spoken of in Revelation to take place by the hands or power of Protestants (so called)? 3d. If so, when does or will the Papal power cease to wear out the saints of the Most High, &c.? These questions are asked by one who desires to know the truth as it is in Jesus, HARVEY ALLING.

*Kanawha C. H., Virginia,* }  
*March 31, 1861.* }

DEAR BROTHER BEEBE:—By request of the brethren and sisters at Lynchburgh and Clover, Ohio, who, on the 23d and 24th inst., ordained and set apart poor unworthy me to preach the gospel, I send you a few lines for publication, provided you are satisfied that it would not do any harm to the blood-bought throng of Jesus.

My brethren, far and near: Having been from home three weeks, I inform you hereby that I arrived here in good health, and found my family also well. I must say to my brethren, especially at Lynchburgh and Clover, there seems to be little or no prospect left for me of enjoying another season of joy and gladness with God's children, as I experienced this last time with you. O, how precious it is when brethren dwell together in unity. Although it seems that our Lord is taking away your members and raises up none to fill their places. Be confident and rest assured, my brethren, that the Lord will, in his own time, revive his work. Although our enemies are in hopes that the last Old School Baptist will soon be gone, because the most of them are old and feeble, &c. Yet their hopes will be confounded. They will be astonished, and their hearts failing them with fear, when the last Old School Baptist shall depart. For then this earth and this worlds glory shall depart, and our elder Brother shall appear in the clouds of heaven with power and great glory. At his presence the earth shall flee away, and then the Scriptures shall be fulfilled: which says: "Whosoever was not found written in the Book of Life was cast into the lake of fire." The workers of iniquity deny the sovereignty of our Lord and Savior Jesus Christ, and exalt men's free will and men's free agency, whilst the Old School Baptists, the children of the living God, desire to crown Jesus Lord over all. The enemies of truth, having the form of godliness, but deny the power thereof, do not trust in God for the salvation of his people, when the living monuments of God's grace day after day experience that their Jesus has given them everlasting life, that they shall never perish and none shall pluck them out of his hand. Yes, my Father's children, our Father, is able to save to the uttermost. Before the world was his children were justified or adjudged to life their sins were taken away from them and laid upon the Lamb slain from foundation of the world. There remained then no spots in the Bride of Jesus. He loved his people with an everlasting love, and took the entire load of guilt and iniquity upon himself and in the fulfillment of time bore them in his own body on the tree, abolished death for them and brought life and immortality to light through the gospel. Yes my brethren, because of our sins Jesus suffered and died, and because of our justification Jesus rose again from the dead, ascended on high, and now makes intercession for us, being our Advocate with the Father. O, trembling and fearful saints, wipe off thy tears! We cannot sink with such a prop as the eternal God. 'Tis he who sends conviction to our hearts. 'Tis Jesus who gives repentance. He quickens whom he will, and no man knoweth the Father, save the Son and he to whomsoever the Son will reveal him.

'Tis Jesus who brings us to cry and to smite upon our breast, saying: God be merciful to me a sinner, and Jesus also fills our mouth with praise and our hearts with joy unspeakable and full of glory. Well may the saints exclaim with David, Whom have I in heaven but thee, and there is none on earth that I desire besides thee. No, there is none other. The Bride leans upon him as her Beloved, he is altogether lovely. All that her Beloved has done he done it for her. Her he found going astray in the waste howling wilderness in the miry clay of sin. She being depraved and captive on account of her debts. He redeemed her, paid the utmost farthing of all the debts she had contracted, pouring out his own blood, and did it to satisfy the law's demand, and the prison doors were opened, she being free, coming forth fair as the moon, clear as the sun, and terrible as an army with banners.

Oh, what a delightful theme to dwell upon! This is love; not that we loved him, but that he first loved us! Us!—poor sinners, such as we are, brethren. Us!—rebels and enemies of God! Us he loved and watched us! Oh, sink to nothing at his feet! Oh, amazing grace! If God be for us, who can be against us? He has said: "I, even I, have blotted out thine iniquities for mine own sake." Hear it, brethren, "for his own sake!" So it pleased the Father, not for any thing that we had done, but for his own sake. And he will do all his pleasure! Put all your trust in him. He is faithful, yesterday and to-day, and the same forever. Farewell, my Father's children. May God bless you all. I remain yours, in the bonds of the gospel,

B. GREENWOOD.

*Extracts from Business Letters.*

BROTHER BEEBE—Having done with the business portion of my letter, and not having troubled you any yet for your views on the holy scriptures, I have one request to make of you or brother Trott, or both, for in the mouth of two or three witnesses every word is to be established. I want you or brother Trott to give your views of holy scripture recorded by the prophet Hosea x. 11, and reads thus— "Ephraim is as an heifer that is taught and loveth to tread out the corn, but I passed over upon her fair neck: I will make Ephraim to ride Judah, shall plough and Jacob shall break his clods." I know that your time is precious, and your labor great in the cause of your Master; but if you can command the opportunity, I greatly desire your views at length on the above text of scripture. Yours in hope of eternal life,

JOSEPH KELLY.

*Cathoun, McLeon Co., Ky.,* }  
*March 30, 1861.* }

BROTHER BEEBE—I wish you would say to brother Dudley and the rest of the preaching brethren of the upper end of Kentucky, that I have understood he and others have promised to be at the Red River Association, next August, and if he can make it convenient to spend three or four weeks among the different Associations in the edge of Tennessee and lower end of Kentucky, so as to be at ours (the Highland), Saturday before the second Sunday in September, he no doubt would be warmly greeted by

many warm-hearted brethren of his native State. The Highland Association is to be held in Hopkins county, nine miles South of Madisonville, which is not over 20 miles from steam navigation.

Brother Beebe, cannot you visit us once, and let us hear you preach the gospel? May God help you, if it is his will, is the prayer of your unworthy brother in the Lord,

I. T. OLDHAM.

*Greensport, Wayne Co., Ind.,* }  
*March 24, 1861.* }

DEAR BROTHER BEEBE—My sheet is not quite full, after the business part of my letter is finished; so I thought I would write a few lines to you to let you know how a few of the Lord's children (as I hope and trust) are getting along in this place.

I am not competent to write anything for publication, but I thought I would let you know something of our situation. We are about thirty or upwards in number. The name of our church is Salem. We are all in peace one with another, have nothing to complain of particularly. We have preaching generally every month. Elder Wilson Thompson is our preacher, but he is old and cannot attend every time, especially in winter; but we have been supplied by brother G. C. Millspaugh and others, when old father Thompson could not attend us. I pray God that his loving-kindness may continue with us, and that we may grow in grace and in knowledge of the Lord Jesus Christ; and may all things continue for our good and for his glory, according to his will, for it is written, "All things work together for good to them who are the called, according to his purpose." Then we see there is "a purpose in all things." It could not have been possible that God made a thing without a purpose; for he worketh all things after the counsel of his own will, and none can hinder. He is Lord of lords and King of kings—the great I AM—the Governor of the great universe. By his permission we are living creatures to-day, not that we have done any good, or that he is under obligation to us, but of his own loving kindness he has spared us to the present. Should not our tongues try to lisp praise and thanks to his great name for his goodness to poor, unworthy us? I sometimes think that I desire to love the Lord and to be found walking in the way of the Lord; but oh, this hard heart! if I could only feel that love that I desire, it seems to me that my little faith and hope would be encouraged if I have any. There is one thing that I feel well assured of, and that is this: All that the Savior suffered and died for will be saved. Thou shalt call his name Jesus; for he shall (it is positive) save his people from their sins. Then let all those who have tasted the Lord is gracious, take courage and press forward toward the mark of the prize of the high calling of God in Christ Jesus, who is the same yesterday, to-day and forever. Then, all ye disconsolate, lift up your heads, for your redemption draweth nigh. Dear brother Beebe, the time is coming when Jesus Christ, the Son of God, shall come in the clouds of heaven, and every eye shall see him, &c. And all his saints with him. O my soul, where wilt thou be? All the redeemed shall come forth and shine as the light of the morning and sing the song of Moses and the Lamb for ever and ever.

Oh, what prospects the Christian has! The promise is for you. But dare I claim it? I feel very fearful, my mind is so wandering, so unstable, such a dim sight, if any at all. It seems to me certainly any Christian feels more of a loving Christian spirit than I do. I find a hymn commencing:

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

I have written more than I expected, and probably more than is profitable. I did not intend this for publication. I have thought of writing at some future time my exercises. May the Lord bless you with all the heavenly blessings that will be for your good and for his glory. Your brother in love, if one at all,

JAMES MARTINDALE.

*Boscobel, Wis., April 1, 1861.*

BROTHER BEEBE—I will just say that this is a dark day for our nation, but one thing is certain that God rules, and is it not a great source of comfort that the children of Zion have him for their foundation, which can't be moved, neither can the enemy overcome them; for the Lord God reigneth: he dwells with and in them, for he has said, "as I live, they shall live also: her laws are perfect;" the earth may shake from centre to circumference, yet our God ruleth—Zion remains safe if the North and South should shake to atoms. The church of God is on the Rock that cannot be moved; yet how deplorable it is when all our hopes of our glorious institutions are in such peril; but I hope that God will yet stay the dreadful storm that rages with such fury, and that there may yet be a great calm. In all this commotion, God has visited us with some showers of grace. During the past summer, the Lord has blessed us. I had the unspeakable pleasure of leading five willing souls into the Wisconsin river and baptizing them in that way that Jesus has commanded. One more will walk into the water at our next meeting. We are in peace and fellowship, and we think God is still with us. I have had some of the evidences the past year that God rules in Zion. I returned home last night from our monthly meeting. It was a solemn time. The congregation was large, very attentive, and, if I am not deceived, the children of God felt the presence of the King. Oh, that God will still pour out his spirit, that the drooping plants may revive and grow and bring forth fruit to the honor and glory of God. I hope the brethren, North and South, will still write for the *Signs*; for when I read their productions, I feel that all North and South is lost sight of; for we are all one family, born of one Spirit, all drink at the same fountain, all eat the same bread, and all are members of the same body—Christ, our Head and Husband—we, his Bride. Then we should let brotherly love continue; for we are all one in Christ, and all should pray for the peace of Zion; and oh that God may still be your strength and wisdom, and enable you, my brother, to wield the sword of the Lord and of Gideon, that the children of the Lord may be comforted in reading the *Signs*; for certainly it is a great benefit to one so unworthy as I am to see such harmony in all that is written on different subjects, and by those who are strangers to each other in the flesh. It proves to

me that they have all drank of one Spirit. In view of all this, I hope the *Signs* will be sustained; for I feel that I cannot do very well without them, as long as I live. Brother Beebe, go on in the good work; and may the God of Israel be your strength and shield, is the prayer of your unworthy brother. Do with this as you think best, and all will be right. Your brother, in the best of bonds,

MOSES MOREHOUSE.

Kingwood, N. J., April 2, 1861.

BROTHER BEEBE:—We expect to see a goodly number of brethren and friends from abroad, ministers especially, at the Delaware River Association, to be held at the Kingwood Meeting House, on Wednesday, Thursday and Friday, the 29th, 30th and 31st of May, commencing at 10 o'clock on Wednesday. Those coming through and from Philadelphia will take the afternoon train for Centre Bridge on the Belvidere Road, where (Centre Bridge) they will probably arrive at from 5 to 6 P. M., and find carriages waiting to bring them into the neighborhood of the meeting. Those coming from or through New York city, will take the 11 or 12 o'clock train for Philadelphia. Take tickets in N. Y. direct for Centre Bridge; change cars at Trenton, take the Belvidere train up from Philadelphia, and arrive at Centre Bridge from 5 to 6 P. M., on Tuesday 28th, the day previous to the Association, where they will find carriages waiting to take all that come, to places of entertainment, and to the meeting the next day, both from N. Y. and Philadelphia, from the North and from the South.

GABRIEL CONKLIN.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1861.

Prattsville, Ala., April 2, 1861.

BROTHER BEEBE:—I desire your views on Romans xiii. 1, 2. And if it is not asking too much, will brother Trott give, through the *Signs of the Times*, his views on Luke ix. 49, 50. His compliance with this request will oblige an enquirer after truth. A. J. COLEMAN.

REPLY.—Such views as we have on the text proposed for our consideration, we will cheerfully give, although we do not claim to have any special light upon the subject. The text evidently presents an admonition to all the members of the church of Christ, and especially to the church at Rome.

"Let every soul be subject unto the higher powers. For there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." The terms *powers* and *powers*, in this text, mean authority, vested in superiors to rule or govern those who are under allegiance to serve or obey them. The theory that God has created all men equal, in all respects, will not bear a scriptural test; for God has evidently made a difference among the members of the human family, in many particulars, and especially in regard to the investment of power or dominion. Adam was invested with power, by the ordination of God, over the whole animal creation; yet Adam himself was made lower than the angels, and under law to God. The next development of the crea-

tion is presented in the formation of Eve, and after the transgression, God said to her, "And thy desire shall be to thy husband, and he shall rule over thee."—Gen. iii. 16. Next in the order of development were Cain and Abel. And the Lord said unto Cain, "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." From Adam to Moses, the patriarchs were invested with power to rule their tribes, and the birth-right of the first-born entitled him to superior power and dominion, and made the younger members of the family subordinate.

There is now, and always has been, various grades of power, and proportionate grades of subordination among the human race, and that, too, by the ordination of God, including the authority of parents over children, masters over servants, kings over their subjects, and officers over subalterns. These distinctions God has made in his all-wise providence and divine ordination, for the common benefit of mankind; so that the apostle is sustained by all the scriptures in his testimony, that *there is no power but of God*. No being has power to live or move only as God has given the power. All our mental or physical powers, as well as the right of dominion to the extent possessed by any of us, is of God. It is God who has made us to differ, even as he has made one star to differ from another star in magnitude and glory. Of the same lump has he made one vessel to honor, and another to dishonor. And it does not become the vessel to say unto him that hath fashioned it, Why hast thou made me thus? Degrees of power are implied in our text, as high, higher, and highest. The authority of parents over children, masters over servants, commanders over armies, is high, and, therefore, imperative; but that of Governors, Kings and Emperors, or the constituted authorities of civil government in states and nations, is higher in its grade, and holds dominion over parents as well as children, and masters as well as servants. To the civil governments of nations, then, we understand the apostle to refer, and also to all social or civil governments to which every or any soul may owe allegiance. In the parent is a higher power or right to rule, than in the child, and in the master than in his servant, and still higher than the authority of parents or masters, is the power or dominion of civil governments which God has ordained; while the superlative degree belongs to divine power—to God, as the Supreme Ruler of all things.

The Kingdom of Christ, being a spiritual kingdom, does not interfere with the constituted powers of earthly kingdoms. The allegiance due to Christ by all the subjects of his spiritual government, being spiritual, does not release them from obligations devolving on them as men, women or children in the flesh. Nor has any human government a right to interfere with the spiritual affairs of the Spiritual Kingdom. This was taught by Christ, when he said, Render therefore to Cæsar the things which be Cæsar's, and unto God the things which be God's. And in perfect harmony with this principle the apostle admonishes every soul—that is,

every individual member in the church of Christ—to be subject to the higher power. Compare this admonition with what the same apostle has enjoined on all the churches, especially on all the churches among the Gentiles. Hear him: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body; therefore, as the church is subject unto Christ, so let the wives be to their own husbands in all things."—Eph. v. 22–24. "Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother, which is the first commandment with promise."—Eph. vi. 1, 2. "Servants, be obedient to them who are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ: not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God, from the heart; with good will doing service, as to the Lord, and not to men."—Eph. vi. 5–7. Again: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." "Children, obey your parents in all things; for this is well pleasing unto the Lord." "Servants, obey in all things your masters, according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God."—Col. iii. 18, 20 and 22. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, AND FOR ALL THAT ARE IN AUTHORITY; that we may lead a quiet and peaceable life in all godliness and honesty; for this is good, and acceptable in the sight of God our Savior."—1 Tim. ii. 1–3. "Let as many as are servants under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren;" (That is, the servant whose master is a member with him of the church of God, is not to suppose that their being one in the Lord, dissolves any obligation devolving on him in the flesh; still, the command is, "Let every soul be subject to the higher power;" "but rather do them service, because they are faithful and beloved, partakers of the benefit." These things Paul commands Timothy to "teach and exhort," and adds: "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 after godliness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."—1 Tim. iv. 1–5. These scriptures not only define the relations in which we stand to teach other, in the flesh, by the order and providence of God, but most clearly and solemnly enjoin on all christians to observe, practice and obey the injunction of our text and Let every soul be subject to the higher power. And, farthermore, they admonish us that all teachings which differ from this is anti-christian—hostile to the spirit of truth, and opposed to godliness. And that all christians are to withdraw from all who teach otherwise, and who consent not to

these wholesome words, as from those whose pride and ignorance lead them to dote about questions and strifes of words, which tend to anarchy, war and strife.

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." That is, whosoever resisteth the authority which God has vested in rulers—Kings, Governors, parents or masters—are in open rebellion against God, and presumptuously fighting against his ordination and government. Hence Paul exhorts servants, and all others in their subordinate capacities, to render their obedience, *as unto God*. As God has commanded children to obey their parents, servants their masters, and all who are in subordination their rulers, we cannot disobey or dishonor those who hold authority over us without disobeying God, and violating the doctrine which is according to godliness. Paul informs Timothy, in connection with this subject, that those who *teach otherwise*, in their pride and ignorance, have mistaken the nature of real godliness, and that they think *gain* is godliness. But although godliness with contentment is great gain, yet whatever may be gained by resisting the ordinance or government of God, is in violation of every principle of godliness, and hence he commands Timothy to disfellowship such resistance, and to withdraw from all who do so resist. And to teach that it is the established order of the church of God, that every soul shall be in subjection to the higher power, as defined in the scriptures to which we have referred. "And they that resist shall receive to themselves damnation." That is, *condemnation*, divine disapprobation, or the displeasure and just rebuke of God. The term *damnation* does not always mean everlasting perdition, but it always means condemnation; and it cannot fail to fall on all who are found fighting against God, rejecting his government—setting up other standards of morality or divinity than the standard which God himself has given in his word. They are not therefore guiltless before God, who, through malice or even through ignorance, resist this ordinance of God.

The text which we have been laboring to explain was addressed, as we have observed, to the church at Rome, to "All that be (or were at that time) in Rome, beloved of God, called to be saints." The Roman government was at that time very despotic, and its national religion was pagan; yet the apostles and primitive saints were a loyal, law abiding, patient people. This was conceded by their bitterest enemies. It is true the primitive saints protested against idolatry, and refused to be subject to the rulers of the land, in matters of a purely spiritual nature, because they were not authorized to recognize any human power as *higher power*, or as equal to the power and dominion of Christ; hence when they were persecuted and punished by the constituted powers, it was for Christ's sake. While they religiously obeyed the command of Christ, to render to Cæsar the things that belonged to Cæsar, they withheld from Cæsar, and rendered to God the things which are God's. They rendered tribute to whom tribute was due, custom to whom custom—faithfully observing and promptly obeying all the laws of the empire, paying their taxes, and serving their

king with fidelity, so far as in them lay. The system of bondage in Rome was also that of the most ultra and extreme bondage, allowing to the masters and owners of servants the right to put them to death. Yet Paul continued to exhort and to teach those members of the church, who were under *that yoke*, to count their own masters worthy of all honor, and as entitled to their obedience in all things, and to obey them with the fidelity with which they served God. This church at Rome was composed of parents and children, husbands and wives, masters and servants, who, in spiritual things, were all one in Christ Jesus, yet, in their fleshly relations, differed very widely; and this distinction of power, one over another, belonging to their earthly relations, was not at all changed or abated, because of their unity and identity in Christ. From a due and careful consideration of all these facts, collected from the unerring testimony of the New Testament, we are bound to conclude that the order of the church and kingdom of Christ at the present time, and at all times, so imperiously demand that every soul shall be subject to the higher powers, in all the relations of life, that where these injunctions are ignored and rejected, the church of Christ in primitive purity cannot be found. And where these divine instructions are resisted, strifes, envy, railings, evil surmisings, perverse disputings of men of corrupt minds who are destitute of the truth, will prevail, even as it is from the same cause, so painfully prevalent at the present moment in our country. And, farther, that it is the duty of all christians to withdraw themselves from all connection that would or may involve them as giving any countenance, directly or indirectly, to those who do so resist the powers which are ordained of God, and to heed the commanding voice of the Captain of Salvation: "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 I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.

### Inquiries after Truth.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah iv. 16.

Madison, Fla., Feb. 11, 1861.

Will Brother Wm. F. Mitchell give his views on 1 John, v. 16. "There is a sin unto death, I do not say he shall pray for it," and oblige

SAMUEL T. HENDERSON.

BROTHER BEEBE:—As there is much said about this portion of the scripture, viz: 1 Peter iii. 18–20. I desire you or brother Trott, or some other brother to give your views on it through the *Signs of the Times*, and oblige

THEODORE KNAPP.

Richland Co., Ill., April 13, 1861.

ELDER BEEBE:—I wish you to give your views on Isa. xliii. 3–4, particularly on the last clause and oblige a

WELL WISHER.

Willard, Green Co., Mo., }  
March 10, 1861. }

ELDER G. BEEBE:—Will you oblige a friend, who is a reader of the *Signs of the*

*Times* with your views on Joshua ix. 14–15, concerning the Hivites, and oblige your sincere friend. For whatsoever things were written aforetime, were written for our learning, and are profitable for doctrine.

Your sincere friend,

GIDEON M. COMBS.

McConnellville, Morgan Co., }  
Ohio, Nov. 30, 1861. }

DEAR BROTHER BEEBE:—For the peace and harmony of the visible Church of God in this world, I submit the following queries for you to answer through the *Signs of the Times*.

1st. Is it in accordance with the laws of Christ, for any of his ministers, who are recognized as Pastors of Churches, to be members of the Freemason fraternity, and who are identified with them by submitting to their rules and order?

2d. Is it in accordance with the gospel of Christ, for ministers who are assuming to be preachers of the gospel to declare that Christ died for the whole posterity of Adam to cancel their sins; but rose again only for the justification of the elect or church?

3d. Is it in harmony with the truth of the gospel, to declare, that baptism by immersion is essential to salvation by grace?

If you will grant me this favor, you will much oblige yours, for the order of the church of God.

JAMES JANEWAY.

Having repeatedly heard the assertion, and among others most emphatically from the lips of Dr. Scott, pastor of Calvary Presbyterian church, San Francisco, viz: that the eternal decrees of God and man's free agency agree in one, without explanation of why and wherefore. Upon examination I find they do agree in one; but not in accordance with Arminian ideas. For it was decreed from eternity, that the Son of Man should suffer and be slain by the hands of wicked men, and it was in accordance with the free will and free agency of those wicked men to carry out to the letter the "Determinate counsel and foreknowledge of God," relative to the suffering and death of Christ, the Savior of sinners. Thus the free agency of the wicked is made of God, to agree in one with his eternal decrees.

A BELIEVER, IN CALIFORNIA.

Hickory Co., Mo., April 12, 1861.

DEAR BROTHER BEEBE:—Your paper, the *Signs of the Times*, came to me as a sweet messenger of peace, bringing with it consolation for one, I trust, who has felt Christ precious to his soul. As my lot has been cast in the land of the West, and at such a remote distance from you, I feel somewhat desirous of giving you a short sketch of the times in this portion of Missouri. Considerable excitement prevails here among the various denominations, excepting the Old School Baptists, who are, like the children of Israel, standing still, waiting to see the salvation of the Lord; whilst the *do-and-live* system, with its human sympathy, (or rather its animal magnetism,) in some portions of this country, is carrying almost everything before its windy doctrines. Yes, brother Beebe, the dark and threatening cloud of persecution, I awfully fear, is even now lowering over us, threatening us with blood

and obliteration from the earth. Not long since it was said that the time was fast approaching when the Old School Baptists would all be killed off; then they would get rid of a doctrine that was sinking thousands to everlasting woe and misery.

The *two witnesses* are to be slain. But blessed be God, after three days and a half, the Spirit of the living God, is to enter into them again, and they will again stand upon their feet. Now, what need we fear if the Lord be with us? Though we walk in the valley of the shadow of death, we need not fear, for the Lord is ever with his people. He will be with them in six trials, and in the seventh he will not forsake them. A bruised reed will he not break, and the smoking flax will he not quench. There are neither principalities, nor powers, nor things present, nor things to come, that can separate us from the love of Christ. Oh, the raging tempest of persecution, in vain may howl! Oh, ye deafening thunders of war and blood-shed, in vain do ye roar.

"Though red lightnings may flash,  
And loud thunders may roar,  
All this cannot daunt us,  
On Canaan's blest shore."

Though the Christian must travel in this low ground of sin and sorrow, and plod his way through this unfriendly world amid persecutions, trials and difficulties, yet he can look forward with sweet anticipation to that rest that remaineth for the people of God; for it is said the ransomed of the Lord shall return and come to Zion with songs, and everlasting joys shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Yes, the Christian's citizenship and land of nativity is in Mount Zion; and the followers of the meek and lowly Jesus can sing with sweet rapture—

"Oh, land of rest, for thee I sigh;  
When will the moment come,  
When I shall lay my armor by,  
And dwell in peace at home?"

Yes, my dear brother, there the wicked cease from troubling and the weary are at rest. Yours, in the bonds of Christian love,

B. L. DANIEL.

Carroll Co., Mo., April 2, 1861.

DEAR BROTHER BEEBE:—Having carefully read the 5th number of the present volume of the *Signs*, I must confess that I felt to regret that I had occupied so much space with my poor scribble, to the exclusion of other matter that was so much more interesting. I also think that in your remarks upon my communication you have spoken of it above its merit. Nevertheless, if your readers will not think it arrogant in me, I will ask your indulgence once more, and in doing so I am not insensible to the fact that it may and perhaps will subject me to the reproach of a great many of your readers; yet I trust they will pardon my temerity when I assure them that I have been prompted to do so by a deep-felt and abiding desire for the welfare of Zion; not that I would claim to feel more concern, or more sensitively for the welfare of the church of Christ than my brethren, yet I trust I shall express the feelings and desires of very many of the children of God in trying to restore harmony to the distracted borders of Zion; not that I would desire to see them compromise at the expense of principle or fellowship, for I think I have occupied a position ever

since the commencement of the late division among the Old School Baptists that has enabled me to view calmly and dispassionately all their seeming differences; not that I would claim to know more than the very humblest of my brethren, yet nevertheless I venture to say that when the brethren express their views fairly and fully upon the propositions that have occasioned so much controversy in the last ten years among the Baptists, that their differences will consist in their peculiar way of expressing their views rather than any real difference of opinion. Allow me to say that on the subject of union one party believe that all the elect were chosen in Christ before the foundation of the world, and, consequently, were preserved in Jesus Christ and called. The other party believe that they were chosen, prospectively, to be in Jesus Christ when called. Yet nevertheless they believe as firmly in the salvation of all the elect of God as any others can, for they preach and affirm that spiritual blessings were treasured up in Jesus Christ, their spiritual head, for all that the Father had given to Jesus Christ; and surely they believe that eternal life is one of those spiritual blessings thus treasured, and the first one they readily admit that is bestowed, and that it is indispensable to fit and qualify them to appreciate and enjoy any one or all the other spiritual blessings. Hence, Jesus says, "Except a man be born again, he cannot see the kingdom of God;" and again the apostle says, "The natural man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned." Therefore, it appears clear to all God's children, who are bible readers, that spiritual or eternal life is so essential, that they can neither see nor discern spiritual things without it, and that they receive eternal life from Jesus Christ is abundantly evident. Jesus says, I give unto them eternal life; the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." And again, "I am the way, the truth and the life." The apostle says, "He is the true God and *Eternal Life*." Hence, I think that all readily believe that Jesus Christ is the only source of eternal life, and that all the children receive it directly from him, and surely *it was in him before we received it* from him. And as he imparts this life to all the elect by regeneration, this brings us to the second proposition: that is, what is it that is born again, and what change is wrought by being born again. Whilst all quote the declaration of Jesus "Except a man be born again," &c., the only difference that appears in either their preaching or writing is, some believe that the soul only is born of the spirit, and others contend that it takes soul, spirit and body to make the man. Hence, the controversy seems to be about the soul, and what the soul is, and what control it takes over the body or flesh, which necessarily leads us into such profoundly mysterious metaphysical ideas and terms that disagreement and misunderstanding seems to be the result rather of a want of harmony in our metaphysical ideas than from any real misunderstanding or misinterpretation of the scriptures; for when they come to speak of the effect of this great work, they seem to pronounce the

same *Shiboleth*, and pronounce it just alike.

And now, my dear brethren and sisters, composing these two parties, (if parties they are,) whilst we are surrounded by a host of aliens on all sides who are affirming that salvation is of works, and that the term grace is only used to express the disinterested sacrifice of the Lord Jesus Christ in the atonement made for sin, but that the benefits of the atonement are now offered to all the sons and daughters of men upon a system, terms and conditions which we think entirely ignores the doctrine of regeneration as well as grace, and who assume to be the church of Christ, and would readily, from their opposition and enmity to the doctrine of sovereign grace (preached by the Old School Baptists only,) exterminate us from the face of the earth if it were in their power, I say do you think that this division and consequent animosity, strife and bitterness among us is for the glory of God, the advancement of the kingdom of Christ, or is the flock more edified, the little lambs more generally fed? Oh, alas! my brethren, have we not abundant reason to fear, (yes, even to know,) that the very reverse is the fact? Do we not find brethren and sisters here and there scattered in every section of country, who are living entirely alone, denied the privileges of the gospel?

Again: Have we not reason to fear that whilst we are striving about words to no profit, indulging, as I fear, in taking the advantage of each other's incautious words, and consequently making each other say that which they never believed or intended to say, that we are failing to be as a city set on a hill, and that thousands of the children of God, failing to see that beacon light, in consequence of our internal confusion and strife, have been driven to seek a connection with some of the branches of anti-Christ, and consequently are suffering and starving; as I do not believe that the children of God can feed on the free-will and work system as preached in all its branches, may we not adopt the language of the prophet and say—"How is the gold become dim?" How is the most fine gold changed? or how doth the city sit solitary that was full of people? How is she become as a widow, she that was great among the nations?

Once more: All that pass by clap their hands at thee; they hiss and wag their heads at the daughter of Jerusalem, saying, "Is this the city that men call the perfection of beauty, the joy of the whole earth?" Yes, my brethren and sisters, may we not adopt the language of the same prophet once more and say, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people?" Now, my brethren, don't come to the conclusion that I have magnified the evils. I think if you will look around, you will see that every statement that I have made is literally true. Now, let me ask, is there any sacrifice too great, or any acknowledgment too humiliating for us to make? Are we not all guilty? Have we, in meting out the weights and measures of the sanctuary, been sufficiently careful not to hurt the little ones? These are grave questions. May the Lord enable us to consider them and weigh them with great care. May he enable us to forgive our brethren, and to bear each other's burdens, and so to fulfil the law of Christ. May he once more restore harmony and fraternal feeling, brotherly love and brotherly kindness, that we may once more see eye to eye, speak the same language and sing the same song, is the prayer of your unworthy brother,  
JOHN S. COX.

A NEW FEATURE OF SCOUNDRELISM.—The first time roguery failed to pay homage to beauty, within our somewhat extended observation, came to our notice yesterday. We have heard of a knave who attempted to steal the diamonds from the boudoir of a sleeping belle, but who, ignoring the diamonds, departed content with a purloined kiss as a more valuable substitute. But the case just narrated to us lacks alike all such magnanimity and appreciativeness.

On Sunday last an Episcopal church, that need not be named, was entered considerably after the commencement of the services, by a nobby looking stranger in maroon colored surtout, faultless boots, D'Orsay striped pants, and a style of hair that told of a skillful tonsor and a cultivated judgment in wearing it. The stranger trod the aisle softly and reverently, and passed the well-filled pews, towards the chancel, in search of one in which a single sitting might yet be unappropriated.

About four seats from the pulpit such an opportunity was afforded. In a handsomely cushioned pew sat a lady, *sola*—a lady whose kindness of heart led her to open the door, and tender a seat to the devoutly disposed stranger. The latter accepted the kindness with evident appreciation, placed his glossy hat upon the seat, and removed the glove from his left hand. He then rested his head for a minute upon the front of the pew, in the attitude of devotion. The lady supposing him, for this reason, to be a good churchman—the custom of a moment's silent prayer before entering upon the services being an old church custom—and observing that he had no prayer book, very kindly offered him a share in her own for the time being. This thoughtful courtesy was also accepted, and throughout the entire service, through the confession, the litany, and the whole morning prayer, the stranger pronounced the responses with all the correctness of a candidate for holy orders. The stranger sang a very fair tenor also, and enjoyed the honor of singing from the same book with the beautiful lady, much to the silent surprise of some half dozen of her special admirers in the church.

The moment that the benediction was pronounced, however, the stranger abruptly opened the door of the pew, and when the lady arose, after the moment of silent devotion customary in the Episcopal churches after the benediction is pronounced, the well dressed stranger was outside of the church door. The movement struck the lady as rather odd, but one that could be easily explained. She changed her mind, however, when she found that, in his hurry to leave, the stranger had taken with him her richly bound prayer book—a gem that, with its velvet clasp, was worth not less than ten dollars. The full measure of the lady's surprise will be better judged when we state that at the next minute she discovered that a breadth of her dress had been cut across, and that her portmonaie and contents had been removed through the opening. The well-dressed stranger, who repeated the responses and sang the hymn with such especial devoutness, was nothing more than a member of the swell mob, a pickpocket of the first water.

Obituary Notices.

By a sudden dispensation of the inscrutable providence of God, it becomes our painful duty to record the death of a most amiable youth, which occurred on Saturday night, April 13th, during the thunder-storm which passed over this vicinity. WILLIAM F. CORWIN, son of Horton and Jane Corwin, of New Vernon, while on a visit at the house of Mr. Jas. H. Mapes, near Finchville, in this county, was killed almost instantly, by lightning. He was sitting in the room with the family, when the lightning struck and passed down the chimney to the stove-pipe and stove in the room where they were sitting. Every one was severely shocked, but none seriously injured except the deceased. Mr. Corwin sprang from his seat and took two or three steps and fell. He was soon laid upon the bed, but expired in a moment,—being thus suddenly snatched away in the bloom of youth, being 18

years of age. The melancholy dispensation has caused a deep sensation throughout the vicinity. He was a very promising young man—the fond affections of his parents, his surviving brother and two sisters centred in him; and he was very highly esteemed by all his relatives and associates.

A very large and solemn assembly attended his funeral on Monday, the 15th, at the Meeting House at New Vernon, and a discourse was preached on the occasion, by Eld. G. Beebe, from Rom. viii. 28; after which his remains were conveyed to the family burying ground of his grandfather, the late Major Salmon Wheat, near Howell's Depot.

"The evils that beset our path,  
Who can prevent or cure?  
We stand upon the brink of death  
When most we seem secure.

If we to-day sweet peace possess,  
It soon may be withdrawn;  
Some change may plunge us in distress  
Before to-morrow's dawn."

In addition to the above, we copy the following from the Middletown *Mercury*:

DEATH BY LIGHTNING.—During the thunder-storm of Saturday evening last, the house occupied by Henry Mapes, near Otisville, was struck by lightning, and William F. Corwin, son of Horton Corwin, Esq., of New Vernon, killed. The chimney was torn down two feet below the roof, and portions thrown several rods from the house. The fluid took three courses: one descended to the cellar, doing but little damage; another, apparently the main fork, entered a bedroom which the deceased and two other young men were to occupy that night, throwing a fireboard into the bed, and rolling it together in a most disordered manner. A brick was driven through the plastering over the bed, and a collar and necktie lying on the mantel were found between the bed-ticks. A third current descended the stove-pipe, throwing open the doors, in front of which the deceased was sitting. Rising from his chair, he grasped his left arm with his right hand, exclaiming—"Oh! my arm!" and, advancing a step or two, fell on his face and expired. The only mark found was a blackened spot behind the ears. The family, five in number, escaped injury, save Mrs. Mapes, whose ankle was considerably benumbed by the shock. The deceased was eighteen years of age, and possessed a frank, genial nature, which had drawn around him many young friends, who were shocked at hearing of his being so suddenly cut down while just at the verge of manhood.—*Republican*.

We regret to learn that none present were aware that long-continued pouring of water on the body almost always reanimates.

Blanchester, April 3, 1861.

BROTHER BEEBE:—By request, I forward for publication in the *Signs of the Times*, the obituary notice of sister MARTHA WALLER, who died the — day of March last, of a lingering disease, which she bore with christian fortitude and resignation. Sister Waller, I believe, was nearly seventy years of age, was never married, had been a member of the Regular Baptist Church about thirty-six years, and a firm believer in a full and finished salvation and manifestation of the same to helpless sinners, by sovereign grace alone. By this dispensation the church at Lynchburg has lost one of her most active and faithful members.

J. C. BEEMAN.

Hopewell, N. J., April 9, 1861.

DEAR BROTHER BEEBE:—Sister Van Winkle requested me to send you, for publication in the *Signs*, the following obituary notice:

DIED, March 29th, 1861, at Boonton, Morris Co., N. J., ASHER FAIRCHILD, in the 85th year of his age. He never made a public profession, yet for many years manifested a love for the truth, and was a subscriber for the *Signs*, until his sight failed, so that he could not read.

Yours, in gospel bonds,  
P. HARTWELL.

Andes, N. Y., April 11, 1861.

BROTHER BEEBE:—The friends request you to publish the following obituary, and also the enclosed verses:

DIED, Dec. 12th, of putrid sore throat, ISABELLA WASHBURN, aged 24 years. She never made a profession publicly, but she manifested a hope in the Redeemer before she died. She manifested a reconciliation to the will of her Covenant God, and said she was going home. She was firm in the doctrine of the Old School Baptists. May the Lord sustain the afflicted and bereaved husband.  
ISAAC HEWITT.

LINES

To Mr. E. B. Washburn, on the death of ISABELLA, his wife.

BY HIS NIECE, MARY E. D.

Ah, why that look of grief and woe,  
Dear uncle, on thy face?  
Why do those tears of sorrow flow  
With unabating pace?  
Alas! grim death entered thy door;  
And from thy side thy consort tore.

I saw thee by the coffin stand,  
Sorrow had blanched thy cheek;  
For oh! the hour was near at hand,  
When you farewell must speak,  
And see the frozen earth compressed  
Above her cold and lifeless breast.

But in that hour of wild despair,  
When rose thy bitter moan,  
Others there were thy grief to share;  
Thou didst not weep alone,  
For she a friend of virtue true,  
Had won the love of all she knew.

She said the road was dark and drear,  
And she must go alone,  
But on, beyond the vale of fear,  
She saw a happy home;  
And now I trust that she is there,  
Protected by a Savior's care.

In hours of sickness, pain and death,  
She trusted in his love;  
When feebly came her dying breath,  
Her heart was fixed above;  
And tho' she'll meet us here no more,  
She is not lost, but gone before.

Fairfax C. H., Va., April 15, 1861.

DEAR BROTHER BEEBE:—You will please publish the death of our esteemed sister, ELIZA ANN DAVIS, wife of Evan Davis, Esq. She died at Davisville, Baltimore Co., Md., March 16th, 1861, in the 43d year of her age. Our friend, Mr. Davis, with his children, has truly experienced a heavy bereavement which he very sensibly feels. And not only he and his immediate family, but the several workmen in his factory, and their families, appeared to feel that they had lost a friend indeed. She was highly esteemed, and her death is felt sensibly by the neighborhood and among all her acquaintances. Sister Davis was unostentatious, unassuming and rather retiring in her deportment, but kindness and mildness were the predominate traits of her character. The O. S. Baptist preachers who have been accustomed to visit Black Rock, had in her a kind friend. In that kind and hospitable church and community, at Black Rock, she was second to none in kind attentions; and her husband has been fully disposed to second her in these things. Sister Davis was baptized before her marriage, by her grandfather, Eld. Edward Choate, some twenty years since, and joined the Patapsco O. S. Baptist church, from which she never moved her membership; although since her marriage she has lived in the neighborhood of Black Rock. But the members of Black Rock have always considered her as one with them, and she has ever taken great interest in everything relating to the cause and church at Black Rock as any of the members, and was esteemed by them for her orderly and christian walk. Sister Davis had been complaining of a heavy cold about six weeks before her death, and three weeks before her death had at times raised blood. Two weeks before her death, being my appointment at Black Rock, I was there, and finding the friends somewhat alarmed about her, although I could not think but that she might get up and about again, if she did not get well; in conversation with her I found she was rather impressed she should not get well. I asked her how she felt in view of death. She answered me decidedly and calmly that she was entirely resigned to die; that this world had no charms for her. She said her children were young, and it would have been desirable to have seen them raised, but that she felt willing to leave them in the hands of God, believing that he was able to take care of them without her aid. I am informed by some of the friends that a few days before her death, on their inquiring of her how she felt in view of death, she gave them in substance the same answer. We can have no doubt but that she has fallen asleep in Jesus.—Her disease was what used to be called rapid consumption.

May God by his grace compose the mind of her dear husband, and give him to feel a calm resignation to the dispensation as being God's appointment. And may the children be the objects of God's special care and the subjects of his love, and the mother and other relatives of the deceased be sustained and comforted of God.  
Yours,  
S. TROTT.

Andes, N. Y., April 6, 1861.

In accordance with the request of my friends, I pen the following:

DIED, Jan. 14, of Sore Throat, ELIZABETH, daughter of Wm. and Almiretta Laidlaw, of Andes. Elizabeth was 11 years and 9 months of age. The day before she died she called her mother to her bedside, and said: "I am afraid to die; I have been such a sinner." She then requested her grandfather to pray for her. The old man entered the room and conversed with her for some time. She thanked him, saying: "What you have said has been a great comfort to me; if I was as you are, I would not be afraid to die. The day she died, she seemed resigned and willing to go, wishing to live only, as she said, a comfort to her poor mother. She said her sins were all forgiven. Her last were:—"Ma, you and Pa will meet me in Heaven."

I saw those weeping parents stand,  
With sorrow, almost wild;  
Beside the coffin wherein lay,  
Their last, their only child.





# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., MAY 15, 1861.

NO. 10.

## Country Emblems.

BY JOHN FLAVEL, DIED 1691.

No. 1.—*The Resemblance of Wheat and Tares.*

As wheat resembled is by viler tares,  
So vile hypocrisy like grace appears.  
In Eastern countries, as good authors write,  
Tares, in their springing up, appear to sight,  
Not like itself—a weed, but real wheat,  
Whose shape and form it counterfeits so neat  
That 'twould require a most judicious eye  
The one from t'other to diversify,  
Till both to some maturity be grown,  
And thus the difference easily is known.  
E'en then, hypocrisy, that cursed weed,  
Springs up so like true grace that he will need  
More than a common insight in this case,  
That saith, "This is not—That is—real grace."  
Ne'er did a cunning actor, though a slave,  
Array'd in princely robes, himself behave  
So like a king, as this doth act the part  
Of saving grace, by its deep hellish art.  
Do gracious souls melt, mourn, and weep for sin!  
The same in hypocrites observed hath been.  
Have they their comforts, joy, raptures sweet?  
With them in comforts hypocrites do meet.  
In all religious duties they can go  
As far as saints in some things—farther too.  
They speak like angels; and you'll think within  
The very Spirit of Christ and grace hath been.  
They come so near that some, like Isaac, take  
Jacob for Esau—this for that mistake;  
And boldly call (their eyes with his being dim)  
True grace hypocrisy, and duty sin.  
Yea, many, Jacob-like, embrace  
Leah for Rachel, common gifts for grace;  
And in their bosoms hug it, till the light  
Discover their mistake and clear their sight.  
And then, like him, confounded, they will cry,  
Alas! 'tis Leah! Cursed hypocrisy!  
Guide me, my God, that I may not, instead  
Of saving grace, nurse up that cursed weed!  
O let my heart by thee at last be found  
Sincere, and all thy workings on it sound.

## Correspondence.

Athens, Pa., April 22, 1861.

BROTHER BEEBE:—While reflecting upon the unhappy state of our beloved nation, once so glorious, but now shaken like a reed—each passing day revealing to us that the God of nations has arisen in judgment—my mind has reverted to the situation of Zion and the superiority of her foundation in comparison with the foundation of the kingdoms of the earth. Glorious things are spoken of thee, O city of God.—Psa. lxxxvii. 2. In Isa. xxviii. 16, is recorded, Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Isaiah xxxiii. 20–22, Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall even be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our lawgiver, the Lord is our King; he will save us. Psa. xlvi. 2, 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. Let Mount Zion rejoice, let the daughters of Judah

be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever, even unto death. Although the above is but a small share of the inspired testimony of David and Isaiah, relative to the foundation and situation of Zion, the language is so comprehensive that it cannot fail to cheer the desponding, foreboding soul, who is tenacious for the glory of God, and the welfare of Zion. Yes, kingdoms may rise and fall, nations may totter, the horrors of civil war may be experienced, still there is a voice saying unto the children of Zion, Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, &c.—Isa. xxvi. 20, 21. In Psa. lxxxiv. 11, 12, is found encouragement for the hour of darkness: "The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever; as the mountains are round about Jerusalem, so the Lord is round about his people forever." Thus the Psalms are replete with precious promises, and the inspired author, after calling on angels, sun, moon and stars, to praise the Lord, says, Let Israel rejoice in him that made him, let the children of Zion be joyful in their King, &c. But, says the dejected soul, I know that the children of Zion are secure; I know that God is their refuge; but what evidence have I who am so tainted with sin, my life so cankered with worldly care, my thoughts so wandering—what evidence have I that I am one of the blood-washed throng? I know that unless washed in that blood which was shed on Calvary, I can never praise him, I can never rejoice in him, I can never be joyful in Israel's king, but I have an earnest longing for an immortal sinless state, where I can join in holy, unceasing raptures of praise. From whence this earnest of the Spirit? Is not this the voice of Jacob? Let all such rejoice in Israel's God, and be joyful in their King. "Let not the children of a king go mourning all their days." Here is an admonition given, to which, especially in these perilous times, we would do well to take heed. Watch and pray, lest ye enter into temptation. Let not sectional strife cause discord among the children of a better kingdom. David says, in 133d Psalm, Behold, how good and pleasant it is for brethren to dwell

together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment.

Brother Beebe, may God in mercy see fit to prolong your life of usefulness; may "the high praises of God" be in your mouth, and "a two-edged sword in your hand;" and when the trying hour of death draws near, may you, like Joshua, be enabled to bear your dying testimony to the truth, that the promises of God fail not.

MARIANNE

Mesongo, Accomac Co., Va.,  
April 2, 1861.

DEAR BROTHER BEEBE:—As I have to write you on business, I think I will not send blank paper to one whom I esteem so highly. I will write a few thoughts on Isaiah lv. 13: "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." The prophet, in the commencement of this chapter, cries, "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." But who are they that thirst? Not the dead, or they that are dead in trespasses and sins; for the dead do not—cannot thirst; neither do dead sinners thirst for spiritual streams. But it is the living, and the living man that thirsts cannot rest until he finds water to quench his thirst. The apostle says to the saints at Ephesus, and to the faithful in Christ Jesus, "And you hath he quickened which were dead in trespasses and sins." When quickened by the spirit, the living child begins to need nourishment, and pleads with God for spiritual support and comfort, and all those graces are freely given him; for it is without money, and without price. It is the *new man* that hungers and thirsts after righteousness; for the natural man only thirsts for natural things. The natural man receives not the things of the spirit; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—1 Cor. ii. 14. If I understand the prophet's meaning, it is where the gospel is faithfully preached that these fir-trees shall come up, instead of thorns. We understand the fir-trees to represent the children of grace, and the thorns, false professors. The fir-tree is an evergreen; it does not lose its foliage every autumn as does the thorn; even so the children of grace are evergreen, as saith the psalmist, "Like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away.—Psa. i. 3, 4; also Jer. xix. 5–8. The fir-trees

were often used for ship-building, and for musical instruments; so it is with the sons and daughters of Zion; they all have a place, as materials in the old ship Zoin; but we find no use for the thorns and briars in building the church of God. But perhaps there may be some within the pales of the Old School Baptist Church, as it is common for such obnoxious bushes to spring up in uncultivated grounds. The agriculturist has to cultivate his land and use implements to keep them down. And as it is a time of anti-christian development, and many false systems are employed to lead men astray, in blind zeal, many are endeavoring to hasten the birth of the promised seed, as did Sarah, many mocking Ishmaels may be brought in as the fruits of will-worship. The gospel fan must be used to blow out the chaff from the wheat. As it is written, "And he that hath my word, let him speak my word faithfully; for what is the chaff to the wheat? saith the Lord."—Jer. xxiii. 28, 29. When the ground was cursed for man's sake, the decree went forth that it should bring forth thorns and thistles; so it is with the wicked, for out of their heart proceedeth every evil thing. But God has promised to take away the stony heart from his people, and to give them an heart of flesh. It is exclusively the Lord's prerogative to do this: Yea, for what his soul desireth even that he doeth. As it is written, verse 11, concerning his word. We understand the patriarchs, prophets, apostles, and all God's chosen servants, are his mouth; for it is God that worketh in them both to will and to do his good pleasure. He hath said, his word should not return to him void, but it should accomplish that which he please, and prosper in the thing whereunto he sent it. Concerning the sending his word, witness the case of Jonah i. 2d and 3d chapters. He was not sent by men and money, as modern missionaries are; but he had to go. See also Jer. i. "Then said I, Ah, Lord God, I cannot speak, for I am a child." &c. This, I think, is about the way all the Lord's ministers feel when first called into his service. The Lord said to Jeremiah, "Say not, I am a child, for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak." See also verses 8 and 9. Also Acts ix. It was not money, but the Lord employed persecution for the promotion of the spread of his gospel, and it is even so at this present day. The more the church is persecuted, the more faithful her ministers are in preaching the word. And perhaps, brother Beebe, if the word had been more faithfully preached years ago, there would now be found less briars and thorns tearing our churches; the fir-trees and myrtle-trees would not have been so much annoyed with thorns and briars. But the

Lord knows best what is for our good. They may serve, as did the thorn in Paul's flesh, to prevent our being too much exalted. But the Lord will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire.—Mat. iii. 12. By the gospel fan the chaff is blown out, and the wheat inclines to its proper place. The chaff, I think, means the same as the thorns and briars. See Mat. xiii. 24-30. Perhaps, brother Beebe, you may remember when the gospel fan was not used as faithfully as it is now, and for that reason some of the chaff is not separated from the wheat; yet it seems to me, the tares are being bound in bundles to be burned, and the wheat is being gathered into barns.

The heart must be prepared, as was the heart of Lydia, to receive the good seed—the gospel—and being thus prepared, Christ being formed within, as the hope of glory, they grow and thrive like the fir-tree, or the myrtle; and while the works of men must wither and fail, the work of the Lord shall prosper; and while anti-christian churches are gathering in their thorns and briars, to swell their numbers, and increase their teachers' salaries, we rejoice to see the fir and myrtle trees are borne up by divine power; although they may be comparatively but few—

"Strait is the way, the door is strait,  
That leads to joys on high;  
'Tis but a few that find the gate,  
While crowds mistake and die."

And if the firs and myrtles do not appear as fast as we desire to see them, let us wait patiently on the Lord, and not attempt to produce them, lest we gather in thorns and briars, or, like the sons of the prophets, gather wild goards; but let us rather say with Habakkuk, "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. iii. 17, 18. These obnoxious bushes are more numerous, in nature, than the fruit trees, or the firs and myrtles; for they spring spontaneously from the earth which still feels the weight of the curse, and they grow without cultivation; even so, false religionists spring up spontaneously, the fallow ground of their hearts not being broken up by the Spirit; but where the heart is prepared by the Spirit to receive the word, there the seed takes root downward, and bears fruit upward, to the honor and glory of God; and thus *it shall be to the Lord for a name.* Jer. xxxiii. 7-9, and Isa. ix. 6, For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. *And for an everlasting sign that shall not be cut off.* This sign is quite visible to the people of God; by it they can discriminate between the children of the bond woman, as was Ishmael, and the children of the free woman, as was Isaac; for all legalists are of the bond woman. But Jerusalem, which is above, is free, and so are her children; for whom the Son shall make free are free indeed. They are free from the curse of the law; for Christ was

made a curse for them, as it is written, Cursed is every one that hangeth upon a tree. It is visible now, and it has ever been, and it shall ever be. Let persecution arise, with flame and fagot; it will still make it more visible; the fire of persecution shall only consume the dross and purify the gold.

"The flame shall not hurt thee, I only design,  
Thy dross to consume, and thy gold to refine."

Then, dear brethren, let us ever be found waiting upon the Lord. Let us take his word as the man of our counsel, and contend for the faith which was once delivered to the saints. True, our names may be cast out as evil, and perhaps during the *three days and a half* mentioned in Rev., some of us may be put to death, or our privileges taken from us in some other way; still, let us speak none other things than those found in the scriptures of truth. If we fall in the battle, let us fall with the sword of the Spirit, which is the word of God, in our hand. "I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13.

I remain, as ever, yours in hope of eternal life,  
J. C. MEARS.

Richmond, Ia., Nov. 13, 1860.

DEAR BROTHER BEEBE:—Where true; unmingled love and christian fellowship abounds, there is that peace and joy which the world is a stranger to. It is said by the dear Redeemer, "In the world ye shall have tribulation, and that the world will hate his disciples." I know of one, whether a child of God or not, who to some extent can say that this world with all its false show and attracting charms, is full of deceit and cruelty; and when we mark the signs of the times, and the dreadful cloud that seems to be gathering over our beloved country, and the spirit evinced by many good citizens of our country, we are forcibly driven from all confidence in man, to our only reliable resting-place in Jesus, the Rock that is higher than we. My brother, I often think of the words of Abraham to the messengers, "Will not the God of the whole earth do right?" Yes; the Lord God omnipotent reigneth, although disunion and trouble may rend both the church and the states, and we are threatened as was Moses at a time of deep sorrow. So I feel, and would pray for the same protection. The Lord said to him, "My Spirit shall go with thee, and I will give thee rest." Oh, what a rest the Spirit of the Lord can give! It surely is the gift of God, and it is like himself, holy and pure. O, that we could suitably praise the Lord for such an exceeding great and precious promise, so graciously given to such poor unworthy sinners. When we are exercised by the spirit, while the *old man* may be weeping, the *new man* can sweetly sing,

"Pains and death around me fly—  
Till He bids, I cannot die:  
Not a single shaft can hit  
Till the God of love sees fit."

I still remain in this little city, (Richmond, Ia.); we have a population of eight or ten thousand. I reckon they are all descendants of the old earthly Adam. They look, talk, and act as though they had descended from one that had sinned, and brought guilt and death into the world. I am not certain that Lot is in this city; if he is, his righteous soul must be grieved for the religion of the city.

Brother Beebe, I have not had very good health for some years past, but it is better this fall. I am still trying to preach; but I still make a *poor out of it*, but the brethren still let me try; it may be because "laborers are few." I must say we have had some good meetings this fall. The Greenville Association was attended by able ministers (one excepted) and hungry children who seemed to eat and drink as though they were at their Father's table. The interest of the meeting was much improved by the presence of Eld. J. H. Flint of Iowa. Much against my will, which much of the time leads me wrong, I attended the church of Greenville, Ohio, in October. I found the brethren, though very few, quite hungry for some of their mother's milk, and their Father's bread. On Saturday, two related the good work of the Lord with them. On my return homeward I preached a little at a town called Hollingsburg. There I found a few very precious brethren whose heads are white with the frosts of many winters; but they looked to me like old Simeon, ready and willing to depart: for I trust their eyes have seen the salvation of the Lord. I was with them again last Saturday and Sunday, and had a good meeting. As for me, at present, and for a long time past, I feel like one alone. I am entangled, to some extent, with the affairs of this life. I feel sorry when I see so little interest manifested for the ministry in this part of the country. There are but very few, and that few compelled to mix with the world, in trading, or at hard labor, to support their families. But I know that unless the Lord works the will in the brethren, there will be no change. I could say much on this subject, but will not now, as I think it is quite manifest that there is a remissness; but I have long since concluded to be still, and try to provide for my family, and leave the matter with God. My hope is now what it has been for thirty odd years—the Lord Jesus Christ and his righteousness.

With love to all my Father's children, I am yours, in hope of eternal life,  
LOT SOUTHARD.

Gibson Co., Ind., April 5th, 1861.

DEAR BROTHER BEEBE:—I cannot close this note without saying to you, and through you to the dear brethren and sisters, that the good Lord is still carrying on his work in some of our churches in a wonderful manner. Two churches that I attend are greatly refreshed by the coming in of many of the dear saints, that were standing without. For two years or more, the Providence church (the one to which I belong) has been wonderfully revived. We have been receiving members all the while, and I had thought we had gathered nearly all that were fit for the church; but I have found by experience that, that *thoughts* of the Lord are often not my thoughts; and his ways, are not mine, for although we have been receiving members for two years, yet in the last few weeks we have received 17 by experience; and still they are coming. We read of Lydia and her household being baptized, the Jailer and his household. Now I never saw this as near literally take place as on yesterday week, when I baptized an old brother 67 years of age, two sons, two daughters,

and a young man that lived in the family, making six persons over 20 years old, taken out of one family, leaving but two little boys belonging to the family. There has been about 100 received into the fellowship of the Providence church in a little over two years. The revival in the Big Creek church in the Town of Cynthiana, has been going on for some six months. Last Sunday, brother Hume and I held meeting at that church, and preached to a deeply interested congregation of over a thousand persons. After preaching, brother Hume baptized nine persons, eight standing over until next meeting. It was thought by many that there were at least 1200 persons at the baptizing. We preached two days and four nights; and received six persons. It may be thought by many Baptists that are not acquainted with brother Hume and I, that we are in favor of protracted meetings. So far as I am concerned, I never was in favor of protracting a meeting, but when the Lord does protract a meeting I am in favor of waiting upon him and continue the meeting if its for a week or more. Many hundreds of persons seem to be deeply anxious; and some, as in days of old, are crying out, Men and brethren, what must we do? "Sirs what must I do to be saved?" I for one, am deeply interested in the revival of the work of the Lord in our part of the country; for it has been a long and wintry season in matters of religion, and my cry has long been "Lord revive thy work in the midst of the years."

Your Brother,

JAMES STRICKLAND.

Leake Co., Miss., March 12, 1861.

HIGHLY ESTEEMED BROTHER—I have been a reader of the *Signs* a number of years, and am well pleased with its doctrine (though the words "well pleased" but feebly express the unbounded love I have for it,) and letters from the sisters and brethren, and say, with brother J. J. Holbert, "Brethren and sisters, continue to write; for your communications are food to the hungry, and soul reviving." I wish to tell brother J. S. Moore, of Indiana, I thank him lovingly for his sympathy for us Southerners. There is a text I have greatly desired to hear preached from for more than ten years, but cannot get my Mississippi brethren to take hold of it. It is the latter part of the 28th verse of the 2d chapter of 1st Kings, and reads: "And Joab fled unto the tabernacle of the Lord and caught hold on the horns of the altar: and he said, Nay; but I will die here." This latter clause, you will perceive, is in the 30th verse, but I wish it made but one text. If you, brother Beebe, or any of the preaching brethren, have any light on the subject, you will gratify me greatly by giving your views. I, too, as many before me have written, have my trials and conflicts, and crave the prayers of all the saints. My petitions to the Giver of all good, is that he will shower down his choicest blessings upon you.

ELIZABETH E. BATTLE.

Murray, Calloway Co., Ky.,  
April 10, 1861.

BROTHER BEEBE—Although a stranger to you in person, permit me to say to you that I am a Regular Baptist. We have had some trouble here in regard to what is called the Two-Seed doctrine. Elder

R. Petty has been requested to write out his views of that subject. He has done so. It will come through the press about the first of May. I think all true Baptists should see it. He shows its introduction so clear and traces its lines so plain that I think all can understand it. Moreover, I think it should put to rest all caviling upon that subject. He has also given us a sketch of his experience and call to the ministry. Brother Petty lives in Murray, Calloway Co., Kentucky. The pamphlet is about thirty-two pages, price 20 cents. Upon receipt of payment, he will promptly mail any number of the pamphlets post paid. Plain directions should be given him, to prevent failures.

Other Regular Baptist papers please copy. M. E. MORTON.

Williamston, N. C., April 16, 1861.

DEAR BROTHER BEEBE:—My family are in reasonable health. I have just visited old Elder Hyman. He has his mind now, and appears to suffer but little, but he is gently dropping into the arms of death. He is nearly 88 years old, and will remain with us perhaps but a short time. It is a great satisfaction to see and converse with him.

The long dreaded crisis in our National affairs has at length arrived and we have lived to see the commencement of civil war,—the end is not yet, and I doubt brother Beebe, whether either of us will live to see that.

We believe, however, that God will defend the right, and so overrule the actions of men as to bring good out of it. He will not suffer His kingdom to be divided or overthrown. His people will be one in faith and fellowship whether we have two or more Confederacies among the American States.

I have no fears as to the final result, but my heart is sad by the reflection that our sins as a people and nation have reached unto heaven, and we are now bound to suffer the vengeance of the Almighty on account of our crimes and base ingratitude. O, that God would give us repentance, and restore our wonted peace and safety! nevertheless we say, "not our wills, but thine O God be done."

My wife unites in love to all. Remember us to brother Joseph and wife.

Affectionately yours,  
C. B. HASSELL.

Riely, Butler Co., Iowa, April 18, 1861.

BROTHER BEEBE—By request of the Indian Creek Church, I send you for publication in the *Signs of the Times* the inclosed Address, by Eld. Joseph Flint, of Iowa. By so doing you will confer a great favor on the household of faith.

Yours, in hope of eternal life,  
JONAS ROBERSON.

Ottumwa, Iowa, March 8, 1861.

ADDRESS—Dedicated to the Brethren and Sisters composing the Regular Baptist Churches of Indian Creek, Bethlehem, Hamilton and Little Flock Association:

VERY DEAR BRETHRE IN THE LORD:—Since last I saw you, Time—that constant traveler—has measured to us many days and months; and within that short space, many important changes have taken place with time things. Strife, turmoil and fanaticism seem to pervade the civilized world; while, in our own beloved country, sectional strife and fanaticism darken our political horizon. The spirit of iniquity is stirring up all the elements of the man of sin, religiously and politically. The dark and portentous cloud of discord has already obscured the sun of Liberty and

Freedom, and our Nation's doom seems to be written in letters of *civil war and blood!* We have seen the beginning; the Lord above can see the end of the present crisis. But, dear brethren, let us not be discouraged, but look beyond the things temporal, and know that "THE LORD GOD OMNIPOTENT REIGNETH"—that his purposes of providence and grace remain the same, unchanged and unchanging! With him there is no variableness or shadow of turning. His providence embraces all his vast creation, from the smallest atom up to the most ponderous globe, and from the least animalculæ up to the highest seraph that bows before his throne; and his protection extends equally to all. Not a sparrow nor a hair of your head can fall without his permission. He works all things according to the counsel of his own will. And, however complex or mysterious the workings of this vast and complicated machinery may appear to us, no Bible believer can doubt that all and every part of the vast empire of God's creation will fill up the measure and accomplish the end that God has assigned it in his eternal purpose; so that, when Time shall have finished its course, and this vast creation shall have numbered its days and passed into nonentity, from whence it first arose by the mighty FIAT of Jehovah, then shall the ransomed of the Lord, while beholding the effulgent glory of God as displayed in his wonderful works, exclaim: "Alleluia; great and marvelous are thy works, O Lord God Almighty. Just and true are thy ways, thou King of saints."

Jehovah himself has affirmed that he declares the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure;" and even the proud and haughty king of Babylon, to wit: Nebuchadnezzar, when Jehovah had humbled his pride, was constrained to bow to God's sovereignty and cry out, "He doeth his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou."

In all this we but see shadowed forth the great and marvelous works of God's grace in bringing his many sons to glory, by and through the mediation of Jesus Christ, the Captain of our salvation. The complete and full salvation of the chosen heirs of God from all the consequences of sin, and the making of them holy and without blame before him in love, is the great and grand ultimatum of all the works of creation, providence and grace, and they are all made subservient and conducive to that end. Hence Paul affirms that, "We know that all things work together for good to them that love God—to them who are the called according to his purpose."—Rom. viii. 28.

That this grand and glorious end was firmly fixed and settled in the eternal mind of Jehovah before time began, will not be denied by a Bible believer; and that all the means necessary to infallibly secure that end was provided in the eternal purposes of God is equally true. In confirmation of this glorious truth, Paul affirms that "He hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."—2 Tim i. 9. "That he chose us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. "Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will."—Eph. i. 5. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 7.

The foregoing, together with the whole volume of inspiration, demonstrates that the kingdom of God's grace, in all its parts, principles and circumstances that combine and make up the stupendous building of mercy, that shall beautify and crown the heirs of glory in heaven, was

organized, arranged and perfected in the infinite mind of Jehovah before all worlds, "was ordered in all things and sure."

To set forth the perfection, fullness and completeness of this divine arrangement of grace, it is called the "WILL OF GOD," bequeathing to the children of promise an inheritance, incorruptible, undefiled and that fadeth not away, reserved in heaven for them who are kept by the power of God, thro' faith unto salvation, ready to be revealed in the last time."—1 Pet. i. 40. "A kingdom prepared for them from the foundation of the world."—Matt. xxv. 34. By this will they are sanctified, or set apart, as heirs of God and joint heirs with Christ. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Being joint heirs with Christ, (that is, equal heirs with him to an undivided estate,) and Christ being heir of all things. Paul affirms that "All things are yours, whether Paul, or Apollus, or Cephus, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's and Christ is God's."—1 Cor. iii. 22, 23.

To execute this divine will Christ was appointed or ordained before the world began, but was manifest in these last times for you. See 1 Pet. i. 20. He being thus constituted the Mediator or Executor of this better Testament, he declared, "That he came down from heaven not to do his own will, but the will of him that sent him; and this is the will of the Father which sent me, that of all that he hath given me I should lose nothing, but should raise it up at the last day." See John vi. 38, 39. Again: "Lo I come (in the volume of the book it is written of me) to do thy will, O God."—See Heb. x. 7.

By the terms of this divine will, Christ, the Elder Brother, and all the heirs of promise, have an interest in common, an undivided estate, being joint heirs thereto; "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." See Heb. ii. 11. So inseparably are they united in identity that whatever belongs to one belongs equally to all. Therefore, it is said by Paul, "Forasmuch then as the children are partakers of flesh and blood, he 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 the fear of death, were all their lifetime subject to bondage." See Heb. ii. 14, 15. He became a receiver of their sins, "and bare them in his own body on the tree." He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 21. His righteousness became theirs, "who, of God, is made unto us wisdom, righteousness, sanctification and redemption."

This divine Redeemer possesses every requisite and necessary qualification to fully accomplish and fulfil all the terms and requirements of this heavenly and divine will, "Having all power in heaven and in earth." "Having power over all flesh, that he should give eternal life to as many as his Father gave him." "Angels and principalities being subjected to him," and he being "King of kings and Lord of lords." Unquestionably then "The pleasure of the Lord shall prosper in his hands."

To show the immutability and perfection of this economy of grace, as arranged in the infinite mind of Jehovah, it is termed a Book, written and sealed up. Thus speaks David, (when personating the church the mystical body of Christ,) "Thine eye did see my substance, yet being unperfected, and in thy Book all my members were written, which, in continuance, were fashioned, when, as yet, there was none of them." John, while in the Isle of Patmos, saw in ecstatic vision, "a Book in the right hand of him that sat on the throne, sealed with seven seals;" and of all the inhabitants of heaven above, the earth and under the earth, there was none found competent to open the Book, loose

the seals and read therein, but the Lion of the tribe of Judah. This Book is said to contain the names of all the saved of the Lord: "All whose names were not written in the Lamb's Book of Life, shall wonder after and worship the beast. John saw the dead, small and great, stand before God, and the books were opened, and another book, which is the Book of Life, was also opened; and all whose names were not found written in that Book of Life, were cast into the lake of fire. See Rev. xx. 12-14.

This book contains the covenant that Jehovah has made with the house of Israel, as recorded by the prophet Jeremiah, and transcribed by Paul in the following glorious and unconditional terms:

"For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my law into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb. viii. 10, 11, 12.

From the volume of inspiration we learn that the Man Christ Jesus is the great authorized Mediator ordained and set up before the world began. See 1 Peter i. 20. Through whom and by whom all the eternal counsel, will and purpose of infinite wisdom should be revealed, accomplished and perfected in every jot and tittle, without the possibility of failure. This glorious truth beams forth in every page of the sacred volume. This dawn of light began to shine forth in the history of man's first disobedience. In addressing the serpent God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This beam of divine light increased in lustre as time rolled on the patriarchal and legal dispensations, by all the types, prophecies and promises, and shone in all its resplendent glory, in the teaching, life, death and resurrection of Christ, the promised Messiah, and the testimony of his inspired apostles.

In the fulness of time, in obedience to the divine will of heaven, the Messiah entered this world in human form, took on him the seed of Abraham, made known his union and identity with his younger brethren, became partaker of all their infirmities, as it was written, "He hath laid upon him the iniquities of us all." "He bare our sins in his own body on the tree." By virtue of this identity they became entitled to, and are made partakers of all his saving benefits. "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."—2 Cor. v. 21. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption."—1 Cor. i. 30.

He being their federal and seminal Head, in and by him they fulfilled, magnified and made the law honorable, as it is written, "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."—Rom. v. 19.

In like manner they were identified with him in his sufferings, his death, his burial and his resurrection, and triumphant victory over all the powers of darkness, as it is written, "But thanks be unto God who giveth us the victory, through our Lord Jesus Christ." Thus was the Captain of our salvation made perfect through suffering, and by the same suffering and offering he perfected forever them that are sanctified. Beholding this glorious salvation consummated by Jesus, our elder Brother, Paul triumphantly asks, "Who shall lay anything 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 at the right hand of God, who also maketh in-

tercession for us."—Rom. viii. 33, 34. This ascended Jesus is crowned King of kings and Lord of lords, whom the heavens must receive until this mighty Empire of grace is perfected and fully accomplished, and all his enemies are subdued to him and put under his feet. Being thus crowned and glorified, he preserves and calls the heirs of promise, "from death to life, from darkness to light, and from the prower of satan unto God."

This is a time work and progressive in its nature, requiring the whole space of time to complete it. Nevertheless its accomplishment is sure, being based upon the immutability of God's purposes and promises; for

"His very word of grace is strong,  
As that which built the skies;  
The voice that rolls the stars along,  
Speaks all the promises."

The voice of Jehovah declares that "the redeemed of the Lord shall return and come to Zion, with songs and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "Israel shall be saved in the Lord with an everlasting salvation, and shall not be ashamed nor confounded, world without end." "The captive of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children." See Isaiah xlix. 25, and li. 11. Again: "Thou shalt call his name Jesus, for he shall save his people from their sins." "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." "My sheep hear my voice, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; my Father who gave them me is greater than all, and none shall be able to pluck them out of my Father's hand." "This is the will of him that sent me, that of all that he hath given me I should lose nothing, but raise it up at the last day." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, all that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out." "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son," &c. "What shall we say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" See Rom. v. 31, 32.

It is written in the prophets, "And they shall all be taught of the Lord; every one, therefore, that hath heard and learned of the Father cometh unto me." The foregoing scriptures are but a small specimen of the many great and precious promises of Jehovah, pledging his veracity for the complete and ultimate salvation of all the heirs of grace and glory. "If children, then heirs—heirs of God and joint heirs with Christ"—heirs to an undivided estate. Christ, the elder Brother, (who in all things has the pre-eminence,) has gone home to glory, and has glorified the spirits of thousands of the redeemed heirs of promise, who were once compassed about with infirmities, conflicts, sore trials and temptations, as we are now; but by and through the power of his grace, have

obtained the victory over every opposing foe, and all the chosen and redeemed family shall as certainly enter triumphantly into the kingdom prepared for them from the foundation of the world, as that Christ, our Elder Brother, has gone there before them; as the poet sings:

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

Therefore, beloved brethren, let us bear in mind these glorious promises and take courage, though the cause of Zion may seem to languish, and empires and kingdoms crumble to atoms, and our own proud, free, and happy nation be torn into fragments by fratricidal and civil war. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and his ever watchful eye is upon them, and his own omnipotent arm shall protect them from all harm; "no weapon that is formed against them shall prosper; and every tongue that shall rise up against them in judgment they shall condemn." Though darkness may prevail over the world, and infidels mock and deridingly say, "Where is the promise of his coming? Since the fathers fell asleep, all things continue as they were."

Remember, "The Lord is not slack concerning his promises, as some men count darkness, but is long suffering to usward, not willing that any (of us) should perish, but that all (of us) should come to repentance." Yes, until all the chosen heirs of heaven are brought to repentance, the world must stand and time endure; and then shall the end come; then shall all the redeemed of the Lord be introduced into the full fruition of heaven's glory. Remember that the purposes and will of our heavenly Father are fulfilling as fast as time rolls on, and are as perfectly carried out now as at any former period of time. The powers of darkness are bounded by the decrees of the Almighty, and cannot pass their limits, for

"Death and hell can do more  
Than what our Father please."

In viewing these glorious truths, we are filled with wonder and adoration, and exclaim with Paul, "Oh, the depths, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" And with reverence and humiliation of soul we would bow before his majestic throne, and sing in the language of Watts:

"Great God, I would not long to see  
My fate with curious eyes;  
What gloomy lines are writ for me,  
Or what bright scenes may rise.  
In thy fair book of life and grace,  
O may I read my name,  
Recorded in some humble place,  
Beneath my Lord the Lamb."

In conclusion, suffer a word of exhortation. Strive together for the unity of the faith; bear in mind that there is but 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 in you all. You are destined to spend an eternity together—all have a joint legacy, an estate in common; therefore, love one another, and so fulfil the law of Christ. Finally, brethren, farewell; be perfect, be of one mind, live in peace, and the God of love and peace shall be with you. Amen. From your unworthy brother, who, if a saint, is the least of all,

JOSEPH H. FLINT.

### Inquiries after Truth.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—*Jeremiah iv. 16.*

Kingston, Indiana, March 13, 1861.

BROTHER BEEBE:—Please give your views on 1 Cor. iii. 11-15, and oblige your unworthy sister, ANN KERNICK.

Sharpsburgh, Missouri, April 8, 1861.

BROTHER BEEBE:—I request brother Thomas P. Dudley, of Kentucky, to give his views on Songs viii. 8, "We have a little sister," &c. ELIJAH SMITH.

Cherry Hill, Virginia, April 13, 1861.

BROTHER BEEBE:—If it will not too much intrude on your time, I shall be much gratified to have your views on John xix. 30, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." Please dwell particularly "It is finished."

ELIZABETH HEADINGTON.

Chicago, Illinois, April 12, 1861.

BROTHER BEEBE:—I wish your opinion on a subject which I have meditated on for several years, namely, 1 Cor. xvi. 6, "After that he was seen of about five hundred brethren at once." The point on which I want instruction is this, Did any but converted men see Jesus after he arose from the dead? Truly your brother in Christ,

D. L. DEGOLYER.

### Miscellany.

#### Ordination.

Rushville, Schuyler Co., Ill., }  
April 23, 1861. }

Pursuant to a call of Mt. Zion Church, in Fulton County, Illinois, a Council met at the Mt. Zion Church on the 13th day of April, 1861, to take into consideration the propriety of ordaining James C. Riggin to the gospel ministry.

The Council was composed of the following Elders and brethren:

From New Betheny Church—Elder Samuel L. Dork, Deacon William Black, and brother George Sellers.

Sugar Creek Church—Brother Thomas Pemberton and Ishmael Hills.

New Providence Church—Brother Laybecker Crane.

Creek Church—Elder P. L. Campbell.

Brother Riggin gave a relation of his christian experience and call to the ministry, and of his views of the doctrine and order of the gospel; after which the Council cordially agreed to proceed with the ordination of brother Riggin. Ordination prayer by Elder L. Dork. Laying on of hands by Elders Campbell and Dork. Right hand of fellowship by Elder Campbell, and charge by the same. Benediction by candidate.

ELDER P. L. CAMPBELL,  
Bro. WELKER, Clerk. Moderator.

New Castle, Del., April 12, 1861.

BROTHER BEEBE:—If you have a spare corner I would like a little notice inserted in the *Signs of the Times* for the information of Elders and brethren who travel the Delaware Railroad. The Delaware Railroad Company have just given us a grant of a station within a few steps of my residence. There will hereafter be good opportunity for brethren and friends who may feel disposed to visit us to do so, and for any who may travel the road at any time to stop a night or a day with me.

For the present tickets will have to be procured to the next station beyond, (New Castle, when going Northward, and Beard, when going Southward,) and the Conductor notified to stop at the *Red Lion Crossing*. We hope to see you and others from the North at our Association this spring. In gospel bonds,

E. RITTENHOUSE.

"LIKE AS A FATHER, SO THE LORD PITIETH."—Said a young mother who had just seen her little child laid in the grave, "I understand now, as never before, the meaning of the words, 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' I stood beside my dear little E—, while he was dying, and when I saw him in such distress, and knew that I could do nothing for his relief, my anguish was almost greater than I could bear; I seemed to suffer with him, and oh, how I prayed that his suffering might in some way be ended.

"None but parents who have looked upon their children when struggling with death, can understand my feelings. And since little E— died, those Bible words have very often been in my mind. A mother's and a father's pity for a child in pain, I know are one; the pity of the Lord then is like mine, and this thought fills my heart with joy and peace. My Father sees my suffering; I love and fear him; and with a tenderness and pity differing from what I felt for my child only in that his is the tenderness and pity of a God, and mine that of a helpless mortal, he regards poor, unworthy me. And if this is so, how can I again doubt that whatever he does with or for me, though it may cause me pain, is all done in love, and will work for me a "far more exceeding and eternal weight of glory."

What comfort for the disciples this assurance of divine sympathy affords! Suffering believer, your Lord is unmindful neither of your trials, nor conflicts, nor pains. He is not an uninterested spectator of the work of refining which is going forward in your heart. Trust in him and rejoice. Blessed is that man who can, with all his heart, "trust in the Lord."

"In the furnace God may prove thee,  
Thence to bring thee forth more bright,  
But can never cease to love thee;  
Thou art precious in his sight;  
God is with thee—  
God, thine everlasting Light."

ANABAPTISTS.—Erasmus says: They are a people against whom there is very little to be said, and concerning whom we are assured, there are many who have been reformed from the worst to the best lives; and though perhaps they may foolishly err in certain opinions, yet have they never stormed towns, or churches, nor entered into any combinations against the authority of the magistrates nor drive anybody from his government or estate." We have also an undesigned but favorable notice of them from Luther, in his treatise on "Anabaptism," section 3:—"Yet it is not right, and I am truly sorry, that any one should so miserably murder, burn, and cruelly destroy a people so distressed. If a man believe wrong, he will have sufficient punishment in the everlasting fire of hell. Why then should he endure temporal torture also, provided he errs in faith only, and is not otherwise rebellious, or in other respects does not resist government?"

Cardinal Hossius (1570) long after the Munster riots, thus wrote: "If you behold their cheerfulness in suffering persecution, the Anabaptists run before all heretics. If you have regard to their number, it is likely that in multitude they would swarm above all others, if they were not grievously plagued and cut off with the knife of persecution. If you have an eye to the outward appearance of godliness, both the Lutherans and Zuinglians must needs grant that they far pass them. If you will be moved by the boasting of the word of God, they be no less bold than Calvin to preach."

Another distinguished author remarks concerning this injured people: "Whatever may be thought concerning the truth and justness of their views on the question relative to baptism, their great seriousness of spirit and diligence in inquiry, must be praised by all candid persons."—*Neal's History, Supplement.*

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1861.

### NOTICE TO AGENTS AND CORRESPONDENTS.

The very heavy rates of discount here on the bills of distant banks, especially on banks of the States of Tennessee, Illinois, Iowa, Wisconsin, Missouri, Indiana, together with all the Southern banks, subject us to much loss, the discounts amounting at this time to from 50 to 75 per cent. We will be exceedingly thankful to our friends who will send us gold; or otherwise we shall be compelled only to credit the amount for which we can sell the bills sent us. The unhappy affairs of our country will soon sweep from our list one-half or two-thirds of our circulation, and if for the remaining subscriptions we must take bills at so great a discount, we shall be compelled to suspend our publication. But we hope our friends will endeavor to procure for us gold, or bills on Eastern banks, or even postage-stamps will be preferable to bills so much below par.

Paint Rock, Ark., April 3, 1861.

DEAR BROTHER:—I address you to-night for the first time, for the purpose of asking for your views on Matt. viii. 11, 12.

The Old Baptists here are well pleased with the *Signs of the Times*, so far as I have heard. May the Lord enable you to continue to contend earnestly for the faith which was once delivered to the saints, is the prayer of your unworthy brother.

LOVETT LEE.

REPLY.—The text proposed reads thus: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." These words appear to have been spoken by our Lord soon after he had come down from the mountain where he had preached the sermon on the mount. Having finished the instructions to his disciples, and descended from the mountain, a great multitude of people thronged around him, and in their presence he touched and healed a filthy leper. And when he was entered into Capernaum, an officer of the Roman army came and besought him in behalf of a servant of his who was sick of the palsy and grievously tormented, and Jesus also healed the centurion's servant. This display of miracles very naturally excited the jealousy of the Jews, who regarded the touching of a leprous person as a violation of their laws, and the favoring of a Roman centurion as little if any less defiling. But when he had positively declared that he had not found so great faith in Israel, or among the Jews, as this centurion manifested, the surprise and astonishment of the self-conceited pharisees

must have been raised to the highest degree. And yet he had something more to tell them—that many shall come from the east and west, even of publicans and harlots, as he had elsewhere declared, and shall sit down with the patriarchs and prophets, and these self-righteous pharisees be cast out. Publicans and harlots, redeemed and washed in Jesus' blood, and clothed in his spotless righteousness, shall be qualified to participate in the spiritual privileges of the gospel kingdom; while children of the kingdom, or those who legally occupied that position, should be cast out. As the Canaanites were cast out of the promised land, to make room for the heirs of the promise which God had before made to Abraham, so the carnal Israelites should be severed from Abraham, the true olive tree, for the grafting in of the Gentiles. In the sermon on the mount, Christ had declared, Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom. The kingdom in its gospel organization is spiritual, and human righteousness is insufficient to qualify any one to enter it, therefore Jesus has declared most positively that except a man be born again, born of the water and of the spirit, he cannot enter into it. No legal righteousness can exceed the righteousness of scribes and pharisees; but the righteousness of God, which is by the faith of the Son of God, does exceed. And Christ, who knew no sin, was made sin for us, (his people,) that we should be made the righteousness of God in him. This will do; with this even publicans and harlots are cleansed and made holy; and unto them is Christ made wisdom, and righteousness, and sanctification and redemption. And this is his name whereby he shall be called—The Lord our Righteousness. Men are fatally mistaken when they presume that their works of righteousness or obedience to the law will justify them before God; for, By the deeds of the law shall no flesh be justified in the sight of God. Justifying righteousness is not of the law. If a law had been given that could give life, righteousness should be by the law; but that no man is justified by the deeds or works of the law is evident, from the fact that, The just shall live by faith. Hence, Paul, who understood precisely the difference between the righteousness of men and the righteousness of God, could cheerfully forego everything else, that he might be found in Christ, not having 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.

Christ could and did declare beforehand that many of those shall come from the east and west, and, as in another text he adds, and from the north and south, from every point of the compass, and as his members, clothed with the garment of his salvation, covered with the robe of his righteousness, they shall enter his kingdom, come with songs and everlasting joy to his Zion, and inherit the kingdom prepared for them from the foundation of the world. There in his kingdom shall they sit down with Abraham, having the faith, not the flesh, of Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. The children of the flesh, these are not the

children of God; but the children of the promise are recognized for the seed. These are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John the Baptist told the scribes and pharisees to think not to say they had Abraham to their father; that plea was sufficient to admit them to a standing with carnal Israelites under the law, but now the axe is laid at the root of the trees, and every fruitless tree is cut down; and all the trees are barren until they are first made good trees, and then the fruit will be good, for a good tree cannot bring forth evil fruit, nor can an evil tree bring forth good fruit. But God is able of these stones to raise up children to Abraham.

The carnal Israelites were in the kingdom, as it existed under the ceremonial law, in the types. But that dispensation is abolished, and they as children of the kingdom in that sense are cast out, as was the rich man, in the parable, while Lazarus is now in the bosom of Abraham, and a great gulf is fixed between them. Gentile sinners redeemed from all the tribes of the earth are gathered into communion with Abraham and Isaac and Jacob, and the carnal seed are cast out into outer darkness. The kingdom of Christ is illuminated internally. The Lord God and the Lamb are the light of it. But without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. With these the carnal workmongers are associated, and of their doom they shall partake. The light which is in them, of which they boast, is darkness, and it is outer darkness—and how great is that darkness! Darkness signifies death, the opposite of life. In the Word, which was made flesh, is life, and the life is the light of men. The opposite of that life and light is outer darkness, and in it shall be weeping and gnashing of teeth. Weeping, when it proceeds from contrition, shows a godly sorrow, working repentance which is unto life, and needeth not to be repented of. But the sorrow of the world worketh death. The first shows the work and yields the fruits of the spirit; but the latter is accompanied by wrath, violence, and gnashing of teeth. Unreconciliation to God, opposition to holiness, and implacable enmity to the truth and to all who hold and love the truth.

As many as are of the works of the law are under the curse; so we see the declaration not only bears upon the carnal Israelites, but extends to all who are of the works of the law, or rather all who are seeking for justification by obedience to the precepts of the law; and to commend themselves to the divine favor by their own works—they are all of them in utter darkness, and have not light to see that salvation is by grace alone. Not by works of righteousness which we have done; but of his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost. But the very darkness which hides these things from the eyes of the wise and prudent, they call light, while all the things of the Spirit are unto them foolishness, and they call it darkness. Such was the wretched condition of all men by nature, and those who are now translated from the power of darkness into God's marvellous light were

by nature children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ. It surely is no less than the works of God himself. "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."

"Then give all the glory to his holy name; To him all the glory belongs; [fame, Be yours the high theme still to sound forth his And crown him in each of your songs."

Near Winslow, Iowa.

BROTHER BEEBE:—If one so unworthy as I feel, may so address you, I desire your views on the duty of deacons. Our Association (Salem) has requested the churches of which she is composed to take up the subject, and set forth their views of the subject. Please give your views in as plain a way as possible, and you may confer a great favor on many of the Baptists in Southern Indiana, as well as elsewhere. Please reply as early as you can, through your valuable and, to me, highly esteemed paper, the *Signs of the Times*.

I would also like to have your views on 1 Peter i. 22, particularly on the first part of the verse. I would like to write much; but, my dear brother, from a sense of my inability to write to edification, I refrain. May the good Lord bless you and me, and all the Israel of God, with all needful blessings while we sojourn in this unfriendly world, and finally crown us in heaven with all his blood-washed throng, that we may glorify and praise him in a world without end.

GEORGE FETTENDER.

REPLY.—This letter having been mislaid, we have no means of knowing how long it has been on hand, as our brother neglected to date it. Our reply may be too late for his purpose, but as we have no special light to communicate on the *duty of deacons*, his loss will be small from our delay.

We have positive instructions in the Epistles of Paul, that the office of deacons belongs to the order of the gospel church; and of their character and qualifications we are very fully instructed, especially in 1 Tim. iii. 8-13; but the particular work is not so clearly defined. Many believe that the seven which were set apart to serve tables, Acts vi. 3-8, were *deacons*; if their exposition be correct, (and we will not controvert it) we may infer that their work is first to attend to the poor of the church, and see that the supplies provided by the church are faithfully applied for the relief of the needy. And as they were to relieve the administrators of the work from embarrassments, so that they might give themselves continually to prayer and the ministry of the word. That the ministers of the word need such aid and relief now as much as it was required in the apostles' days, is very evident; as the number of gospel ministers is small, and many of the few who stand approved by the churches are greatly hindered in the work, by pecuniary embarrassments, so that they cannot give themselves continually to the work of the ministry, without violating other precepts, which require them to provide for their households, &c. The minister of the word, in pursuing his holy vocation, becomes familiar with the necessities of the saints, and their wants are to be attended to. How dwells the love of God in those who see their brethren and sisters in need, and shut up the bowels of their compassion, &c.? See 1 John iii. 17, James ii. 15, 16. But if

the administrators of the word have to make collections for the poor, and see to the appropriation of the contributions, they must necessarily neglect the administration of the word. Hence, there seems to be a necessity for men of *honest report* to take this responsibility. If they lack the qualifications which Paul requires of deacons, they cannot well fulfill the duties assigned them; those who contribute must have confidence in the honesty, integrity and faithfulness of the officer who is put in charge of the work. We are not directly told that the seven men which were set apart by order of the apostles, Acts vi. 3-8, were deacons, but the similarity of their qualifications to those required of deacons, in 1 Tim. iii. 8-13, is a strong presumptive evidence that they were. A second evidence is found in the fact that we have none but deacons now in the church to perform that work, and, farther, there being no specific work assigned the deacons, in Paul's instructions to Timothy, strongly favors the conclusion that the work assigned the seven, in Acts vi. 3-8, was well understood by Timothy and the churches as being the work of deacons.

Men who possess the qualifications which Paul requires of deacons, being grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience, &c. Such men, it is presumed, will find enough to do in the church of God; not only in looking to the relief of the poor, and seeing that the minority is relieved from pecuniary embarrassments; but as Paul requires that he shall be a good disciplinarian, ruling well his own house, we infer that he is to be of much service in the church, in seeing to the strict observance of all the laws of Christ, aiding the pastor, in the oversight of the flock, and in attending faithfully to all that belongs to the order of the gospel. Especially when the administrator of the word and ordinances is called away, (for their time has to be divided, as was the time of the apostles among the churches,) to see that the assembling of the saints is not neglected—that the regular meetings be kept up, and the gifts of the saints called out and exercised, and that the saints speak to themselves in psalms and hymns and spiritual songs—that they exhort, admonish and edify one another. They should make themselves familiar with the situation of the members generally; see that there be no strife, contentions, envies, or disorders among them,—visit the sick and afflicted, and make known to the church the case of such as require their aid. If these are not some of the duties of the deacon, we shall not be able to enlighten our enquiring brother.

Our views on the text, 1 Peter i. 22, we will endeavor to give soon.

The following Circular has been sent us, as will be seen, for publication in the *Signs*; and as it presents a plea for peace, we approve of its ostensible object. God's people are a peace-loving people; they are subjects of the Prince of Peace, and they have always been so characterized in distinction from anti-Christ, or Babylon, which is drunk with the blood of her slaughtered millions.

This plea, which comes to us from England, appeals to the churches and to the clergy. This is appropriate; for the

churches and clergy to a very large extent are responsible for the convulsion which now agitates and threatens our country with civil war and anarchy. Let the churches and their blood-loving clergy cease to excite their hearers with maddening pulpit harangues against the plain teachings of the bible; and cease to act as busy-bodies in other men's matters, and their people soon will, in our opinion, "Beat their swords into plow-shares, and their spears into pruning hooks," and peace and prosperity be restored to our distracted land:

PLEA FROM ENGLAND FOR PEACE.

MR. EDMOND—I have just received from the accomplished Secretary of the London Peace Society the following document, with the request that I would secure for it as early and as wide publicity as possible. By publishing this plea, you will much oblige the friends of Peace on both sides of the Atlantic. Very respectfully,  
GEO. C. BECKWITH,  
Sec. Amer. Peace Society.  
Boston, April 25, 1861.

Address from the Peace Society of London to the People of the United States.

FRIENDS AND FELLOW-CHRISTIANS—It is in no presuming or dictatorial spirit that we venture to address to you these few words of earnest sympathy and respectful expostulation, in reference to the perilous crisis in your national history through which you are now passing. But having been long laboring in our humble measure, in promoting peace on earth, upon the broad principles of our common Christianity, we cannot but feel how deeply that cause to which we are devoted, is implicated in the result of the experiment now being enacted in your country.

We do not feel ourselves either competent or entitled to offer any suggestion as to the best method of solving those internal difficulties which now agitate your great Commonwealth. But we venture confidently to state, that the worst of all solutions that can be attempted, is a fratricidal war, which must, however long and fiercely it may be waged, leave the merits of the questions in dispute wholly untouched, while it cannot fail to exasperate, into ten-fold malignity, the feelings of alienation which already exist. War, under any circumstances, and between any sections of the human race, is an evil which reason, religion and humanity cannot bewail too bitterly. But a civil war in a nation like your own, one of the very foremost among the nations of the earth in intelligence, civilization and Christian enlightenment—a war among men of the same race, language and religion—a war which would involve neighbors, friends, brothers—members of the same Christian communions, children, it may be, of the same family, in mad and murderous conflict with each other, would be a spectacle which, more than any event that has occurred for ages, would smite with discouragement, and all but despair, the friends of human progress throughout the world.

For a long time past, thoughtful and philanthropic men, witnessing with sorrow the distracted and divided condition of the old world, and the ferocious and sanguinary wars to which these national antipathies have led, have fondly cherished the hope that the time might come when the several States of Europe might be so far federated together, as to be brought under the jurisdiction of a common tribunal, which should decide their differences without having recourse to the irrational arbitrament of the sword. In support of the practicability of such a measure, they have been hitherto wont to appeal triumphantly to the admirable example and illustration of such a system presented in your country. But the effect will be disheartening and disastrous to the last degree, if it be now found that you, Christian brethren, who had the immense advantage of growing up side by side into

free communities, exempt from those hereditary prejudices which have struck their roots so deep into the soil of Europe, can find no better means of adjusting your differences than by having recourse to the old expedient of barbarism and blood, of which even Europe is beginning to be ashamed, for its combined folly and brutality.

Permit us, also, respectfully to remind you that the evils of war,—as we know to our bitter cost in the old world,—do not end with itself. On the contrary, it bequeaths to posterity a sinister legacy of hatreds, jealousies and rivalries, which poison the blood of nations for ages, and entail upon them burdens hardly less crushing than those of actual war. The enormous military establishments that are now sitting like an incubus on the heart of Europe, all but suffocating its life, are the penalties we have to pay for the conflicts into which our ancestors plunged, often in reference to questions which, all men now can see, might have been easily adjusted without a blow, if passion had not been permitted to usurp the place of reason. But the rankling recollections and mutual distrust which those quarrels engendered, are still the source whence arises the alleged necessity for the ruinous rivalry in armaments, which is hurrying us onward on a path that, if pursued much longer, can only lead to general bankruptcy. May Heaven in its mercy deliver America from a policy which would entangle it in the coils of such a system as this!

We implore you, then, Friends and Fellow-Christians, to avoid the fatal mistake of imagining that you can decide questions of disputed right by conflicts of brute force. We appeal to American patriots to save the land they love from the dishonor of appearing before the world in an attitude which can only excite the sorrow and pity of all good men. We appeal to American philanthropists to interpose their influence to ward off a catastrophe which will not only become a source of unutterable suffering and demoralization to their own country, but which will exercise a malign influence over the destinies of the whole human race.—Above all, we appeal to Christian churches of all denominations, and emphatically to the ministers of the Prince of Peace, to stand between the living and the dead that the plague be stayed; by their example, by their persuasions, by their prayers, to arrest an evil which will not only paralyze their own efforts, and desolate God's inheritance by a flood of passion and crime, but which will be a scandal and a reproach to our common Christianity.

JOSEPH PEASE, *President*.

HENRY RICHARD, *Secretary*.

London, April 6, 1861.

Petomca, April 8, 1861.

BELOVED FRIEND BEEBE—This is the first communication I have ventured to make to you. I believe, from the doctrine promulgated through your columns, that you are one of those whom God has set apart for himself, to feed and build up the church of the First Born, and to nourish the babes in grace who are led to think on his name, and to make mention of the Lord, and also those who hope in his mercy, and so, under God, to establish the young men and the fathers, and encourage them to put on the armor of God and face the enemy manfully in this day of blasphemy and of contempt for the sovereign and discriminating mercy and grace of our God. There are legions who are like the nut whose kernel is rotten, who put on the garb of religious profession, but have not the kernel of truth implanted in them. You would fain hope the Lord had done something for them; but only touch them upon the fundamental doctrine of the gospel, and they are ready

to spit in your face as their fathers did in the face of our dear Lord. I pity them; but I hate their arminian lies. But I will leave them and attend to the babe in grace—the object of God's special care. The babe in grace is like the babe in nature, when supported on the lap of the parent, looking and recognizing the features, and saying, Oh, that I could claim and fully express my relationship. I know my desires spring from a principle of knowledge and love that never grew from nature; for I can remember the time when I was like Gallo, when I never thought on the name of the Lord only as the horse or the ass, that rushes heedlessly into the battle, ignorant, given to base thoughts, full of envy, and fully such a character as Paul described, as given over to vile affections, a rebel and traitor to my God. Now, in the dust I abhor myself. The dear man of God has well expressed my feeling in the *Signs* of April. The poor, sensible sinner has no other plea; he cries out, God, be merciful to me, a sinner. Is this the effect of the washing of regeneration and the possession of a new heart? Is this the way the Lord instills spiritual light and life into the heart, causing him to pant, to hunger and thirst after a knowledge of the Lord? If so, then I will hope in his mercy; for my desire is after thee, O Lord. Thy truth is my stay and my staff, which bears my spirit up. For the Lord has never said to the poor sinking soul, Seek thou my face in vain; for he hath blessed them, and I feel it my mercy to claim all the Lord has bequeathed me. I am confident we have an unchangeable God, and with him there is plenteous redemption. If it were not so, my poor soul would sink in despair. But the dear Lord has, I hope, fully established my heart beyond all insinuations on a subjected nature. To have the heart tutored by divine grace is well, and a bulwark against the enemy. I desire and pray that I may have the boldness that was given to the dear saints of old. But think it not strange that I am ranked with the unlearned and ignorant. This I acknowledge, according to the theology of the present day, theological Baptists; and I esteem it my greatest mercy that the Lord has lit up an opposing spirit in my soul, to contend earnestly for the doctrine of our blessed Lord, Christ.

Here I would give a remark made by a man of God, Washington Wilks, of London, in 1830: "The Father's work is to set apart, or to give the elect family a separate existence from the rest of mankind in Christ, as he gave Noah and his family a separate existence from the rest of the world in the ark. The Son's work was to sanctify and perfectly cleanse from all arminian filth, pollution and uncleanness all whom the Father sanctified by giving them an election interest in his Son. And the Spirit's work is to sanctify, set apart, or separate them from the rest of Adam's race, which are blinded. They are predestinated to salvation in the Son. This doctrine, carried out, will not admit the expression of the poet, in your last number, as to the effect of the sound of the gospel:

"Till every knee before thy name shall bow."

I say, Till all the *elect* before thy name shall bow. I contend that the gospel will never have the effect upon the non-elect, to make them bow before the cross; for the

hardened sinner will bow to anything else rather than to the sovereign will and mercy of our covenant God. They will stand erect in their pride and enmity, until de-voiced, but the saints shall never lose their interest and hope in Christ.

"Surely they to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
Are glorified spirits in heaven."

Friend Wilks says, "And how does the Spirit this, but by bringing the elect from all dead moralists, pharisees, and profane persons? The Lord gives them a *new heart*, a new life apart from all others, the fruit of which, the new birth, is their possession of faith, hope and love, called the new man, the hidden man of the heart."

Dear friend Beebe, I should spiritually starve if I had not the word of God. I have also many published sermons of the servants of God. My poor soul would faint and die, were it not that the good Lord's promises are sure, and his foundation hath this seal, The Lord knoweth them that are His. I have been encouraged to hold on here, for the last twenty-four years, never seeing an Old School Baptist, nor hearing one preach. We had a young man of God here for a few months; but the brood hustled him out as soon as possible. I feel much for the saints in the South, and my sympathy and love runs through the family of God.

Brother Beebe, if these scattered remarks are consistent with the teachings of divine truth, do with them as the good Lord may direct. May they redound to his glory, and serve to unite the regenerate family together in the Lord of Hosts, and God shall have all the glory.

Yours, I hope, in strict conformity to gospel truth, and love of the brethren,  
JOHN BULL.

Albany, N. Y., April 21, 1861.

DEAR BROTHER BEEBE:—Since I saw you last at our Association at Lexington, sore afflictions have been sent on me, more than I can portray with pen. My youngest son, with whom I had hoped to spend the remnant of my days, has followed his father and six others of my dear children to a world of spirits. Thus it has pleased God to discipline my soul, to teach me the vanity of all things in this world. I thought I had a prospect of a home for my old age, of quiet and rest; I tried to be thankful to the Giver of every good gift; but it is taken away for some purpose, and I try to say, Thy will be done, and desire to be reconciled to his appointments.

E. P. Patten is my son-in-law, and a mail writer in the *Atlas & Argus* office. He is a Baptist of the new school, and does not like your strictures on Sunday schools. He has been secretary of the one in Hudson-street church, which numbers 900 scholars. I have two daughters and one grand daughter members of that church. Magoon is the pastor. I go sometimes with them, but I cannot feed on such talk as he indulges in; he says there is no worse people out of hell than the *Hard-shell Baptists*; they will squat down in their infernal laziness, and say, "We must wait God's time!" This I heard him say in the Bible class. I left then. Sometimes I go to hear the Dutch Reformed preach; they preach the most Bible doctrine of any I find in this city.

My little *Signs* is almost all the preacher I have. May I hear from God's dear people as long as I live, and find a place amongst your thrones, or at your feet in that place of rest that remains.

Dear brother, it is fifty-three years since I had the way of salvation revealed to me. It was not flesh nor blood taught it to me; but when I found all my righteousness was as filthy rags, I felt I was condemned justly, and saw no way of escape. Then, O glorious hour, the spirit revealed to me that Christ had died for my sins. Then I could call on the angels to give him glory for what he had done for me. I had from childhood been taught that Christ had died for his people; but me, poor sinful me, the promises were not for me, until I saw him by an eye of faith. Then the Bible was a new book to me; I could feed on its promises; I could run and not be weary. I thought I should not see any more trials; but, alas! the enemy came and told me I was deceived, and I would not, I thought, deceive the church, so for some months I tried to get a greater evidence that God had for his Son's sake forgiven my sins. But it pleased him to help me to lay hold of the promises, and rejoice in him for good hope, and I told to the dear people in Lexington the reason of my hope, was received, and Baptized Oct. 1817.

I am now in my 70th year, a widow 18 years; my departure is at hand; may it be said, She kept the faith once delivered, &c.

Elder Beebe, I have often wanted to send you an account of the triumphal death of one of my daughters, thinking it might be a comfort to some trembling saint. It seemed as if her Heaven began below, and to me it appeared that I could almost see the pearly gates, as her spirit winged its way to her Savior Jesus. Her last words were, Oh death, where is thy sting? Oh grave, where is thy victory? God has been very gracious to me, for he has taken my husband and children, I trust, to himself. I trust to find them with the blood-washed throng, if not all, most of them enjoying the full fruition of the love of God.

I, if it please God, hope to see you at our next Association, and hear once more from you the gospel of peace. I could, if I had the ability, write many things to try to encourage you to the good work; but I am not competent to say half I feel. I feel God, our God is with you, and he will sustain you, my much honored brother, until your work is done, then take you to his rest.

Yours truly, in the best of bonds,  
PAMELIA MABEN.

Johnson, Bates Co., Mo.,  
Nov. 15, 1860.

BROTHER BEEBE:—I send you a few lines to correct a misunderstanding of my views growing out of your reply to me, or a failure on my part to make my views more plain. I said, That which was born first, was born second, not something else born again. Now, I did not understand that all that was born of the flesh was born over again, of incorruptible seed. I said, in my letter, I do understand that man has a soul or spirit that does live when this body dies; and that the soul or spirit is that which is born again. I do not understand the scriptures to mean the flesh; for Paul said, "I know that in me, that is, in my flesh, dwelleth no good thing." He also said, I delight in the law of God, after the inner man; but I see another law in my members, warring against the law of my mind; so then, with the mind, I myself serve the law of God; but with the flesh, the law of sin. Now I understand the inward man to be the soul and the spirit that is quickened, which was dead in trespass and sins, and the soul and spirit is that which is born again.\* Now I understand to quicken is to make alive something that was dead, and that is what makes the warfare: The flesh lusts against the spirit, and I think

all of God's children can say with Paul, Oh, wretched man that I am.

Brother Beebe, I was glad you made your views so plain on the composition of man. You showed so clearly that man was composed of soul, spirit and body. I thought it would be the means of much good in these parts, in causing the brethren to be of one mind. Since I wrote you, five have been added to Elk Fork church, two by letter and three by experience; and two to Pleasant Gap church by experience. I should not have written you now, but for some misunderstanding of my views. May the good Lord bless you, and enable you to declare the whole counsel of God.

Your unworthy brother in Christ, if one so unworthy as I am may call you brother,  
MARTIN WHITE.

\*REMARKS.—We owe brother White an apology for delaying so long to publish the above. It was unintentionally overlooked. We wish to suggest, for the consideration of brother White, three or four questions.

First. If the soul and spirit of man, which was first born of the flesh, of corruptible seed, is subsequently born again of the spirit, and of incorruptible seed, can the soul or spirit so born again commit sin? See 1 John iii. 9.

Second. Aside from and independently of the soul and spirit of a man, can he commit sin, or any action, either good or bad? Or, in other words, if the soul and spirit be removed, can the man act or think without the co-operation of soul and spirit?

Third. If, then, the theory be correct that the soul and spirit of the christian is regenerated and cannot sin because it is born of God, what is there remaining in the flesh to serve the law of sin?

Fourth. Why is it not admissible, That all that is born of the flesh is flesh, and all that is born of God is holy; and all that is born of the flesh is unholy, and hence the christian warfare?

Piscataway, N. J., Jan. 17, 1861.

DEAR BROTHER BEEBE:—Enclosed please find one dollar, the remittance due you last September, as my year terminated then. Owing to my age, infirmities and other circumstances over which I had no control, I have been hindered from sending you this before. Begging that you will excuse my delinquency and accept the enclosed as a *gift*, for such I feel it to be, as no recompense can equal the joys your valuable paper imparts, and the light it throws over my descending pathway to the tomb.

I am, dear brother, fast hastening to the grave, yea, tottering upon its very verge, and locking back upon earth I have the pleasure of remembering some bright days in my chequered life; but, alas! with all the joys and pleasures this mortal life affords, there is a counter-poison of vexation and sorrow, and though it may be pleasant to review earthly pleasures, it is much more satisfactory joy to the heart to think of moments when the love of God burns within our souls, filling us with holy raptures, and making every thought an ebenezer for the blessings of his grace and salvation, and it is also for our present comfort to reflect; that, if we are "chosen in Christ," and really his followers though you may never hear from me again, we shall have those pleasant feelings revived in heaven, and enjoy an eternity of bliss and glory at the "right hand of God." I am extending this letter too far, however, and must close immediately (lest I tire your patience) by saying that your paper is indispensable to me, and as long as I may be permitted to live I shall cherish it as one of my greatest comforts.—This may be the last letter I shall write, (or dictate to be written) to you, and

though we be not permitted to meet on earth, I trust we shall through the rich grace of God meet in Heaven.

I remain your friend and brother,  
DANIEL STELLE.

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Obituary Notices.

DIED, April 26, 1861, at the residence of her son-in-law, Col. Samuel Wilkinson, in this town, (Wallkill, N. Y.) Mrs. SALLY CLARK, aged 80 years, 11 months and 1 day. Sister Clark had been a member of the Middletown and Wallkill Church for many (perhaps fifty) years, and during her long connection with the Church, had enjoyed the confidence, esteem and fellowship of all her brethren and sisters, for her orderly walk and godly deportment. She loved to dwell in her conversation, upon experimental things, and often related the wonderful dealings of God with her. Her understanding of the way of life and salvation, alone through the great Redeemer, was clear and sound, and she was for many years regarded as a *mother in Israel*. Although her constitution was good, and she had seldom been sick, yet she had suffered almost beyond expression, from rheumatism and other causes—she had been obliged to use a crutch, for the last forty years; but she was supported under the weight of her sufferings, by a divine power. During the last winter, she has been very feeble, born down with age and infirmities, to which was added for several weeks past, the dropsy, from which she suffered much, until her summons came, to lay off the garments of mortality, and with them all the pains and perplexities of earth, and take her mansion in the higher and holier courts above. Sister Clark was the widow of brother John S. Clark, who died several years ago, and with whom she had traveled in church fellowship many years. Her funeral was attended at the meeting-house in Wallkill, on Saturday, the 27th, on which occasion a discourse was preached by Elder G. Beebe, from Rev. xiv. 13.

DIED, April 28, 1861, at her residence in Wallkill, Mrs. ESTHER HOYT, aged 62 years. Sister Hoyt was the wife of our late beloved brother Joel Hoyt, whose obituary was published in our number for April 15th. She was a devoted christian, and a very highly esteemed and dearly beloved member of the New Vernon Church, where, with her dear companion, she had held her membership about forty years. "They were lovely and pleasant in their lives, and in their death they were not divided." They had taken sweet counsel together, and have walked in company to the house of God. Their death is a severe affliction to the Church, and a very great bereavement to the surviving members of their family. Within the brief space of eight weeks, a lovely daughter and both parents have been called away, leaving one son, and three daughters, with their respective families, to mourn the sudden dispensation. But we do not mourn as they who have no hope. We do believe that as Jesus died and arose from the dead, that all who sleep in Jesus, will God bring with him. Sister Hoyt's funeral was attended by a very large assembly at the meeting house of the New Vernon Church, and a sermon was preached on the occasion by Eld. G. Beebe from 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness," &c.





# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., JUNE 1, 1861.

NO. 11.

## Correspondence.

Near Salem, Marion Co., Oregon,  
March 27, 1861.

DEARLY BELOVED BROTHER BEEBE:—I have received the last, or twenty-fourth number of volume twenty-eight, of the *Signs of the Times*, in which I see that our beloved brother Trott has, after the lapse of nearly a year, condescended to notice my review of his communication in answer to the request of sister Varnes, on Zech. iv. 12, published in the *Signs of the Times*, Vol. 27, No. 20. My review was published in the *Signs of the Times*, Vol. 28, No. 9. By your permission, brother Beebe, I will notice, through the *Signs of the Times*, some of his objections to my review. I will take up his objections item by item, as they occur in the *Signs of the Times*. I will then begin where he began: 1st. He says I misapprehended his postscript. This may be. I find by comparing my review with his postscript, that I inserted the words "gospel ministry," instead of "gospel minister." I merely thought that as brother Trott had left his communication open to correction in reference to the gospel minister and preaching the word, that he had also relative to the two olive trees, representing the gospel ministry. So much as an apology for writing my review. Brother Trott says, "If brother Stipp will look at my communication, on the second column, he will find that I insist on that view of the subject, that they must be united in the testimony," (that is, the two olive trees and the two candlesticks being the two witnesses.) "Brother Stipp says he agrees with my view, that the golden candlestick is the Church, and I know not how he can deny it, considering what is said, Rev. i. 20. Now, if the two witnesses embrace or intend the Churches as well as the ministers, or rather according to his admission, if the Church is one of the witnesses, then the Church has the power to shut heaven, &c., if the ministers have not. Hence, according to his representation, the Church is the man of sin spoken of in 2 Thess. ii. 4." Here brother Trott misapprehended my review. I did not admit that the two olive trees composed one of the two witnesses, and the two candlesticks the other; neither did I admit the Church was one of the two witnesses. I said the *two olive trees were the two witnesses*. I cannot conceive how two and two make only two. I should think they make four. The two olive trees are two witnesses, and if the two candlesticks are witnesses, there are four witnesses. The two olive trees are said to be the *two anointed ones*. Zech. iv. 14. Not one anointed one. There is no mention made of two candlesticks in Zech.

iv. 12, where he asks, "What be these two olive branches, which, through the two golden pipes, empty the golden oil out of themselves?" It is evident to my mind that the two golden pipes here spoken of are in Rev. xii. 4 called two candlesticks. The Revelator says, "These are the two olive trees and the two candlesticks (or golden pipes) standing before the God of the earth," having reference, no doubt, to the two olive branches and the two golden pipes spoken of in Zech. iv. 12. Taking this view of the subject shows that those two candlesticks did not represent the church. The two golden pipes are the medium or channel through which the grace of God, comparable to oil, is communicated from God, or Christ, and the Holy Ghost, if you please, to the church, which the Revelator calls two candlesticks, comparable to the gospel, it being the channel through which God communicates his blessings, light, health and food to his church—not from the ministry, but from himself through the ministry, he being the fountain from whence all blessings flow, just as the olive tree is the fountain from whence oil flows. Now, it is evident that the two golden pipes were connected with the two olive branches; for it was through them the olive branches emptied the golden oil out of themselves, just as the gospel is connected with Christ and the Holy Ghost. It is stated in Zech. iv. 12, that he saw a candlestick all of gold, with a bowl upon the top of it, which, in my former review, I said represented the church as one body, and his seven lamps thereon represented the church in its several localities, the number seven signifying a competent number; and seven pipes to the seven lamps by referring to the tenth verse, we can see what the seven pipes represent. He says, "For they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven," (that is, seven pipes:) "they are the eyes of the Lord, which run to and fro through the whole earth"—which shows the extension of the gospel to every nation, kindred, tongue and people. In Rev. v. 6, John speaks of the same thing: he says, "And I beheld, and lo! in the midst of the throne and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the world." So, brother Trott may see that I have not yet represented the church as being the man of sin spoken of in 2 Thess. xxi. 4.

In the next place, brother Trott inquires, "But does brother Stipp believe that every or any believer, by becoming a member of the church, is thereby qualified to be a preacher of the gospel? If so, then this argument of his has weight in it," &c. I will refer brother Trott to my

former review for an answer. If brother Trott will look at my review, second column, he will find these words: "Preachers or gospel ministers, being members of the church, belong to the candlestick, and receive their life and light from the same source, and precisely through the same channel that other church members do, although they may and do have gifts in some measure differing from others, still they are from the same source and communicated to them by the same Spirit; but the olive trees did not receive the oil from any other source, nor was it communicated to them through any channel, but it originated in or with them, and they are the source from whence it flows. Then they cannot represent the gospel ministers." Paul says, after summing up all the different gifts of the church, both preachers and other church members, "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."—1 Cor. xii. 11.

In the next place, brother Trott says, "Brother Stipp next argues that the lamps derive all the oil and light, &c., from the olive trees, which he says would make the gospel ministers the source of all light and grace to the church. He seems thus to make the olive trees independent existences." I do not know that I comprehend brother Trott's meaning here. If he means to say that I make the antitype of the olive trees independent existences, he is correct; for I believe that Christ and the Holy Ghost are set forth emblematical by two olive trees; but if he means to say that I make the olive trees as such exist independent of creation, planting and culture, (which I presume he does, by what he has said hereafter,) he is egregiously mistaken; but I will notice this more fully under another head. Brother Trott continues by saying, "In answer to his argument, I will first say that if I am rightly informed the oil is obtained from the fruit—the olives—not the tree." In this brother Trott may be correct. I do not profess to be acquainted with the process by which oil is obtained from the olive tree. I came to the conclusion that it was obtained immediately from the tree by reading Zech. iv. 12, which says that the two olive branches, through the two golden pipes, empty the golden oil out of themselves. But admit that in this brother Trott is correct, and it strengthens my position, because the fruit exists simultaneous with the tree; for it being manifested shows clearly that it previously existed in the tree. I suppose, then, that oil is obtained from the olive in the same way that wine is from the grape—that is, by pressing. Jesus says, John xv. 1, "I am the true vine." And the vine produced the grape; the grape was bruised and pressed to produce the wine, and of the wine Jesus said, "This is my

blood." In like manner the olive tree produced the olive which was bruised and pressed to produce the oil—the one for the life and the other for the light of the church, just as Christ was bruised and pressed for the salvation of the church. And Paul evidently speaks of Christ under the figure or emblem of the good olive tree, (Rom. xl. 24,) just as Christ spake of himself under the figure of the true vine. (Compare Rom. xl. 24 with John xv. 1.) But I may be asked how this sets forth the Holy Ghost under the figure of an olive tree. I answer, Christ and the Holy Ghost are one; still, they are spoken of as two that bear record in heaven, consequently are two witnesses, yet one God.

I will now say a word or two more relative to what brother Trott has said—that I seem to make the olive trees independent existences. Brother Trott appears to understand me as the Roman Catholics do Christ when he said of the bread, "This is my body," and of the cup, "This is my blood"—that the bread and wine were really and substantially his body and blood. Why should brother Trott presume that I make the two olive trees be the very bodies of the gospel ministers? which I never once thought of. I would ask brother Trott, if when Christ said, "I am the true vine," he made it an independent existence? when he said of the bread and wine, "This is my body and blood," did he thereby make them independent existences? Paul says concerning that rock which was smitten by Moses, "And that rock was Christ," did he make it an independent existence? Christ, his apostles and prophets, spake of common created things as emblematical of heavenly things. Brother Trott further says, "So in this candlestick the bowl on the top of it I think represents Christ the head as the repository of all the light, the gifts and graces of the church. To me the reading of the 3d verse is obscure. It does not seem to define what the seven pipes connect the lamps with, but it certainly does not represent them as connecting with the olive trees." Here brother Trott and I differ materially. The passage reads thus: "I have looked and behold a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof, and two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof." Now might we not very readily infer that as the two olive trees were on either side of the lamps in such close proximity to them, and as the lamps were dependent on the olive trees for their oil, that the pipes connected the olive trees with the lamps, for the five foolish virgins' lamps went out because they had no oil? Now, as there were no other

objects spoken of as being near the lamps and as the pipes would have been useless unless they connected the lamps with some other objects is it not plainly manifest that they connected the lamps with the olive trees? Brother Trott says that the candlestick represents the church—the bowl upon the top Christ the head of the church, the olive trees the gospel ministers. This according to my view would make the oil flow from the ministers to Christ, and from Christ to the church; or, in other words, Christ would be the medium through which grace is communicated from the ministry to the church. It is contrary to the nature of a golden bowl to produce oil; if it contains oil it must flow into it from some other source; but it is every way congenial with the nature of the olive tree to produce oil. And as Christ, as the Mediator of the new covenant, existed from everlasting with his spiritual family in him; even so, in like manner, as long as the olive tree existed, it existed with its oil in it.

The next thing worthy of notice is, brother Trott says, "In reference to brother Stipp's view concerning the two witnesses, I have several objections. I will name but one or two: 1st. I do not think that either Christ or the Holy Ghost in their persons will admit of being represented by pluralities, as by two olive trees and two candlesticks." Here brother Trott connects the candlesticks with the olive trees; yet, strange to say, elsewhere he says they are not connected; for he says, "In the other figure, verses 11 and 12, the two golden pipes, by which the two olive branches empty the golden oil out of themselves, are not said to have any connection with the lamps or the candlesticks." But I will inform brother Trott again, lest he should still misapprehend my meaning, that I did not say that the two olive trees and the two candlesticks represented either Christ or the Holy Ghost, but that the one olive tree represented Christ and the other represented the Holy Ghost as the two witnesses, and the one candlestick the church, and the seven lamps the churches in their several localities. But I do think that the scripture will justify me in saying that Christ and the Holy Ghost are set forth as two witnesses. I will refer to one or two. Isaiah lv. 4, "Behold I have given him" (Christ) "for a witness to the people." John xviii. 37, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Rev. i. 5, "And from Jesus Christ, who is the faithful witness and the first begotten from the dead," &c. Now, I will refer to one or two texts where the Holy Ghost is called a witness. Heb. x. 14, 15, "For by one offering he hath perfected for ever them that are sanctified, whereof the Holy Ghost is also a witness to us." John xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Many more might be referred to, but these must suffice, as paper is getting scarce. In brother Trott's second objection, he says, "What is said of the two witnesses in Rev. xi. 7-11, that the beast shall kill them and their dead bodies shall lie in the street, &c., and men shall see their dead bodies three days and a half, &c., I can-

not think can with reverence be applied to them in their persons. Of Christ it is said, 'He dieth no more; death hath no more dominion over him.'—Rom. vi. 9. And to talk about seeing the dead body of the Holy Ghost, that pure, invisible Spirit, is to me very strange. I will here leave brother's Stipp's review."

I will say, that, to me, it appears still more strange that brother Trott could, with my review before his eyes, make the foregoing remarks. But, far be it from me to accuse brother Trott of wilfully misrepresenting me to a christian public. But if brother Trott can reconcile the above remarks with my review, I must be content to abide the consequences. But if I did really say that Christ either was or will be actually slain the second time, and that the Holy Ghost actually either was or will be slain, and their dead bodies be seen three days and a half by the natural eyes of men, I stand convicted of gross heresy, for which all good christian people should withdraw the hand of fellowship from me, and count me an impostor and deceiver. Had brother Trott written his review of my review immediately on its publication, then persons reading his could have also had recourse to my review, and thereby could have been their own judges. But waiting almost a year before he wrote, and then expressing himself as he did, which undoubtedly represents me as saying that Christ and the Holy Ghost either was or will be actually slain, and their dead bodies be seen of men three days and a half lying in the street of the great city, &c. But after my review was forgotten, and many read his, who perhaps never saw my review, or, if they did, had now forgotten it, and that number of the *Signs* which contained it perhaps either destroyed or lost (for but few comparatively keep the *Signs* on file,) and coming as it does from our beloved brother Trott, they will take it for granted that I really did so write. Many have said to me, "Brother Stipp, is it possible you did write what brother Trott says you did?" Said I, "Did you not look and see for yourself?" "Oh, the paper yours was in was destroyed."

This, brother Beebe, is the only apology I make for troubling you again upon this subject. I would not have taken my pen to write this scribble but for this cause; for which cause, brother Beebe, I insist upon you to give this a place in your paper, although it may, and no doubt will, be to the exclusion of much better matter, but for the sake of my standing, not only as a minister, but as a christian, please lay this before the readers of the *Signs*. As I said before, I say again, I do not accuse brother Trott of wilfully misrepresenting that which I had written in my former review; nay, I have too good an opinion of brother Trott's honesty and veracity to indulge for a moment in so ungenerous a thought. But I think that brother Trott while writing, became somewhat confused in mind and did not apprehend the tendency of his remarks. I will now quote, verbatim that which I wrote in my former review upon the slaying of the witnesses for the information of those who may have read brother Trott's, but never saw or have forgotten what I wrote in my review, and let the readers of the *Signs* judge between brother Trott and myself. "And when they shall have finished their

testimony, the beast that ascendeth out of the bottomless pit shall kill them, and their dead bodies shall lie in the street of the great city (not New Jerusalem), but spiritual Sodom, and Egypt; which are a representation of all the different sects or anti-christian churches; for while they acknowledge God as a Creator, they deny Christ as a Saviour and the testimony of the Holy Ghost; they are not dependent on Christ for salvation, but they depend on themselves; they do not trust Christ's righteousness, but their own; they do not trust the Spirit to quicken, but their own free will. *This is virtually slaying the two witnesses—Christ and the Holy Ghost.*" I view it all in a figurative sense. There is no place on earth known as Sodom and Egypt where our Lord was crucified. Brother Trott himself treated it figuratively. Why should he then have supposed that I had presented it in a literal point of view? Brother Trott did not intend to be understood to convey the idea that the actual bodies of the gospel ministers lay three days and a half in the great city, spiritual Sodom and Egypt—leastways, I did not so understand him. Then why should he have so understood me with reference to Christ and the Holy Ghost?

Brother Beebe, if you will please publish the foregoing, I think I shall not trouble you again on this subject, and should not now but for the cause already named. I do not feel myself capable of holding a discussion with brother Trott on any, much less on so mysterious a subject as this. I hope brother Trott will excuse the liberty I have taken, and that he and I, as heretofore, will ever continue in the best of friendship and be bound together with the strong cords of love and brotherly friendship; for I assure you that nothing would pain me more than for a root of bitterness to spring up between him and me, whom I esteem so highly for the truth sake. In christian love and fellowship, I subscribe myself, yours in tribulation,

JOHN STIPP.

New Castle Co., Del. May 10. 1861.

DEAR BROTHER BEEBE:—It is not yet one year since yourself and many other brethren and sisters from the North, South, East and West, enjoyed an associational meeting with us, in the very pleasant and commodious meeting house of the Wilmington church. For the sake of the brethren and sisters who enjoyed that interview, as well as for the information of brethren and friends generally, I propose to give you some account of what that church has done and suffered since that time.

Like most others of our Old School Baptist churches, this church has not had, of late years, but few male members, and unfortunately in this case, what she had were about as *unstable as water*. Their handsome and valuable property, together with their weak and defenceless condition, has exposed them to several attempts to disposses them. I was witness to the repelling of an attempt of this kind some years ago on the part of their New School neighbors. After that, they appeared to take quite a decided stand, and it was hoped that if they could enjoy the regular and faithful ministration of the word for awhile, they would become united and established. Having rejected voluntarily and unitedly the New School minis-

try that had been imposed upon them and united with the Delaware Association, they seemed to show good grounds to hope for the best.

It became evident to me, however, even before our associational meeting, that such hopes were vain. Our brethren in the ministry have been very kind and attentive both to them and to us. Several ministering brethren have visited them since the association, and their preaching has been in demonstration of the spirit and of power. Such preaching we found tended only to demonstrate the truth that we had some among us to whom the preaching of Christ had no form nor comeliness, and to whom gospel salvation had no beauty that they should desire it. It was painfully manifest that there was a turning back in their hearts to go into Egypt. It was under such circumstances that a number of the New School Baptists about equal to our entire membership suddenly withdrew and applied for admission with us. Few of them had ever seen me or ever heard Old School preaching; yet they desired a church meeting to be held for their reception previous to my next appointment there. This of course betrayed the *cloven foot* so plain that it was unanimously rejected. The regular meeting at length came on and we gave them a hearing. Before final action we took further time in order to inquiry, and in hopes that we might ultimately act with unanimity. In the mean time the applicants ascertained what kind of material three our four of our members were composed of. They were able to intrigue with them. It was soon apparent to themselves as well as to others that their character and objects were too well understood for them ever to be received into that church. Hence the winter was spent in criticizing the deed, searching old records, and old law books, and consulting judges and lawyers &c. On the final rejection of the applicants, the male members above referred to, voted in their favor. The rest were united and decided in their negative, and were about four to one. The matter was disposed of without debate. It might be proper to mention that immediately preceding this rush upon us, I had temporarily moved my membership to another church. This circumstance probably encouraged the step.

It might be supposed that this decisive vote at a regular church meeting would have ended the contest. But the wise man informs us that the ways of the *evil man* are crooked, and that they are *moveable that we cannot know them*. The next we learn from Wilmington was that the three male members had held a *secret meeting* (one of them being church clerk and having possession of the key) and had gathered up about Wilmington every one they could find who was willing to join in the movement and had them to attend. Then it seems deacon Allmond was installed pastor for the time being to strike hands with these strangers, in assurance of *fellowship in iniquity*, and that *they should all have one purse*. There proceedings were conducted with the utmost conceivable secrecy, so that several days elapsed before any of the other members knew anything of it. The clerk of course recorded all this as valid proceedings. I saw the company who had thus been received into this iniquitous

league. I judged there were about twenty. More at any rate than the present number of the church. I do not suppose that they expect such proceedings to stand the test either of law or gospel; but as our people are some of them aged and infirm I suppose they hope to tire and worry them out. The next move I understand will be to elect trustees from their own gang, who are sufficiently conscience seared to undertake the work of driving out those aged mothers, who have been worshipping there for near half a century, and possess themselves of the dwelling-place that is not theirs. I have often thought that men might be honest, without being old School Baptists, and that they might be gentlemen without loving the truth. At least I do not know why it should not be so. I have mingled in my time with almost all classes of people, but never, since I have been in the world, have I been subjected to such abuse and gross personal insults as I suffered at the hands of those who have undertaken to play the part of Judas in this tragedy. The misery of the Israelites when suffering the Babylonish captivity, drew pity from the poor heathen; but these professed christians can exult in scenes of distress that one would think would move a stone.

There is one point in man's sinful nature that I cannot comprehend, that is this. If Benedict Arnold wanted to go to the British, he might have done so. Why could he not go without trying to betray his country? If Judas was weary of the company of the disciples he could have gone to his own place, and no one would have objected. Why need he want to betray all the rest? It would seem that it was not enough manifestation of opposition to the truth to abandon it, without a desperate attempt at its destruction.

Those three or four male members who have long enjoyed a standing among us, have now by transgression fell, and have no doubt gone to their own place. We shall be left without officers, but will endeavor to keep up the order and visibility of the church, and as we now are in peace and unity we have reason to hope that additions will be made to our number. Ministering brethren will be cordially and gladly received there still, whenever they can call. If there is no room in the *inn* for us, we will try and find some other place.

In gospel tribulation.

E. RITTENHOUSE.

Logan Co., Ill., March 31, 1861.

BROTHER BEEBE:—I will write you a little of what the Lord has done for me. I was born in Boone County, Ky., in 1814. I was raised there, by Baptist parents, until I was eighteen years of age. There was Baptist preaching at my father's house often. I thought they were the hardest people on earth. My parents moved to Illinois in 1813, where there were no Old School Baptists near us. I had many serious thoughts on death and eternal judgment. I went to hear the Methodists preach, and they told me I must come to the *mourner's bench* and get religion. But I could see no sense in such religion as that. I also went to hear the Campbellites, and they told me I must be baptized, to wash away my sins; and that sounded strange to me. So, like the

Bereans of old, I searched the scriptures to see if these things were so; but I found no such doctrine in the scriptures. I was then left in the dark to grope my way along in a waste howling wilderness alone, for about five long years, when, I hope, the Lord found me, or, rather, made himself manifest to me. I was crushed beneath a load which no mortal tongue nor language can fully describe. This was about the winter of 1841-2. I was so much pressed down with guilt and shame, that I always chose to be alone, rather than with the best of company. I had tried, time after time, to beg the Lord to have mercy on my poor soul; but saw that his justice and judgment were true and righteous, and that my condemnation was just. I frequently retired to a grove where no person had any knowledge of me, and tried to supplicate the Lord to have mercy on my soul; but all seemed to be in vain, and my distress seemed to be more than I could bear. One morning I went to the grove at about the dawn of day, to try to beg for mercy; but it seemed vain for me to plead with God; for the more I cried for mercy, the worse I seemed to be. On the same morning when I went to breakfast, I could not eat, which had often been the case before; but after breakfast I went out to work alone, and I felt as though I must pray, or sink in utter despair. I fell upon my knees, by the corner of the fence, and tried to pour out my supplications to God for mercy; but my prayer did not reach higher than my head. I then got up, feeling as though I could not live; I walked along the fence a short distance, and there seemed as though something said to me, Stop! I raised my head and it seemed to me I heard the sweetest singing that I ever heard in my life; and then I saw, by an eye of faith, the justice of God, and how he saved sinners by the atoning blood of Jesus Christ. My burden was gone, and I could not tell where nor how. But this one thing I knew that my grief which had borne me down for months was gone, and I was singing praises to God for his goodness and mercy to my poor soul. I was filled with such joy as no tongue can describe. I thought my troubles were forever at an end. But I found myself mistaken; for Satan soon began to suggest that I was deceived. Then I was again troubled, and something seemed to urge that I was mistaken and deceived. I had had many frightful dreams; one night I went to bed much troubled, I fell asleep and dreamed that the day of judgement had come, and people were running in all directions and crying, and I thought in my dream, that I stood crying aloud, Come Lord, Come quickly! and when I awoke I was praising God, and my trouble about being deceived was gone, and I was filled with joy unspeakable and full of glory. I remained in this frame of mind several days; then this passage was almost constantly on my mind, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The question arose whether I had come unto him, and I was troubled very much about that for some time, I was so much troubled, that my sister asked me what was the matter? The day for the Baptist meeting where my father and sister belonged, in the neighborhood came, and my sister

asked me to go to the meeting with her, and I went; and after the minister had preached, he said, If there were any poor souls who felt like they could give themselves to the Lord, he wished them to come forward, and let their desire be known. It seemed to me impossible to stay back, so I went forward; and he asked me if I felt that I could give myself up to the Lord, and I said, Yes. Then my heart seemed melted within me, and he asked if I desired to talk to the church. I could not speak, the tears flowed down my cheeks for some time. At length I tried to tell the church what I hoped the Lord had done for me, on which the church received me for baptism; but I was afraid I had deceived them; but the next morning I felt better, I wanted to get to the meeting. After the preaching we went down to the Creek, which was the fourth Sunday in January 1842, and very cold; I was baptized, and no tongue nor pen can describe the joy I witnessed in the ordinance; as I turned to go up out of the water. I had a view, by faith, of Christ on the cross, which I never can fully describe.

Brother Beebe, my mind has outrun my pen. If you think this worth publishing, give it a place in your columns; if not, throw it aside, and all will be right with me. DANIEL BALDWIN.

Warren Co., Ohio, Oct. 21, 1860.

DEAR BROTHER BEEBE:—I feel inclined to write you a few lines, on what I hope the Lord has done for me. I think it is about a year since I first thought I was a great sinner in the sight of God, and that there was not much mercy for me. But still I thought I would try to amend my ways, hoping thereby to render myself acceptable to God; but my resolves and promises did not avail; I found myself unable to do good, for when I would do good, evil was present; for I found that in my flesh dwelt no good thing. After having tried in vain to merit divine favor by good works, I continued in that condition about eight or nine months, when it pleased the Lord to afflict me so that the thoughts of death seemed to stare me in the face; then I tried to pray the Lord to have mercy on me. I promised myself that I would do many things, if the Lord would spare my life; for I thought I could do something for myself. Well, in infinite mercy the Lord spared my life; but still I remained unreconciled to God; and continued to run after this world's good.

At about this time I began to read the *Signs of the Times*, which I had cared nothing about before, and to my great surprise I found them quite entertaining; and there I found I could do nothing, for it is "by grace ye are saved, and if I should ever be saved, it could not be by works, but by grace given to us in Christ Jesus before the world began. When I began to read the *Signs* I felt a desire to talk and to be with the dear saints of God.

My father was an Old School Baptist, but I had never said much to him on the subject until near the time when there was to be a meeting of the Association at Fairfield, Butler Co., Ohio, about twenty miles from our residence, and as I was quite unwell I asked him if I could go, and he consented, and we went. I spent the time very pleasantly listening to broth-

er Flint of Iowa, on the subject of predestination. I heard one more discourse that day, and part of another at night, and part of another on the next day. This was all the good preaching I had heard for nearly a year except that through your columns.

When I returned home, I felt much refreshed in my mind for a week or two. About six or seven weeks ago, my father and I, were returning from the Doctor's I felt like talking with him. He asked me if I had a hope in Christ: and said he had long thought of talking with me on the subject; but as I was so unwell he had deferred, fearing that it might distress me; then he related to me some of his exercises, and to my great joy, they corresponded almost exactly with mine, so that I thought I had found the way. But not yet; for the next I found an awful load upon my heart, and thought I would go and try to pray; but when I tried, I could scarcely open my mouth, as I felt myself to be so great a sinner that it seemed wicked for me to try to pray, but I cried, Lord, have mercy on me. I felt this load upon me for a week or two, when I thought I had a view of Jesus with outstretched arms saying to me, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Then I thought I could sing:—

"How happy are they, who the Savior obey,  
Whose treasures are laid up above."

But on the next day my doubts returned, and I thought, Oh that I could have faith! Sometimes my faith was strong, but at other times I feared that I was deceived. Thus I continued about two weeks, when there was preaching by brother J. C. Beeman, when my father asked me if I wished to join the church? I assented and went forward and related some of my exercises in my stammering way, and was received. On that night in pondering on the sermon I had heard, my burden was gone, and I felt that I could praise the Lord; my tongue was loosed and my joys were unspeakable and full of glory; I felt that I had truly passed from death unto life; and I could thank God for my happy deliverance. The next day, which was Sunday, I was baptized, which was three weeks ago. Since that time, I have had some gloomy seasons and feel unworthy to be called a child of grace; but when the precious truth is revealed to me, I can trust in Jesus Christ as my Lord and Saviour; but without him, I can do nothing.

May it please the good Shepherd to send more laborers into his harvest, is the desire of your unworthy brother, if a brother at all.

JEFFERSON BEEMAN.

P. S. My health has been very poor for the last year; I am now in my sixteenth year. When I look back on my past life and see how the Lord has preserved me, I feel to praise him for his great goodness to me. Here, brother Beebe, is my scribble, if you think proper to publish it in the *Signs*, do so, if not, cast it aside. J. B.

Enterprise, Iowa, Nov. 26, 1860.

BROTHER BEEBE—After having written you on business, I will attempt to write of some of my religious experience, as I believe experimental religion is more interesting to all the people of God than any other subject; for it is by that we gain

fellowship with each other, and we are thereby enabled to call each other *brother*, in a gospel sense. When I read the experience of the brethren and sisters who write for the *Signs of the Times*, it strengthens my little hope, which I believe Jesus Christ is the Author and Finisher of.

I was born in sin and to sin inclined, like all the human family, and lived in that state until I was in my twenty-second year. I went to meeting one day, as unconcerned on matters of religion as I ever was, and after the preaching an opportunity was given for any who desired to join the church, and some came forward and related their experience, and while receiving the hand of fellowship and singing, the congregation mostly drew up near the stand, and seemed to be enjoying themselves, while I sat back by myself unconcerned, as there was nothing attracting to me. All at once it appeared to me I saw a discriminating line drawn between the righteous and the wicked; and I felt as one banished from the peaceful presence of God, while others were allowed to sing hymns to his praise, and to rejoice in his name. I left the congregation, thinking that by going out of the hearing, these feelings would wear off. But how I was mistaken! My condition appeared worse and worse. That night there was a meeting at my father's house, and I attended; but I felt as though I dared not go in the presence of the congregation; they seemed to be the quietest and happiest people I ever saw. I retired into the darksome shades of night to ask the Lord to have mercy on my poor soul; for it did seem to me that I was fitted only for destruction. I was made to bow my knees before God for the first time in my life; and it seemed to me that I should sink to hell before morning. But I was spared, and when the morning came it seemed different to me from days gone by. All nature appeared to mourn, and the sun seemed to rise draped in sadness. I continued in this state for a long time, my troubles at sometimes lighter, and then again heavier than I could bear, for about two years, or until July, 1841. Late one evening I went out to pray once more that the Lord would have mercy on me; it seemed to me that I had tried, and my prayers were unavailing so long, that there was no good in anything that I could do. My cry was, Lord, save a wretched sinner condemned to die. At what time I returned to the house I cannot tell; my wife had gone to bed; and it seemed to me that if I lay down I should sink in torment. While I was walking to and fro in my yard, in a moment the Lord spake peace to my poor troubled soul. O, what joy I received! My soul was filled with his love, and I was made to rejoice in his name. The very stars of heaven sparkled with the glory of God. How long before I returned to the house I cannot tell; but when the morning came it was the loveliest morning I ever witnessed; all nature seemed to be praising God. I thought I should see no more trouble; but it was not long before I learned my mistake.

At this time there was considerable contention between the Old School and the Missionary Baptists. I concluded I would not join any of them, but live alone. But when the next Old School Baptist meeting

came on I attended with my wife (she was a member of that church.) I took a seat in the back part of the house, and tried to appear as indifferent as possible; but I thought I never had heard such preaching before in my life. When the opportunity was given for persons to join the church, old brother Bethel started a hymn; and the singing was the most heavenly I had ever heard, and the first I knew I had gone forward to the church. I was received, and with two others baptized on the next day, by Eld. Henry Hart, and I have had a name and place in that church ever since, notwithstanding my unworthiness.

Brother Beebe, I fear I have intruded on your patience. If you think proper you may publish this letter; but if not, lay it aside, and all will be right with me. I am your unworthy brother, if a brother at all,  
J. P. JONES.

Plattsburg, Mo., Jan. 6, 1861.

DEAR BROTHER BEEBE.—Another year has rolled around, and its trials, doubts, fears and changes are chronicled with the past. Could we look forward with a bright hope, this morning, of spending this year more profitably, as it regards our spiritual growth, by a godly walk and conversation, we should be dead to the world and its vanities, as we hope we have been at some short intervals, that are past and gone. But, Oh, the corruption of this hard heart, this stubborn will which rises in opposition when crossed by an all-wise Providence, forbids the hope; for, if we know anything, we fear self, and would fain be absent from the body to be present with the Lord. And when such seasons are enjoyed, though they be ever so short, we feel like singing with Watts—

Far from my thoughts vain world begone,  
Let my religious hours alone;  
Fain would mine eyes my Savior see;  
I wait a visit Lord from Thee.

And here, dear brother, we meet on common ground; for we must believe that all the saints are taught by the Spirit alike. Hence, as face answereth to face, in the water, so does the heart of man to man. 'Tis this that sustains us at times when we feel that drawing of the affection and outgoing of heart, when we talk with those who have been instructed by the divine Teacher, and when we read of their trials, doubts and fears, as we frequently do in the *Signs*; and ere we are aware, the tear of sympathy is flowing. Then the sweet conviction is forced on us, that "If we love Him that begat, we also love them who are begotten of Him."

We have been blessed with some sound preaching the last year. We have heard brother John Knight, and R. M. Thomas has been here twice; the last time, which was Thursday after Christmas, with brother Burruss, and his sermon will not soon be forgotten by some who heard him. His text was John viii, 12, and it was one constant stream of light, for he held forth Jesus as the light, life, strength and hope of His people; yea, as the Alpha and Omega, the Beginning and the End; and, as the Lord our Righteousness. In short, he said so much, that brother Burruss said nothing more was needed, and only made a few remarks, and closed the meeting. May the good Shepherd of the flock, keep him humble, and unfold to him still more of the hidden wisdom of the

bible, which is hidden from the wise and prudent of this world, and revealed to babes in Christ. I have also heard two able discourses from Elder Woolverton. I have been pleased with the *Signs* the past year. I have been favored with two letters from brother Dudley, two from brother Murdock, one from brother Burruss, and one from brother O. H. P. Wornall, and two copies of Licking Minutes from brother Dudley and one from brother Wornall, for which they will please accept my thanks. I found those who gladly accepted the extra copies. We look forward with joy to our Association next fall. I hope to be cheered with seeing and hearing yourself, and brethren Dudley, Johnson and Threlkeld. Will you all try to come, and as many more as feel inclined.

Now, dear brother, I close, hoping that He who is the Light of the world, may bless, sustain, uphold and comfort you in your labors of love, to feed the lambs which are scattered abroad. Do with this as your better judgment may dictate, and all will be right with me.

M. M. BIRCH.

St. Clair Co., Ill., Dec. 18, 1860.

DEAR BROTHER BEEBE.—I have for the first time sat down to write a few lines for publication, although you and all that writes for the *Signs* are strangers to me in the flesh, but I hope not in spirit, I will try to write a few of the Lord's dealings with poor unworthy me, for if a saint, the least of all. I was while young, a very moral young person, and wished to become a christian; but I knew I could do nothing to merit salvation. My mother being an Old School Baptist, taught me to read the Scripture, and go to meeting. They were carrying on a protracted meeting about a quarter of a mile from our house, and as it was something new to me, I had a curiosity to go to the meeting. My mother was opposed to it; but I went one night, and heard a Methodist preach; after I returned home, I was sitting by the fire, talking about the meeting, when all at once something came over me like a hard chill, and I thought I was the greatest sinner that ever lived. My strength was all gone, and I got down on the floor and asked some one to pray for me, for all that I could say was, "Lord have mercy on me, or I perish." I was in such distress that it seemed to me that I must die; I could neither sleep nor eat; I continued in this frame of mind but a short time; it seemed to me I could not live long in such distress; I felt like sinking through the floor. I went to meeting, and after preaching they called for mourners, and for the first time I went forward, for it seemed that indeed everybody's prayers were for me, if it would do any good. While I was kneeling down my burden all left me, and I felt as if I could fly away. I could not keep from praising God for his goodness to me. I told my exercises, and my little hope, and they heartily received me, and baptized me the next day, and I had peace of mind the world can neither give or take away. But it did not last long till I got into doubts and fears. I thought I was deceived and I had deceived others; for I thought I had not deep conviction, and it has troubled me many times, but the scripture says, We know that we have passed from death unto life, because you love

the brethren and sisters; and if I know my own heart, I do love them; I love to hear from them I never saw, and never expect to, and hope those who write for the *Signs* will continue to write. If I could write like sister Dutton and the others, it would be a great satisfaction to me, as we have preaching only once a month, and then not every time, as our Minister is old and feeble and not able to preach often. I will now mention how I got along in the church when it was constituted. They called it the United Baptists, and did not believe in moneyed preachers. But before the year was out, I found that things were changed. I did not believe their doctrine, nor could I fellowship with them, because they were Missionaries, and I was never one. We moved away and I called for my letter and received it. I lived two years with them, and could not stay any longer. The next year I told my little hope to the Old School Baptists, and they received me and I have been at home with them, for they are my people. I must draw to a close. Brother Beebe, if you think the above will be interesting to any of your readers, you can publish it; if not, throw it aside, and all will be right; I will leave it to your judgment. I have written more than I intended to. From an unworthy sister,

ALMIRA SIMMONS.

Danville, Ill., May 14, 1861.

DEAR BROTHER.—Enclosed you will receive the money for the continuance of our subscription, as we do not wish to be without intelligence from the citizens of Zion, in this dark and cloudy day, while men's hearts are failing them from fear, in view of the troubles which are coming upon us. But we may say to the righteous, It shall be well with them. The Lord has set a mark on them who sigh and cry for the sins of the people. And they shall be mine, saith the Lord, when I make up my jewels. Although clouds and darkness are round about him, we trust he will guide our ship of state, turn and overturn, for his right it is to reign; and unto him shall the gathering of his people be. O that his children may catch a glimpse of him, through the clouds which intervene, and learn to rely on his faithfulness and power to prosper his cause and build up his kingdom; and to bring his bride up out of the wilderness, leaning on her Beloved; that she may exclaim with ecstasy, This is my Beloved, and this is my Friend; O daughter of Jerusalem.

Though troubles on troubles may roll over us, we will submissively wait at his feet, and say, "Thy will be done on earth, as it is in heaven."

"His purposes will ripen fast,

Unfolding every hour;

The bud may have a bitter taste,

But sweet will be the flower."

In due time it shall be proclaimed, Babylon is fallen, and the watchmen of Zion shall see eye to eye. But before these things shall be accomplished we may look for trying times; the witnesses to be slain and exposed in spiritual Sodom and Egypt.—The wickedness of Sodom, and the darkness of Egypt, a darkness that may be felt, covers the earth, and gross darkness the people. But the Day Star, from on high hath once visited Zion, and shall return in his orbit; the same Jesus whom the saints saw go up into heaven,

shall so come again, in like manner as they saw him go up. Through the prophetic glass, the psalmist saw his triumphant victory, and the heavens chaunted his triumph. The battle was well fought, and the victory won was complete. According to his promise he has sent the comforter who shall take the things of Jesus and shew them to his people. The typical sacrifices showed the necessity of his vicarious atonement. So, in the fullness 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.

Brother Beebe, to come to the substance of what I wish to say,—The apostles and early christians taught the validity of the atonement, and of the promises made and received,—“I will give you another Comforter.” For teaching this doctrine they suffered all the contempt that could be poured upon them, being persecuted in one city, they went to another, and were scattered, and went everywhere preaching the word, and often sealed their testimony with their blood. The world could see there was something magnificently grand and glorious in Christianity, and Constantine attempted to establish it by law, and the world still tries to mimic it; but they cannot comprehend the grand secret. Why? Because it is not a natural system, but spiritual; and therefore the vulture's eye has never seen it, nor has the lion's whelp ever trodden it; but the world have vainly tried to counterfeit it; men have been educated and hired to teach it; but their productions are altogether something else, which will not bear the test of scripture investigation. Hence the Lord's prophesying witnesses torment them that dwell upon the earth, and the divine revelation made by the Spirit to the unlearned and ignorant, confounds the wise and prudent of the world. The world by wisdom knew not God; and their religious science cannot fully triumph until the prophesying witnesses are spiritually slaughtered, and their dead bodies lie in the streets of spiritual Sodom and Egypt, where also the Lord was crucified. The same spirit that crucified our Lord would suppress the doctrine of the validity of the atonement, and reduce the Spirit's work in quickening the redeemed to ridicule. Let them accomplish this, and then they will rejoice over the witnesses, and send gifts one to another. Some are denying the necessity of divine influence to comprehend the things of God, and others are disputing the doctrine of the Godhead; but Inspired wisdom declares that he is anti-Christ, that denieth the Father and the Son: Whosoever denieth the Son, the same hath not the Father. Here we see something of the manner in which the mystery of iniquity is working.

Brother Beebe, being from home, and it being a rainy day, I have written the foregoing, just as it occurred to my mind; not intending to cross the views of any brother, but simply stating what is presented to my own mind.

If our national troubles continue, I fear we shall be deprived of the correspondence of our Southern brethren and sisters.

Yours in hope of Eternal Life,  
WM. STEPHENS.

Mud Creek, April 28, 1861.

DEAR BROTHER BEEBE:—Unworthy as I am, I desire to address you once more; for, since the Lord has spared my life thus far, I feel under renewed obligation to praise His great and Holy name with all the powers He has given me. There has been a time in my life when I thought the christian would be free from doubts and fears, would realize from day to day that he was in favor with God, and rejoice in his presence continually; and now I have to say that I feel more and more of the infirmity of the flesh in my nature. Sometimes when I feel to hope that some of the troublesome plants are subdued, others immediately take their place, causing more trouble and sorrow, if possible, than the former ones. Sometimes I exclaim, How vile and sinful I am; how unlike the blessed Jesus; when he was reviled, he reviled not again; when under the most cruel persecution, not a moan escaped his lips; while I, who profess to be his disciple, am often found complaining and murmuring because all things are not ordered exactly to my wishes. O, Elder, I think I sometimes abhor myself in dust and ashes. O, it is a wonder of wonders to me, that the benign rays of the sun of righteousness ever cheered my pathway in this vale of sorrow and woe. Surely if I am a child of grace, I may well exclaim, “’Tis amazing grace that spread the feast,” &c. And it is on account of my utter unworthiness that I desire at this time to address you; for since I hope and trust He has in great mercy showed me the wickedness of my heart in some degree, ought I not, yea, ought I not esteem it a great and precious privilege to speak of the wonderful power and majesty of God, and of His great love toward His chosen people?

Dear Elder, the present distracted state of our beloved country has caused me much grief and sorrow for the past six months. Notwithstanding I feel assured that it is under the special control of the great I Am, yet I find in my members a will of my own in direct opposition to what at present appears to be the design of God. For civil war surely is the greatest calamity that can befall a nation. But could I feel to cast all my care upon Him who is Supreme Ruler of the universe, who speaks to the waves of the sea and they obey Him, I could rejoice under tribulation at all times. Yes, famine, pestilence, and the sword are nothing when compared with the great love wherewith He hath loved us. Sometimes I hope I feel to say the will of the Lord be done, and then I am happy, but I soon find myself mourning over the wreck of our great Republic.

I think I have been very much comforted by reading the communication of Elder Trott, concerning the two witnesses. I hope I may be enabled to submit to the hand dealings of the Lord with us in all things, and may we know of a truth that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth over it whom he will.

May the great Head of the church sustain you in the great work that is before you; and may He enable all of his ministers to give the trumpet a certain sound, that the saints may be prepared for the battle.  
DELILAH W. BALL.

Dansville, N. Y., May 5, 1861.

DEAR BROTHER BEEBE:—Elder Joseph L. Purington, of Georgia, informs me that he considers it necessary to forego the pleasure of a trip north this season to attend our meetings, on account of the unsettled state of the country. Consequently, we shall be deprived of his presence and preaching at our meeting in Lakeville in June. I was very much in hopes of obtaining his consent to come and preach to the people here if his arrangements would allow, either before or after the meeting at Lakeville. I am fearful these troublesome times will keep the ministering brethren away. Do you intend to come? Do you know of any others who expect to be here? I would much like to have some capable Old School minister preach to my neighbors once or twice—say Elder Beebe, Conklin, or Purington, and if I could know beforehand I could no doubt obtain a pulpit. If you could come on Monday after the close of the Chemung Association to Wayland Depot, the stage would bring you direct to my house, and after preaching Tuesday evening, could go by Wayland to Lakeville in time for meeting on Wednesday morning; or, arrangements could be made for preaching after our meeting at Lakeville.

I do not know whether any of the brethren at Lakeville have sent on directions for those who wish to come, to enable them to find the meeting. But I will venture to say that any coming by Buffalo, Corning and New York railroad, either from the East or West, should stop at Livonia Centre station, two miles from Lakeville, where doubtless the brethren will meet them with carriages on Tuesday evening and Wednesday morning. Enquire for Norton Wright, E. West, or Orin Shephard.

This seems to be a deserted land, so far as a supply of Old School Baptist preachers is concerned; and I do earnestly hope that you may find it convenient to come, and induce others to come with you, who can preach the unsearchable riches of Christ to us who are in much poverty and weakness. Yours in the bonds of the Gospel.  
P. WEST.

DEAR BROTHER BEEBE:—By an order of the Bethel Church of Old School Baptists, I send you for publication in the Signs, the following preamble and resolution passed by said church. We deem this to be our duty, not only in justice to the brethren of the “First Northwestern Association,” but in justice to ourselves, and also to all those with whom we wish to maintain christian union and fellowship; believing that where any root of bitterness has sprung up, whereby the peace of Zion is disturbed, that it is always comforting and soul-cheering to all lovers of peace, to know that christian union and fellowship abounds throughout the Israel of God. We deem the preamble and resolution sufficiently explicit to supersede the necessity of any thing further. Yours in christian love.

E. BAINBRIDGE, Church Clerk.  
PREAMBLE AND RESOLUTION:  
Whereas, We as a church did on the 29th of May, 1852, declare a non-fellowship for Elders Robert Jeffers, Andrew Gregg and William Long, for holding to

and preaching what we then regarded as a heresy, commonly called the “Two-seed” doctrine, and which caused a separation between us and the First North Western Association, which separation has continued until the present time, and which doctrine as we then understood it, we should yet regard as a heresy, but having lately had an opportunity to have a full and free conversation with some of these brethren on that subject, and also hearing some of them preach, we have become thoroughly convinced that we have been heretofore entirely mistaken as to the real doctrine held by these brethren; and we now firmly believe that the doctrine embodied in our “declaration of faith,” held to and maintained by us, touching the everlasting salvation of all God's elect people, is precisely the same held to and maintained by them; and if there is any difference existing between us and them touching the non-elect, (whom they call the serpent's seed,) it is not of sufficient importance to justify a longer separation. And,

Whereas, We have every evidence to believe that these brethren entertain a sincere desire to be reconciled to us, and we to them, and;

Whereas, We further believe that God has made it our duty to confess our faults, and also our errors one to another, and to pray one for another, and to walk in love as dear children; endeavoring to keep the unity of the spirit in the bonds of peace; believing that we have the same God and Father, who is above all, and through all, and in us all; and that we put off all anger and malice; and that we put on as the elect of God, as holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another in love, and forgiving one another; if any man have a quarrel against any, even as Christ forgave us; that the peace of God may rule in our hearts, to the which also we have been called in one body, that the word of Christ may dwell in us richly in all wisdom; that whatsoever we do in word or deed, it may all be done in the name of our Lord Jesus, giving thanks unto God and the Father by him. And we do earnestly desire to thank and praise the riches of that grace, which we trust our Heavenly Father hath bestowed on us, enabling us to put off all that hardness of spirit which we have so long entertained against those brethren, and to desire henceforth to walk with them in love, union and christian fellowship. Therefore,  
Resolved, That we rescind everything that we have heretofore recorded on our Church book touching this matter.

Done at our church term of business, Feb. the 5th, 1859. E. B. O'K.

Delaware Co., Pa., Oct. 9, 1860.

DEAR BROTHER IN CHRIST, if I may so address you, though I feel myself to be poor and unworthy, my desire is that I may be found one with the people of God. I live alone, there is no one near me that I can call brother or sister in Christ, if I am one, for all around me speak a different language, and I cannot agree with them. There is all sorts of religion here except the Old School Baptist; but not one church of that order that I can hear of in this part of the land, consequently all the preaching I have, comes through your paper, the Signs of

*the Times.* And I hope I feel humble and thankful to the great giver of every good and perfect gift, that he has put it in the heart of his under shepherds to feed his flock through that medium; if I am one of that blessed family who know the joyful sound, I can truly say I have been greatly comforted and strengthened in reading the communications and editorials, for they hold forth the same doctrine which the blessed word of God teaches, which is that Salvation is by grace alone. That is the doctrine which I was made to believe, as I humbly hope and trust, when the Lord called me out of darkness into his marvelous light, which was nearly fifty years ago; and I cannot believe any other doctrine. I was baptized in 1813, by Elder Benjamin Dawson, at Happy Creek church, Va. I am now in my seventieth year, and I feel as dependent on the mercy of God as I ever did, and if I am saved it is of free and sovereign grace.

Inclosed you will find the money for the present year, please continue the paper, I do not feel willing to give it up. I was requested by a niece, to ask for your views on Isa. v. 1. 2. Please give them, and you will oblige a friend and sister in Christ. She reads your paper, and believes in the doctrine it contains. May the Lord bless you, and enable you to feed his sheep and lambs. Farewell.

MASSA MATHEWS.

May 12, 1861.

RESPECTED ELDER BEEBE.—Through the kindness and mercy of our Creator we are spared until the present time, and for what purpose? Is it to join in mortal combat with our brethren of the same country? A country the most highly favored by heaven of any on the globe, whose mild institutions and fraternal relations were producing a pacific effect on the discordant elements of the old world. Have we been thus blessed by heaven with peace and plenty until we have become a mighty nation—full of vanity.—That like Pharaoh of old, to be made an ensample to succeeding generations, that the Lord will chastise the proud and those that fear not his name? Are we as a nation as polluted as Sodom, or are there enough righteous among us that the Lord will save us? These queries arise in my mind, and when I begin to look for the righteous the number seems small. I have been accustomed to think that all who belong to the old school Baptists, were of that number, but where we see contentions, strifes and back-bitings among them; one trying to destroy all the usefulness and standing of another, and to build himself up on their ruin, we are led to fear that not all who make a profession, or who profess to be old school baptists are saints; for John says, we know that we have passed from death unto life, because we love the brethren. *He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer.* Again, 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." We conclude that all the children of God are partakers of his divine nature, and he is declared to be love; so then they that are born of God, must love one another. Faith is a fruit of the spirit, and by it the just do live. Hope buoys up the christian in all

his trials and conflicts, constituting a desire as well as expectation for eternal joys at God's right hand, and those are to abide during this mortal existence. But charity endureth forever; and is of more importance than Faith or hope; it seems to be the vital principal of christianity. Though I speak with the tongues of men and of angels, and have not charity. I am become as sounding brass or a tinkling symbol.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." If then charity is so important an item in the christian religion, what is it? how shall we know this attribute? Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly; seeketh not her own; is not easily provoked, thinketh no evil.

The question occurs to my mind when I see more zeal manifested in the defence of some point of doctrine, than for charity, is not the order of the gospel reversed? especially if in so doing, envy begins to be made manifest,—the writer or speaker vaunting himself, being puffed up,—seeking his own glory, being easily provoked. May the good Lord incline his people to enquire for the old paths; and walk therein, each esteeming others better than themselves. And may he if it be his will avert the dreadful calamity that seems to be upon our land and nation. Otherwise incline at least the hearts of his people to say, Thy will be done, and meekly bow at his feet:—

Of all the gifts thou can'st bestow,  
On us poor mortals here below,  
Give me my sins O Lord to see,  
And fill my heart with charity.

Faith works by love and purifies  
The inward thoughts, that upward rise,  
A steadfast hold it takes for me,  
Within the veil of charity.

Hopesooths our fears when they prevail,  
And by this we do hoist the sail,  
And or'e we cross the stormy sea,  
And land where glows pure charity.

Around his throne we all will sing,  
Hosannas to our Lord and King,  
To him who died and set us free,  
And filled our hearts with charity.

Grahamsville, N. Y., Feb. 24, '61.

ESTEEMED ELDER BEEBE:—I have just been reading the last number of the Signs of the Times, and I do greatly rejoice, if I know anything about the gospel of our common Lord, the Signs, are laden with it, the communications, and especially the Editorials, have often made me to rejoice in the testimony of the doctrine of the Electing grace of God, in the salvation of sinners. Not unto us, O God, but to thy name be all the glory; for thou hast redeemed us, and saved us with an everlasting salvation. O how pleasing the thought, that Jesus is our friend and refuge; that he will shield us from all the fiery darts of Satan. Rejoice then, all ye his sanits; for our Captain has gone up with a shout, he hath ascended up on high, he hath conquered all our foes, and is mighty to save his people from their sins; and will assuredly save all them to the uttermost who come unto God by him, seeing that he ever liveth to make intercession for them. Not one of them can be lost, although they may have many trials and tribulations to encounter here below; all their trials are

for the trial of their faith. His promises are all sure and steadfast; not one of them can fail: for they are all Yea, and Amen, to the glory of God by us. He is the King of kings, and Lord of lords.

I do feel that the present distracted state of our country is for the sins of the nation. We have been a peculiarly favored people, and in the providence of God, permitted hitherto to worship God under our own vine and fig-tree, with none to molest or make us afraid; and I have faith to believe that God will overrule the impending troubles for the good of his chosen people. Priestcraft is, in my opinion, at the bottom of our difficulties, but it must go down, and truth must and will ultimately triumph.

One evidence I have that you are one of the family of the First Born, which is, because the devil has been trying to kill you; and all his opposition only makes you more alive to the work of the gospel of our Lord Jesus Christ. May the good Lord still enable you to stand fast in the truth, and in the proclamation of a full and free salvation by sovereign grace alone, is the prayer of your unworthy friend,  
W. P. HAVILAND.

Jack's Creek, Ten, Jan. 4, 1861.

DEAR BROTHER AND FELLOW-LABORER:—As a servant of the Lord, to serve to the edifying of his people, may the Lord enable you to serve in spirit and in truth. It would be a matter of joy to me, and no doubt to you also, if I could fill this sheet with news of the prosperity and enjoyment of the church of Christ, but alas! it is quite the reverse in this section of country. We are surrounded by isms of various kinds, but all of them at war with the Old Baptists, and we have but few of the Lord's called and chosen ones to feed his little feeble flock; I have, for that reason, to give my attention to five churches for some considerable time. I am in my seventieth year, and my health poor at that, and this is the fourth winter I have been almost confined at home. Although the number of members in the churches is small, and they are at considerable distance apart, I have great reason to thank the God of Israel that he has preserved and kept them from turning aside from the truth and going after strange gods. May the Lord reconcile us all to all his dealings with us; and may he give us the spirit of prayer and supplication, for an outpouring of his Spirit, and patience to wait for his set time to favor Zion.

With pleasure I can say to you, dear brother, that I am often fed and comforted in reading the communications and editorials in your paper. I thereby learn something like what the Lord taught Elijah when he had come to the conclusion that all of the Lord's prophets, except himself, were destroyed. But God had reserved seven thousand men, whom he had kept back from bowing the knee to Baal. His children are yet preserved in like manner. And although the enemies of Israel have tauntingly been saying the Old Baptists would all soon be gone, I do rejoice when reading the Signs, which prove the reverse. I find they have greatly increased within the last fifty years. And it comforts my soul to see the promises of God fulfilled, that, "As thy days, so shall thy strength be." As our enemies increase in religion, so our Sovereign enables his kingdom to grow in grace and in

the knowledge of the truth. When they proclaim that Christ came to make a way possible and passable, we can read the testimony of our King that he came to save that which was lost. Matt. xviii. 11.—Luke xix. 10. And the testimony of the angel of the Lord to Joseph, "He shall save his people from their sins."—Matt. i. 20–23. This was not the only case of the fulfilling of what the Holy Ghost had testified by the prophets. The Lord himself shall give you a sign: Behold a virgin shall conceive and bear a Son, and shall call his name Immanuel, which is, God with us.

Now, we see that Jesus was not only the Son of man, but was also the Son of God. Or, in other words, God was manifested in the flesh, which agrees with Isaiah xliii. 30, "For I am the Lord thy God, the Holy One of Israel, thy Savior." Again, "I, even I, am the Lord, and beside me there is no Savior." This demonstrates to us that Jesus is the true God, and the only Savior. Surely then the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Who, then, but an infidel, or one who is under the influence of the wicked one, can think the mighty God will fail to do all his will and pleasure, and fulfil all his promises. This is what appears to me to be the only way of life and salvation. Now, I say, that the soul who has the evidence that the love of God embraced him, even when a sinner, has a solid foundation to rest upon. And I rejoice that it was not left to men to perform or carry out any part of this salvation. I, for one, am always willing to acknowledge that, had it been left to me, or had I yet to depend on my performances, mine would be a hopeless case. You will gather from these remarks what God we worship, and we believe it was, and is, that poor sinners are saved from their sins and idolatry. Farewell. I remain yours, in gospel bonds,  
JAMES HENDRIX.

Warwick Association.

New York, May 14, 1861.

DEAR BROTHER BEEBE.—Please give notice in the Signs that arrangements have been made to meet the brethren and friends that attend the Warwick Association at Chester on the day previous. There will be conveyances at the Chester Depot on Tuesday evening previous. Those leaving New York by the afternoon train will reach Chester between six and seven o'clock. The train from the west will reach Chester about the same time; and those coming either way will be met and conveyed within the bounds of the Warwick Church and to meeting. A cordial invitation is extended.

WILSON HOUSEL, PASTOR.

Appointment for Preaching.

Kingwood, May 7th, 1861.

BROTHER BEEBE.—Please say to our brethren and friends in Minisink, Wawayanda, Greenville, &c., that, if the Lord will, I will meet them at the old meeting house in Brookfield, on Sunday, after the Warwick Association, at 10 o'clock in the morning, and that, as much as in me is, I am ready and will try to preach the Gospel to them that are at (not exactly Rome, but) Brookfield also; for, with Paul, I am not ashamed of the Gospel of Christ. When there last June, they urged me to come again, and I gave a little encouragement that I would, and as I have not yet done so, I feel somewhat obligated to, as above stated.

GABRIEL CONKLIN.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1861.

Rusk Co., Texas, Sept. 30, 1860.

BROTHER BEEBE:—Will you favor me with your views on Rev. iii. 20, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." I heard a missionary Baptist use this for a text; he said God was knocking at the heart of sinners, and waiting for them to open it. But I do not so understand the subject; yet I am somewhat perplexed on the subject, and hope to hear from you on the subject. E. R. KUYKENDALL.

REPLY.—This appeal was made, according to the vision of John, not to unconverted or unregenerated sinners, nor is there any appeal of the kind made to them in the Scriptures; but it was directed to the Angel of the Church of the Laodiceans, when she was represented as being in a lukewarm state, neither cold nor hot, and as an evidence of God's special love and faithfulness to her, this message of rebuke and exhortation was sent. The language is very appropriate to a Church in a lukewarm state, but totally inapplicable to those who neither possess nor profess the religion of our Lord Jesus Christ. The ungodly are not charged with lukewarmness, or inactivity; but they are compared to the troubled sea which cannot rest, which continually casts up mire and dirt. They are "Cursed children, which cannot cease to sin." And their feet are swift to shed blood, and misery and destruction are in all their ways, and the way of peace they have not known. But the Church, as represented in this Laodicean state, presents a condition somewhat like that described in the Songs, v. 2-3. Drowsy and stupid, and inactive, and when aroused by the voice of her beloved, knocking at the door, she says, "I sleep: but my heart awaketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." How can such language as this apply to the ungodly? Are they the Lord's undefiled, his sister, his love, and his dove? He discriminates, and says, There are three score queens, and four-score concubines; 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." Songs vi. 8-9. The spouse of Christ, in the Songs, and the Church, addressed in our text, are the same; and, in both instances, represented as being in an inactive and sluggish condition. Hence, the same figurative language substantially is applied in both cases. In our text, the Beloved saith, "Behold, I stand at the door, and knock: if any man hear my voice," &c. Shewing that it is with his voice that he knocks, or gives the signal. The Church responding to the call, confesses her drowsy condition: "I sleep, but my heart waketh." But sleepy and stupid as she feels, she at once recognizes the knocking, it is not the signal of a stranger, a robber or an enemy. "It is the voice of my beloved that knocketh: I have heard that voice before, it is a familiar sound, I knew it well: for it is the voice of my beloved;" and his language awakes my

heart. He stands not at the door of graceless sinner's hearts, but at the door of his Church; he calls not to aliens or strangers, but to his sister, his spouse, his love, his dove, his undefiled. This call is not to woo and win her to be his spouse, but he calls her because she is his spouse, the relationship is already complete. The voice that knocketh at the door of the slumbering Church, is the same voice which once shook the earth, but now once more shaketh not the earth only, but also heaven; it is the voice of the Lord God, which Adam and Eve heard in the garden, in the cool of the day; the voice which said to Abraham, "Lay not thine hand upon the lad!" which divided the sea and made bare the channels of the deep, which caused the mountains to skip like rams, and the hills like lambs. This voice said unto Isaiah, "Cry, all flesh is grass, and all the glory of man, as the flower of grass." The same of which the spouse sang, "The voice of my beloved; behold he cometh, skipping upon the mountains, leaping upon the hills." This is the voice which the dead shall hear, and they that hear shall live." "My sheep" saith Jesus, "hear my voice, I know them and they follow me, and I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hand." "But a stranger will they not follow." This voice is heard by the church in admonition, as well as in comfort, and when he speaks in solemn admonition to the saints, as in our text, as also in the context, Songs, v. 2, and Heb. xii. "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 refuse 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 shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. xii. 25-27. This voice came out of the cloud at the transfiguration on the mount, and from heaven at the Baptism of Christ in Jordan; saying, "This is my beloved Son, hear ye him." And whenever the church or spouse of Christ falls into a state requiring rebuke or admonition, this voice of her beloved knocketh at the door, saying, rise up my sister, my love, my dove, my fair one, and come away. *If any man hear my voice.* The dead have no ability to hear—until that ability is given them. Christ has power to quicken and make the dead hear and live; even as he made the dead Lazarus hear and obey when he called him from the sepulchre; but Lazarus had no power to hear until Christ displayed his quickening power to raise the dead. Then if any man hears the voice, it is an evidence that Christ has given him life. But to *hear* in the sense of our text, implies obedience; as Moses said, A prophet like unto me shall the Lord raise up unto you, and him shall ye hear in all things. Jesus said, he that heareth these sayings of mine, and doeth them, is like the man who built his house upon a rock. God's people show that they hear when they obey. So in the figure of our text, If any man hear the admonition of Christ, he is represented as rising like the

spouse to open to her beloved. And, he that hath an ear, let him hear what the spirit saith to the churches. To open the door, implies the removing of that which obstructs the passage. The beloved, in this figure is outside the door, and knocking; the bride, is within, and slumbering; some thing seems to obstruct the entrance. The Lord said to Israel, your sins have separated between thee and me. So the church, in her luke-warm state, was neither cold nor hot, and the spouse in the song, was neither fully awake, nor entirely asleep. She says, I sleep, but my heart waketh; and like one roused by a knocking at the door; sufficiently aroused to recognize the voice of her husband, but not sufficiently awake to fully appreciate his return, in her sluggish hesitancy, she matters, I have put off my coat, how shall I put it on; I have washed my feet, and prepared for a comfortable nap; how shall I defile them. Or, as described in our context, she has become so unconscious of her true condition, that she begins to dream that she is rich and increased in goods, and has need of nothing. When the eyes of God's children are anointed with eye-salve, they feel their need of Christ, and are poor, and naked, and miserable, until they can find him whom their soul loveth; nor can they truly feel rich without that treasure which he alone can impart to them. The opening of the door, in the figure, seems to imply reformation, laying aside their idols, rising from their vain dreams, and becoming actively and heartily engaged in the order and ordinances of the house of God; observing all things whatsoever Christ has commanded them; and in this they have communion with him; they are brought thus into the banqueting house, and his banner over them is love. He sups with them, and they with him. He spreads their table with his bounties, in the presence of their enemies; he anoints their head, and their cup runs over. He says to her, I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drank my wine with my milk. Eat, O friends, drink, yea drink abundantly, O beloved.

FLORENCE, Williamson Co., Texas.

BROTHER BEEBE.—Please give your views on Luke xvii. 12-17.

JOHN CORNELISON.

REPLY.—The passage referred to is an account of the miraculous cleansing and healing of ten lepers. This gracious display of His divine power, appears to have been made in a certain village of Samaria and one of the lepers which was healed was a Samaritan; the others may all have been Jews, and probably were. The leprosy was a very loathsome and infectious disease which was known in that eastern country, and which we are informed by travelers still exists in that part of the world. This disease is sometimes used as a figure of the pollution and loathsomeness of sin; especially when the quickened sinner is awakened to a sense of his guilty state as a transgressor of the law of God, he is like the lepers in our text, made to feel that they are polluted, unclean and loathsome, and that their only hope for deliverance is in the Lord Jesus Christ; that no human power can cleanse them; that they cannot cleanse themselves, but, like another leper of whom we read, they

do believe that if Jesus will, he can cleanse them. But the anxious enquiry with them is, Will he? This is the last hope, if he will not, then I must die in my pollution, for vain is the help of man. Lepers were not allowed to mingle with the congregation of Israel; the law pronounced them unclean, and banished them from the camp. So the poor sinner, when he feels his malady, sees himself condemned by the law, and forbidden to mingle with the people of God. The ten stood afar off and cried to Jesus for mercy. Their uncleanness forbid that they should approach the Savior, like the convicted sinner, who feels in deed that he is very far from Jesus, far from mercy; yet from dire necessity they cry, they cannot refrain, as there is no possibility of deliverance from any other source, or in other way. Therefore they cry, Oh Jesus, if thou wilt, thou canst cleanse me! Or Jesus, Master, have mercy on us. In answer to the piteous cry of the ten lepers, Jesus commanded them to go and show themselves to the priest. This was in obedience to the ceremonial law. The priest was to judge and decide all cases of leprosy among the children of Israel, according to the thirteenth chapter of Leviticus. Therefore, they were sent to shew themselves to the priest. And so when Jesus cleanseth a poor guilt stricken sinner from the defilement of sin, he bids him shew himself to the priest, or legal judge. The law examines him, and as the blood of Christ has cleansed him from all guilt, the law can no longer shut him up in despair, or hold him guilty. The cure is perfect. But a righteousness that will not meet the vigorous demands of the law of God, can do the sinner no good. The righteousness of the law must be fulfilled in us, according to Rom. viii. 1-4.

In our text, ten lepers were cleansed, but one only returned to give glory to God. The cure of leprosy in the flesh could be, and probably was often effected without effecting a deliverance from the leprosy of sin. This may have been the case with the nine who returned not to give glory to God. But the Samaritan, was a subject of saving faith. Jesus said to him, thy faith hath made thee whole. We are not informed whether the nine had any faith, except that natural faith which led them to believe that Jesus could cure their leprosy. The Samaritans were despised by the Jews, and were by them regarded as abandoned characters, and less entitled to the favor of God than themselves. But Jesus often reproved the self-righteousness of the Jews, as in in this case; the one who returned with gratitude to the Savior, was distinguished as a Samaritan.

There are many who sometimes appear to us to be deeply sensible of their lost and perishing state as sinners, and who profess to experience a deliverance from their burden, and to rejoice in Christ as their Savior, who never return to give God the glory of their deliverance, by espousing his cause, taking on them his yoke, and following them in the order and ordinances of his kingdom. May not the same enquiry be made concerning them? Were there not ten cleansed; but where are the nine? We cannot tell where they are, because we are not informed. Whether they are really subjects of saving grace, and living in disobedience or ingratitude, or whether their fleshly natures only have been effected. If ye love me, saith Jesus, keep my commandments.

DR. HORTON'S ANTIDOTE FOR FEVER AND AGUE, BILIOUS COMPLAINTS, &c.—As many of our subscribers are located in parts of the country where this complaint prevails, we send an extra with this number of our paper, containing his advertisement. As it has never to our knowledge failed in any instance, when tried in strict conformity with the directions—to effect a speedy cure, we have full confidence in recommending it to all who are afflicted with the complaints which it proposes to cure.

The publication of the *Banner of Liberty*, which has hitherto been clubbed with the *Signs*, is for the present suspended. The distracted state of our country, and interruption of our mails, have rendered a suspension of its publication expedient until things shall become more settled. It is the hope of the publisher that mailing facilities will soon be so far improved as to justify a resumption,—perhaps in few weeks.

NOTICE TO AGENTS AND CORRESPONDENTS. The very heavy rates of discount here on the bills of distant banks, especially on banks of the States of Tennessee, Illinois, Iowa, Wisconsin, Missouri, Indiana, together with all the Southern banks, subject us to much loss, the discounts amounting at this time to from 50 to 75 per cent. We will be exceedingly thankful to our friends who will send us gold; or otherwise we shall be compelled only to credit the amount for which we can sell the bills sent us. The unhappy affairs of our country will soon sweep from our list one-half or two-thirds of our circulation, and if for the remaining subscriptions we must take bills at so great a discount, we shall be compelled to suspend our publication. But we hope our friends will endeavor to procure for us gold, or bills on Eastern banks, or even postage-stamps will be preferable to bills so much below par.

Obituary Notices.

DIED, near Otis' Mills, in this county, on Saturday, May 18, Mrs. ANNA STACY, wife of Mr. Avery Stacy, aged 76 years, 6 months and 14 days. Her funeral was attended at the New Vernon Meeting House, on Monday the 20th, and a discourse was preached on the occasion by Eld. G. Beebe, from 1 Cor. xv. 56, 57.

Johnson Co., Ind., May 10, 1861.

DEAR BROTHER BEEBE.—By the special request of sister Mary Nay, I now seat myself, though with sorrow of heart, to impart to the friends and relatives in different localities the mournful intelligence of the death of our much esteemed and beloved sister, ELIZABETH E. SELLERS, daughter of Samuel and Mary Sellers, and step-daughter of brother Reuben Nay, who died on the 8th inst., after a protracted illness of typhoid fever, which she bore with much patience and fortitude; aged 22 years, 7 months, and 5 days. On the following day, at nine o'clock, a. m., a discourse was delivered suitable for the occasion by Eld. A. B. Nay, from 1st Thess. 4th Chap. 13-14 verses, to a large and attentive congregation on such occasions, after which the corpse was followed by a long procession, in wagons, in buggies and on horseback, about one mile, to the graveyard, where the body was interred, and the last tribute of respect paid to the deceased. The subject of this notice was truly amiable, beloved and held in high repute by all who knew her. Her place in the family circle at home can never be filled, owing to the many good qualities which she possessed. Having received a hope of an interest in the blood and righteousness of the Lord Jesus Christ, she related the exercises of her mind to the church at Bethel, Johnson Co., Indiana, on the first Saturday in March, 1859, and was cordially received upon a profession of her faith in Christ, and was baptized on the following day by Eld. A. B. Nay. From that time up to the time of her departure, her deportment and conversation was such that she gave satisfactory evidence that she was born not of blood, nor of the will of the flesh, nor of the will of man; but of God; and that she was looking forward by faith in sweet anticipation of a hope beyond the grave to an inheritance which is undefiled and that fadeeth not away. She was found in the faith of the gospel of Christ, and delighted much in reading the *Signs of the Times*. She also delighted much in singing. She often requested the writer of this notice, having been much in her company, to sing for her, or with her, which I did; telling her to select such pieces as best suited her feelings, which she did, and when selected, they were generally of an experimental or doctrinal character. She has left a step-father, mother, three sisters, one half-sister and two half-brothers, and a large circle of friends and relatives, to mourn their loss; but as she gave satisfactory evidence that she was resigned and willing to go, we sorrow not as those who have no hope.

Should I regret to leave my friends  
And all this world behind,  
And go to that eternal rest  
Where Jesus dwells on high?  
No; I would bid a long farewell  
To friends and all below,  
And with my Savior ever dwell  
In my eternal home.  
Then come, Lord Jesus, quickly come,  
That I thy face may see,  
And ever dwell with thee at home,  
In blessed eternity.  
PRESLEY NAY.

Receipts for Subscriptions.

Table listing subscription receipts from various states including New York, Maine, New Jersey, Pennsylvania, Georgia, Texas, Mississippi, Louisiana, Oregon, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, Wisconsin, and Canada West, with names and amounts.

OLD SCHOOL MEETING OF NORTHERN PENNSYLVANIA.—The yearly meeting of the brethren and sisters of Northern Pennsylvania will be held in North Jackson, Susquehanna Co., Penn., on Wednesday and Thursday, before the Third Sunday in June, 1861—to commence at 10 o'clock, a. m., on Wednesday. We affectionately invite the brethren and sisters of our faith, generally, to attend with us, and especially the brethren in the ministry; as we shall probably be wholly destitute of ministers, unless we are favored with some from abroad. There will be conveyances to meet and take passengers from the cars to the meeting, who may arrive at the Susquehanna depot, on Tuesday before the meeting.

JACKSON, April 25, 1861. ARNOLD BOLCH.

Associational Meetings.

BUDDETT, N. Y., April 28, 1861. BROTHER BEEBE:—I want you to publish the notice of the Chemung Association, as follows: The Chemung Association will be held with the Church at Buddett, Schuyler Co., N. Y., on Saturday, before the Third Sunday in June, 1861, at 10 o'clock, a. m.—where we hope to see a general attendance. Our brethren in the ministry are affectionately solicited to meet with us, with all the brethren East, West, North and South, that the hearts of all God's dear children may be gladdened by coming together. The brethren coming from the East will call on George Burrill—those coming from the South will call on Norman Peck, Henry Ayres and William Ayres; all on the road, from three to five miles from the place of the meeting. Those coming by railroad will stop at Watkins, (evening train at half-past seven, p. m., coming from the east—morning train at six, a. m.) where they will find teams to convey them to the place of meeting. Those coming by the evening train will call on brother Kent and James Colburn, where they will meet them at the depot to convey them home. WILLIAM AYRES.

Warwick, with the church in Warwick, Orange Co., N. Y., on Wednesday, after the first Sunday in June, 1861, at 10 o'clock a. m.

Chemung, with the church at Buddett, Schuyler Co., N. Y., on Saturday, before the third Sunday in June, 1861, at 10 o'clock a. m.

Conference of Western New York Old School Baptists, with brethren at Lakeville, Livingston Co., N. Y., on Wednesday, after the third Sunday in June, 1861, at 10 o'clock a. m.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Peter Maples, R. T. Webb, and brother William J. Hay.  
ARKANSAS—Elders Wm. F. Bates, Tho. Dodson.  
CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.  
CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McCall.  
CALIFORNIA—Elder Thomas H. Owen.  
DALAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.  
GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington; D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Leevcs, Thomas Livingston.  
INDIANA—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston; Daniel S. Roberson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spittler, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.  
ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clemens West, D. Bartley, Benjamin Bradbury, Peter Ausmus, Jacob Martin, R. C. Martin, Stephen Joonrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, and brethren Timothy Merrymann, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, De Witt Slawson, Cornelius Lane.  
IOWA—Elders E. Tonnehill, Joseph H. Flint, Isaac Donham, John Case, Bonham Kester, D. S. Tonnehill, and J. S. Price; James Atkisson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.  
KENTUCKY—Elders Thomas P. Dudley, Samuel Jones, Jordan H. Walker, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and Charles Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Charles Ware, Daniel S. Bradley, H. Cox, James Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle.  
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MASSACHUSETTS—Elders Leonard Cox, John Vincent and Amasa Pray.  
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NEBRASKA TER.—M. Barnes, P. M., C. W. Harding.  
MICHIGAN—Elder James P. Howell, Thomas Swortout, A. Y. Murray, Ebenezer West.  
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Agents for the Signs of the Times.

penier, Henry Thompson, Stearling S. Hillsman, Wm. T. Craft, Shadrack Williams, A. W. Rogers, and Dea. James B. Shackelford, George Odear, M. P. Lee, Eli Kittle, John J. Philpott.  
WASHINGTON, D. C.—Elder William J. Purington, and James Towles, Esq.  
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WASHINGTON TER.—Elders George Wills, Ezra Stout, and J. H. Hale, Edward Morgan.

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RUSHTON'S LETTERS.—A very able refutation of Andrew Fuller's doctrine, and a clear and scriptural illustration and defence of the Bible doctrine of the special, particular and efficacious redemption of the church and people of God, together with Elder William Gadsby's "Everlasting Task for the Arminians." A new and beautiful edition, containing both the above named works, has recently been published in pamphlet form, by William L. Beebe, at the office of the Southern Baptist Messenger, in Covington, Newton County, Georgia, at 30 cents per single copy; four copies for \$1, or twenty-five copies for \$5. Address Wm. L. Beebe, Covington, Newton Co., Georgia; or, if more convenient, orders with the cash enclosed may be addressed to us.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

H. A. HORTON, M. D.—Offers his professional services to the citizens of Atchison, Kansas, and surrounding country. He is supplied with complete sets of surgical instruments and splints, and will carefully attend to all cases entrusted to his care, either in surgery, the practice of medicine, or obstetrics.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., JUNE 15, 1861.

NO. 12.

For the Signs of the Times.

**"Charity (Love) Never Filleth."**

1 Cor. 13th Chap.

Here 's cheer, christian pilgrim, who sadly complaineth,

That losses and crosses, are many and sore ;  
Though darkness enshrouds thee, one bright spot remaineth.

God's love never filleth; 't is thine evermore.

The nation's may fail, language cease to enlighten,

Both science and art may all vanish away—  
But heaven born love shall continue to brighten,

When all things terrestrial have gone to decay.

True charity suffereth long and is kindly—

It envieth not, vaunteth not, is not puffed up;  
Behaves not unseemly, nor censurcth blindly,  
Gives assurance to faith and fruition to hope.

'Tis nought though I give up my life or possessions,

'Tis nought though with tongue of archangel I plead ;

For vain are our acts, empty sound our professions,

If charity prompt not the word and the deed.

C. G. BEEBE.

Mystic Bridge, Conn., May 30, 1861.

## Correspondence.

Henry Co., Ind., May 31, 1861.

BROTHER BEEBE:—I have just received a letter from an individual living in Logan Co., Ill., in which the writer withholds the true name, and inscribes that of "A lover of the truth," in which my views are requested on the following scripture, viz:—"Blessed is the people that know the joyful sound! they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day! and in thy righteousness shall they be exalted." Psalms lxxxix. 15-16. I feel a timidity in attempting the expression of my views on portions of the sacred scriptures, while you have so many able correspondents; but as the individual appears peculiarly anxious, although I have no knowledge of his or her identity, I will, with your consent, attempt to give such views as I have. The text is a very plain one. The writer, in the preceding part of the chapter has beautifully illustrated the power of Omnipotence, and his tender mercy towards his people, in the establishment of his throne of mercy, and the covenant of his chosen; also, that he calms the raging of the sea; that the heavens are his and the fulness thereof; the north and the south were created by him; that mighty is his arm, strong is his hand, and high is his right hand; justice and judgment are the habitation of his throne, and mercy and truth shall go before his face. Blessed is the people that know the joyful sound. The scriptures abound with the testimony to prove that the Lord has a peculiar and chosen people. The Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a waste howling wilderness and in a desert land: he led him about and instructed him; he kept him as the apple of the eye. This people have I formed for myself, saith the Lord; they

shall show forth my praise. "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 us out of darkness into his marvellous light." "A seed shall serve him; it shall be counted to the Lord for a generation; they shall come, and shall declare his righteousness to a people that shall be born." "He saith not, and to seeds as of many, but as of one, and to thy seed which is Christ." "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." Peter calls them the elect of God, through the sanctification of the spirit unto obedience, and the sprinkling of the blood of Christ which cleanseth from all sin. Thus we see from the expressions which we have quoted, as well as many other similar ones, that his people are *one people*, and that they consist in this respect of *the Lord's portion*. This constitutes the reason why they are so highly blessed. He is their head and the fountain of all their joys; the source from which emanates every good and perfect gift. In him is an eternal, infinite and unwasting fulness, of which his people are the bounteous recipients. "And of his fulness have all we received, and grace for grace." O, what a heavenly supply for all the heirs of promise, is treasured up in their surety, the Lord of hosts; his saints are precious in his sight, his ears are ever open to their cries, and he will help them, and that right early. They know the joyful sound; a capacity is given them whereby they can readily ascertain and distinguish the joyful sound; for they are all taught of God. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Like all the rest of the human family, they have sinned and come short of the glory of God, and are by nature the children of wrath even as others. But their sins are canceled; Jesus, their elder brother, their prophet, priest and king, has met the demands of a holy, righteous, and sin-avenging law; and where there was no eye to pity, or arm to save, his own almighty arm brought salvation unto him. He redeemed them from *all* iniquity and purified unto himself a peculiar people, zealous of good works; and now he sits enthroned on high to give repentance unto Israel and remission of sins. Although a conviction of our sinfulness, and the inbred corruption of the human heart, its wretched deceitfulness and wickedness, as contrasted with the holiness and spotless purity of Jehovah are, to us, very unpleasant convictions, and cause us to weep and mourn over our forlorn, and to us, almost

hopeless case, that surely God cannot save us upon the principles of justice; yet such is the way in which he brings his people, in order to prepare them for the reception of good news, or the joyful sound of salvation. If we were never made to thirst, we would have no desire for water; if we were never made to hunger, we would have no desire for food; if we were not convicted of sin, we would have no need of a Savior. But the poor sinner now is compelled from sheer necessity, to come, with all his sins pressing heavily upon him, poor, naked, blind, weak and trembling from head to foot, and his plea is, "God be merciful to me a sinner!" Lord save, I perish! The Father smiles, he speaks, and joy succeeds sorrow. "Thy sins which are many, are all forgiven thee." And O my soul what unspeakable delight is afforded, as he unveils his lovely face, and reveals himself to them as their Savior, and makes an application of the precious promises. Their language is, "Ah! surely this is the voice of my beloved." And perhaps with the poet they can sing,

"What was there in me, that could merit esteem,  
Or give the Creator delight;  
'Twas even so Father, I ever must sing,  
For so it seemed good in thy sight."

Being thus taught, they know the joyful sound, and can very readily distinguish between a system of salvation by grace and one predicated upon works. As babes in Christ they desire the sincere milk of the word that they may grow thereby. And such the Lord's ministers may comfort: "Comfort ye, comfort ye, my people, saith your God; speak ye comfortable to Jerusalem, and cry unto her, that her warfare is accomplished; that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins." "Behold I bring you glad tidings of great joy which shall be to all people; for unto you, this day, in the city of David, is born a Savior, which is Christ the Lord." The prophet speaks also of Christ's comforting his own people, when he says, The spirit of the Lord God is upon me, because he hath anointed me, to preach good tidings to the meek; he hath sent me to bind up the broken-hearted to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn.

"They shall walk O Lord, in the light of thy countenance." Here is a path of safety. He is their sun, even the sun of righteousness, which shall arise with healing in his wings. In their spiritual intercourse, he is their guide, "He is the light of men." His language is, "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." They shall return and come to Zion. The Lord's children,

many of them, have to encounter many sore trials; often on account of their own disobedience. He has said "If they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." We believe that there are many like our friendly correspondent, who have been born again, that bring very many sore afflictions, and trials upon themselves, and receive many stripes, by yielding to the suggestions of satan, instead of walking in obedience to their master. I know they are ready to say "O if I could feel it my duty, and think myself worthy to follow my Lord and Master, and unite with his people by open profession, I would gladly do so. But do you never conceive that probably you desire more evidence than the good Lord has ever promised you? You have been led to indulge a hope in the Lord, for life and salvation. If you knew you were a christian, you would have no need of such a hope. You look upon the people of God; they look lovely to you, and you desire to be in their company; you love them, which is one of the surest evidences that you are one of them. "We know we have passed from death unto life, because we love the brethren," you love the doctrine of salvation by grace alone. The world and all legalists detest, and abhor it. The saints feel an interest in your welfare, but they cannot feel that freedom, and manifest that interest that they would wish, while you do not openly profess faith in the Son of God, from the fact that you cannot use the same freedom with them. I have felt often that I was unworthy of the privileges with which I have been blessed since I united with the church. But they are the only people that I can go to. It appears to me that I could never feel at home with any others. For they all have something for the creature to do, in point of salvation, while I, if saved at all, must ascribe all the honor, and all the glory to Jesus. But we can only exhort our friends to their duty, and must leave them in the hands of the Lord, who, we believe, will make his people willing in the day of his power, and may the time speedily come when, we shall see, if it is his will, his stately steppings once more in Zion.

*In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.* The believer is enabled by faith, to rejoice in the name of the Lord. Although we are weak, we are made strong in him; for he is our strength and our portion forever. "The eternal God is thy refuge and underneath are his everlasting arms." For there the glorious Lord shall be unto us a place of broad rivers and streams" O what a theme of

rejoicing to the weak and trembling saint, to know that the "Lord God omnipotent reigneth." Even while commotion and confusion are prevailing throughout the world, and war, famine, and pestilence are spreading terror and dismay all around, we have the assurance that God is working all things after the counsel of his own will, and that all things are working together for good to them who love God, to them who are the called according to his purpose. "The name of the Lord is a strong tower," "salvation will God appoint for walls and for bulwarks."

But, O Christians! where would be your hope if you were required to be exalted in your own righteousness? But he that exalteth himself shall be abased! "Their righteousness is of me, saith the Lord." Then if he is your righteousness you have a righteousness that exceeds the righteousness of the Scribes and Pharisees, "Who of God is made unto us wisdom, righteousness, sanctification and redemption." This will cover the sins of all his people, and present them before his throne in spotless purity, where they shall join all the hosts of heaven in hymning highest notes of praise to his great name; their voices shall echo the sweet theme, "Not unto us, but unto thy name be the praise."

Brother Beebe, what I have written is at your disposal; I feel as though it would be the last effort that I shall make to write anything for publication. My health has been very poor for about five months, and I feel, that unless there is a change for the better soon, that I will soon be no more in this world. But O my dear old brother, if I and you are interested in the blood and righteousness of Jesus, how happy that change for us. I desire an interest in the prayers of the saints. Farewell.

J. A. JOHNSON.

Near Moravia, Appanoose Co., Iowa,  
Feb. 19, 1861.

BROTHER BEEBE:—Having finished the business part of my letter, I will send you a few remarks, for the consideration of the brethren, in reference to the twelve disciples which were found at Ephesus. The Pede Baptists hold, that those disciples were baptized again at Ephesus, because, they hold, that John's baptism was not a valid one; but when I examine Paul's remarks on John's baptism, I find them all confirmatory of his baptism, and not one word intimating anything to the contrary; so there is not even a shadow of disapproving it in anything that Paul said. The Baptists as a general thing, hold that those disciples were baptized again at Ephesus, but it was because that they had been baptized, not by John, but by some one of John's disciples, who was not authorized to administer the ordinance. Now I would ask my brethren, to examine the passage, and see if such an idea is expressed therein. That the reasons for my views may be the more readily seen, I will give them in advance. They are, that those disciples were baptized by John, and were not baptized again at Ephesus. The question then will turn upon this; do Paul's remarks embrace only the 4th verse of the xix. chapter of the Acts of the apostles, or do they embrace both the 4th and 5th verses? If they embrace only the 4th, then of course, they were bap-

tized at Ephesus, and not by John; but if Paul's remarks include the 4th and 5th verses, then all that was said about baptism was said by Paul, (not the historian,) and in reference to what took place under John's ministrations and preaching, and not anything that took place at Ephesus. But in the 6th verse, the historian tells us what took place after Paul's explanation of John's baptism, viz: "And when Paul had laid his hands on them," &c. A difficulty may arise from the fact that John preached, that they should be baptized with the Holy Ghost, which they must have heard had they been there, and yet they said to Paul, they had not so much as heard whether there be any Holy Ghost—when Paul said unto them, have ye received the Holy Ghost since ye believed; I understand that Paul was speaking of the gift of the Holy Ghost, that John and Christ both spake of, that should be given to the apostle and other believers in the days of the apostles, by which they were enabled to speak, literally, with an unknown tongue; this kind of reception of the Holy Ghost, I understand the apostle to be inquiring after; and I suppose that those disciples had been so situated, that they had not heard whether this gift, spoken of by John and Christ, had been bestowed or not; and the fact, that when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, &c., shows to me, that that was the Holy Ghost that Paul and they had been talking about, that is, the Holy Ghost in that particular. Another difficulty may arise, viz: why should Paul explain John's baptism to them, if they had been under John's ministrations? I see nothing in the passage to show who Paul was explaining John's baptism to; it reads, "Then said Paul, John verily baptized," &c. Now my idea is, that there were some brethren at Ephesus, (which was in Asia Minor,) that knew little or nothing about John's baptism, and for their instruction, he explained John's baptism. Paul's question to the twelve was, unto what then were ye baptized? They said unto John's baptism. Now it is evident that Paul went on to explain and confirm the baptism of John; now if that was not the baptism that they had received, is it not singular that the apostle said nothing about the baptism which they did receive. But I understand, as I said before, that they were baptized by John, and not again at Ephesus. And now before I attend to the quotation particularly, I will make a few remarks. It is evident, that in many cases we have to determine the antecedent of a pronoun by the sense naturally conveyed by the sentence, and in fact, many times there is no other way to determine what the pronoun does personate. The 4th verse is taken up in explaining and confirming the baptism of John, which those brethren had received, for they said, unto John's baptism. Paul then commences, and as I said before, explains and confirms said baptism; he also goes on in the 4th verse to declare what John taught, and that was,—saying unto the people, &c. This noun, people, I understand to be personated by the pronoun they, in the 5th verse. After he, Paul had declared in the 4th verse what John taught, he then in the 5th verse tells us the effect that John's teaching had on those that were baptized, viz: that when

they, (the people that John preached to and baptized,) heard this, (John's teaching,) they, (the people that were baptized by John,) were baptized, (by John,) in the name of the Lord Jesus. There may be an objection with some, that John did not baptize in the name of the Lord Jesus, but when we remember that, in the name of, implies, by the authority of, that objection I think will be removed. After the explanation of the baptism unto which they had been baptized, I think there could be no doubt of its validity with any of the brethren there. Luke, the historian then, in the 6th verse, goes on to state what took place at Ephesus; that Paul laid his hands upon them, that the Holy Ghost came on them, that they speak with tongues, and prophesied.

May we all be enabled to bear hardness as good soldiers; feeling, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. And while we groan here, the heavenly rays from the Divine Fountain of Light, at times illuminate our poor souls, and we can then rise and sing—

When I can see my Savior, through  
The storm that's passing by,  
And by his grace can firmly say,  
My building is on high,  
Then let the tempests rack this house,  
And let it sink and fall;  
The house above to which I go,  
Is in the All in All.

Yours in unfading christian affection,  
JOSEPH ARMSTRONG.

Charleston, S. C., Feb. 13, 1861.

DEAR BROTHER BEEBE:—Do excuse the liberty I take in writing a few lines to you, as I appreciate your kindness in sending me your valuable paper, the *Signs of the Times*, although the subscription was delayed. The excitement of the day, and sickness at home, kept me from going out. I did not see sister Blake for several weeks; but the children of God have sympathy one for the other. As for me, I feel almost alone, in a religious point of view. I meet but few who can digest my doctrine, which seems to be my rock; but it confirms the words of the poet, when he says—

"The christian often has to walk  
The darkest path alone."

I believe in eternal predestination; that from all eternity the blessed God had fixed upon the objects of his choice; that from everlasting was treasured in his glorious and infinite mind the grand achievements of redemption, with every link in the stupendous and glorious salvation of his chosen by the ever blessed God, Man, Mediator; that by the God of all mercy, who has the prerogative of precious faith, and by the distribution thereof, as every saint has need, should enable each and every humble recipient to live a life of believing and dependence upon his precious promises. Oh, how precious they are! Neither do I often doubt that Jesus has shined upon me; but so often looking down into self, instead of looking to Jesus and reflecting on that precious stream wherein the dying thief was plunged by faith, how often do I say to myself, "How can one so unworthy as I am expect pardon?" All things are possible to him that believeth. Sometimes I shout for joy; at other times I mourn for sorrow of heart. If I seem to realize pardon sweet, then I will not forgive myself. I want to live every minute to the glory of my heavenly

Friend. In all my ways I want to acknowledge him, that he may direct my paths. I think the more trying the times have been, the more sweetly I have enjoyed (if not a delusion,) communing with my dear Lord, although I deserve not his smile, but his displeasure. I rejoice over his gracious care and protection so universal, even in the most minute objects of creation. The young ravens cry and are fed; the sparrow is not passed by; the little insect that flits in the sunbeam—all are regarded by him. I feel as a speck of dust myself. I want to be humble, lowly; for though the Lord be high, yet hath he respect to the lowly. Blessed be his name! I try to hush my restless mind sometimes, but I need the same mouth to speak to my heart that spoke—"Peace, be still," to the restless waves. My soul throbs with delight when I can cast my burden upon the Lord by faith, and rest for a short space.

But I must now stay my hand. Since I commenced this letter I have cut part of the top of my finger off with a machine. I hope I shall, if the Lord will, write a few lines of my early experience. Hoping you are well, in every sense of the word, in soul and body, and may that glorious God that keepeth Israel, which neither slumbers nor sleeps, protect you and yours, now and for ever. Amen. Please excuse omission of stops, as my eyes are so bad I can scarcely see what I am penning down. I have not corresponded for nearly ten years. Yours, sincerely, in the path of tribulation,

J. J. TRUSSELER.

Green Co., N. Y., Jan. 4, 1861.

DEAR BROTHER BEEBE:—As another year has gone, and many who saw its commencement, have passed hence to the spirit world, while I am spared to see the beginning of this new year, it is my desire, if it be the will of the Lord to spare me through this year, to say with the poet:

"Our follies past, forgive,  
Our souls divinely cheer,  
And help us more on thee to live,  
Dear Lord through this new year.

Prepare us for thy will,  
Whatever may appear,  
And let thy loving kindness still,  
Preserve us through the year."

And may the Lord grant peace to all his children scattered throughout the world. May they love one another with a pure heart fervently; for the Saviour has said to them, "By this shall all men know that ye are my disciples, if ye have love one to another." And we are also told in the scriptures, "He that loveth not, knoweth not God, for God is love. May we all, forgetting the things which are behind, put off the old man with his deeds; and put on the new man. Forbearing one another, and forgiving one another, even as Christ forgave you, so also do ye. And above all, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which also ye are called in one body, and be ye thankful."—Col. iii. 13-15.

But, Brother Beebe, if I may so call you, it is now three years since I united with the church, and in that time I have seen some happy days, and some lonesome hours. But we are told that 'All things work together for good to them that love God; to them who are the called according to his purpose.' May I with the church here and everywhere, have that

love glowing in our breasts, that we may say with your hymn (828),

"Thy church, O Lord, that's planted here,  
O make it to increase;  
With members blest with filial fear,  
Enjoying heavenly peace.  
O may we all, dear Lord, as one,  
United ever be,  
Rejoicing in what Christ has done,  
Who groan'd upon the tree.  
May all, each others burden's bear,  
Be simple, meek, and kind;  
Lord, keep us safe from every snare,  
And all of humble mind."

How much I have thought on Paul's exhortation to the Phillippians. "Only let your conversation be as becometh the gospel of Christ." Stand fast in one spirit, with one mind, striving together for the faith of the gospel. Do all things without murmurings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. But I must stop, as I only intended to renew my subscription to the *Signs of the Times*, for they bring me good news from brethren whom I have not seen in the flesh; therefore I cannot do well without them. They are the next thing to my bible. May the Lord still enable you to contend earnestly for the faith which was once delivered to the saints, and save you at last in the kingdom of immortal glory.

JAMES MILLER.

Fairfield, Indiana.

BROTHER BEEBE:—I am alone to-day, and have concluded to write a few lines, for the first in my life, that I have ever written for publication. I am deprived of almost all earthly enjoyments; my health has been imperfect ever since I was eight years old, but I believe it is all right. And as I believe that my earthly house of this tabernacle will soon be dissolved, I feel a desire to say a few words to the scattered sheep and lambs of the Lord's fold, concerning the dealings of the Lord with me. I was made to see myself a sinner before God; but how to escape the punishment due to me I knew not. I tried to pray, but the more I tried, the worse I felt, until I concluded there was no comfort for me, either at home or abroad. I determined to keep my exercises to myself; but it grieved me sorely that I had sinned against that holy God who had brought me into existence, and preserved my unprofitable life up to that time. One night when away from home, I felt so miserable that I thought I could not live till the morning, I cried unto the Lord for mercy. Feeling that I must be cut off, I tried to keep awake all night; but I finally fell asleep, and when I awoke in the morning my trouble was all gone, and my joy was so great that I could not conceal it. I was at my Aunt's, and she being an Old School Baptist, (and I did not want to talk to any others) I told her of the state of my mind. She said it was a religious exercise; and advised me to go to the church and relate what I had told her. But I feared that I might deceive them, and so I concluded to say nothing about it. After I had returned home I felt so condemned, I thought that all the family knew my exercises; and soon after this I felt as though I was the worst of all beings. My parents were Old School Baptists, and had been for many years; but they had never talked to me on the

subject, nor had I to them. I could find no satisfaction until I went to the Fairfield church and related my mind to them, and was received, and on the next day was baptized by Elder Roberson, the pastor of the church at that time. That was a joyful day to me. Sometimes I mourn over my unworthiness and am depressed with doubts and fears, which often arise in my mind, fearing that I have been deceived and have deceived others.

I often think there are but few of my age, who have suffered more bodily affliction than myself; but I have a hope that when freed from these afflictions, I shall through grace be permitted to enter the fair regions of eternal glory, where sorrow and afflictions will be no more. I will close in the language of the poet.

"Then shall my soul, with rapture trace,  
What God hath done for me;  
And celebrate redeeming grace,  
In blest eternity."

Dispose of this as you may think best, and I will be satisfied.

MARY MILLER.

Jasper Co., Illinois, May 10, 1861.

DEAR BROTHER BEEBE.—By your permission and kindness, I feel constrained to address, through the *Signs*, the household of faith.

Brethren and Sisters in the Lord: With gladness and humble gratitude to the God of all comfort, I hasten to inform you, that your brethren and sisters in this vicinity are rejoicing, *even in the midst of tribulation!* We are beginning to realize and witness, "how good and how pleasant it is when brethren dwell together in unity." Dear brethren, the Old School Baptists are one people; and only one, the world over! Both sacred and profane history prove this.—Said Paul, "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; one God and Father of all, who is above all, and through all, and in you all." Church history shows that the Old School Baptists are one family in common. Experience and observation also prove this. I say this in the face of the many divisions and subdivisions that have scattered us. All Old School Baptists have a "common salvation"—salvation of the Lord—salvation by grace. Not one of them can be an Arminian or conditionalist, for they are separated from the Arminian world, and are a people that "shall dwell alone, and shall not be reckoned among the (religious) nations." Therefore, they ought all be in fellowship; for they are all called *in one hope* of their calling. And they are commanded to "love the brotherhood," by which term the apostle Peter evidently intends, the children of God—all who are "born again, not of corruptible seed, but of incorruptible"—"not of blood, nor of the will of the flesh, nor of the will of man, but of God."

But, how are we to know who is of God, and who is of the world? "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God."

And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God! And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 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. 6.

Now, dear brethren, if the Old School Baptists had adhered strictly to the rule here given, by the beloved disciple, I verily believe they would have continued to be a united people everywhere to this day, and would now be found "keeping the unity of the Spirit, in the bond of peace," instead of being divided, and disregarding the unity of the Spirit, as they are. In proof of this—Do not all Old School Baptists everywhere, confess that Jesus Christ is come *in the flesh?*—that is, are they not all made to know, rejoice in, and confess this mystery, "Christ *in you*, the hope of glory?" Yes, truly they are. And this is all the hope they have, so they all have one, and the same, hope.—Does anybody else know and confess this secret? Nobody, so far, then, the Old School Baptists are not only one people, but also a *peculiar* people. But further; Does not every Old School Baptist in Christendom, believe, hope and trust alone in the truth, that, "*Greater is He that is in you*, than he that is in the world?" So true is this, that, if it was not so, every one of them would give up all as lost. On the other hand, every conditionalist on earth, talks and acts as if he that is in the world is the greatest.

Once more. Does not the world hear the whole conditional fraternity? and hence, is it not evident that they are of the world, and speak of the world? All true. Finally, Is it not equally evident, that the Old School Baptists ministry everywhere, preaches *the perfect work of Christ, and the grace of God?* and that every Old School Baptist, to the ends of the earth, *heareth* such preaching? Yes; let the Lord be praised, that this is so! Well, then, "*Hereby know we the Spirit of truth, and the Spirit of error.*" Why is it, then, that there are divisions among us? and "whence come wars and fightings among us? Come they not hence, even of our lusts that war in our members?" "My brethren, these things ought not so to be."—Sirs, ye are brethren; why do ye wrong one to another?" Our Lord's commandment to His people is, "That ye love one another, as I have loved you."

His people are all alike precious in his sight,—"neither is there respect of persons with Him,"—for his people are but *one*—"My dove, my undefiled, is but one." *And should not this one people all dwell in unity, and love one another, as our Lord gave us commandment?* All will admit the force of this. Well, then, dear brethren, let us, one and all, labor in this field of duty, to bring about this desirable result. Remember, there is a blessing pronounced on the *peace makers*—"they shall be called the children of God." But, "he that soweth discord among brethren, is an abomination to the Lord." Prov. vi. 19.

Dear brethren, I am happy to say to you, that the Old School Baptists in this country are impressed and moved to act in accordance with what I have written above. Alienation, strife and discord has existed, to considerable extent, among the

brethren and churches in this country. These differences, I now believe, grew out of *misunderstanding and want of forbearance*, more than any real difference in *faith*. And, I as much believe, the same may be said of the differences and divisions among the Old School Baptists everywhere.

There is, no doubt, some real difference on some points; but on *foundation-principles* we are one people, as shown above. And were there not differences among the brethren in the Apostles' day? But did the Apostles' countenance, or suffer, "splits" and alienation to take place among them, on that account? No! but they urged that they were *brethren and members of Christ*, and should therefore have fervent charity among themselves, and live in peace. Oh, brethren, let us endeavor to do likewise—remembering that, we only see in part, and know in part, while in this tabernacle.

Dear brethren, on Sunday of our yearly meeting at the Hickory Creek church, the power of God's grace was sweetly displayed among us, and the work of reconciliation spontaneously broke out in our midst, and we had a joyful season—such a time as few of us ever before witnessed—a time not to be forgotten! The angel of peace and charity has come down and moved the waters, and brethren and sisters and friends all around are rejoicing, and ready to ask forgiveness of *every one*, and of all the brethren and sisters *everywhere!*—For one, I feel to say humbly and with all my heart, brethren and sisters everywhere, one and all, forgive me, a poor sinner, and let us "love as brethren be pitiful, be courteous." I feel that it is no time *now* for us to be divided, and I believe the Lord will bring his people in unity again, even should it take *peril and sword* to do it. *Persecution will unite them.* I am fully impressed with the belief that, for the *sake* and for the *cause* of God's people, this fearful time is upon us, and I as much believe that, it will ultimate in *good*, to them. As to myself, mountains have sunk into mole-hills, and mole-hills into motes; and henceforth, I shall know but *one* Old School Baptists "brotherhood," and "they shall be my people, and their God shall be my God," whether they belong to *this, that, or the other* Association. Brethren, farewell—the God of *peace* be with you.

D. BARTLEY.

Blanchester, Ohio, Dec. 24, 1860.

BROTHER BEEBE.—While iniquity abounds, the love of many waxes cold; we read also that where sin abounded, grace did also much more abound; so let Zion take courage, for if God be for us, who can be against us; though there be wars and rumors of wars and men's hearts fail them, we have a sure word of prophecy, that those things needs be; but that God who numbers the hairs of our heads, and regards when sparrows fall and hears when ravens cry, and young lions roar, will most assuredly hear his elect that cry unto Him day and night. Although nations may rise and fall, and come to naught, and kingdoms come to an end, yet Zion is the city of the living God; it is not of this world, it is the New Jerusalem that came down from Heaven; it is not seen by mortal eye, nor upheld by the wisdom of this world, neither is it dependent on

the stability of time, institution, or national stability; but is founded on the Rock of ages; even Jesus the chief corner stone which God has laid in Zion. Our Rock, is not like their rock, our enemies themselves being judges.

This hope may eternally fail,  
When Christ shall be hurled from his throne;  
For hell against him must prevail,  
For Christ and his people are one.

Herein is our comfort, when all our worldly blessings fail us. Having this seal, the Lord knoweth them that are his, that he will give grace and glory, and no good thing will be withheld from them that walk uprightly. J. C. BEEMAN.

Dubois Co., Ia., Feb. 3, 1861.

BROTHER BEEBE:—I would like to write a few lines more if I could write so that you could read without too much trouble. I will only tell you that Little Zion Association of Regular Baptists, to which I belong, numbers nine churches and four ordained ministers, of whom I feel to be the least, if I am a servant at all. I do know that if I am profitable to the church of Christ, it is all of grace from first to last. Our Association holds the faith of the gospel of Christ, as we understand it, the sovereignty of God in carrying out the system of salvation so as to make it harmonize in his wisdom and power. Through his grace bestowed on us, we have to rejoice that we are kept in peace, and enabled to contend for the faith of the glorious gospel, that feeds the sheep and lambs of our Father's fold. We have great reason to thank the Lord, for he is doing great things for us, whereof we are glad. He is still adding to us such as he will have to be saved. And there is another thing we have to rejoice in,—that we here are striving to keep the unity of the spirit in the bonds of peace. O, how pleasant it is for brethren to dwell together in unity. May the Lord still keep you clothed with his armor, that you may continue to fight the good fight of faith, until you shall be called home. I remain yours in the best bonds.

JOHN D. COTTON.

Dawson, Ga., Feb. 11, 1861.

DEAR BROTHER BEEBE:—These lines leave us all well; the churches are all in peace in this part of the country. I send you one of our Minutes. The Signs still comes regularly, and are a welcome visitor to us, as we love to read the communications of the brethren.

Brother Beebe, I feel to thank God that with the Old Baptists, there is no North or South, but we are all one people everywhere. The Eternal God is our Refuge, and underneath us are his everlasting arms. Yours to serve,

WILLIAM HUBBARD.

Monroe Co., Miss., May 12, 1861.

TO BROTHER J. F. JOHNSON, OF KY.—Will you please give your views on Isaiah xxxiii chapter and 20-21-22 verses, and much oblige one that loves the truth, I trust as it is in Jesus. Write through the Signs of the Times. Your brother I hope; but with a heavy heart and a fervent desire to follow my Master while in these low grounds of sorrow.

F. M. CASEY.

Nothing is so fragile as thought in its infancy—an interruption breaks it; nothing is so powerful, even to the overturning of mighty empires, when it reaches maturity.

## CIRCULAR LETTERS.

The Elders and Brethren composing the Delaware River O. S. Baptist Association convened with the Kingwood Church on Wednesday, May 29th, and two succeeding days, to the several Churches whose Messengers they are, send Love in the Lord:

DEAR BRETHREN.—Were it not that the scriptures, being divinely inspired, are an inexhaustible fountain of instruction, and the theme of salvation of all others the most delightful to the people of God, the writing and reading of Circular Letters, from the long and frequent practice of it by associated meetings, would become a drudgery and uninteresting; but as it is, the saints are permitted and enabled from time to time, by the leading and guiding of the blessed Spirit, to write and read and meditate upon the scriptures of truth with an untiring zeal and an increasing interest. We hope therefore, dear brethren, in presenting to you something in the form of a Circular Letter, to be enabled to draw from this blessed fountain (the scriptures) something that may be cheering and encouraging to you in this dark and cloudy day. God has been pleased in his infinite wisdom and by his almighty power, to bring this vast world into being and to sustain and support it thus far, and will continue it until all his purposes in the creation of it are accomplished. It would seem from the bible that the grand object in the creation of it was the manifestation of his people who were chosen in Christ before the foundation of the world, and the setting up of his gospel kingdom in it, and that all events which have now, and will yet transpire in it, including the malice of satan, the wrath of man, and the rage of anti-christ, has been, and will be controlled and overruled by him for his glory and their good. For this purpose he sent his only begotten Son into the world—to this end Jesus the Son came down to this lower world of sin and sorrow, was born of a woman, came under the law in order to redeem his people who were under the law, and raise them to glory, and died, rose again, ascended on high, and now sits at the right hand of the Father as their advocate, intercessor and mediator; possessing all power in heaven and in earth. The setting up of his gospel church or kingdom here on the earth by the God of heaven, was of course with a full and complete knowledge of her whole history, prosperous and adverse, from first to last; and hence every necessary provision was made for her safety and security, although beset with foes on every hand and surrounded with enemies on every side. We read in the scriptures of mighty walls and bulwarks being thrown around her, (the church) for her defence, and of watchmen being set upon her walls which shall never hold their peace day nor night; they shall not keep silence. Isaiah, lii. 6. She has had, and will continue to have her dark days, her night seasons while she remains here in this militant state, until Babylon shall sink like a millstone to rise no more; but her God is in the midst of her; he shall help her and that right early. See 46 Psalm. In the night season it is very natural to enquire of the watchman about the night, as there is generally an anxiety for the night to be gone and the day to

appear; for light and day are so much preferable to night and darkness, except with evil doers. Thus we hear the enquiry, "Watchman, what of the night?" Isaiah, xxi. 11. "If ye will enquire, enquire ye." If the people of God are inclined to enquire, it is their privilege; let them enquire at the mouth or word of the Lord and of his watchmen whom he has set upon the walls of Zion to look out—to make observations and declare what they see and hear in regard to her enemies, in reference to the night and her future prospects, whether any signs of morning, &c. It is presumed, dear brethren, that there has never been since the establishment of our government a darker time—a time so nearly resembling, not merely dark clouds in the day time, but the darkness of night, without even the light of moon or stars; for the visible church of Christ in this country than the present. What candid reflecting mind, especially the child of God, can contemplate the present condition of our once happy and united, but now distracted and divided people and nation, without sorrow and grief and mourning and wo—without giving vent to his feelings frequently and at times almost insensibly or unawares in language something like the following:—What will the final result of all this be? Where and when will the scene end? Watchman, what of the night? Can you tell us any thing about it, have you made any discoveries? Do you see or hear anything encouraging, any signs of day? Set, as you have been, upon the walls—standing, as you do continually upon the watchtower in the day time, and set as you are whole nights in your ward. Do you see anything? if so, tell us, for we have great solicitude in the matter—we have intense anxiety in the case; we therefore earnestly enquire, "Watchman, what of the night!"—One answer to this inquiry was, anciently, see Isaiah xxi. "The morning cometh, and also the night." As the morning was at hand, and would soon succeed the then (or now) present night; but after the morning, night was coming again. This response of the ancient watchman, is not so consoling to the people of God, as an another one in the 9th verse of the same chapter. Here the answer is, "Babylon is fallen, is fallen, and all the graven images of her gods, he hath broken unto the ground." This is immediately followed by the declaration of the watchman, that what he had thus declared concerning Babylon, he had heard of the Lord of hosts the God of Israel. This is good news and from a reliable source; moreover it is confirmed again and again by other scriptures. The apostle John, another watchman, heard precisely the same thing, together with other and more minute details of the fall of Babylon, as recorded in the Book of Revelation, chap. xviii. 2. All of God's watchmen, the record of whose testimony we have, whether in the old or new testament, with one voice declare the destruction of anti-christ. The fall of Babylon, and all of God's ministers now, bear the same testimony; they tell the same story and shall not hold their peace day nor night, for God has said so. Whether the commotions and revolutions now working in Europe and America, are not designed in providence for the fulfillment of some of the predictions of prophecy, directly

preceding the fall of Babylon, such as the slaying of the witnesses and other important events connected with it, is a point the saints in general and the watchmen of Zion in particular are looking at with much interest. But, dear brethren, though the night be upon us and the darkness so thick that we cannot see through it, shall we murmur or complain? Do we not know and feel that as a nation we have been highly favored and prospered beyond the nations of the earth? That in our prosperity we have forgotten our dependence; we have grown proud and like Jeshurun of old, we have waxed fat and kicked. Shall we therefore despise the chastening of the Lord, when we know it is meted out to us in mercy, as well as in justice? That his strokes are fewer than our crimes, and lighter than our guilt: but rather, may we be humbled as in the dust before him, confessing our sins and transgressions, and cry mightily unto him that he would, if consistent with his will, cause the sword to be returned to its sheath, or beaten into the ploughshares; the spear into the pruning hooks, and we as a nation learn war no more; and that he will keep us, his professed people from fainting, when we as a nation are rebuked of him; that he will be merciful to us and enable us to take refuge under the shadow of his wings until these calamities be overpast. God is his people's refuge and a very present help in time of trouble; therefore would we not fear though the earth be removed and the mountains be carried into the midst of the sea; though the waves thereof roar and be troubled, and the mountains shake with the swelling thereof. There is a river the streams whereof shall make glad the City of God, the holy place of the tabernacles of the Most High. She, (Zion) shall not be moved, for God is in the midst of her. see xvi. Psalm. Although the heathen rage and the kingdoms or governments of this world be removed; although anti-christ, that man of sin and son of perdition, be more fully revealed, 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, 2d. Thess. ii. chap. still the church of Christ is safe in him for her life is hid with Christ in God, and we have the assurance of our Lord that he will finally consume and destroy the whole of this anti-christian interest, root and branch, with the breath of his mouth and the brightness of his coming. Let us be encouraged then, dear brethren, and lift up our heads knowing that our redemption draweth nigh.

In closing, we beseech you, suffer the word of exhortation: Stand fast and stand firm in the truth, and united as one man in the faith and fellowship of the gospel, shoulder to shoulder, with your eye upon Jesus the captain of our salvation, attentive and obedient to his word of command; let no selfish interest, worldly friendship or policy calculated to alienate our affections, cool our feelings, mar our fellowship or disturb our peace as brethren, be entertained for a moment by us, esteeming as we do, gospel fellowship and the society and company and conversation of the saints above every earthly consideration. Let all bitterness and wrath and anger and clamor and evil speaking,

be put away from among us, with all malice, and be ye kind and tender hearted one to another, forgiving one another, even as God for Christ's sake has forgiven us. May the Lord enable us to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. Ephesians, iv. chapter.

CIRCULAR LETTER.

*The Warwick Old School Baptist Association in session with the Warwick Church, in Orange Co., N. Y., June 5, 6, and 7, 1861, to the Churches whose Messengers we are, send Christian salutation:*

BELOVED BRETHREN IN CHRIST—While wars and tumults agitate the world, and threaten the perpetuity of the long cherished institutions of our beloved country, while new and startling events are transpiring in rapid succession, while the sword, the pestilence and the famine are employed to humble the lofty imaginations of the sons of men, and the fearful earthquake also proclaims in thunder tones that God's judgments are abroad in the earth, does it not become the saints of the Most High God to make a diligent inquiry whether we who profess to be the disciples of the Son of God, are standing in our lot and order, walking in the truth and maintaining the order of the gospel in all our walks and conversation? As God has not invested his church with authority to control the civil governments of this world, we are not responsible for the benefit or injury which may result from them. As Christians and as good citizens of the world, we are commanded to be loyal to whatever form of constitutional government we may be, in the providence of God, placed under, or to which we owe allegiance in our individual or social capacities. "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."—Rom. xiii. 7. "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."—1 Peter ii. 13-15. "These things speak and exhort, and rebuke with all authority, Let no man despise thee. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to do every good work. To speak evil of no man; to be no brawlers, but gentle, showing all meekness to all men."—Titus ii. 15—iii. 1, 2. In all our relations in life, and in our social relations with our fellow men we have need of wisdom from above to direct us in all things, and to search the sacred record for instructions, adapted to every emergency. But above all things, our allegiance to Christ, our obedience to the faith, and conformity to all the laws of the King of Zion, should engage our prayerful attention. If we are enabled to walk worthy of our high and holy vocation, as members of the kingdom of our Lord Jesus Christ, we cannot be deficient in loyalty to the powers that be; but every soul will be in

subjection to the higher powers, which are ordained of God. What then are we required to observe and do, as the subjects of that kingdom, which is not of this world? In this circular we propose to call your attention, dear brethren, to a few of the many important obligations which are binding on us as the children of God and disciples of the meek and lowly Savior.

The first and most vitally important of all is the *new commandment* which Jesus gave to the disciples, namely, "That ye love one another." We may rest assured that nothing else can be right with us, if we are deficient in our obedience to this command. Though we speak with the tongue of men or angels, have all knowledge, can expound all mysteries, have zeal to give our bodies to be burned, and benevolence to give all our goods to feed the poor; all is but sounding brass and tinkling cymbal, in the absence of love. If we do not love one another, what evidence have we that we have passed from death unto life? John makes this a sealing evidence, an indispensable witness: "We know that we have passed from death unto life, because we love the brethren." The inference is unavoidable. We do not know that we have passed from death unto life, if we do not love one another as brethren. This love is not a mere formal or nominal profession, which will say to a destitute brother or sister, Be ye warm; or, Be ye clothed, and withhold the things which are required to make them so.—"How dwelleth the love of God in such?" This love is the fulfilling of the law. In its active development, they who possess it will cheerfully bear one another's burdens, and so fulfil the law of Christ. The more zeal a professor of christianity may have, if destitute of love, only renders him the more mischievous in the church, in biting and devouring. If ye love me, says Jesus, keep my commandments. We cannot keep his commandments except we love him; for love is the fulfilling of his law; nor can we love him who begat and not love them that are begotten of him. Love to Christ and to the saints is both an internal and an external witness of our regeneration. We know that we have passed from death unto life, because we love the brethren; this evidence is internal. And by this shall all men know that ye are my disciples, if ye have love one for another. This is an external evidence. But where have we either an internal or an external evidence that we can rely upon, if we do not love one another? We cannot derive this fraternal love from our fleshly natures, (but we may to some extent feign it;) for it is the fruit of the Spirit, which is not found among the works of the flesh. Peter says, Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren. See that ye love one another with a pure heart fervently. And another apostle exhorts, Let love be without dissimulation. And let brotherly love continue. Where these solemn injunctions are faithfully obeyed, the saints shall know how good and how pleasant it is for brethren to dwell together in unity. Where this love predominates, brethren and churches will delight in each other's society; they will take sweet counsel together, they will walk in company to the house of God, they will seek after each

other's welfare, they will pray for each other, and if they have occasion to admonish, rebuke or reprove one another; it will be done in such meekness and humility that it will constrain the delinquent to say it is an excellent oil, healing, cleansing, curing. This love will cover a multitude of sins; it will drown out personal affronts, and lead brethren to stand less upon their personal dignity, and seek the lowest place in the house of God.

Without this love, however orthodox our creed; however circumspect our outward walk; however loud our professions of godliness; we only can have the form without the power; the carcass without the vitality. And without this love, it is presumptuous to assume to be the church of God, and sacrilegious to presume to execute the discipline, or administer the ordinances of the church of the living God, which is the ground and pillar of the truth.

It is distressing to all good people to see our country involved in bitter strife and animosity, and large armies with deadly implements drawn in battle array to take each other's lives. But it is heart-rending to the saints of God, to witness the spirit of brutal hate, malicious animosity, and revengeful feelings cherished among those who profess to be the humble followers of the meek and lowly Jesus. To see brethren sell their birthright for a momentary gratification of their carnal passions, and dragging out a miserable and quarrelsome existence, in strifes for the mastery, in censuring, accusing and malignantly pursuing one another. But this state of things is the natural result of sowing to the flesh; for it yields a full harvest of corruption. And the apostle says, "If ye bite and devour one another, take heed that ye be not consumed one of another: to avoid all such scenes of disorder and confusion, let us be careful that we do not depart from our first love; let love predominate in all the departments of the church of God; let the servants of the church enter the sacred office of the ministry like Paul, in fear and in much trembling, not for filthy lucre; but of a ready mind, in love to Christ and in love to the brethren, as well as in love of the truth and purity of the gospel of Christ, and let him speak the truth in love; and let his constant admonitions be to the saints, like John the aged." "Little children love one another." Let the deacons also abide under the power and dominion of the love of God, and in meekness and love discharge faithfully every duty devolving on them. Let each member, whether public or private, see that all their deportment be tempered with love unfeigned; making straight paths for their feet, lest that which is lame be turned aside, but let it rather be healed.

We had intended to present some other admonitions to the consideration of the churches, but as love is the fulfilling of the law, it covers the whole ground, and as no other gospel precept can be obeyed in its spirit and truth, where this new commandment is disobeyed we are certain that no subject of greater or more vital importance could be presented for your consideration, we shall therefore conclude our circular with a few remarks.

Dear Brethren in Christ, as you love peace and order; and as you desire to show forth the praises of him that hath called you to glory and virtue, strive to keep the

unity of the spirit in the bonds of peace. See that ye fall not out by the way. Remember that we are in the flesh, and need the sympathy, love and kindest offices of each other, and be ye followers of God, as dear children, and walk in love, as Christ hath loved us, and hath given himself for us. And "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife and vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus. Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

GILBERT BEEBE, *Mod.*

WM. L. BENEDICT, *Clerk.*

CORRESPONDING LETTERS.

*The Delaware River Old School Baptist Association, to the Associations, Corresponding Meetings and Churches of like Faith and Order:*

"Grace be unto you, and peace from God our Father and the Lord Jesus Christ." We are bound to thank God always for preserving in the hearts and minds of his people, those feelings and sentiments, which have ever united them in indissoluble bonds.

We see in the institutions of the world, around us the elements of discord and disunion. They are human. We see in the church the elements of concord and union. It is God's institution. We have in this great fact, the bright confirmation of that faith, which God gives to his blood bought Church. Hence we derive consolation and encouragement in the land of our pilgrimage.

The good hand of the Lord, having once more brought us together, the feelings and sentiments of our hearts and minds, do not permit us to forget the churches, located in various parts of the land, near and distant, which believe in the same doctrine, and feast upon the same truth.

It has been a source of joy to us, to receive and greet your messengers. They have preached the riches of Christ which are unsearchable. Thus have we drank from the same earthen vessels, and found that our thirst, called for the same spiritual drink, which is Christ.

We regret, deeply regret, the necessary absence of messengers from sister associations, which have been heretofore represented among us. Civil disturbances have at length even in our Republic, interrupted the personal communion of the church. But God, not man, is the disposer of these events; He reigns: may we be able to say from the heart, Even so Father, for so it seemeth good in thy sight. And yet we are led to ask, that if consistent with the will of our dear Lord, that this cup may shortly pass from us.

The continued interchange of sentiment and feelings, by messengers and corres-

pondence is desired. "That we may be comforted together with you, by mutual faith both of you and us."

You will see by our minutes that accessions large and small have been made to the respective churches of our Association, and several have passed under the shadow of death. They have fallen asleep in Jesus. Hence their gain and our consolation.

Our present session has been pleasant and harmonious, both in preaching and business. Our next meeting will be held with the Second Hopewell Church, Mercer county New Jersey, commencing on Wednesday preceding the first Sunday in June 1862, at 10 o'clock A. M.

GABRIEL CONKLIN, *Mod.*

JOHN T. RISLER, *Clerk.*

CORRESPONDING LETTER.

*The Warwick Old School Baptist Association to the Associations, Corresponding Meetings, and Conferences with whom we correspond, sends love in the Lord:*

DEAR BRETHREN:—Through the abounding mercy and goodness of our covenant keeping God, it has been our privilege to meet together once more in an associate capacity to greet one another as brethren, to mingle together in praise and prayer, and to sit together in an heavenly place, and under the sound of the blessed gospel of our most precious Redeemer. What a privilege for poor hell deserving sinners to enjoy.

Your messengers who have come among us, have come in the name of the Lord; and their messages have been gospel truth; that truth in which God's dear children are enabled to rejoice, notwithstanding the commotion in our country, and the dark clouds that hang over us as a nation, and in consequence of which, some who have hitherto met with us on similar occasions, are not with us; consequently our number of ministering brethren is smaller than usual; yet we feel thankful to God that it has been our privilege to come together in love, and to sit under the sound of the blessed gospel as proclaimed by those with whose society we have been favored.

We have nothing very special to inform you of, farther than that our God has dealt graciously with us in preserving us as his dear children whilst our God has called some of our number from the church militant to the church triumphant, but few have been added by baptism. The churches composing the association, express grateful acknowledgments to God for his goodness in continuing to sustain them amid the trials of the way; for our path is through tribulation; for the master has assured us that it is through much tribulation we enter the kingdom; and may we in this dark day turn to the strong hold and find shelter beneath the shadow of the Almighty, until his indignation be overpast, and may we look unto our God being assured that he is our sun and shield; that he will give grace and glory, and will not withhold any good thing from them that walk uprightly; and we take the new testament as the man of our counsel and the rule of our faith and practice our present session has been harmonious; our souls have been comforted in coming together; we solicit a continuance of your correspondence. Our next session to be held with the New Vernon church, to commence, as usual, at 10 o'clock, A. M., on Wednesday, after the third Sunday in June, 1862, and continue three days, when and where we hope to receive your messengers and letters of correspondence.

G. BEEBE, *Moderator.*

Wm. L. BENEDICT, *Clerk.*

CORRESPONDING LETTER.

*The Delaware Old School Baptist Association to Sister Associations and Corresponding Meetings with whom we Correspond, sends her Annual Epistle.*

BROTHER BEEBE.—We have once more been favored by our Heavenly Father with one of those feasts that he has provided for his children. We have been made to know and to rejoice that God can furnish a table in the wilderness. Our anniversary meeting has been as one of the lodges provided for the wayfaring man.

The political sun of our country is at this time under a cloud, but we more sensibly realize amid the darkness and confusion and wild dismay that has spread over our once fair and happy land, the blessedness of the Sun of Righteousness. He still shines with undiminished light. The comforting healing influences of his beams still experienced. Our sun has not gone down, and with regard to the authority of our government, the permanency of our institutions, and the maintainance of union and fellowship, there is no night here, and we do not apprehend that there will be.

We have met from different portions of our alienated and divided country, but have met as one family. The same fraternal feeling and mutual confidence that have ever characterized our meetings has been manifest here. Brethren and sisters all seem to manifest that they are subjects of a kingdom which is not of this world, and that they feel that their interests and their inheritance is there. So while the earth is arming for deadly strife abroad, the saints assemble to rejoice that *the Lord reigneth.*

But few messengers from abroad have been with us. The political troubles of our country or the interruption to public travel may have prevented some that would otherwise have attended. The presence and labors of those who are here we have found very refreshing. We hope that they also have felt that it was good for them to be here. We feel to assure brethren of every part of our country, that no national strife or political alienation of one state or section from another can destroy or affect in the least degree the relationship of the saints or the bond of union and fellowship among them.

Let them assemble together as formerly and let not their solemn feasts be neglected. And though the earth be removed, though every political and social tie should be sundered, and the bonds of blood and birth dissolved; let the saints appear not only maintaining but manifesting that national standing which is as high as heaven above the tumults of the earth, and that bond of union and confidence that is indissoluble.

We feel disposed to reciprocate as far as able the favor of your minutes and messengers and hope you will continue to visit and correspond with us.

Our churches are in a united and rather prosperous condition; uninterrupted fellowship prevails among us.

Our next annual meeting we have appointed with our sister church at Bryn Zion, to be held on Wednesday, Thursday, and Friday before the last Sunday in May, 1862, commencing on Wednesday morning at 10 o'clock, A. M.

THOMAS BARTON, *Mod.*

JOSEPH HUGHES, *Clerk.*

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1861.

GIBSON Co., Indiana, May 7, 1861.

DEAR BROTHER BEEBE—Times, religiously, are quite as flattering as when I last wrote. Since my last letter was written, I have baptized some fifteen or more. How long these happy seasons of refreshings from the presence of the Lord will continue I cannot tell; for at present the public mind, and also the mind of the church is much disturbed by the distracted condition of our once happy country. I herewith send you a copy of a resolution passed by the Bethlehem Church of Regular Baptists, at her regular meeting of business, Saturday, May 4, 1861:

*Resolved*, That this church order and ordain that Thursday, the 6th day of June, 1861, be observed and kept as a day of Fasting, Humiliation and Prayer to Almighty God, for the interposition of his wisdom and power in the settling of our national difficulties, and that he would restore peace to us as a nation and a church. And further

*Resolved*, That a copy of this resolution be sent to all the churches of our Association, that they may join with us on that day in Fasting, Humiliation and Prayer, for the purpose above stated. JOEL HUME, *Moderator.*

WILLIAM WILLIAMS, *Clerk.*

I believe all our churches will respond to the call, and not only ours, but all the churches of our sister Associations, who may hear what the above church has done. Please publish this at the earliest possible day.

Your affectionate brother,  
JAMES STRICKLAND.

REMARKS ON FASTING.—We have complied with the request of our esteemed brother Eld. James Strickland in publishing the order and appointment of the Bethlehem church of Regular Baptists, to observe a day of Fasting, Humiliation and Prayer, for the interposition of divine power, to save our beloved country from the calamity of civil and fratricidal war and anarchy. While we most heartily approve their object, and would most devoutly join them in humble supplication to God to allay the fury of the belligerent elements, and roll back the cloud of strife, and extend the peaceful spirit of the gospel far abroad, we cannot easily suppress our doubts in regard to the manner proposed. The instructions of our Lord on the subject, forbids us to fast after the manner of those who make a public display of their fastings and prayers. These are the words of instruction to the disciples of Jesus on the subject: "Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward. But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which is in secret shall reward thee openly." Our fasting should be a secret matter with our God. But if we pass resolutions appointing a day for fasting, and publicly announce our appointments, wherein do we in those particulars differ from the hypocrites? We do not mean to be understood as doubting the purity of the motives of our brethren. In their object there is a very wide difference; but in manner, in making their fasting a public matter, do they not transgress the instructions of their Lord? We cannot set a day in the future when we will be humble, devotional, prayerful and abstemious. But when immediately under the humbling power of the Spirit, then, and only then, can we abase ourselves before God, while our outward appearance

must not betray to men that we are fasting. The New School Baptist State Convention in Georgia have recently presented to the Congress of the seceded States a set of resolutions, in which they pledge themselves to sustain the war, and request the Congress to appoint a fast day; while nearly all the pulpits in the Northern States are equally bent on war and public fasting. In all candor we ask, Do not those ostentatious religious flourishes justify the words of the Lord, by Isaiah, lviii. 4: "Behold, ye fast for strife and debate, and to smite with the fist of wickedness," &c.?

It is truly a time when christians should fast and pray and cry mightily unto the Lord, to visit our guilty land in mercy, pardon our sins, blot out our transgressions and spare us in mercy from the consequences of our own madness and folly. And we do hope that not only the Bethlehem church of Illinois, and those in her vicinity, but every branch of the church of God in our country, both North and South may pray without ceasing for a return of peace and prosperity to all parts of our country, and for a general outpouring of his Spirit, and revival of his cause. But in our humiliation and devotion let us observe the instructions of our Lord, and avoid ostentation and parade.

"The voice of thy brother's blood crieth unto me from the ground!"—Gen. iv. 10.

"Wo unto them, for they have gone in the way of Cain!"—Jude 11.

It is worthy of remark, that the first blood that was ever shed by man resulted from a religious controversy, in which the murderer claimed a right of dominion over the conscience and faith of his innocent and unoffending brother—and the first death that ever occurred in the human family was that of righteous Abel, whom Cain slew, because his religion did not suit the creed of the murderer. But since that dark and damning crime was perpetrated, what rivers of blood has crimsoned the earth, and by far the greater portion of that blood has been shed by those, who, like Cain have stained their guilty hands in their wicked cruelties in coercing the consciences of their fellow men. Including the pharisees and scribes of eighteen hundred years ago with the murderers of all preceeding ages, our Lord pronounced them a generation of vipers, and demanded of them which of the prophets their fathers had not stoned; or otherwise put to death; and charged all the righteous blood shed from the blood of Abel, to that of Zacharias, the son of Barachias, whom they slew between the temple and the altar, upon that generation. Shocking as the disclosures of blood had been, before the advent of the Prince of Peace, the crimson tide has deepened and over-flowed its banks in the subsequent ages of the history of the world. The sun grew pale and ceased to illuminate the world for three hours, when guilty hands had nailed to the cross the guiltless, spotless Son of God. The apostles of the crucified Redeemer, and very many of the primitive saints were also slaughtered, by the same mad and blood-thirsty persecutors of the servants of the Most High God. And all this blood was shed by those who made the loudest professions of piety, and who were by the world accredited as the most religious class of men upon the face of the earth.

But all the rivers of blood which that malignant generation had shed—could not satiate their murderous disposition. In scarlet lines of history we trace the carnage, desolating whole nations; and by racks, tortures, gibbets, and flames, through the dark ages, which records the martyrdom of slaughtered millions, for their alledged lack of orthodoxy to some humanly dictated religious creed. Nor has the sea of blood ceased to swell its tide since the pagan and papal powers have been measurably restrained by what has been greeted as the radiance of a brighter day. Reformers who have protested against the cruel deeds of their fathers, have followed in their track, to the full extent of their power; although restrained by the providence of God, they have become weary of restraints, and in the midst of their boast of progression in civilization, science and divinity, have never lost their thirst for blood. In the early settlement of our country, the Puritans who professed to have fled from persecution in the old country, but in reality had left the old country because they had lost the power there to persecute others, set themselves up as dictators of the faith of all others, and immediately drew the sword to defend their unholy claim. Baptists, Quakers, and all others who dissented from their religious dogmas, were most cruelly persecuted, some were whipped publicly through the streets, tortured with red hot irons, cropped, mutilated, imprisoned or banished and sold into slavery, while others were put to death. That same puritanic persecuting spirit has not yet died out, but has always been ready and eager to hurl its thunderbolts against all who would not yield to them the keeping of their consciences, and hail them as the authorized exponents of the pleasure of the Supreme Ruler of the Universe. Born, as we were, among them in New England, and for three score years, we have been a close observer of their attempts at usurpation and domination, we have always found them the most eager to persecute all who will not acknowledge their divine right to control the religion of others. Though loud indeed they have been, at times, in their professed love of liberty, we have never known them to omit an opportunity to sap the foundation of all religious liberty—or to accredit to others what they grasp after for themselves. At one moment they call on the secular power to enforce the observance of their holy days, or to inflict pains and penalties on those who refuse to allow them to judge them in their meats or drinks. At another, they seem suddenly alarmed for fear the country will sink to perdition for running the mail on their Sabbath day, anon a well feigned horror seizes them, because the institutions of Jehovah in the relationship of masters and servants is tolerated in some of our States, and indeed when it is not one thing, it is sure to be some other, that they will use to the full extent of their ability to stir up strife, animosity and divisions among us. The strides with which this anti-christian spirit has advanced, since the religious conscience keepers of our country have managed to control our public schools, and by chartered advantages obtained from the government, have played their Sunday School, Missionary, and other kindred institutions to a telling

effect, so that at the present day their spirit is so widely diffused abroad, that it pervades nearly all the churches of the various religious denominations. The effect of all this is painfully apparent at this moment. Very few pulpits in our country can be found, either in the North or in the South, devoted to the doctrine of peace on earth, and good will towards men. The present fratricidal war which is now threatening to desolate the fairest portion of the earth, is principally attributable to the maddening appeals which have been constantly made from the pulpits both North and South to the most violent passions of the human heart, calling for blood. Judging of the nature of the religion of America to-day, by the "howling of the shepherds," or clergy, one might well conclude that MARS, and not that God who is Love, is the accredited deity. While the war cry is thundering from every popular pulpit and nearly every religious press in all the States—and those who profess to be the commissioned ministers of the gospel of peace, are foremost in denouncing as traitors, all who will not receive and indorse their howlings for blood, as the genuine doctrine of the meek and lowly Lamb of God, is it strange that the most bitter hatred and revengeful feelings of depraved human nature, are engendered on both sides of the dividing line? The Georgia State Convention of the New School Baptists, recently presented a preamble and set of Resolutions to the Congress of the Southern Confederacy, urging on the war, and pledging themselves religiously to sustain it. While at the North almost the entire clergy are lashing their laity into a tempest of violence against their Southern brethren. As Old School Baptists, we disclaim all affinity to, or fellowship for those New School, or Missionary Baptists both North and South, whose principal efforts are now employed in fanning the flames of war. Our mission is very different. As Old School Baptists, we are loyal to the powers that be, and we have from the days of John the Baptist held the reputation of a peace loving, law-abiding people, always ready to render to Caesar the things belonging to Caesar, and to our God the things which belong to God. But never have we been known to howl for war, or seek to excite the civil powers to shed blood. How striking is now the contrast between them and those who are in their religious capacity, like hungry tigers, pressing on to deeds of cruelty! The true ambassadors of the Prince of Peace are weeping for the cause of humanity, and pouring their prayers before the throne of heaven, for a divine interposition, to roll back the war cloud, which darkens our country, to hush the ravings of demons who thirst for human gore—and to restore peace and prosperity to our distracted country. But woe unto them who have gone in the way of Cain! Their judgment slumbereth not. The righteous Judge presides upon the eternal throne of Justice,—and midst the din of war, his awful voice proclaims, "Vengeance is mine, I will repay."

Brethren in Christ, wherever located, by whatever circumstances surrounded; let us endeavor to conform in all our walks and conversation strictly to the word and spirit of our God. Deal justly, love mercy, and walk humbly, with our God.

As much as in us lies, let us live peaceably with all men. Render not evil for evil, nor reviling for reviling. Pray for your enemies as well as for your friends—for all that are in authority over us, that we may lead a peaceable life, in honesty and godliness; for this is good and acceptable in the sight of God our Savior.

"Bless'd are the men of peaceful life  
Who quench the coals of growing strife;  
They shall be call'd the heirs of bliss;  
The sons of God, the God of peace."

Whatever duties may devolve on us as citizens of this world, to respect and to sustain the governments under which our lots, in the providence of God are cast, as christians and churches, or in our religious characters, it does not become us to interfere with the political affairs of States or Nations; much less to use our influence to engender strife and urge for violence. If those who are placed over us in authority find it necessary to resort to the sword, let us lament that such necessity exists—and pray that peace and prosperity may return to every part of our beloved country and to all the world, if it can consist with the pleasure of our allwise and gracious God.

APPOINTMENTS FOR PREACHING.—Eld. G. W. Slater, will preach (if the Lord will) at the Middleburg church, on Sunday, June 23, and at Broome Meeting House, Schoharie Co., N. Y., on Sunday June 30th.

Receipts for Subscriptions.

NEW YORK—C. Keator 1, G. J. Beebe 4, Miss M. A. Seybolt 1, Miss Hettie Smith 2, Eliza Harding 1, Eld. J. Winchel 6, Eld. A. St. John 2, Dea. James Brook 1, John House 1, Dea. S. Wheeler 2, Wm. Springsteen 2, Mrs. Fannie Benedict 3, Wm. Welling 1, Mrs. A. J. Feagle 1, J. B. Benedict 3, Charles R. Van Duzer 2, Mrs. A. G. Sly 1, Eliza Lane 1, Mrs. Julia A. Oakley 1, Eld. Isaac Hewitt 2, Warwick Ass'n 17, 20.	\$55 20
MAINE—Eld. Wm. Quint.	1 00
NEW JERSEY—Eld. E. Rittenhouse 4, B. Van Buskirk 1, A. Webster 1, James Hann 1, James Dean 1, Eld. G. Conklin 5, C. Myers 1, I. Sutphin 1, George M. Holcomb 1, Del. Riv. Ass'n 15, Asa Titus 1, James Payne 2, A. S. Cook 2, Eld. P. Hartwell 60, (including 10, for Balt. Ass'n.) Mrs. M. Lewis 1.	97 00
PENNSYLVANIA—Euphemie Humphrey 1, J. W. Dance 1, James Serch 1.	3 00
DELAWARE—Mrs. F. Cloud 1, John and Margaret Brady 2, J. R. Rees 3, 50 Eld. Thos. Barton 23, Del. Association 13.	42 50
MARYLAND—Eld. G. W. Slater.	5 00
VIRGINIA—Mrs. Eleanor Gallatt.	5 00
ARKANSAS—Eld. Wm. F. Bates.	2 50
KENTUCKY—Eld. J. M. Theobald 1, 50, Mrs. D. M. C. Payne 1.	2 50
OHIO—G. Buxton 3, Mary Hershberger 1, Sarah Ekleberry 1.	5 00
INDIANA—Eld. L. Southard 1, D. T. Jones 1.	2 00
ILLINOIS—D. Bollinger 1, G. W. Cotterell 1.	2 00
IOWA—Mary M. Frazier.	1 00
Total.	\$223 70

Record of Marriages.

At the residence of the bride's father, in Monticello, N. Y., on the 12th inst., Ex-Gov. GEORGE M. BEEBE, of Kansas, (son of the Editor of this paper,) to Miss CORNELIA B. FOSTER.

April 14—By Eld. Jacob Winchel, at the house of Isaac Brown, in Olive, Mr. DAVID J. CROSBY, of Hancock, Green Co., and Miss BETHIAH BROWN, of Olive, Ulster Co., all of New York.

April 18—At the residence of the bride's father, by B. J. Overhiser, Esq., Mr. DANIEL T. SMITH and Miss SARAH LOVICA OVERHISER, all of Orange, Schuyler Co., N. Y.

April 30—By Eld. John Donaldson, Mr. DANIEL G. CAREY, of Wyoming Co., and Miss LOUISA CONKLIN, of Dimock, Susquehanna Co., Penn.

May 12—By Eld. P. Hartwell, at the parsonage, Mr. CHARLES QUICK and Miss RACHEL ANN SNOOK, both of East Amwell, N. J.

YEARLING MEETING.—There will be (if the Lord will) a Yearly Meeting, to commence on Friday before the fourth Saturday in June, inst., at Bethel Church, in Shelby Co., Kentucky, seventeen miles west of Frankfort, on the Louisville Turnpike. Those who come to the meeting by public conveyance can take the cars (morning train) at Louisville or Lexington, Friday morning to Frankfort, and thence the stage, and be at the meeting in time. Brethren and friends, especially ministers of our order, are requested to attend.

J. F. JOHNSON.

Obituary Notices.

DIED, at his late residence, at New Vernon, Orange Co., N. Y., May 8th, after a short illness, Mr. GALEN O. BEYEA, in the 38th year of his age. The deceased was a son of our brother and sister, Nathaniel and Durenda Beyea, and was raised near the meeting-house of the New Vernon Baptist Church. He had from childhood been an attendant of that meeting, and bore an unblemished character, as an orderly and good citizen, but had never made an open profession of religion. Some eight or ten days before his death he was taken severely ill of inflammation of the bowels, which was followed with fever, that soon hurried him away. During his sickness he made known to his mother, his family and friends, that he entertained a hope in Jesus, and that he was happy in the prospect of departing hence to be with Jesus. Death had no terror for him; its sting was gone, and a bright and blessed immortality beyond the grave was opened to his triumphant faith. The evidence that he had passed from death unto life was satisfactory to those with whom he conversed on the subject. He seemed to realize the truth of the words:

"Tis religion that can give  
Sweetest pleasures while we live;  
And religion can supply  
Solid comfort when we die.  
After death its joys shall be  
Lasting as eternity."

Mr. Beyea has left a widowed wife, three young and interesting children, with his aged parents, and brothers and sisters, to feel deeply sensible of their loss, which they cannot doubt is his inestimable gain.

A large and solemn assembly attended his funeral on the 9th ult., and a discourse was preached on the occasion, from Job xiv. 14, by Eld. G. Beebe, at the meeting-house.

DIED, at her residence, at Howell's Depot, in this town, on the 31st ult., Mrs. EMELINE WILKIN, aged 37 years, 1 month and 14 days. Sister Wilkin was the wife of our brother Harrison Wilkin, and both were highly esteemed members of the New Vernon church. Sister Wilkin was a daughter of the late deacon Silas D. Horton, of the Middletown and Walkill church. Her health has been very imperfect for several years, and for the last year she has been rapidly declining. But while the outward man was wasting away, she was renewed in the spirit of her mind from day to day. Her departure occurred while we were attending the Delaware River Association; but we are assured that she left these mortal shores in the full triumph of faith in her Redeemer, with the blessed assurance of a bright immortality beyond the grave. Our beloved brother Wilkin is deeply afflicted by this bereavement; the partner of his life, the wife of his bosom, and the dear companion of his spiritual joys and sorrows, with whom he had taken sweet counsel, and in whose company he had walked to the house of the Lord, as well as the affectionate and tender mother of his children, is called from his family and household to return to earth no more. But we are fully persuaded that our loss is her exceeding gain; therefore, we mourn not as they who have no hope. May our Lord comfort and sustain our dear afflicted brother in his hour of tribulation, and extend his protecting care and providence to their little ones.

Her funeral was very largely attended on Saturday, June 1, 1861, at the New Vernon meeting-house, where a sermon was preached on the occasion, by Eld. G. Beebe, from Psalms xxiii. 3, 4.

DIED, near Bloomingburg, on Friday, May 31, WILLIAM IRA, infant child of Harmon and Elsie Ann Godfrey, aged 1 year, 3 months and 19 days. The circumstances of this death were extremely painful. The mother, while attending to her ordinary duties, had left the little ones in the house, while she went out with a pan of hot water to wash her dairy fixtures in the yard. She had set down the basin on the ground, and proceeded but a few steps when she heard the cry of the child, when, turning around, to her horror, she discovered that the children, with noiseless steps, had followed her into the yard, and the little one had fallen backward into the pan, bathing its back in the hot water, and partially submerging its waist and vitals. Although instantly taken up, and all that a tender mother and others could do to relieve its sufferings, with the more skillful attendance of the attending physician, it lingered about eleven hours, and fell asleep in death.

The funeral was attended at the same time and place with that of sister Wilkin. The scene was truly affecting. The coffins containing the bodies were placed side by side in the

house, until the funeral service was concluded—the two families side by side, mingling their tears and lamentations together, while a most solemn and attentive assembly filled the house and listened with marked attention to the ministrations of the word.

Columbia, Penn., May 9, 1861.

**BROTHER BEEBE**—I send you for publication the obituary of my dear mother, Mrs. LUCINDA HASWELL, widow of the late Dea. David R. Haswell, of Columbia, Bradford Co., Penn. She died at South Creek, in this county, in the 74th year of her age. For several weeks of her last illness, her sufferings were very severe; but she endured all without complaining, and gave the fullest assurance that she knew him in whom she had believed. She has left four children and one brother, (namely Eld. Joseph Beaman, who is now the only surviving member of his mother's family,) together with many grand children, and a large circle of friends and distant relatives, to mourn their loss; but they do not mourn as they who have no hope; for—

We love to think, though 'neath the ground,  
She sleeps in death like a captive bound,  
She'll sleep no more, when the trumpet shall  
Sound

O'er our mother's grave.

In this dispensation, it may be truly said, a mother in Israel has been taken from us. A funeral sermon was preached by Eld. P. W. Doud, from Psalms xxxiii. 4—a text chosen for the occasion by herself.

She sleeps! Her sufferings all are o'er;  
She sleeps, on earth to wake no more;  
She sleeps, nought can disturb her rest;  
Her pains are o'er—her sleep is blest.

She sleeps! But will she never wake?  
Yes, Jesus will her slumbers break;  
His voice the sleeping dead shall hear,  
Then shall she wake to sleep no more.

EMELINE WEBBER.

Neptune, Mercer Co., Ohio, May 10, 1861.

**FRIEND BEEBE**—By the request of the heart-stricken parents I send you for publication the obituary notice of my two grand-children—James Gilbert Hetzler, who died July 8, 1860, aged one year, three months and twenty-five days, and Alice Ann Hetzler, who died August 4, 1860, aged three years, six months and twenty-nine days. They died of sore throat. They were promising children. They were pets of the family; and Alice, although so young, could sing many of the songs of Zion and many tunes by note. A few days before her death she requested us to sing three hymns, naming them herself. One was—

"I am just going over Jordan,  
I am just going over home."

She would listen with the solemnity of one of riper age, and would refuse to be put in bed till her grand-pa would pray, when she was so weak she would have to be held up on her knees. She was truly a bud of promise; but he who is rich in wisdom has transplanted them to bloom where they shall never die—where they shall sing praises to Him who hath redeemed and washed them in his own blood. To Him be all the praise. ANN GORDEN.

Richmond, Ind., May 25, 1861.

**BROTHER BEEBE**—By request you will publish the obituary of MARY PARKHURST, daughter of sister Rhoda Parkhurst, of Fairfield church, Ohio, who departed this life the 27th of April, 1861, in the 25th year of her age. She was the daughter of Lines Parkhurst, one of the first patrons of the Signs, who was a member of the old Elk Creek church, but at the time of his death was a member of the Fairfield church, Butler Co., Ohio, where his widow still is a member. The deceased left a mother and one sister to mourn the loss of her that has exchanged a sin-polluted world for one of unfading glory. A little while before she died she expressed a willingness to go and be with Christ, which is infinitely better than all this world, and in view of the awful condition that we, as a nation, are in, I feel to say, "Sleep on, rest in peace; for there is no more peace here."

In tribulation I am your brother,  
L. SOUTHARD.

Washington, D. C., Feb. 25, 1861.

**BROTHER BEEBE**—In compliance with the request of sister Louisa Orison, of Washington, D. C., I send you the following notices for publication in the Signs:

**DEAD**—Amanda Melvina Orison, March 29, 1853; Arthur Orison, husband of sister Orison, Dec. 23, 1853; Sarah Elizabeth Orison, Sept. 24, 1854; and James A. Orison, Nov. 15, 1860.

Sister Orison, within ten years, has truly seen affliction at the hand of God; but he who has taken loved ones from her, has sustained her while passing through the deep waters of sorrow. At her request I send you the following composition for publication, in connection with the preceding notices:

Dearest children, you have left me;  
Here your loss I deeply feel;  
But 'tis God that has bereft me,  
He can all my sorrows heal.

Sweet be your rest, my children dear,  
You are from every care set free;  
Sweet be your rest, till you shall hear  
The trumpet's call to appear.

Low in the grave securely sleep,  
Till Christ shall bid you arise;  
O, then in glory may we meet  
In realms beyond the skies.

Dost thou my earthly comforts slay,  
And take beloved ones away;  
Yet will my soul revere the rod—  
Be still, and know that thou art God.

Let me not murmur, nor repine,  
But while I walk in the dark road,  
Under the trying strokes of thine,  
Be still, and know that thou art God.

WM. J. PURINGTON.

Fairfield, Franklin Co., Ind., May 21, 1861.

**BROTHER BEEBE**—Please publish the death of my wife, who departed this life March 3, 1861, in the 63d year of her age. Her sufferings were short, but very severe. She only lasted about 36 hours after taken sick. Oh, brother Beebe, I fail for language to express my feelings under the severe affliction that I have had to pass through. It came upon me so sudden and unexpected, I was unprepared for the shock. Oh, how hard the ties of nature are to dissolve! I am left with eight children to mourn the loss of an affectionate wife and mother. She has been a member of the Old School Baptist church at Fairfield for many years. Oh, may God give me grace sufficient for the day of trial. I feel that my earthly house of this tabernacle will soon be dissolved; and I feel at times that I have a house not made with hands eternal in heaven. Oh, that it may be my happy lot when I come to close my eyes upon all earthly objects, to reach the fair climes of immortal glory, where trials and afflictions are no more.

Thro' boundless grace I then shall spend  
An everlasting day,  
In the embraces of my Friend,  
Who took my guilt away.

That worthy name shall have the praise,  
To whom all praise is due;  
While every ransom'd soul shall gaze  
On scenes forever new.

ABRAHAM MILLER.

**BROTHER BEEBE**—Please publish the following notice: On account of the intense excitement and agitation, occasioned by our existing national troubles, and the conflicting sympathies felt in this community, and among our brethren respecting them at the present time, the meeting of the Old School Baptist Conference of Western New York is hereby postponed until further notice, through the Signs of the Times. By request of the brethren,

LAKEVILLE, May 24, 1861. ERASTUS WEST.

**NOTICE**—A YEARLY MEETING OF the Middletown and Halcott Church will be held on the second Saturday and Sunday in July, 1861. In behalf of the Church, we request the brethren and sisters, and ministers, of our faith and order, to attend. The meeting is to be held at the meeting house of the late Elder Morrison.

ISAAC HEWITT.

**OLD SCHOOL MEETING OF NORTHERN PENNSYLVANIA**—The yearly meeting of the brethren and sisters of Northern Pennsylvania will be held in North Jackson, Susquehanna Co., Penn., on Wednesday and Thursday, before the Third Sunday in June, 1861—to commence at 10 o'clock, a. m., on Wednesday. We affectionately invite the brethren and sisters of our faith, generally, to attend with us, and especially the brethren in the ministry; as we shall probably be wholly destitute of ministers, unless we are favored with some from abroad. There will be conveyances to meet and take passengers from the cars to the meeting, who may arrive at the Susquehanna depot, on Tuesday before the meeting.

ARNOLD BOLCH.

JACKSON, April 25, 1861.

### Associational Meetings.

**THE Illinois Regular Predestinarian Baptist Association** will hold her Fifty-fourth Annual Meeting with the Canteen Church, Madison Co., Illinois, to commence on Saturday before the 4th Sunday in August, 1861.

BURDETT, N. Y., April 28, 1861.

**BROTHER BEEBE**—I want you to publish the notice of the Chemung Association, as follows: The Chemung Association will be held with the Church at Burdett, Schuyler Co., N. Y., on Saturday, before the Third Sunday in June, 1861, at 10 o'clock, a. m.,—where we hope to see a general attendance. Our brethren in the ministry are affectionately solicited to meet with us, with all the brethren East, West, North and South, that the hearts of all God's dear children may be gladdened by coming together. The brethren coming from the East will call on George Burritt—those coming from the South will call on Norman Peck, Henry Ayres and William Ayres, all on the road, from three to five miles from the place of the meeting. Those coming by railroad will stop at Watkins, (evening train at half-past seven, p. m.; coming from the east—morning train at six, a. m.) where they will find teams to convey them to the place of meeting. Those coming by the evening train will call on brother Kent and James Colburn, where they will meet them at the depot to convey them home.

WILLIAM AYRES.

Chemung, with the church at Burdett, Schuyler Co., N. Y., on Saturday, before the third Sunday in June, 1861, at 10 o'clock a. m.

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**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, and directed, Middletown, Orange County, New York. 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, 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. 29.

MIDDLETOWN, N. Y., JULY 1, 1861.

NO. 13.

## Correspondence.

Ogle Co., Illinois, May 20, 1861.

BROTHER BEEBE:—As to-day is a wet day, I feel constrained to occupy some of it in saying a few words to you in relation to your "Appeal to the Baptists of the Southern States," which appeared in No. 3, Vol. XI, of the *Southern Baptist Messenger*, which came to hand on the 18th. I mailed a letter to your son, in Georgia, the 6th of this month; but, owing to the distracted state of our beloved country, I do not know whether he will ever get it. My object in writing to you at this time is to second your "Appeal to the Southern Brethren" to sustain their paper, and offer a few words of admonition to our brethren in the North.

In your "Appeal" I find the following sentence:

"As a general thing at the North, your brethren seem drawn out to love you more—or, perhaps I had better say, to feel more sensibly that they love you—while barriers are being raised by the enemy to prevent the free intercourse which we have formerly enjoyed."

So far as my own feelings are concerned, I can, most heartily, subscribe to the above sentence.

Immediately following the above sentence, in your "Appeal," I find another, which gave me much pain. It is as follows:

"It is true there are a few who formerly stood with us, here at the North, who seem strangely infatuated, if not joined to idols, who seem to love their politics more than their religion, and their delusions more than their brethren. I have been discarded by some of that stamp for proclaiming what God has said in His word on the subject of what is called SLAVERY, and if I may judge from their present denunciations, they will not be entirely willing to sit down in the kingdom with Abraham, Isaac, Jacob or any of the patriarchs and prophets who owned bond-men and bond-women as chattel property, although it were by a special order from their God."

I am inexpressibly pained to learn that any Old School Baptists who profess to take the Bible for their guide, can be so far drawn astray by the infidel doctrines of the Abolitionists, as to hurl their denunciations at a brother for endeavoring to enforce plain gospel precepts. It is some relief, however, that—

"Such cases are very rare among Old School Baptists at the North."

To such brethren I desire to offer a few words of admonition in love and meekness.

Dear brethren, are we in search of truth? Where shall we look for it but in the standard book of truth, the Bible? I have no wish, not the least desire, to write a political essay, but I would, in all humility, ask my brethren if it would not be well for us to give our political views a critical examination, and compare them with the Bible, and if we find them running counter to the Bible, so that, in order to maintain them we have to oppose plain gospel precepts, would it not be well to abandon them? We may be sure that any views, either political or

religious, which are antagonistic to plain gospel precepts, are wrong, and we had better give them up. It seems to me so plain that what is now termed *slavery* is an institution of the most High, ordered in His all-wise providence for the good of His creatures, that it seems hardly possible for any person to search the scriptures with an unprejudiced mind, without seeing it in bold relief. It is plain, from Genesis xvii. 12, 13, 23, 37, that Abraham had servants "that were bought with his money;" and God does not tell him that he had done wrong in buying them, and he must set them free. No. But He tells him to circumcise them. Now, if Abraham had been wrong in buying and holding those men as servants, would not the Lord have told him so and instructed him better? It certainly seems to me He would. Certainly none will deny that the maid Sarah gave to Abraham for a wife, was a bond-maid; for Sarah said to him afterwards, "Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac." Gen. xxi. 10. If it was wrong for Sarah to keep this bond-maid, would the angel of the Lord have said to her when she had runaway from her mistress, because she "dealt hardly with her," "Return to thy mistress, and submit thyself under her hands?" Gen. xvi. 9. I conclude not. Now, if any one should feel inclined to dispute this bond-woman's being a slave, let them turn to the word, in their dictionary, and they will find that a bond-woman, is a slave. Bond-servant and slave are synonymous terms. Again, if slavery is a sin, would God have sanctioned it in the law given by Moses? Certainly not. Lev. xxv. 39 to 46 inclusive, reads as follows, "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant: But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of Jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family and unto the possession of his father shall he return: For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bond-men: Thou shalt not rule over them with rigor, but shalt fear thy God: both thy bond-men and thy bond-maids which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession: And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men forever; but over your brethren, the children of Israel, ye shall not rule one

over another with rigor." What can be plainer than the above? If we admit that bond-men and bond-maids are slaves, and we cannot deny it, we must admit the whole ground; there is no dodging it. Again, the law says, "And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished: Notwithstanding, if he continue a day or two he shall not be punished: for he is his money." Ex. xxi. 20, 21. Now, if Moses, in the law, says they are *money*, shall we be censured for calling them *property*? I do not wish to have it understood that I think the law given by Moses is binding on us Gentiles; for Christ has fulfilled that law, and taken "it out of the way, nailing it to his cross." Col. ii. 14. I merely referred to it to show that *that* law did not condemn slavery as a sin, but sanctioned it, and regulated it, by pointing out to the Israelites who they might buy and hold as slaves, and who they might not.

We will now examine the New Testament:

If slavery is a sin, we would, most certainly, expect to see it pointed out as such and forbidden in the New Testament. But is it forbidden anywhere in the New Testament? If it is, I will thank any brother to point it out to me, for I have never found it. Perhaps some will say the word *slave*, or *slaves*, is nowhere found in the New Testament, except in Rev. xviii. 13, and there they are spoken of as the merchandise of Babylon. Well, I will admit it. But does that prove it to be a sin? Why should it prove that to be a sin any more than it does the merchandise of the other articles that are spoken of along with them? Who is there among all the merchants of our land that is willing to admit that the "merchandise of gold and silver, and fine flour and wheat, and beasts, and sheep, and horses, and chariots," is a sin? And yet that text proves the merchandise of these things to be a sin just as much as it does the merchandise of slaves. Although the word *slaves* is found nowhere else in the New Testament; yet is not its equivalent found there, in many places? I think it is. Webster in his "Unabridged Dictionary," says, "Servant, in scripture, is slave." Then the words *servant* and *slaves* are synonymous in the New Testament; and so I have understood them, unless the word *servant* was qualified by the prefix *hired*. I do not now recollect but three places where the term *hired servants* occurs in the New Testament. These are Mark i. 20, and Luke xv. 17, 19. It is evident from the reading of the New Testament, that Christ did not come into the world to do away or change the natural or fleshy relations of His people in this world. That is, He did not come to do away the natural relation of hus-

band and wife, parent and child, master and servant, governors and governed, &c. This is very evident from 1 Cor. vii. 20, 21, 22, 23, 24. The 21st verse says, "Let every man abide in the same calling wherein he was called." The 24th verse says, "Brethren, let every man wherein he is called therein abide with God." The 21st, 22d and 23d verses are evidently addressed to bond-servants or slaves, else why should Paul speak of their being "made free?" "Art thou called being a servant? Care not for it: but if thou mayest be made free, use it rather: For he that is called in the Lord, being a servant, is the Lord's free man: likewise also he that is called, being free, is Christ's servant: Ye are bought with a price: be not ye the servants of men." The plain and evident meaning is, that the servant being called of God, although he might be a bond-servant or slave, should not try to alter his situation by seeking his freedom; but if his master was willing to set him free, "use it rather;" but if, not he should not care for; for he was the "Lord's free man;" i. e. he was free from the law, free from sin, and free to serve God "in spirit and in truth." And the man "that is called, being free, is Christ's servant." He is bound by every principle of love and gratitude to serve the Lord. Not only so, but the Lord had bought them with a price. They were the Lord's bond-servants; for he had bought them. As their masters, in the flesh, had bought them, and they had, in consequence of it, become their servants; so Christ had also bought them and they were his. "Therefore, be not ye servants of men." Not that they should leave their masters, in the flesh, to go and serve others, but continue with them, and be obedient to them "with fear and trembling" in singleness of heart, as unto Christ. Not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart. With good will doing service to the Lord and not to men. Eph. vi. 5, 6, 7. Again, in 1 Tim. vi. 1, Paul evidently means bond-servants. For the *yoke* implies bondage. He says, "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine 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. These are the things which he instructs a minister of Jesus to "teach and exhort." Can a minister of Jesus neglect this command for fear of displeasing his brethren and be guiltless? If he obeys this command, must he make confession to his brethren that he has done wrong, and ask their forgiveness, before

they can hear him preach again? "Tell it not in Gath—publish it not in the streets of Askalon—lest the daughters of the Philistines rejoice—lest the daughters of the uncircumcised triumph." But just notice what Paul says of those who "teach otherwise." "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ," (notice, the above instructions are "wholesome words, even the words of our Lord Jesus Christ," then who can gainsay them?) "and to the doctrine which is according to godliness." Now, the above instructions must belong "to the doctrine which is according to godliness," or Paul would never have given them. "If any man," (no matter who he is,) "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 dotting about questions and strifes of words, whereof, cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth." 1 Tim. vi. 1, 5, inclusive. Those who "teach otherwise," from what Paul directed Timothy to teach, are "men of corrupt minds, and destitute of the truth." Our country is now reaping the bitter fruits of this otherwise teaching. From such teachers we are commanded to withdraw ourselves, (5th verse). We will now see what he says to another minister: "But speak thou the things which become sound doctrine." "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity: Sound speech that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto 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." Tit. ii. 1, 7, 8, 9, 10. Now, these exhortations to servants or slaves, (as the terms are synonymous in the New Testament,) must be "the things which become sound doctrine," they must be "sound speech that cannot be condemned," or Paul would not have classed them together in the manner he has. It is evident that Paul was addressing bond-servants in Eph. vi. 5, 6, 7, 8, from the reading of the 8th verse. He says, "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." I might write much more on the subject, but I have already exceeded the limits. I intended when I began, and I will conclude by asking the brethren to ponder this subject, and see if they are not wrong in condemning slavery as a sin, until God has condemned it. If it was a sin, would not God have condemned it in Abraham, and forbidden it in the law given by Moses? We have shown that instead of forbidding it in the law, he sanctioned it, by telling them who they might buy and hold as bond-servants, and "take them as an inheritance for their children after them, to inherit them for a possession." Again, if it was a sin, would he not have forbidden it under the gospel? Should we not have found some place in the New Testament where masters were com-

manded to let their bond-servants go free? In vain we search for any such command. But we find many exhortations to masters to treat their servants well, and to servants to be obedient and faithful to their masters. We cannot conclude then that God has condemned it, and we should be cautious how we condemn it, lest we are found condemning that which God approves.

I remain, as ever, yours, in the bonds of love,  
CLEMENT WEST.

Logan Co., Illinois, May 29, 1861.

DEAR BROTHER BEEBE:—As I have taken quite an extensive tour among the Baptists, and as many of them expressed a wish to hear from me, and several named the *Signs of the Times* as a good channel through which to hear from me, I avail myself of this excellent medium to say to my brethren and sisters, that I got home safe on the 24th inst., and found my children and friends well. I left home on the 23d day of March, and traveled by way of St. Louis, Missouri, to Cincinnati, Ohio, from thence I went to Hamilton, Ohio, and was with the brethren on the fifth Sunday in March, from thence I went to Fairfield Church, thence to Mill Creek and back again to Hamilton, at their regular Church Meeting, the 1st of April. These three Churches are maintaining a firm stand against error of every kind. Brother Lot Southard is the preacher for Fairfield and Hamilton, and brother J. C. Beeman for Mill Creek. Both sound and able ministers. From Hamilton I went into the bounds of Greenville Association, scattered over an immense territory—church members living a great distance apart from each other, but all appeared sound in the faith, and very desirous to hear the words of eternal life. I saw but two of the preachers, brother Peters and brother Rush. Both appeared to be very sound in the faith, and were very orderly in their walks.

I went from thence to two Churches in the bounds of the Mad River Association. Both were small and scattered—but, like the brethren of Greenville, appeared delighted to hear the glad tidings of salvation. I met two preachers of Mad River, brother Hite and brother Reeves. Brother Hite had lived with the New School Baptist for a long time, until they burnt him out completely, and as is usually the case with all that leave that connection, he makes a first class Old School Baptist. Brother Reeves is young in the ministry, but bids fair for extensive usefulness. From Caesar's Creek Church, the last I visited in the bounds of Mad River, I went to Deer Creek, in the bounds of Sciota. Here I found a precious lot of brethren and sisters. Their preacher I did not see, and by some mistake, or something else, my appointments were not extended further east, and, as I had authorized ten days appointments beyond Deer Creek or Waterloo, I had that time to rest and fill in at my leisure in scattered Baptist settlements of Deer Creek. I then, on the 1st of May, took my leave of the brethren in Ohio, and went to Boone Co., Kentucky. I found the brethren of Salem Association all in peace and harmony. I visited all the Churches of Salem but one, and one of the Licking Churches, Sardis, with brother Lassing for their pastor, of

him it is useless to say much, for all who know him, know he is a faithful, uncompromising minister, that will not bend to the popular current of the times.

My principal stay while in this part of Kentucky, was with brother Lassing and brother Stansifer, both kind and hospitable, with pleasant and agreeable families.

From Covington, I took the cars for Paris, and had a meeting in Paris, the county-seat of Bourbon county, and tarried with brother Stone, near town, and went with him next day to Elizabeth, where I met with brother T. P. Dudley, who I had not seen for fifteen years. I spent one week in the bounds of Licking. Visited Elk Lick Church, and some scattered brethren. Met with brother Theobald, who I had never seen before. I also met with brother J. F. Johnson, for the first time; he appeared as if I had always known him. I tarried with him two nights, and brother Dudley one. The Lord, in addition to numerous earthly blessings, has bestowed on both these great defenders of the faith wives that seem to fill the scriptural requirements of the wife of an Elder.

I then left for Pleasureville, and had one meeting with the brethren of Mount Pleasant Church, and two with the Church at Bethel, in Shelby county.

But now comes the painful part of my letter.

I left home before the present unhappy war with the South; and, although the Baptists are Baptists everywhere, and love the truth under all circumstances, yet their joy was dampened and a gloom overspread the whole country. I had to leave a part of my appointments unfilled, owing to the distressed state of the country. My mind was so uneasy about home that I left off and took the nearest route home.

There was to be a young preacher ordained, of my acquaintance, at Portland Church, that I felt anxious to be present at, but felt a more pressing duty to go home.

I heard a great deal about brother Dudley denying the new birth, &c. He preached on that subject every time I heard him—and, surely, he believes as strongly in it as any one I ever heard preach, and makes it clear in his preaching, if he has not done so in his writings.

May God's blessing rest on the dear brethren and sisters who ministered to my wants, and to those who had, no doubt, a great desire to do so, are all embraced, for I was never better treated or more cordially received.

Yours, in the best of bonds,

B. B. PIPER.

Georgetown, Ky., June 5, 1861.

BROTHER BEEBE:—In No. 6 of the current volume of the *Signs*, brother D. C. Byram, of Illinois, has requested my views on 1 Cor. vi. 15, which reads: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid."

I am heartily gratified with the freedom that brother Byram has used in this case. He is to me an esteemed brother, and in this instance my esteem is heightened toward him. When we hear a brother advance what we do not fully understand, how much better it is for us to confer with him on the subject than to find fault, and

undertake to explain to others what is obscure to us. In this way we may unintentionally misrepresent a brother, wound each other, and thereby the cause that is dear to us all. My brother has my hearty thanks for the freedom he has used, and I will do the very best I can in compliance with his request. It shall be my aim in the first place to show in what sense our bodies are the members of Christ. Paul, in his epistle to the Col. i. 26, 27, speaks of a mystery that has been hid from ages and generations, but is now made manifest to the saints, and says to his brethren that the mystery is, "Christ in you the hope of glory." In this sublime mystery, Christ and his Father makes their abode with us, and our bodies are therefore temples for the Holy Ghost to dwell in. See John xiv. 23, and 1 Cor. vi. 19. And again it is said, 1 Cor. ii. 16, we have the mind of Christ. Here, then, is a most powerful influence to operate upon our bodies, one able to control and make them subservient to that indwelling power. The members of our bodies are insusceptible of action without a principle or law to govern them. In the absence of Christ in us, our members are under the control of a carnal mind that is enmity against God, which mind is the principle or law that governs them. This mind is not destroyed by the indwelling of the mind of Christ; hence, Paul had a law in his members, warring against the law of his mind (the mind of Christ which he had) and bringing him into captivity, &c., and this he calls another law, in contrariety to the law of God, in which he delighted "after the inward man." This was an opposing principle, one calculated to produce a counter-action, and cause him to yield his "members as instruments of righteousness unto God." It is in consequence of these two counteracting principles that with the same tongue we "bless God" and "curse man,"—that out of the same mouth proceed blessing and cursing. As God works in his children to will and to do of his good pleasure, and is able to subdue all things unto himself, he can control all the members that compose our entire bodies, and thereby cause our hearts to understand as they should—our eyes to see things as they should—our ears to hear as they should—our feet to walk where they should go—our hands to act as they should; and, in short, it is in consequence of this indwelling power alone that we are enabled to keep under our bodies and bring them into subjection.

Now, "the church of Christ is the body of Christ," and is composed as organized here, of baptized believers. Each of these believers then is a member of that body; and as Christ dwells in them and they have his mind, this Christ and mind operates upon each member of that body as really and effectually as does our natural mind upon the natural members of our body; and therefore our bodies are thus as really the members of Christ as are our natural members the members of our natural body.

But for some wise purpose, known only to God, it has pleased him to leave us at times under the influence of our natural or carnal mind. The tuition of the mother of harlots and her daughters is congenial with that mind, which constitutes the law that governs our members, and that wars against the law of our mind, (the mind of

Christ,) and thus brings us into captivity. When the children of God yield to that unhallowed influence, they make their bodies the members of an harlot. As said the apostle, so say I, "God forbid" that they should thus yield their members as instruments of unrighteousness unto iniquity.

Brother Byram refers to a sermon preached by me at the White Water Association in 1859, "which discourse," he says, "I heard, and heard nothing that I could condemn." And again he says, "yet there were some things that I could not as fully comprehend and understand as I could wish, yet I could not say but that it was truth, and sustained by the scriptures; yet this passage I cannot reconcile with those views." It is certainly the privilege and indisputable right of the saints to call in question any idea that their servants may advance which seems to conflict with any portion of the scriptures. If one text is antagonistical to any opinion we have, all are. But I cannot see anything in this text to conflict with any idea that I have, or with any one that I have heretofore held or advanced. I have uniformly contended that the Christian was a compound being, composed of two different and opposing natures, one heavenly, the other earthly. Those natures are apparent in actions good and bad, religiously considered; and those actions are either right or wrong, as they are prompted by a good or bad principle. Those two principles are the two laws that control all our actions. By acting under the suggestions of the spirit of anti-Christ, a bad principle, Paul suggests that we may make our bodies the members of an harlot. If not, why the precautionary question—"Shall I then take the members of Christ and make them the members of an harlot?" This is a very necessary caution—one that the children of God should carefully observe—one that is essentially necessary in order to their comfort while here. Is it not a lamentable fact that many of them are now entangled in the meshes of that drag, that is used by the daughters of the mother of harlots, and thus making their bodies the members of an harlot? Or, in other words, are not their actions and speech to too great an extent governed by that evil spirit or principle which they imbibe from those harlots? I suppose there must be some of them in that category; if not, why should the Lord say to them, "Come out of her, my people?" It seems, however, that although they make their bodies the members of an harlot, it does not destroy his title in them, for he says, *My people*. In the following verse it is said, "What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." This unholy alliance or illegitimate marriage with the old mother's daughters, and thereby making their bodies the members of harlots, is bad business for the children of God.

I conclude then that whenever we "put on Christ," or unite with the church, "*the body of Christ*," we become manifestly the members of that body, and therefore our *bodies*, visibly and legally, are the members of Christ, and then there is a most solemn obligation resting upon us on the one hand, and it is our best interest on the other not to make our bodies the members of an harlot by "yielding our

members as instruments of unrighteousness unto iniquity;" for, to whom we yield ourselves servants to obey, his servants we are to whom we obey, whether of sin unto death or of obedience unto righteousness.

I have now given my honest views on the text, and know not that they are the sentiments of any other one, and if you, brother Beebe, think it advisable, present them through the *Signs of the Times* to brother Byram and others of your readers, for the investigation of better judges than the humble writer; and, in the meantime, have the confidence in the subjects of grace to believe and *desire*, that they may not indorse them unless they are sustained by the scriptures. Your brother, most truly,  
J. F. JOHNSON.

### Circular Letters.

*The Baltimore Old School Baptist Association in session with the Church at Black Rock, Baltimore Co., Maryland, May 15, 16 and 17, 1861, to the several Churches of which she is composed, sends love in the Lord:*

BELOVED BRETHREN:—The revolving wheels of time have again brought the period which, in accordance with our usual custom, calls upon us to address to you a Circular Letter, upon some subject immediately connected with the welfare of God's loved ones; and we have selected as the foundation of our theme the following: "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye."—Col. iii. 12-13.

The inspired apostle commences the third chapter of his epistle to the church at Colosse with the most guarded expressions of language, limiting his address to them, who were alive from the death in which all the family of man is by nature; for he had been taught by revelation from God 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." Having been thus taught, he understood perfectly well that the fallen sons of Adam must be made alive by the power of God, before they could understand gospel truth; therefore, he does not include the family of man indiscriminately in his letters to the churches; for he says in this epistle to the Colossians, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Though eighteen hundred years have passed away since the apostle used that language, it remains in full force yet, as we understand it, as applied to believers in Christ. The apostle does *not* say, "If ye be risen with Christ," &c., that you now need not take heed to your ways, for your salvation being sure it matters not how you live, while you sojourn in this world—no such God-dishonoring language as that was uttered by Paul; but his and our enemies, *then as now*, would, if possible, make it appear that such *was* and *is* the tendency of the doctrine of salvation by grace; but hear the terrible rebuke that the servant of God gave them: "And not rather," (as we be slanderously reported, and as some affirm that we say,) "let us do evil, that good may come?"

whose damnation is just." The apostle dwells with much power upon the necessity of God's children walking in this life as becometh saints; and he uses severe denunciations against them, who walk disorderly, which evidently proves that he had an ardent desire to see the various branches of the church, not only *rooted* and *grounded* in the truth, but that the individual members composing the same, should so comport themselves before the world as to give no just occasion to men to speak reproachfully of the profession which they had made.

We have direct authority from our High Priest and King for the organization of the church; we have the characters described who are the proper subjects for the visible church; we have express commands in relation to the building up or establishing of the church; and we have, pointed out in the most definite manner, how the members of the church should treat one another.

The first two chapters of this epistle, as well as the preceding portion of this chapter, contain such declarations as to plainly show that the carnal, depraved nature of the vessels of mercy is not changed from an earthly to a spiritual nature; for it is of the earth earthy; and, as such, the same carnal propensities remain in the flesh; and the *only* reason that they do not predominate is the restraint placed over and upon them by God. The anxious desire of the apostle seems to have been that his brethren might "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." If they were enabled to put on the new man, the unhallowed passions of their fallen natures would not lead them astray; and we conclude that every faithful minister of the gospel, in his measure, feels the same anxiety for the well-being of God's children at this day; and, if he does not, it is to be feared that he is too much under the control of his fleshly mind.

*Put on therefore as the elect of God.*—In the declaration "put on," we are not to understand the apostle to mean the same that is set forth by the same terms as applied to a person's putting on a garment literally, which, before being *put on*, is separate and distinct from the person; but the true import is to make manifest, or show forth that which they (the brethren) already possessed. Jesus said to his disciples: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing; but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your *good works*, and glorify your Father which is in heaven."

The characters addressed are to put these things on as the *elect* of God; and, if the elect of God, they were a people whom he had chosen for his own praise and glory; for the term *elect* plainly sets forth that they were God's choice, and not man's. Christ said to his followers, at one time, "Ye have not chosen me, but I have

chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

*Holy and beloved.*—When Jehovah looked down from his lofty and eternal throne to see if there were any that sought after him, any that did good, we have this reply: There were none that did good, there were none that sought the Lord—no, not one! In their natural state the children of men are *all* unholy without any exception; therefore, such being the case, we must look for their holiness to some different source—a Fountain higher than nature; for Adam and all his posterity that have been upon the earth were corrupt, and, as such, still remain so. Because a stream may pass through the cloven rock, or over a bed of ore, or even through a golden conduit, the fountain whence it emanates is not changed thereby. A corrupt tree *cannot* bring forth good fruit; and, as the original tree was totally corrupt, all the branches of it *must* be. The holiness of the children of God comes from a spiritual Head, which is Christ, the Seed of the spiritual family. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven." The children of God are declared to be, "as lively stones," and if lively stones there must be that vitality in them not to be found in dead stones: also, they "are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ;" and furthermore, "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 marvellous light." King David said, "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." The inspired John said, "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." Peter said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The unerring testimony of inspired men clearly shows that the holiness of God's children is not derived from any natural source, but from a spiritual Fountain, which is Christ.

They are a *beloved* people; for an inspired apostle says, "We love him, because he first loved us." "*Beloved*, believe not every spirit," &c. "Beloved, if God so loved us, we ought also to love one another." It is evident that the apostle means more than an ordinary love by the term *beloved*, which he uses a number of times in his epistles. The import of the three epistles is such as to show that John means by the term *beloved* an *extraordinary* love; therefore, the love that God's children are made the recipients of is given them of him, and, instead of its originating in the natural heart, it is reciprocal. Moses informed the Israelites that God loved the stranger in giving him food and raiment; but his love to them as a people was very much superior

to that. Said the prophet, "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." From the preceding declarations of scripture we must conclude that God's children have been, and still are, loved with an *everlasting* love; therefore, they are a beloved people, in the relation they bear one to another.

*Bowels of mercies.*—When the vessels of mercy are taught their own human frailty, and brought to rejoice in the God of their salvation, and have a clear view of the glorious redemption of the church by the Lord Jesus Christ, and feel the force of the injunction, "If ye love me, keep my commandments," and are so far enabled to comply with the same, as to become united with the visible church, or be constituted into one, as the case may be, they soon find by bitter experience that their carnal, corrupt nature is *not changed*, and that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Being thus organized into a body, they are under a deep and binding obligation to watch over one another in love, remembering individually that they are thus united for the mutual comfort of one another, and the defense of the truth. As nature is still the same with them, what care and watchfulness ought they to exercise. It would seem that the apostle, not only in this epistle, but in his other letters also to the churches, manifests no concern about the eternal salvation of the spiritual family; for he declares *that* to be safe in the Lord Jesus Christ; but the great burden of his theme seems to be that they might be rooted and grounded in the truth; that they might live as becometh the saints; that no root of bitterness might spring up among them; but that they might glorify God with their souls and bodies, which are his.

Were each member of the church to make his brother an offender for a word, would it not cause a continual confusion and alienation of feelings? Said Peter, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven;" and furthermore, "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 take it patiently, this is acceptable with God." One of the strong proofs of the truth of the scriptures and that they were given by inspiration is that the precepts therein recorded are of such import as to fully describe the character of man; and he, who has been brought to know the truth of *that* record, knows that the teachings of the Spirit are in exact accordance with the same. How many can rise up and say that I never *intend* that my good name shall be reproached, without having due satisfaction; and perhaps his course may have been such as to merit the applause of the sons of chivalry. When we see the person whose only object has been to live as a chivalry, and has suffered much wrong at the hands of his fellow man, yet has been patient, believing that time is the great vindicator of wrong, feeling that he has no authority to take the rod to deal out summary justice, but that vengeance belongs to God, and

he will repay all the adversaries of his loved ones, it shows one of the very evident marks of a devoted follower of the meek and lowly Jesus.

It is the will of God that his people, in all ages, with few exceptions, should be a poor people, as it regards the treasure of this world; so that their earthly means is very limited; therefore, it is necessary that they should eat their bread in the *sweat of their face*. It is the pleasure of God, to raise up gifts, in the church, for the edification of the body, some of whom, being apt to teach, at the proper time are set apart to the work of the ministry; and it is the case that some of them have large families depending upon them for a support, and, as has been already stated, the children of God generally are very poor; and, not only so, the various branches of the church are generally very small, and, from the very reasons already assigned, very few of these branches can have preaching more than once or twice in each month; and the servant of God, who feels the obligation that he is under to them, wishes to be with them as often as he can, yet, knowing their condition, he is willing to employ all his leisure time to provide for the temporal wants of his family—nay, of necessity, sometimes he is so situated that he cannot do as he would desire, but he is willing to do all he can; yet the brethren are apt to think he is not interested as he should be, otherwise he would do differently; but if you ask the brethren why they do not journey more, the reply is, my business will not admit it; for my circumstances are such that my family obligations require that I should remain at home. Now, when the brethren make such a plea concerning themselves, would it not be just to put on the *bowels of mercies*, to some extent, at least, with regard to the servants of the church, who are willing to labor as Paul did, that they may not be too much of a burden to the brethren? If the servant of God be so situated as to preach every Sunday to the loved ones of our God, and circumstances are such with him that he cannot travel much, is it not evident *that* is the place allotted him of his Master? When the servant of God attends his appointments, and some of the brethren are not present, he must not too soon condemn them, but wait patiently until he knows what is the cause, and if the reason assigned be not in his view sufficient, before using severity he should enter into a careful and patient investigation of all the circumstances; then, if he becomes convinced that the brother, or brethren, were so situated that it was necessary for him, or them, to be absent, all feeling concerning the matter should be cast behind his back. When error, or an improper course of conduct, or both combined, (for they are generally cognate,) are made manifest, charity should be exercised very *leniently* towards the *erring*, until all scriptural rules are complied with; then, if the sinners are not converted from the errors of their ways, the scripture points out the proper and only remedy. "Though I speak with the tongues of men and of angels," said Paul, "and have not CHARITY, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I

am nothing." Brethren, has not the putting on of the bowels of mercies been too much lost sight of in our conduct towards one another as the professed followers of the meek and lowly Jesus?

*Kindness.*—We are commanded to be kindly affectionate towards one another; and when the spirit of kindness is uppermost with the children of God, with what confidence can they meet one another; but when *unkindness* has a lodging place in the bosom, evil surmisings are always lurking around in the mind; and how often, when, under the influence of a spirit of unkindness, does jealousy cause them to magnify the faults of the brother—magnify mole hills to mountains. How often it is the case, when a brother has been cherishing a spirit of unkindness toward brethren, that he finds his enjoyment much disturbed by finding that the very brethren are present in his mind, toward whom he has in mind, if not in act, been unkind; and often, when breathing forth words in supplication, the images of brethren, toward whom he has cherished hard feelings, present themselves in vision to him; and something has said I cannot pray to the God of heaven with any liberty, on account of the spirit of unkindness that I have been cherishing.

When a brother or sister is afflicted, kindness should so control the members that they should render all the assistance in their power to the afflicted; if the member be destitute of the comforts of life, they should do for the afflicted according to their several abilities, to relieve the wants of the member thus afflicted and needy, and not say to the hungry and naked, Be ye warmed and filled, and not bestow the things necessary; for that would only be in word and tongue, *not* in deed and truth. Can a child of God lie down at night in peace, knowing that some dear brother or sister is suffering for the necessities of life, and not attempt, as much as in him lies, to alleviate the suffering? If so, what shall we do with the language of James concerning pure and undefiled religion? It is thus described by him: If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

*Humbleness of mind.*—Humility leads not to the exalting of one in his own eyes, but to abasement; it is not that any posture of the body or external appearance will produce *this*, for it is in the mind. When the child of God is in the valley of humiliation, he sees more fully his entire dependence upon God; then he does not want to be called great, or have the title of Rabbi applied to him; his desire is to be found at the feet of his Master, *ready* to do what his Lord requires without murmuring; for love to the dear saints, and the blessed Redeemer is so strong that he can forego earthly comforts to contribute to the saints. When thus exercised, how careful he will be of the tongue, that unruly member! "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell."

The humble-minded child of God feels that a kind word, spoken in season, is of

great consequence, though seemingly small and insignificant of itself; but the child being exercised by a spirit of kindness believes that as the dew-drop has a great effect upon the tender plant, so does a kind word sink deep into the heart of a brother; for he feels that even his enemies, or they who are not in the church, or even his avowed enemies, should be treated with respect, because Christ has bidden him pray for such.

When the tempest rages violently giant oaks of the forest are uprooted by the blast, spacious temples erected by man are demolished, and desolation and ruin have been spread far and near—how is it with the tender and lowly vine? Why, it being so low and flexible, the storm has passed, and the vine has received little or no harm. How is it with the humble, devoted follower of the meek and lowly Jesus, when in the terrible storms of this life? Is he not better prepared to *breast* the tempest than any other? Most certainly; for the high and lofty in their own imagination generally, at such times, are great sufferers; *therefore*, may God enable his loved ones, in this day of calamity, to put on humbleness of mind.

As we have already extended our remarks to a sufficient length for a Circular, we feel that it would not be proper to say more at the present; therefore, we will close by quoting the last part of the text, "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave, so also do ye."

S. TROTT, Moderator.

JAMES BLIZZARD, Clerk.

*The Chemung Old School Baptist Association in Session with the Burdett Church, at Burdett, Schuyler Co., N. Y., June 15th and 16th, 1861, Sendeth Love and Christian Salvation to the Churches of which she is composed:*

BELOVED BRETHREN:—Another year has passed away with us which brings the wayworn pilgrim nearer to that bourne where the wicked cease from troubling, and the weary are at rest. While we are now enjoying another blessed privilege of meeting together in an associate capacity and mingling our hearts and voices together in praise and thanksgiving to the God of our salvation, who has protected us from pestilence and famine, and preserved us as a people in Christ Jesus our Lord. May we not say with the psalmist, Bless the Lord, O my soul, and all that is within me: bless his holy name; bless the Lord, O my soul, and forget not all his benefits. Since our last some who were then grappling with the enemy, have finished their course; the earthly house dissolved, and have gone to possess that house not made with hands eternal in the heavens. While we are left to wrestle against principalities, and powers, and spiritual wickedness in high places—though in much weakness—fully persuaded that the conflict will soon be ended. But a few more tears to be shed over our own unworthiness, but a few more struggles with sin, before we shall be called to lay our armor by, and mingle our songs of praise with them to Him who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ—by grace ye are saved—to whom be glory forever and ever.

As the subject of redemption is of vital

importance to God's children, one on which their hopes of a blessed future depends, it may not be amiss to make a few remarks on this soul cheering theme. It is evident from the word of God that his people were dead in trespasses and in sin, being involved in the transgression and guilt of their fleshly or Adamic head. Wherefore as by one man sin entered into the world and death by sin; so death passed upon all men for that all have sinned. In their connection with their Adamic head they are partakers of flesh and blood, and have sinned and come short of the glory of God. The question may arise were they his children before they were partakers of flesh and blood? What says inspiration on the subject? 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.

Chosen them in whom? In Jesus the Redeemer, and only Redeemer. Do we find him the Redeemer before the foundation of the world? Yes, under the appellation of wisdom, dwelling with prudence. The Lord possessed me in the beginning of his way before his works of old; I was set up from everlasting, from the beginning, or ever the earth was. And further, Rejoicing in the habitable part of his earth, and my delights were with the sons of men. See Proverbs, viii. Now we understand from the scriptures that the first man Adam is the figure of him that was to come; and in the relationship with their earthly head, they (the children) inherit sorrow, pain, sickness, and death, by reason of the transgression of their earthly progenitor, and they are under the curse, justly condemned, guilty before God, and must sink where hope can never come, unless the near kinsman, the great Redeemer, pays the redemption price; that as sin hath reigned unto death by the natural or earthly head, even so might grace reign through righteousness unto eternal life by one, the spiritual head, the Lord from heaven. How can grace reign? It must reign upon the principle of righteousness and justice. Then how can it reach our case? Shall God's holy law be abrogated? Shall his word return to him void? The law must be fulfilled; sin must be punished in the flesh; for this cause their spiritual head, the great Redeemer, took not on him the nature of angels, but he took on him the seed of Abraham; made of a woman, made under the law. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death. Now, it was said of him, his name shall be called Jesus, for he shall save his people from their sins; the same children which God had given him; the same children that partook of flesh and blood. We find then that vital relationship existing between Christ and his people before time began; the spiritual progenitor, the nearest kinsman, the only one possessing the right of redemption. Now the law looked to him, he being their head, their owner; for, says the prophet, 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. We are informed in the scriptures, that without shedding of blood there is no

remission; and, we find under the types of the former dispensation which are the figures of the true, that the high priest went into the second tabernacle alone once every year, not without blood, which he offered for himself and for the errors of the people; and not only so, but the high priest bore the names of the children of this typical people in the breastplate of judgment upon his heart when he went in unto the holy place for a memorial before the Lord continually; but Christ being come a high priest of good things to come, he continueth ever, hath an unchangeable priesthood; wherefore it is of necessity that this man have somewhat also to offer. Now, it was required under the law that the offering should be without blemish and without spot; so the great high priest over the house of God, to enter into the holy place not made with hands, must present an offering without spot and without blemish, pure, harmless, and undefiled, and so he offers up himself; Isaiah saw the offering presented, when he said, He was brought as a lamb to the slaughter, and as a sheep before her shearer is dumb so he opened not his mouth; again, 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. Now, the high priest under the law entered into the holy place made with hands by the blood of goats and calves; but Christ, who through the eternal spirit offered himself without spot to God, entered in once unto the holy place by his own blood; into heaven itself, having obtained eternal redemption for us. Yes, the whole church of God, from the least to the greatest of them; and as the high priest bore in the breastplate of judgment the names of the children of natural Israel, so Christ the great high priest bore in his soul the transgressions of his people, spiritual Israel; engraven on his heart, identified in, and one with him. Yea, says the prophet, For the transgression of my people was he stricken; he has fulfilled the law, magnified and made it honorable in their stead; yes, he comes to do the will of him that sent him; and, Paul says, By the which will we are sanctified through the offering of the body of Jesus Christ, one for all; not to offer himself again and again as the high priest under the law offered oftentimes for the same offence; for his blood purges the conscience from dead works to serve the living God; and they now stand justified freely through the redemption which is in Christ Jesus. The apostle says, God commendeth his love towards us in that while we were yet sinners, Christ died for us. Again he says, For if while 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. But, dear brethren the limits of a letter will not allow us to follow this subject much farther; redemption then embraces the whole man. David says, The redemption of the soul is precious, and it ceaseth forever; again he says, I shall be satisfied when I wake with thy likeness. It opens up a new and a living way whereby, grace is as sure to reign through righteousness unto the heirs of promise, as it is that sin has reigned unto death. And may we not dear brethren, having

such a high priest over the house of God, draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Dear Brethren; how consoling are the promises contained in the Scriptures to the saints of God, yes we look back to the time, when we were without hope; borne down under sin and its awful consequences; and all the creature goodness became as filthy rags, nothing to cover the polluted soul from impending wrath. But oh! sweet recollection; Christ makes his appearance; Precious moment when by him we received the atonement—Receiving the grace of God, which reigns through righteousness unto eternal life by Jesus Christ our Lord—Who is head over all things to the church—For says Paul; we are members of his body, of his flesh, and of his bones—Filling the soul with joy unspeakable and full of glory—Being made sensible that he bore our sins in his own body on the tree. Borne them away into the land of forgetfulness to be remembered no more. Though dear brethren while we mourn here in the flesh struggling against sin, and feeling our own unworthiness while here in this mortal tenement, rest assured that you have a house, a building of God where your life is hid; and when he, Christ who is our life shall appear, then shall ye also appear with him in glory. We look forward then to the morn of the resurrection for the completion of this great redemption which is in Christ Jesus our Lord.

Then dear brethren, let us walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace.

And now, dear brethren, may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever; amen.

*The Delaware Baptist Association to the churches of which she is composed, sends love in the Lord:*

DEAR BRETHREN—Through the kind care of our heavenly Father, we are once more blessed with the privilege of assembling together in the name of our Lord Jesus Christ, to speak of the glory of his kingdom, and to hear his chosen people; and tell of our joys and trials here, and of our bright inheritance beyond this world. Ever desirous of the welfare of all those who are of the household of faith, and their establishment in the precious truth of the gospel, we select for the theme of our Circular the Love of God, believing it to be calculated to comfort and encourage the children of Zion, while passing through a land of sin and sorrow, and to raise their minds above the cares and trials of earth, to contemplate heavenly things, to gaze on the glory of the dear Redeemer and partake of the love, peace and comfort which flows through him to such poor, unworthy creatures as we are. We will not pretend to explain this delightful subject in all its parts, as only eternity can unfold its wonders; but we desire to stir up your pure minds by way

of remembrance. God, who is the supreme Sovereign of heaven and earth, in whose eyes the heavens are not clean, and whose angels are charged with folly, is himself the fountain and source of this divine love. How surprising that God, whose purity cannot behold sin, and who is essentially and independently happy in himself should set his love on such poor, vile and sinful creatures, who were by nature children of wrath, and enemies to him by wicked works; who never sought his face or favor until conquered by his sovereign grace and drawn to him by cords of love. Behold what manner of love the Father hath bestowed on us that we should be called the sons of God! For the beginning of this love we can fix no period short of eternity. God has said by his prophet, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." God foresaw the apostacy of man before the foundation of the world, and ordained to overrule it for his glory. And to redeem his people from the ruin of the fall, he chose them in Christ before the foundation of the world, that they should be holy and without blame before him in love. They were predestinated to 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. This love is free and sovereign: not free to all the human family to take up or lay aside at pleasure, as some have vainly asserted, but free, because it is freely bestowed without money and without price, upon all for whom it was provided. It is not bestowed on any one on account of foreseen goodness in him; for all men are polluted with sin and totally depraved. But according to Rom. ix. 15, he saith, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." He never loses sight of the objects of his love, not even when in their lost condition, running in the broad road with the giddy multitude, pursuing the desires of the flesh and of the mind. He watches over all their wanderings, and in love he keeps them as the apple of his eye; and they are engraved on the palms of his hands, and their names are written in the Lamb's Book of Life. And in his own good time, according to his purpose in Christ, he reveals in them the hope of glory. He always delights in the children of his grace, and calls his church his love, his dove, his undefiled. He delights in their approaches to his mercy-seat, in prayer and in songs of praise, and by his apostle calls on them to come boldly to the throne of grace. Also, in Songs ii. 14, the Spouse is called thus, to approach him, "Oh, my Dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

No sooner had our first parents transgressed God's holy law, the voice of mercy proclaimed deliverance, and saying, "The seed of the woman should bruise the serpent's head." The Savior was held forth in types and shadows through all that long and dark dispensation. The patriarchs, prophets and all old testament saints could by faith look from their smoking altars to the hill of Calvary, and there see the Lamb of God bleeding and

dying as the substitute of his people, bearing their sins, carrying their sorrows, and fulfilling the broad requirements of God's holy law, when he offered himself up, a willing sacrifice, for the redemption and salvation of the objects of his love. In view of the Savior's love the prophet could proclaim with joy and transport, "For unto us a child is born; unto us a Son is given." Again, it is written, "God so loved the world that he gave his only begotten Son." It was love that moved the Father to give his beloved Son, that he might redeem his church and save his people from their sins. Love constrained the Son of God to perform the great work of redemption, to descend to this world of sin and sorrow, clothed not in robes of royalty, as an earthly prince with armed bands of soldiers to protect his person, but in the form of a servant. He became poor that his people might be made rich, and to secure to them the enjoyment of their glorious inheritance. He was made under the law, that he might redeem them that were under the law, and satisfy the demands of divine justice on their behalf, and put away their sins by the sacrifice of himself, and work out for them the garments of salvation, the robe of righteousness. What heavenly beauty we see in this glorious plan of salvation, which flows from the fountain of God's everlasting love, through the precious Redeemer, to lost and perishing sinners. In it mercy and truth have met together; righteousness and peace have kissed each other.

"And now, dear Savior, tell me why Thou didst thus suffer, bleed and die? What mighty motive did thee move? The motive 's plain; 'twas all for love."

In the first communications of God's love to his people, when by the implantation of spiritual life they are brought to see their low and lost condition, and to see the purity of that holy law they have broken, they fear that God is about to enter into judgment with them, and their great enquiry is, how can I, so vile a sinner, be just with God? They are left for a time to try their own strength, but when their strength is gone, and they find that all creature help is vain, they sink beneath the uplifted arm of offended Justice, and their feeble cry is, Lord save or I perish. Here Jesus meets them and gives them faith to behold him in all his loveliness and beauty, and see that he has become the end of the law for righteousness to every one that believeth.

They are delivered from going down to the pit, and, are justified freely and fully by what Jesus has done for them. Blessed indeed are they whose sins are covered, to whom the Lord will not impute iniquity.

Old things have passed away; behold all things have become new; they have new desires, and new enjoyments, they love the people of God, and desire to be with them, to enjoy their love and fellowship; they can say with the spouse, Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon? For why should I be as one that turneth aside by the flocks of thy companions? It is the desire of every one born from above, to be united, and numbered with the people of God, the people who know and love the joyful sound; the voice of wisdom declares to them that her words are all plain to him that understandeth, and right to them that find knowledge. O, what wonders

love can accomplish; it was love that brought the dear Redeemer down from his throne of glory, to poverty and contempt, to agonize in the garden, and groan on the cross, and to the gloomy grave, that he might save his church, his beloved bride; it reconciles man to his God and Father, raises the soul to the contemplation of heavenly things, and to behold with gratitude of heart the triumphs of his grace, and wonders of his love; it gives them delightful views of Christ, bearing their sins in his own body on the tree, and providing for them a pure and spotless robe of righteousness. It is his dear hand of love that sweetens all our afflictions and smoothes the thorny path and lightens all our cares.

It gives them an appetite for gospel food; the children of God all desire the sincere milk of the word, and they grow thereby. Each of them can truly say, How sweet are thy words to my taste! they are sweeter than honey and the honey comb; and when they approach the gospel table, and hear the blessed Master say to them in whispers of love, Eat, O friends; drink—yea, drink abundantly, O beloved, they can then say with the Psalmist, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

And now, dear brethren, can we think of the unspeakable goodness of God and his wonderful love to us in Christ Jesus, our Lord, and feel no emotions of love and gratitude to him who hath done so much for us poor, unworthy creatures? No hatred to sin, no earnest desire of soul for the prosperity of Zion? No, we think we hear you all say as with one voice:

"Lord, it is my chief complaint  
That my love is weak and faint;  
Yet I love thee and adore—  
Oh, for grace to love thee more."

It is our humble desire to follow the Lamb whither he goeth, and ever pray for Zion's prosperity, and cry daily, "Strengthen us, O Lord, and arm us for the conflict, that we may fight the good fight of faith, and lay hold on eternal life."

Dear brethren and sisters, we are yet in the wilderness, surrounded by darkness and beset by foes on every hand; we know that we, old fashioned Baptists, are but a little flock, compared with the hosts of anti-Christ; but we believe we hold the fort of truth that can never be taken, and that we are moving onward and upward to our Father's house above. A few more dark and cloudy days, a few more wearisome nights, and we shall exchange this wilderness for a world of glory, there to sing the song of redeeming love on the banks of eternal deliverance.

Beloved, let us love one another; for love is of God. Nothing can render the christian so amiable as to imitate in his humble way his Lord and Master; and nothing can give us a brighter evidence of our being the objects of his love; for Jesus said, "By this shall all men know that ye are my disciples." If ye have love one to another; the saints have all one covenant God and Father, and they all stand in the same relation to him, and all enjoy the same precious privileges; therefore, they ought to love as brethren, and not neglect the assembling of themselves together as the manner of some is; but pray with and for one another. We should carefully avoid giving offence to one an-

other, and bear with the infirmities of a dear brother or sister, yet not to suffer sin upon any, but give gentle admonition and reproof in christian love and affection, and ever take the word of God as the man of our counsel and the guide of our life. May love be with you all. Amen.

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1861.

THE POSTAL ARRANGEMENTS of our country being interrupted by the war, we are unable, at present, to send our papers into those States where the mails have been discontinued. But as soon as the way shall be opened, we will send them. Those who have paid in advance are duly credited on our books, and shall be supplied with their papers as soon as practicable, which we hope may be soon.

### Remarks on 1 Peter i. 22.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

As we intimated in a late number, we now offer such views as we have on the above text, in answer to the request of brother George Fettenger of Iowa. The apostle addressed the saints which were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, and having set forth the grand principles on which their salvation was established, he proceeds to instruct and admonish them in perfect harmony with the foundation of their faith and hope. "Forasmuch," says he, "as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifested in these last days for you, who by him do believe in God; seeing ye have purified your souls in obeying the truth, &c."

The principal enquiry of our correspondent seems to be, as to the meaning of the apostle, in regard to their having purified their souls, when the scriptures so manifestly teach that the cleansing and purification of the saints is attributable only to the blood of Jesus Christ, which alone can purge us from guilt, and present us holy and unblamable in the sight of God. We must observe that the apostle in the connection had clearly established the doctrine of salvation by the sovereign grace and atoning blood of our Lord Jesus Christ. Their standing and acceptance before God was in Christ. Elected, or chosen of God in Christ before the foundation of the world, and that according, not to their works or merits, but according to the foreknowledge of God the Father, and through the sanctification—separation, consecration, or setting apart by regeneration—of the spirit unto obedience and sprinkling of the blood of Jesus Christ. The saints had not therefore purified their souls by virtue of any meritorious action of their own, nor do we understand this text to speak of expiation for sin, or atonement for guilt, for that is very positively ascribed in the verses immediately preceding to the precious blood of Christ, as possessing the only power or

virtue that can possibly redeem sinners to God. But the purification of their souls, in the sense of this text, is from the defilement of error, which they had received by tradition from their fathers, by which they had formerly been defiled; which had led them to confide in the flesh, and to follow and obey the flesh in its dictations, and that in disobedience of the truth. But now, being sanctified, or set apart by the Spirit, and as the apostle adds, Being born again, not of a corruptible seed, but of an incorruptible, by the word of God which liveth and abideth forever; they have received the truth, and the truth has set up its throne in their hearts, and by the sanctification of the Spirit unto obedience, they have obeyed the truth; are governed by the power of the truth, and in obedience to the mandates of the truth as it is in Jesus, they have laid aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as new born babes they desire the sincere milk of the word—that word by and of which they are born again, as being congenial with the new life which God has given them in their new and heavenly birth—they by their obedience to the truth, have cast off, or laid aside their former malice, guile, hypocrisy, &c., and thereby they have purified their souls in obeying the truth. As all error is defiling and filthy, so the truth, which is the opposite of error, is pure, and heavenly in its nature. Truth flows from the word of God by which they are born again, as the sincere milk of the word of God that liveth and abideth forever. Thus while obedience to the flesh, to traditions of the fathers, according to the flesh, corrupts and defiles the opposite course of obedience to the truth, purifies and cleanses from falsehood deception and hypocrisy. Under the ceremonial law the Israelite who transgressed the law was pronounced unclean. But a faithful obedience to the precepts was considered clean. God said to Israel, "Wash you, make you clean." How? The manner is pointed out. "Put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow," &c. See Isaiah, i. 16-17. But, it may be asked how had the saints addressed by Peter, purified their souls by obeying the truth? The apostle tells how. *Through the Spirit, unto unfeigned love of the brethren.* An effort of the flesh to cultivate a love for the people of God, or the things of the spirit, can at the most only amount to a neat counterfeit. There is no brotherhood to, or fraternal love for the saints felt in reality until we are born of the spirit; for, All flesh is as grass, and all the glory of man, is as the flower of grass, which will soon wither, and fall away. Hypocrites may make great professions of love, and feign an ardent love, but it is not reliable. It is not the love of God shed abroad in the heart by the Holy Ghost, but an imitation, a deception. But that love which is a fruit of the spirit, is real, vital, and lasting as eternity; for it is the love of God, and is therefore eternal and immutable, and is consequently unfeigned. It flows out freely, spontaneously, sincerely, and ardently to the brethren, to their kindred in Christ. Not only in times of prosperity, when religion walks abroad in silver slippers; but

when brethren are oppressed, despised, afflicted or persecuted. To know that a dear brother or sister is in distress, and needs consolation and sympathy, then will this love find vent, it will gush forth in the most unmistakable, and undisguised tenderness. It will not say to a needy and destitute brother, Be warmed, and be clothed, and at the same time withhold the things which are required; but it will weep with those who weep, and mourn with those who mourn, and if necessary divide with him the last loaf, or the last dollar or dime. That love which is induced and cultivated by theory, or tradition from sire to son, and grows only out of the flesh, and exhibits only the fleshly passions which belong to our depraved nature, is just as corrupt and polluted as the nature from which it emanates; but that which we receive in the new birth, is as pure and holy as the fountain from which it proceeds. When through the spirit therefore the saints obey the truth, they love one another with a pure heart fervently. The heart is made pure; it is sprinkled from an evil conscience, and the law of Christ who is essentially the Truth, as well as the Way and the Life, is written in the pure heart, the new heart which God gives to his people. Then the good man, out of the good treasure of his heart brings forth good things. From such an heart, unfeigned love proceeds. But all pretension to christian love, which comes from any other source is feigned, deceptive, and unavailing before God.

The very expression of the apostle, Seeing that ye have purified your souls by obeying the truth through the spirit unto unfeigned love of the brethren, implies that none but such can be profited by the admonition, See that ye love one another with a pure heart fervently.

We are told that Because iniquity should abound, the love of many should wax cold. And is not the same cause at all times productive of similar effects? This was the case, according to the words of our Lord, when the abomination which maketh desolate stood in the holy place, and the fearful judgments of God were poured out upon the ancient Jerusalem. And at all other times when iniquity has abounded, has it not had the same tendency, that is with many; not with all, for some have manifested their love to God, to holiness, and especially to the brethren more abundantly at such times. But prevailing iniquity in the world, serves to discriminate between feigned and unfeigned love. Far beyond any other time that any of the present generation have known, the present is a time in which iniquity abounds. The man of sin is permitted to scatter fire brands, arrows and death, broad cast through the world, and do we not see that many who formerly professed to love the people of God most fervently, are giving the saddest evidences that their love, if not feigned, has grown lamentably cold. Are there not brethren in this day, ready to deliver up brethren to the sword, with whom they have hitherto professed to be in fellowship and love? If we see such in hostile array against each other, and ready to consign each other to death, must we not conclude their love, if they ever had any, has reached the freezing point? But let us, dear brethren, whose hearts are cleansed from dead works to serve the living God,

heed well the admonition of our text, and See that we love one another with a pure heart, fervently; that we may know how good and how pleasant it is for brethren to dwell together in unity, keeping the unity of the spirit in the bonds of peace.

Remarks on 1 John ii. 1, 2.

"My little children, these things write I unto you, that ye sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Although this text has often been discussed in our columns, at the special request of a beloved brother, we will venture a few remarks upon it, hoping that it may be of service to, at least some of our readers who desire to know the truth. The affectionate manner of the aged apostle, in addressing the scattered saints, as his little children, is worthy of our observation, and of imitation by those who are called to feed the flock of God; not as lords over God's heritage, but with the affectionate solicitude of a tender father in Israel, who has no greater joy than to see the children of Zion walking in the truth. The aged brethren in the church are, by divine authority to be entreated as fathers, and the younger, as brethren; and in return the aged servants of Christ are to instruct, admonish and reprove the saints with the faithful regards of a father. John, not only calls them children—but he claims them as his little children. They have not yet attained their maturity, for he says: It doth not yet appear what we shall be. But at present we are very small, and need to be nursed, fed and instructed in the things of the kingdom. Having thus addressed them, he tells them why he writes to them. "These things write I unto you that ye sin not." The writing was not to make them children, or to tell them how to become children; but because they were children—as he says in his next chapter, Beloved, now are we the sons of God." The relationship is already as perfect as it ever can be, or ever need to be. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! And being the sons of God it does not become us to sin—or transgress the law by which the children of God are governed; not that sin can dissolve this relationship; but because it is dishonoring to our heavenly birth, and calculated to pierce our own souls with many sorrows. The law of our King being written in the hearts of his subjects, they cannot sin without sorrow; they love holiness, and sin is loathsome and distressing to them, hence for their peace and God's declarative glory, the apostle desires that they should not sin.

But the things which John has written to prevent them from sinning are very different from the things which are urged by many of the modern divines professedly for the same purpose. Carnal professors are only deterred from what they call sin, by threats, terrors, and the fear of wrath and damnation; but these appliances are all omitted by John. He does not excite their fleshly passions with terror; but appeals to that immortal principle of love to God, and love to holiness which God has written in their hearts. And the things which, in the wisdom of God, have a tendency to prevent their sinning, are the

very things which legalists, and all workmen—professors hold to be calculated to make them sin the more. *These things* written by John; Read them all. What are they? Now are ye the sons of God; Christ is now your life. We know that when he shall appear, we shall be like him. This life in which the saints are made manifest as the sons of God, was with the Father, and was manifested: and this is the record, borne by the Three that bare record in heaven, and the three that bear witness in earth. That God hath (not that he proposes to) given us eternal life, and this life is in his Son. It is frequently urged in this day, that to assure the saints that their life is hid with Christ in God, will make them careless and indifferent about their deportment, and lead them into licentiousness. But John knew better, for he was inspired by the Holy Ghost to write these very things to them, for the very opposite purpose that they should not sin. The terrors of hell may work upon the selfish elements of carnal nature, and make them cringe and tremble; but it is the love of God that leadeth the children of God to repentance. Hence the things written by John of the perfect security of all the saints in Christ, and of his Advocacy with the Eternal Father in their behalf, and of his propitiatory atonement for them, presents such incentives to holiness as only the children of God can appreciate, or have any knowledge of. If you would deter the legalist or the hypocrite from transgression, threaten him with reprobation in wrath, terrify him with the flames of hell. But the christian is moved by the love of God and of holiness which God has implanted in his heart. Tell the ungodly that he has an Advocate with the Father, who is sure to gain his cause and secure for him the approbation of Jehovah if he sins, and he will indulge his lusts, and take his fill of sin; because sin is his element, he has not lost his relish for it; and all he desires is that he may escape punishment; but the children who bear the image of Christ and have his spirit in them, are all the more disgusted with sin, as they are enabled to see and contemplate the holiness of God. *And if any man sin we have an Advocate with the Father, Jesus Christ, the righteous.* Although the little children of God have this immortal principle in them, that cannot sin because their seed abideth in them, and they cannot sin because they are born of God, and are led by his spirit, yet they painfully feel the workings within them of an opposite nature, which is born of the flesh, and in which there dwells no good thing, which wars against the law of their mind, and brings them into captivity to the law of sin, which is in their members. This would utterly discourage them, if they did not know they had an able, faithful and infallible Advocate with the Father, even Jesus Christ the righteous, in whose righteousness they participate, and are thereby justified before God. They groan, being burdened with their earthly nature, and long to be delivered from the body of this death; but their faith still clings to Jesus Christ the righteous as the only foundation of their hope for eternal life, which God that cannot lie, promised before the world began. As their banner is the banner of love, and as love is the motive power that works in them to glorify God, the more fully assured they are

that God has effectually secured their eternal salvation in Jesus Christ the righteous, beyond the possibility of a failure, the more exceedingly careful and prayerful they are to avoid sinning against that God whom they so dearly love.

(To be concluded in our next issue.)

The Baltimore Association, (called Old School,) held with the Black Rock Church, Baltimore County, Maryland, May 15, 16 and 17, 1861, to our sister Associations and other Meetings with whom we correspond, send Christian salutation:

DEAR BRETHREN—Through the goodness of our God we have been permitted to meet and receive letters from our churches and greet the messengers and brethren in love and fellowship; also, to receive intelligence by letter and messengers from sister associations in correspondence with us. But owing to the distracted state of our country, very few of your ministering brethren have met with us; but those few have come in the fulness of the blessings of the gospel of the grace of our God. Their presence and preaching have been comforting to us. How long this privilege will be continued, the Lord only knows.

Dear brethren, we need not tell you that some great national event is about to take place; for it is upon us, and what effect it is to have on the church, the Lord only knows. But one thing we know, that the Lord will overrule all things for his glory and the good of his children.

Dear brethren, we hope we may be privileged to keep up a friendly correspondence with you in this day of trial, and that we may stand fast in the liberty wherewith Christ hath made us free, and be not entangled with a yoke of bondage.

Our next association, if the Lord permit, will be held with our sister church at Harford, Harford county, Maryland, on Wednesday before the third Sunday in May, 1862, and continue three days, when and where we hope to receive your messengers and minutes.

SAM. TROTT, Moderator.

JAMES BLIZZARD, Clerk.

Receipts for Subscriptions.

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Total.....	\$116 55

Record of Marriages.

June 18—At the residence of the bride's father, near Smyrna, Delaware, by Eld. E. Ritten- house, Mr. ROBERT J. REYNOLDS, of Kent Co., and Miss LOVENIA L., daughter of William E. Riggs, of New Castle county, Delaware.

Himself Hath Done It.

Isaiah xxxviii. 15.

Himself hath done it all—O, how these words
Should hush to silence every murmuring thro't;
Himself hath done it—He who loves me best—
He who my soul with his own blood hath bo't.

Shrob, Illinois, 1861.

BROTHER BEEBE:—Permit me to say
that the Signs of the Times gives the
fullest satisfaction to the brethren and
sisters here, and its richly laden columns
often gives great comfort and consolation.

Owenton, Ky., May 24, 1861.

BROTHER BEEBE:—As a watchman, can
you tell us anything of the night? Is
this the time when God will shake not
the earth only but heaven also?

Your brother, in tribulation,
J. M. THEOBALD.

BROTHER BEEBE:—I have never asked
your views on any portion of God's word;
now, if it would not be asking too much,
I should like to have your views on 1
Peter iii. 18, 19, 20.

Farewell, J. W. LIVINGSTON.

A FAITHFUL DOG.—At the burning of
a carpenter's shop in Philadelphia, a little
terrier dog exhibited a remarkable instance
of sagacity. His master lay asleep (after
dinner) upon a pile of shavings until the
fire had reached his clothing.

Obituary Notices.

Lexington, Green Co., N. Y., June 5, 1861.

BROTHER BEEBE—Please publish the follow-
ing obituaries. Three more of the members of
the Lexington church have fallen asleep in
Jesus:

CHRISTIANA HANES died on the 19th of Decem-
ber, 1860, aged 58 years. Sister Hanes had
been a member of this church for twenty-five
years. She gave good evidence of a well-
grounded hope in Christ—that she had an inter-
est in the atoning sacrifice of Christ, and felt an
interest in the welfare of the church.

Also, sister EVE KIRK, who died April 5,
1861, aged 84 years. She was born August 17,
1777, and united with the church on profession
of her faith in Christ, November 29, 1816. Sis-
ter Kirk had always stood firm in the doctrine
of Christ, and through all the trials which the
church has had to pass for over forty years she
has remained firm with the church, and filled
her place there until her age and infirmities of
body prevented her from doing so.

Also, sister MARIA KIRK, wife of William P.
Kirk, and daughter-in-law of Eve Kirk. Maria
was born March 18, 1816, and died May 26,
1861. She united with this church July 5,
1857, as also her husband. Her disease was
dropsy, from which she has suffered for some
years, but for the last three years she has been
a great bodily sufferer, from dropsy and asthma
connected; but when her health would possibly
admit she was punctual to the appointments of
the church, and I have often thought how few
among us would have been at the house where
christians meet to worship God, suffering such
extreme affliction as she did.

Yours, in hope of eternal life,
HARVEY ALLING.

WHAT THE POPE THINKS.—The Ami de
la Religion publishes a letter from Rome
which says: "Pius IX. appears to consid-
er everything at an end. 'Your noble
devotedness,' said his Holiness lately to
some volunteers, 'is now useless, for all is
finished. I have already said the same to
several bishops of France.'"

CURIOS STATISTICS.—We glean from the an-
nual report of the N. Y. Metropolitan Police
force the following items:

Actors arrested during the year 1860, 53; ar-
tists 201; alderman 1, (only one!) bar-tenders
114; clerks 1,491; custom-house officers 9;
deputy sheriffs 6; editors 5; (bad men!) hotel
keepers 641 (awful!) printers 54 (very moder-
ate!) proof readers 2; reporters 11 (fair!) ser-
vants 3,598; lawyers 89 (more than all the edi-
tors, proof-readers, reporters and printers com-
bined!) vocalists 4. The total number of all
sorts and conditions of people arrested by the
police during the year was 65,809, of which
over fifty thousand were under forty years of
age, and twenty thousand of them females.

Associational Meetings.

CORRESPONDING, VA.—Appointed to be held
with the Frying-Pan church, in Fairfax Co., Va.,
on Wednesday before the third Sunday in August,
1861, and continue until Friday evening following.

LEXINGTON, N. Y.—With the Schoharie church,
Schoharie Co., N. Y., to begin at 10 o'clock a.
m., on the first Wednesday in September, 1861.

LICKING, KY.—With the church at Bryan's, Fa-
yette county, Ky., on the second Saturday in Sep-
tember, and two succeeding days.

SALISBURY, MD.—With the church at Mesongoe,
Accomac county, Va., on Wednesday before the
fourth Sunday in September, 1861.

THE Illinois Regular Predestinarian Baptist As-
sociation will hold her Fifty-fourth Annual Meet-
ing with the Canteen Church, Madison Co, Illi-
nois, to commence on Saturday before the 4th
Sunday in August, 1861.

NOTICE.—A YEARLY MEETING of the
Middletown and Halcott Church will be held on
the second Saturday and Sunday in July, 1861. In
behalf of the Church, we request the brethren
and sisters, and ministers, of our faith and order,
to attend. The meeting is to be held at the meet-
ing house of the late Elder Morrison.

ISAAC HEWITT.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Peter
Maples, R. T. Webb, and brother William J.
Hay.

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Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons
James Joyce and Duncan McColl.

CALIFORNIA—Elder Thomas H. Owen.
DALAWARE—Elders Thomas Barton, Ephraim
Bittenhouse and Lemuel A. Hall, T. Cubbage,
John McCrone.

GEORGIA—Wm. L. Beebe, publisher of South-
ern Baptist Messenger; Elders David W. Patman,
Benjamin Manning, Prior Lewis, D. L. Hitchcock,
James H. Montgomery, H. G. Fuller, George W.
Malcome, Joseph L. Purington, D. F. Montgomery,
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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., JULY 15, 1861.

NO. 14.

## Correspondence.

Georgetown, Ky., July 4, 1861.

BROTHER BEEBE—In the twelfth number of the present volume of the *Signs of the Times*, brother F. M. Casey, of Mississippi, has asked for my views on the 20th, 21st, and 22d verses of the xxxiii. chapter of Isaiah. He trusts that he "loves the truth as it is in Jesus," and has "a fervent desire to follow my Master." These considerations alone are sufficient to induce me, incompetent as I feel, to try at least to comply with his request. Brother Casey is an entire stranger to me in the flesh—I hope not in the spirit.—The verses read as follows:

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us.

This was no doubt a prospective or prophetic view which the prophet had of Zion in her organization and superstructure by and her superintendence and government under her King and lawgiver.

"Look upon Zion, the city of our solemnities."—As a city, Zion stands unrivaled by any. Her superstructure, defence, provision, her glory and perpetuity, all exhibit the wisdom, the power and fullness of the great Architect. She is "a city which hath foundations whose builder and maker is God." The inhabitant of Zion "shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure." "His foundation is in the holy mountain;" and he says, "upon this rock I will build my church, and the gates of hell shall not prevail against it." She is invincible without doubt, and "we have a strong city; salvation will God appoint for walls and bulwarks." As the mountains are round about Jerusalem, so the Lord is round about her forever, and he is the glory in the midst of her. She shall then and she will survive the wreck of kingdoms and the crash of worlds; for surely there is none like unto the God of Jeshurun, who rideth upon the heavens in her help. The eternal God is her refuge, and beneath her are the everlasting arms. She shall dwell in safety alone. Happy art thou, O Israel; who is like unto thee? O people, saved by the Lord. She is "the city of our solemnities." Solemn, because God dwells there! The consideration of his august and gloriously holy presence should fill us with a solemn and yet a pleasing awe. Does he, in his amazing condescension, deign to dwell with us, poor, unworthy, fallen and self-degraded sinners? Surely, then, when we

enter his courts to serve him in his tabernacle, solemnity should characterize all our devotions, and we should "sing praises unto thy name, O Most High, upon the harp with a solemn sound."

"Thine eyes shall see Jerusalem a quiet habitation."—We look around us, and see everywhere exhibited the ferocity of the wolf, the leopard, the lion and the bear. Their ferocious dispositions and thirst for blood are comparable to our carnal and uncultivated natures, which can only be checked by the reigning power of grace. Instance the case of Saul of Tarsus of the tribe of Benjamin. It is said, Gen. xlix 27, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." But grace must reign in regal triumph; for "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fattling together, and a little child shall lead them. And the cow and the bear shall feed their young ones shall lie down together." It is further said, "They shall not hurt nor destroy in all my holy mountain." Thus is presented a beautiful symbol of the quietude of this habitation and the unpromising materials of which it is composed. Were it not a fact that our ferocious dispositions are only curbed and not destroyed in this mode of existence, we should see Zion, even here, at all times, a quiet habitation. But, although she must be subject to "wars and fightings" for a little while, she will enjoy perfect quietude by and by.

"A tabernacle that shall not be taken down."—The prophet probably had allusion here to that beautiful tent erected by Moses for the service of God while the children of Israel were journeying in the wilderness, and alluded to by the apostle in the ninth chapter of the Epistle to the Hebrews. It was a portable dwelling, in which the priests conducted the service of God, who there manifested himself to Israel; and it was separated into two divisions by a curtain or veil. The first was called "the holy place;" the second "the most holy," or "holiest of all." The priests went always into the first tabernacle (or division), accomplishing the service of God. But into the second went the High Priest alone, once every year, not without blood, which he offered for himself and for the errors of the people;—a beautiful typical illustration of the church of Christ, as she is situated partly here, and partly in her most holy place, where her all-glorious High Priest entered for her, having obtained her eternal redemption from the curse of the law, by his own blood. She constitutes but one building, separated by a veil only, into two divisions; hence, in this tabernacle or kingdom, we sit down with Abraham, Isaac and Jacob. She shall not be taken down.

Though rumbling thunders round this tent may roar—  
Though tempests rage, and billows lash the shore—

God hovers round; he keeps the hallow'd place;  
She stands a monument of reigning grace!

Environed with impregnable walls, fortified by almighty bulwarks, (see Isaiah xxvi. 1,) massive towers and well-guarded palaces reared by an omnipotent hand, with the power of the Eternal hovering round her, she may fearlessly bid defiance to her most potent enemies. Though "every battle of the warrior is with confused noise and garments rolled in blood," this tabernacle shall stand; and though the din of battle and the clash of weapons may be heard, and fury rage all round her, each inmate shall achieve the victory and wear the victor's crown at last, and although hosts of enemies may encamp around her, they may join the chorus:

"In hope of that immortal crown,  
We now the cross sustain;  
And gladly wander up and down,  
And smile at toil and pain."

"Not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken."—In pitching a tent or tabernacle in a tempestuous region, it is essential that it should have sufficient fastening. For this purpose stakes are often used, which are firmly settled in the ground; then cords are attached to the tabernacle, and fastened to the stakes. If the stakes are sufficiently strong and well fastened, and the cords such as cannot be broken, the superstructure will stand. Now we have the figure before us: what does it teach? I suppose that the stakes here exhibit the promises of God. The inviolability of a promise depends upon the veracity and power of the promiser. If his integrity is doubtless and his power sufficient in all cases of emergency, we need not question the stability of the promise. God is the promiser here, and when he promised our Father Abraham an heir, "he considered not his own body dead, when he was about an hundred years old, nor yet the deadness of Sarah's womb." He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able to perform. An excellent pattern for us. The promise was made before the world began by God that CANNOT LIE. Jesus, our Surety and Redeemer is the keeper of the covenant and promises; "for all the promises of God are in him yea, and in him amen, to the glory of God by us." The new covenant is established upon these promises; and they are exceeding great and precious promises. That the stakes, or promises of God, are immovable, we cannot doubt for a moment. Shall we now examine the cords that bind the tabernacle to the stakes? I think that the love of God is portrayed here. Said the Lord to Israel and Ephraim, "I drew them with cords of a man, with bands of

love." Ephraim is at one time "joined to his idols," but that did not break the cords; at another, he is "a cake rot turned;" still they are secure; God can turn him and cause him to repent. Israel revolts more and more; still the cords are inseverable. Said the Lord, "Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints." Notwithstanding all this, still he says, "Yea, I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee." "Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still, I will surely have mercy upon him." Israel's revolts and rebellions were many, but yet we hear him say, "O Israel, thou hast destroyed thyself, but in me is thine help." "I will be a Father to Israel, and Ephraim is my first born." "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." Not one that he loves will he ever cease to love—not one of the cords shall be broken.

"Drawn by such cords we onward move,  
Till round the throne we meet;  
And captives in the chains of love,  
Embrace our Conqueror's feet."

"But there the glorious Lord will be unto us a place of broad rivers and streams."—John, when on the Isle of Patmos, was shown a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. The tree of life (Christ) stood in the midst and on either side of it. In the day that the Lord should stand on the Mount of Olives, Zechariah saw that "living waters should go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter." The perpetual fountain and fullness of our Lord Jesus Christ is here brought to view. This exhaustless fountain was not to be confined exclusively to the former nor latter dispensation—to Jews nor Gentiles—but spread its vitalizing, thirst-assuasive, heart-cheering and soul-soothing virtue over the whole garden of God; to cause the pomegranates to bud, the lilies to bloom, the spices to flow out,—the parched ground to become a pool and the thirsty land springs of water. Its fertilizing excellence makes the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose. The thirsty plants shall drink the reviving streams and bud, and flourish, and bloom, and bring forth fruit. From the top of the throne from whence the waters proceed, an encouraging voice is heard, saying, "Fear not, O Jacob, my servant, and thou, Jeshurun, whom I have

chosen, for I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses."

"Ho, ye that pant for living streams,  
And pine away and die;  
Here you may quench your raging thirst  
With springs that never dry."

"Wherein shall go no galley with oars,  
neither shall gallant ship pass thereby."—

Some knowledge of this kind of water-vessel is necessary to understand the import of this metaphorical expression.—These boats were much used by some of the ancient nations, and sometimes built of enormous size, with rows of benches on each side, and often with several tiers, one above another, on which those plying the oars sat. It was customary with some of the early nations when prisoners were taken in their wars, to confine them in their galley boats to work their oars; and these were called galley-slaves. In process of time, sails were added to those boats, which gave them a far more gallant appearance. Perhaps none excelled in gallantry those owned by the celebrated Egyptian queen, Cleopatra, in which she first visited Anthony, one of the Roman Triumvirs, and in which she afterwards accompanied him with his and her fleet when on their voyage to encounter Octavius Caesar, which circumstance resulted in their total defeat. Her sails were of fine purple, her vessel flamed with gold, the oars were inlaid with silver, and kept time to the richest music. Rome and Egypt seemed there to unite their gallantry. Probably the prophet could not have selected more appropriate figures to exhibit the Arminian working and windy system than those galley boats and gallant ships. Take a galley with oars, and place it on a calm sea where there is neither wind nor current, and it will come to a dead stand-still. So with the work-mongrel system. Let its advocates cease their "efforts" in proselyting and money making, and the whole machinery will come to a halt. Again, when the galley-slaves take their places to ply their oars, their backs are turned upon the point they design to reach; in like manner, when the work-monger settles himself down upon the effort system, his back is turned upon all that is heavenly or heavenward. Rouse them to action, and—

To work they go to speed the race;  
Heave on they must, or "fall from grace;"  
Or, if not that, still work they must,  
For in their works they put their trust.

Let us pursue the similitude a little further. As before observed, the ship with sails makes a more gallant appearance. In the absence of oars or some other locomotive, it is dependent on the wind for its speed. The sails are so arranged that they are easily shifted to catch the breeze from different points. False doctrines are comparable to the wind; therefore, Paul desired that him and his brethren should not be carried about with every wind of doctrine by the sleight of men and cunning, whereby they lie in wait to deceive. Now, when a current breeze of false doctrine arises, it matters not from what point it comes, provided it is popular; it is an easy matter for the Babylonian crew to shift their sails to suit the gale, that they may drive ahead rapidly. It may be a tract society breeze, a bible society breeze, or a religious lottery or rag-baby breeze,

or an anti-whisky breeze, or an anti-slavery breeze, or any other breeze that adds to the breeze, the popularity, gallantry and splendor of the vessel and crew. But, notwithstanding all the tugging at the oars and shifting the sails, and all the speed they make, they cannot go in nor even pass by that place of broad rivers and streams; for the battle is not to the strong nor the race to the swift.

"For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."—Our judge. By a cursory view, this expression might fill us with dismay. When we see him seated upon his throne of judgment and justice—in whose august presence we are immediately and sensibly brought,—conscious of all our guilt—thoroughly convicted that the all-seeing and omniscient Judge scrutinizes all our guilt; whether in thought, word or act, are assured that he "will by no means clear the guilty;" what can we expect but condemnation and banishment from his presence for ever? We can take no appeal from that dread tribunal. We are cut off from all hope of an appeal, from two considerations. First, the acknowledgment of our guilt precludes all possibility of an appeal; and, secondly, there is no higher tribunal before which to make one. How can we hope for justification then, when, in order to be justified, we must be pronounced guiltless? All human courts would utterly fail to justify us in this case, and therefore "TEKAL" would necessarily be written against us before them. But glory, honor and praise be given to our adorable Judge; our sins are charged to him—he bears them in his own body upon the tree as our Surety, and imputes his righteousness to us. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," in consequence of which he can say, "Thou art all fair, my Love; there is no spot in thee," and thus "justify the ungodly." "Our lawgiver" has blessed us with a wholesome code for the government of Zion. Time and space forbid that we should attend to all the points in this code. The great and momentous one is love. "He that loveth another hath fulfilled the law," and "therefore love is the fulfilling of the law." Said our Savior, "A new commandment I give unto you, that ye love one another, as I have loved you."

"Happy the heart where graces reign,  
Where love inspires the breast;  
Love is the brightest of the train,  
And strengthens all the rest."

Reciprocal love adjusts the differences of saints—draws them to the house of God in company—sweetens their reports there—keeps them in peace, causes them "not to forsake the assembling of themselves together."

"The Lord is our king: he will save us."—Although he is Lord of lords and King of kings, the almighty ruler of all things in heaven, on earth, and under the earth, controlling the smallest atom as well as the most stupendous sphere—the little animalcule and the mightiest monarch; yet is he in a special manner "King of saints." For them he builds up kingdoms and pulls down empires—he works all things for their good. In one sense he "hath saved us," having redeemed us from all iniquity, and therefore "from the curse of the law;" and in another, "he will save us"

from all the trials, tribulations and thralldom of every description.

When that great salvation shall have been fully consummated, we shall realize more fully the magnitude of that momentous mission that brought the Savior to this abode of wretchedness to save us from our sins.

Salvation, joy inspiring theme!  
Salvation to the Lamb;  
Salvation we'll ascribe to Him,  
To HIM, the great I AM.

Thrice hallowed be his name for the stupendous work of his free and eternal salvation. Let all his saints praise him while here, for they shall certainly crown him with ceaseless praises, when victory over the last enemy perches on their banner. Your brother and servant, most truly,  
J. F. JOHNSON.

Lincoln Co., Me., June 25, 1861.

MY DEAR CHRISTIAN BROTHER:—Another year has rolled around, and I still enjoy life and health; although I fear and doubt my acceptance in the Beloved, I can not doubt that his goodness and mercy has followed me all the days of my life, and I hope to dwell in the house of the Lord forever. There I shall see those with whom through your paper, I have formed a happy acquaintance. I am much edified in reading communications from the young as well as from those in more advanced life. They (the young) give very clear evidence in their relation of the dealings of God with them, that they have passed from death unto life. It is well for man that he bear the yoke in his youth; may he not leave his first love; may he watch and pray without ceasing. We have lived my brother, to witness perilous times; may our hearts be steadfast, trusting in the Lord. When there is disagreement, each think they are right, and did not provoke the quarrel. Deep is the fountain of iniquity engendered by the fall; we could not bear a full view of it, but God knows the depth, he understands us altogether, he holds the reins, blessed be his name, in his own hands, and none can thwart his will. We are all wicked north and south; the world is ripening for its final overthrow; Jesus will come and take his people from among the wicked, here they mingle more or less together; but by and by a separation will be made by him who judgeth righteously. To him may we commit our cause, and when he appears, may we be among those whose garments are washed in his precious blood. Truly yours,  
HANNAH C. HARLEY.

Delaware Co., Ohio, July 10, 1861.

DEAR BROTHER IN CHRIST—My health is as good as it has been for the last four years, and my family are in common health, and I hope this will find you and yours all well. I attended the constitution of a church at the house of brother L. B. Hanover, on Saturday before the fourth Sunday in last month. The following named ministers were present: Elders C. Kaufman, (now more than eighty years of age,) A. W. Taylor, J. P. Taylor, James W. Biggs and J. H. Biggs. It was one of the most interesting meetings I ever attended. Brother Kaufman preached the organizing discourse, after which the brethren presented the articles of their faith and decorum, which were adopted—at which time a woman arose and declared that she could hold her peace no longer,

and proceeded to relate her experience in a clear and audible voice, so as to be heard by all the congregation. Before she got through her relation, the greater part of the congregation was in tears.—Her statements were so full and satisfactory to the brethren present that there was not a question asked her, only, if she desired to be baptized, to which she answered, Yes. The church was then organized, and the candidate for baptism was received and baptized on Sunday by brother A. W. Taylor. The brethren seemed to be greatly refreshed and comforted. If there shall not be farther manifestations of the saving power and grace of God in that place soon, I shall be greatly disappointed. Two others have told me they have experienced a hope in Christ.

I have been attending that neighborhood once a month, for more than a year. The congregations are very attentive and orderly. Last fall I baptized brother Hanover there, of which he informed you. The arminians are very busy, as usual; but I pay but little attention to them. I have left them for my Master to take care of; for I know he is able to manage them, and wish them no harm, but desire to see them reclaimed, if it be the will of God.

Brother Beebe, brother C. West's communication in the first number of the *Signs* for this month expresses my mind better than I could possibly have expressed it; and your views on fasting also suit me exactly; and I hope it may be a word spoken in due season. My brother, I still wish you success in the good work, and I pray God may give you grace to enable you to stand firmly in this evil day. Truly, an evil day has come upon us, and it is a day of great trials, and a day in which many who profess to be the Lord's will be cast down. But he that endureth to the end shall be saved; and all who are preserved by grace shall stand, and none but they. Yours, as ever, in love,  
J. H. BIGGS.

BROTHER BEEBE—The recent death of a beloved uncle, PETER C. BUCK, near Clarksville, Tenn., who has long been a member of the Old School Baptist order, and the whole of his professing life so brightly adorning the church to which he belonged, has caused the following verses to be written by a member of the Old School Baptists in Frankfort:

Farewell, my lov'd uncle! how much we deplore thee,  
Although thy bright spirit hath gone to its rest;  
But crushed the fond hope that so often hung around me,  
That on earth I should see thee and feel thy caress.

Farewell, we say truly; for with thee all is well;  
No more shall earth's sorrows thy bosom corrode;  
Ere long thy fond partner with thee shall the note swell—  
Redemption through Jesus, her Savior and God.

We mourn with thy children; may God but resign them,  
And make them to feel that his banner is love;  
And let his blest mantle of mercy surround them,  
Till reunion takes place in that sweet home above.

The wife and the husband there freed from all sorrow,  
The parents and children no cares to annoy;  
And I, though the least, hope to meet on that morrow,  
Where there's a full burst of love without an alloy.

Without this fair prospect, life would be unbearing,  
And, trembling, we mortals would shrink at the stream;  
But hope, as an anchor, our bark sure careening,  
Would cross o'er bold Jordan with God at the helm.

Mud Creek, July 10, 1861.

DEAR ELDER HOWELL:—Your highly interesting letter was received in due time, and read with much interest and pleasure by us, as I trust the Lord in the plenitude of his wisdom filled your earthen vessel with spiritual food, and gave you wisdom to enable you to "give to each a portion of milk and of meat in due season." Such was your letter to me. Soothing to my troubled spirit, I long ago thought I was in *debt*, and was truly *disconsolate* and fled to the spiritual David and he has been my Captain ever since, but to my sorrow I often find within myself a desire to rebels a proud deceitful heart I have that often leads me astray, but I think I know of a truth.—"In the Lord is everlasting strength" and when I think of the many trials the Christian is called upon to endure, I feel to say, God knows how to deliver his chosen ones in time of trouble. He is able to place them in the cleft of the rock until the storm of his indignation be overpast. I believe that "No weapon that is formed against Zion shall prosper," yet I do feel to mourn over the desolation of Zion. Surely Zion is furrowed as a field, and in view of the derision in which the truth is held by those too who make broad their phylacteries, I am frequently led to exclaim, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. The enemy who hunt the people of God slay them without mercy. As saith the Prophet, "Those who should be kept alive ye slay, and those who should be slain ye keep alive." Bless the name of the "Most High." He will in his own good time deliver his people from their hands, and although the walls of Jerusalem are in many places broken down and the precious stones thereof are burnt with fire, yet the Lord will send a Nehemiah in the time of his own appointment who shall build up the old waste places. As the enemy mocked and scoffed anciently so they do now, whenever the young Isaacs are weaned, (that is) begin to *defend the truth* as it is in Jesus. Ishmaels make their appearance, but they must be turned out with their mother the bond women, and that is very crossing to nature. Think you not that Abraham wept bitter tears as he thought of sending away his maid and his son Ishmael? Just so the Christian is called upon to deny himself and take up his cross daily and follow the Saviour through evil as well as good report. Yes, I think I am willing to go without the camp bearing the reproach. Elder, I have good news for you, two witnesses has the Lord raised up in this place, who proclaim that *God is the Lord* and they have been turned out of the Synagogue, their names are cast out as evil because they believe in that "horrid doctrine" of election. O, how I feel to rejoice that He works and none can let nor hinder. Out of the mouths of babes and sucklings He has ordained praise. These young converts desire to go forward in the Ordinance of Baptism and there is no administration here, and others I have heard have manifested a desire to hear the truth preached in its purity. I was very sorry that my husband could not, on account of the pressure of business, have met you at

Mason, he thinks after harvest we can send for you, and send you the means to defray your expenses. I have thought much of late of this scripture. "How shall Jacob arise, for he is small. Not in his own strength, For by strength shall no man prevail, also they that trust in the Lord shall be as Mount Zion that shall never be moved.

You know Elder, we are surrounded by those who believe in "Free moral agency" and when these young converts began to talk the language of *Canaan* they were all amazed and began with one accord to rail on them and say all manner of evil of them falsely. They then said they told them that God had said, He would have a tried people, and said they, we are willing to suffer reproach, for it causes us to search the scriptures more carefully. O have we not reason to bless the Lord for his goodness and mercy to usward! "Surely he that trusts in the Lord shall dwell on high, his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure"

DELIAH W. BALL.

P. S.—DEAR ELDER BEEBE:—The above is at your disposal. I think that God has caused a shaking among the dry bones of this valley, and consequently I send this to you for publication if you think proper.

Yours truly,  
D. W. BALL.

Jonesville, Cass Co., Missouri,  
June 29, 1861.

DEAR BROTHER BEEBE—I send you the following for publication in the *Signs*, if you think it a matter worthy a place in your columns. According to previous appointment, Elders John Barnet and John Bridgewater met brethren and sisters near Jonesville, Cass Co., Missouri, for the purpose of organizing a Regular Baptist church, on Saturday evening of June 8th, 1861. After prayer and preaching, Eld. John Barnet was chosen Moderator, and Eld. John Bridgewater, Clerk; when the brethren and sisters who wished to go into the church organization presented their letters, which were read, when the following Covenant and Articles of Faith were adopted, to wit:

We, whose names are hereunto subscribed, as followers of our Lord Jesus Christ, feeling a deep sense of our duty and obligation to our heavenly Father, and for the mutual comfort and encouragement of each other through this world of sin and temptation, do covenant and agree with each other, and all others who will enter into like covenant with us, that we will keep up an organization as a church of Jesus Christ, upon the principle taught in the New Testament of our Lord and Savior Jesus Christ, as we understand them; a synopsis of which is set forth in the following articles; and we pledge ourselves mutually to each other that we will conduct ourselves orderly, and maintain and keep up our organization, by meeting together at least once a month, for the purpose of worshiping God and conferring with each other upon the subject of our spiritual welfare; and we invite all those who truly love Israel's God, (and understand his word to teach the great principles set forth in the following articles,) to join with us in our covenant, help us to keep house for our Savior and honor the cause of our covenant God, while it may be his pleasure for us to tabernacle in the

flesh; and may the Great Head of the church take up his abode with us, preside over all our deliberations, making one in our midst, so that his Spirit may be visible in our lives and conversation, that we may be raised up together to the privilege of sitting together in heavenly places in Christ Jesus our Lord, and maintain the honor of his cause and the ordinances of his house, as they have been handed down to us through his word.

ARTICLES OF FAITH.

1. We believe in one only true and living GOD; and that there are three that bear record in heaven—the Father, the Son and the Holy Ghost, and that these three are one.

2. That the scriptures of the Old and New Testaments, (as translated in the reign of King James,) are the infallible word of God, and the only infallible rule of faith and practice.

3. We believe in the fall of man, and all Adam's posterity are sinners by nature, and that they have neither will nor ability to deliver themselves from their lost and sinful state of condemnation, by anything which they possess by nature.

4. We believe in the doctrine of election by grace, 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.

5. We believe that sinners are justified by the righteousness of God, which is in Christ Jesus imputed to them, and that they are kept by the power of God through faith unto salvation.

6. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, appointed in his church, and none but true believers are fit subjects for either, and the only proper mode of baptism is immersion, and that no minister should administer those ordinances only such as have been regularly baptized, called and come under the imposition of the hands of a presbytery by the authority of the church of Jesus Christ.

7. We believe in the resurrection of the body, both of the just and unjust, but every one in his own order, that they that have done good unto the resurrection of life, and they 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, and that the joys of the righteous will be eternal, and the punishment of the wicked everlasting.

The foregoing covenant and articles of faith were unanimously agreed to by the brethren and sisters present, and eight members were constituted into a church, to wit: three males and five females. The names of the males are: Stephen Flood, Dea. Joseph Flood, and J. E. Goodson. We expect others to attach themselves to our little body soon. Our meetings will be held on the second Saturday and Sunday in each month. Brethren and sisters, please note the time and visit us. Our place of meeting is near Jonesville, fifteen miles west Harrisonville, Cass Co., Missouri, on the main road from Kansas city to Arkansas. Yours, in gospel bonds,  
J. E. GOODSON.

Circular Letter.

The Point Remove Association of Regular Baptists, to the Churches composing said Association, send Christian Salutation:

DEARLY BELOVED BRETHREN AND SISTERS:—May the grace of God, which was given us in Christ, abound toward you, reign over you and live in you, to

strengthen and support you in this time of darkness and of trial; and may the spirit of Christ rest upon and cause you to realize the full enjoyment of the privileges of the sons of God, and may you reap largely of the fruits of the spirit, in love, joy, peace and fellowship of the saints, ever bearing your sufferings with meekness and patience, that you may be humble disciples of our Lord, and worthy ornaments of our holy religion.

In the Circular Letter, which we have been appointed to propose, we desire to invite your attention to some views in regard to the Sovereignty of God, in the dispensation of his grace and salvation of his people. Sovereignty is the prerogative of a ruler, and among earthly rulers exists in different degrees. In some instances, limitations are thrown around it, while, in others, it is absolute. In the latter case, the Sovereign is above law, and His will is the only law by which his subjects are governed. In the Kingdom of Grace, this unlimited power is ascribed to Jehovah himself, in whose hand it is perfectly safe, and by whom it has never been wielded but in strict accordance with justice. For of him it may be said: "He is too wise to err, too good to do evil." A heathen monarch affords us an acknowledgement of the independent Sovereignty of God "At the end of the days I Nebuchadnezzar lifted up my eyes to Heaven, and mine understanding returned to me, and I blessed the most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Dan., 4th chapter, 34th and 35th verses.

Grace we understand to be free favor. Sovereign grace is the bestowment of a favor on an individual, not on account of any claim he may have on the donor, but an independent act of the donor, in which he is governed exclusively by his own will. The history of the Jews affords an illustration of this. The selection of that nation and the bestowment on them of those peculiar favors by which the dealings of God with them seems to have been marked, was a succession of acts of Divine Sovereignty. Divine Sovereignty is as fully developed in the election, redemption and ultimate Salvation of spiritual Israel, as it was in the selection and wonderful and miraculous preservation of national Israel. The one was but the type of the other. In fact the whole Jewish dispensation seems to have been but a system of types and shadows, forshadowing the setting up of the dispensation of grace. It was the Sovereign discretion of God that constituted the foundation of their typical character. Now to exclude a similar Sovereignty and discretion from the dealings of God with spiritual Israel, would be to deny the truth of our holy scriptures. The Apostle in his letter to the Ephesians, 1st chapter, 4th and 11th verse, 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

[Continued on page 111.]

*Pecatnico, Ill., June 14, 1861.*

DEAR BROTHER BEEBE:—I know of no sweeter employment when we are deprived of a preached Gospel, than to be led to read, and give our views on divine truth, to those who have received like precious faith. The Lord in mercy has kept me by his designing hand; but for what? At times I am brought to exclaim, What hath God wrought! I desire ever to express that which I believe to be the language of the new man. Peter announces himself a servant of Jesus Christ, and so are all the dear children of God, who are born of the spirit; but all are not apostles, as that is a special gift or bestowment; yet they have all received like precious faith, and the same righteousness through the Redeemer. They are elect according to God's purpose, before the world begun, and set apart and sacrificed in Christ, and are made holy and spotless; sanctified by the spirit unto obedience, and the sprinkling of the blood of Jesus Christ. Grace be unto all such, and peace be multiplied.

Peter, the dear servant of God, was very desirous to stir up the pure mind of the saints, by way of remembrance; and I can think but little of the Elder who does not impress the Church to remember the past mercies of God, and call to their remembrance what the prophets have said, and the instructions of our Lord by, and through the apostles.

The gospel messenger should be mindful, to admonish the sheep and lambs to beware of the grasp of the devourer, and of all the scoffers of this day and generation. For there are many walking after their own lusts, and saying, "Where is the promise of his coming?" "But Beloved." What endearing words! "Be not ignorant." Time is no barrier to the Lord's carrying out his purposes of mercy and grace; years are but as yesterday with God. See what the Lord accomplished in one day. He brought a Saul to cry, "Lord, what will thou have me to do? A subdued subject, and a suppliant at his feet. The Lord never was slack concerning his promises, as some men count slackness. The true born child of God does not doubt that the Lord can and will accomplish what he has begun. But it is the impious armirian deceiver. But God's long-suffering to usward, was amazing, when we were dead to God, and dead in sins, and going the way of all flesh, filling up the measure of our iniquities to the full. But the stoutest sinner must obey at God's commanding word. Why? Because the poor sensible sinner receives a manifestation of mercy. If the Lord had intended to destroy you, he would not have began the good work in your heart. The first marks of grace is to see one's self a poor, lost, depraved sinner, despairing of any mercy; and often the poor soul is left to strive to make to himself a new heart and a new spirit. And how hard he labors to obtain it, until exhausted under his load of works, he cries, "Lord, save, I perish!" To such an one how sweetly the promise comes, A new heart will I give unto you, and a new spirit will I put within you; I will be your God, and ye shall be my children. And ye shall trust in the Lord; for in the Lord Jehovah is everlasting strength. The Lord is not willing that any such shall perish, but come to the

knowledge of the truth. All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out. The love of God is the grand cause of the salvation of sinners, from first to last; and in the dispensation of the fullness of times, God will gather together in one, all things in Christ; and this shall be manifested in the preaching of the gospel; as also the bond of union, predestination, election calling, &c. Seeing then that these things are so, and knowing that the elements of nature shall melt with fervent heat, and the saints shall be purified, and the ungodly shall be hid in everlasting darkness. Seeing and believing that all pollutions of the flesh shall be destroyed as dross, what manner of persons ought we to be in all holy conversation. How many professed churches wrest the word, and desire not to come to a knowledge of the truth, but follow the traditions of men. But I leave these scattering remarks, hoping the saints may gather up whatever is for the glory of God, and for the edification of the saints, so far as they are an exhibition of the truth, is my desire.

JOHN BULL.

*Washington, Iowa, July 16, 1861.*

BROTHER BEEBE:—I mourn the coldness of the Baptists in this part of the land. There seems to be little or no gatherings among us. I know the Lord will bring in his children at the right time; but I long to see them come with singing to Zion, and with everlasting joy upon their head. When I see the zeal of the pharisees, and of the Sadducees; and turn and look at the people of God, and see them so cold and inactive, it pains my heart, and I enquire, Why is it so? Will not the Lord visit his people once more and revive them, and cause them to let their light shine that others may see their good works and glorify God? Others who have been born of the Spirit, for none but such can see the kingdom of God, or discern the things of the Spirit of God. And many such we believe there are, who have never yet come out of Babylon, or the world, who, although not dead, are asleep among the dead; and Paul says to such, Awake thou that sleepest, and arise from the dead, and Christ shall give the light. They are not dead, but are numbered with the dead; and we cannot know them until we hear them bleat, then we know them, for they bleat like the lambs of the fold of Christ, and not as the goats.

Christ has discribed the human family as sheep and goats, and therefore we call them so. And he has commanded his Shepherds to feed the sheep and lambs; but he has not told them to feed the goats; nor to give the children's bread to dogs. But give the bread to the children that they may be strong in the Lord.

Brother Beebe, please give your views on the parable of the Prodigal son, and oblige, yours in love. G. M. PETER.

How early did martyrdom come into the world! The first man that died, died for religion. Who dare measure God's love by outward events, when he sees wicked Cain standing over bleeding Abel, whose sacrifice was first accepted, and now himself is sacrificed? Death was denounced to man as a curse; yet, behold! it first lights upon a saint; how soon was it altered by the mercy of that just hand which inflicted it. If death had been evil and life good, Cain had been slain, and, Abel had survived. Now that it begins with him that God loves, "O death, where is thy sting?"—*Bishop Hall.*

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1861.

### Remarks on 1 John ii. 1, 2.

"My little children, these things write I unto you, that ye sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

[Concluded from our last issue, p. 103.]

As their Advocate, Jesus Christ the righteous perfectly understands their case. By his knowledge shall he justify many. The foundation of God standeth sure, having this seal. The Lord knoweth them that are his. He is always right. Not only righteous in all his perfections, as God, as man, and as Mediator between God and men, and the saints are made the righteousness of God in him, and he is of God made unto them Wisdom, and Righteousness, and Sanctification, and Redemption, and he is the Lord our Righteousness; but officially, he is also righteous—never wrong. He advocates no cause in which he can fail of complete success. He never mistakes his clients, nor does he ever attempt for any upon uncertainty. Nor does he plead upon any indefinite or uncertain grounds. His plea for his children before the Father is not what they have done to entitle them to divine favor, for no such plea could stand, or gain the suit for them. But he pleads what God and grace has done. In his advocacy for us, he takes the sealed book, searches the eternal records of the counsel and will of God—shows every demand of law and justice met and cancelled by himself, and presents himself the approved propitiation for their sins. And he is the propitiation for our sins. A propitiation, according to our standard lexicons, is that which removes wrath and condemnation; an atonement for sin. In this sense Jesus Christ the righteous, standing in relation to his people as the Head of the body, the church, He having put away the sins of the church, and being the righteousness of God unto them—presents them holy and unblamable in himself. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus has made them free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law should be fulfilled in us, who walk not after the flesh but after the spirit. As our righteousness, and our atoning sacrifice, he has borne our griefs, carried our sorrows, the chastisement of our peace was upon him, and with his stripes we are healed. Who shall lay anything 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 even at the right hand of God, who also maketh intercession for us. That is, as our Advocate with the Father. He was delivered for our offences, and raised from the dead for our justification. Hence the atonement, or at-one-ment is made, the propitiation is perfect, and the little children are safe.

And not for ours only, but the sins of the whole world. This atonement was not only for those primitive saints which were called by grace, in the cities of Judah in the days of the apostles, but, this being the only propitiation in all the world, his propitiation removes all condemnation from the people of God in any part of the world, at any period. The mission of Jesus, was to save his people from their sins, and God has informed us, that the Lord's portion is his people, Jacob is the lot of his inheritance. And "this people," he says, "I have formed for myself, they shall show forth my praise." They are redeemed out of every nation, kindred and tongue under heaven—therefore the propitiatory sacrifice of Christ our Advocate was not for the saints immediately written to by John alone, but covered the sins of all his people from the beginning of time to the end of the world; in every nation under heaven. So that there is no other name under heaven given among men, whereby we must be saved. No man cometh to the Father but by him.

The play on words, by arminians, universalists and others who would pervert the Scriptures of truth, only shows their readiness to sport with their own deceivings. Should they give the words, *the whole world* an unlimited application, it would include swine and horses, serpents and vipers, as well as men and women; and if the words be restricted in their application, the only sure rule of restriction must be to the redeemed family of God—out of the whole world. The words *the whole world* are used by this same apostle in this restricted sense, in this same epistle both in reference to the saints and the ungodly. In reference to the saints, as in our text, meaning all the redeemed of the Lord throughout the world; and in chapter v. 19, in reference exclusively to the ungodly. And we know that we are of God, and the whole world lieth in wickedness. This was the common way of speaking and writing in the New Testament. For instance, Jerusalem and Judea, and all the regions round about Jordan, were baptized by John in Jordan. But the Pharisees, who dwelt in Jerusalem and Judea and in the regions round about Jordan were not baptized by John in Jordan—only those were meant who brought forth fruit meet for repentance. The proclamation of the advent of Christ was glad tidings of great joy to *all men*; but Herod when he heard the tidings was troubled, and all Jerusalem with him. Cæsar made a decree that all the world should be taxed; but he levied no tax on the continent of America. The Jewish council said: If we let these men go, the whole world will go after them; and the Romans will come and take away our place and nation. We might multiply examples in the Scriptures, where such words are used in a restricted sense, and if they were not so used by John in our text, then there must have been two distinct *whole worlds*. The one redeemed to God—saved and called out of the world, having Christ as their Advocate and propitiation, and the other whole world lying in wickedness without a propitiation or an Advocate with the Father. But as we have neither time nor inclination to enter the list with cavilers and infidels; we leave them to draw their own conclusions, until God may open their blind eyes

if it be his pleasure to do so; for we have no power to deliver them from the power of darkness, or to translate them into the kingdom.

We hope that the enquiring saints may be edified, and our object will be secured.

Remarks on 1 Peter iii. 18-20.

In our last number, brother J. W. Livingston calls for our views on 1 Peter, iii. 18, 20:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

In our attempt to comply with the request of our brother, to give our views on this text, which has puzzled those of more light and understanding than we possess, we hope we may not be left to darken counsel by words without knowledge, or to embarrass, instead of edifying those who honestly enquire after the truth. We frankly confess that the latter part of this text has been very dark and obscure to our mind, and what we shall present on the subject is only to be regarded as *our views*, until at least the reader shall find them sustained by the testimony of the scriptures.

In the context, the apostle has been treating upon the new and spiritual birth, which is of incorruptible seed, by the word of God which liveth and abideth forever; in distinction from that birth which is of corruptible seed, or of the flesh, which (like grass) is corruptible, and the glory of which is as the flower of the grass, which must also perish, or fall away. The subject of this new birth, like the living and ever abiding word from which it proceeds, must live and abide forever; and those who are so born, as new born babes, desire the sincere milk of the word, (that is, of the word of God which liveth and abideth forever,) as it is congenial with the production of the new birth which is by the same word. Having drawn the line between the distinct elements of which the christain, in his present state, is composed; the one of the flesh, which is grass, corruptible, mortal, and perishable, the other, of incorruptible seed by the word of God, and, therefore, incorruptible and abiding, he goes on to show that in our earthly and fleshly standing, the relationship in the flesh is not annulled, nor changed by our new birth; the production of the corruptible and that of the incorruptible seed, are brought into personal identity, for the time being, but still in opposition to each other, insomuch that the spirit was against the flesh and the flesh against the spirit; or, the corruptible against the incorruptible, until the grass shall wither, and the flower thereof shall pass away. Having defined this subject in the most lucid manner, Peter proceeds to show some of the obligations which are binding on christains in their personal relations to each other and to mankind, in the flesh, as well as what is enjoined on them as children of the spiritual and immortal birth. In their spiritual identity they are "A chosen generation,"—to show forth the praises of him who hath called them out of darkness into his marvelous light. In their flesh, they are admonish-

ed to have their conversation honest among the Gentiles, and to submit to every ordinance (or constitutional law) of man, for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers. Honor all men, love the brotherhood, Fear God. Honor the King. "Servants," that is, christain servants, for Peter as an apostle, has nothing to do with any but christians, "be subject to your masters, with all fear; not only to the good and gentle, but also to the froward." The same as christains in their fleshly relations are bound by the laws of Christ to be loyal to kings and governors, or to whatever form of constitutional government they may be placed in the providence of God, to let every soul be subject to the higher power. "Likewise, ye wives, be in subjection to your own husbands," and in all our fleshly relations, to observe the same rules and authorities, which would be binding on us if we were not christians. And as this fidelity is enjoined on all christains, not only to the good and gentle, who may have dominion over them, but also to the froward; the apostle admits that a faithful obedience to these laws of Christ, will, beyond all doubt, subject them sometimes to suffer unjustly from the dominion of tyrants, still he says it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing, and then adds the words of our text, giving us a pattern and example in the person of our divine Lord and Master.

"For Christ also hath once suffered for sins, the just for the unjust." He would not call on his children to suffer unjustly from the froward and tyrannical, who may have a brief authority over them, if he had not himself suffered the just for the unjust. The will of God was so, that Christ should suffer, though holy and harmless, and separate from sinners; although no guile was found in his mouth. He did not object to drink the bitter cup, which was pressed to his holy lips, saying that he had violated no law, transgressed no rule that was binding on him, but recognizing his Father's will in the matter, he said, when pressed with the unutterable agony, "If it be possible, let this cup pass, nevertheless not my will, but thy will be done." Learn then, ye suffering christians, to bear with patience so far as men are concerned, and when reviled, revile not again. Christ suffered for sins,—not for sins which he had committed, for he knew no sin. Holy, pure, spotless and immaculate, in every respect, he was emphatically just, but he suffered for the sins of the unjust. He was crucified by wicked hands, of those whose wicked hearts were full of violence. But who were they? The Jews and Romans! The men of Israel and the Gentiles were the immediate agents in the bloody tragedy on Calvary!

"But knotty whips and jagged thorns  
In vain do I accuse;  
In vain I blame the Roman bands,  
And the more spiteful Jews—  
'Twere you, my sins, my cruel sins,  
His chief tormenters were;  
Each of my crimes became a nail,  
And unbelief the spear."

The sufferings of Christ were vicarious. He suffered the just for the unjust. The Lord has laid on him the iniquities of all his people. He was delivered for our offences, and was raised from the dead for

our justification. And he has himself said, "I lay down my life for the sheep." The chastisement of our peace was upon him, and with his stripes we are healed. The sufferer was personally just, but those for whom he suffered were legally unjust. He was as a lamb without spot or blemish; but those for whom he bore the penalty of the divine law, were guilty sinners, and by nature, children of wrath, even as others; and the object or design of his sufferings was that *he might bring us to God*. "All we, like sheep, have gone astray, we have turned every one to his way, and the Lord hath laid on him the iniquity of us all." There was no other way to bring us to God, or to reclaim us from our wanderings, but by redemption; and none but Jesus had the right of redemption, he being the nearest of kin; and none but Jesus had the ability to redeem us to God, for there is salvation in none other. It was not possible that the blood of bulls or heifers could purge us from our sins, and in our sins we could not see God. The design then of the atonement was special, definite and exclusively for his people. The iniquities which were laid on him he has put away by the sacrifice of himself; he bore them in his own body on the tree; and by one offering he has perfected them that are sanctified.

"Being put to death in the flesh." The second Adam, which is the Lord from heaven, was made a little lower than the angels for the suffering of death, that he, by the grace of God, might taste death for every one for whom he was delivered up. The Word which was with God, and which was God, in whom was life, (that life which is the light of men,) was made flesh, and dwelt among us. His flesh was indispensable for the work of redemption. He took not on him the nature of angels, for in the nature of angels he could not taste of death for men. For men in the flesh, he was to die, and to represent them in the flesh in which they were sinners, he must be made flesh, and stand before the law in the likeness of sinful flesh. He was, therefore, made of a woman, made under the law, that he might redeem us from under the law. Bear in mind the theme of the apostle in the connection of our text, *the flesh and the spirit*, the incorruptible and the corruptible seeds,—the flesh which is grass, and the word of God which liveth and abideth forever. The Word of God, which is the fountain of all our spiritual life, the Lord from heaven, &c., to represent us in the flesh and die the just for the unjust, must be made flesh, or take on him a fleshly body that could suffer and die, in which to be put to death. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death; that is, the devil, and deliver them who through death were all their life time subject to bondage." *He was put to death in the flesh*, not in the spirit which liveth and abideth forever, for that aside from his flesh was immortal and could not die; and hence his assumption of flesh, that he might taste death, or be put to death in the flesh. By the term flesh, in regard to what Christ took on him for the purpose of suffering, we understand, accord-

ing to Christ's own explanation, to be, That which is born of the flesh; namely, the seed of Abraham, or that which his children are partakers of; soul, body, and all that Adam was, when Man became a living soul. Before he took on him a body in which to suffer, and a soul which was poured out to death, or which was made an offering for sin, Isa. liii. 10, he was the Lord in heaven, and the anointed Mediator, in whom all the Church of God was chosen, and in whom God had blessed them with all spiritual blessings, before the foundation of the world. But for the suffering of death he took the same nature on him, in which his people had sinned, a body in which he bore our sins, a soul that was exceedingly sorrowful even unto death, and a spirit which could be troubled, could groan, and which he committed to his Father, when he yielded up the ghost on the cross. His whole person, including soul, body and spirit, was just, holy and pure. The holy thing which was conceived in the womb of the virgin, and born of her, was unblemished, undefiled, spotless and pure, although he was made sin for us, or in other words, all the sins of his people were laid upon him, and he was legally held responsible for them, and did suffer the full weight and penalty of the law to the complete satisfaction of Eternal Justice, for them, the same as though they had been committed personally by him; for the Lord had laid them on him, and he was able to put them away by the sacrifice of himself. It was in his being found in fashion as a man in the flesh that the law could recognize him as the legal representative of his people in their flesh, in which they had sinned, and in the flesh to put him to death. The importance of the doctrine of the incarnation is most vital, for John testifies that, "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." God was manifest in the flesh. All fulness dwelt in him. All the fulness of the Godhead dwelt in him bodily; and all the fulness of his Church also dwelt in him, and is complete in him who is the head of all principality and power. The spirit of Immortality, the power of an endless life by which he is made a priest forever after the order of Melchisedec, was in him, as the life which was with the Father and was manifested, 1 John i. 1, 2. And which God hath given to us in him, 1 John v. 11, 12. He was put to death in the flesh.

"But quickened by the spirit." By what spirit was he quickened? By the spirit of life and immortality which was made flesh and dwelt among us. That spirit which is the fountain and source of regeneration of which Peter is treating in connection with our text, and which he distinguishes from all flesh which is grass, which is corruptible, which can die or which is mortal. His flesh qualified him to die; but his flesh, in itself, aside from the indwelling, the Eternal Spirit, through which he offered himself without spot to God, had no power to rise from the dead. It is the Spirit that quickeneth, the flesh profiteth nothing. "God was manifest in the flesh, justified in the spirit," &c. His simply dying in the flesh, did not of itself demonstrate his divinity; for All flesh is grass, all die, all flesh is subject to death; but the power of his resurrection, shows that Christ was in that flesh;

and being quickened by the Spirit, justifies the character which he assumed, and proves that he is the Son of God, and the complete Savior of his people. The spirit which raised him up from the dead is not only a life producing spirit, but it is life itself. Thus Paul, in discriminating between the flesh and the spirit, says, "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 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. 10, 11. Thus clearly identifying the spirit that quickened the crucified body of Christ, and which dwells in us by regeneration now, and which shall ultimately resurrect the mortal bodies of all who are born of that incorruptible seed, by the word of God which liveth and abideth forever. In this flesh, like grass, even Jesus could bleed and die—pour out his soul, yield up his spirit, and slumber with the dead; but in the Eternal Spirit of life and immortality, he had power to take up his life again, and destroy death, and swallow up death in victory. His crucified body was raised up from the dead, by this quickening spirit, and by this quickening spirit, in regeneration, all the saints are born of incorruptible seed by the Word of God, and by this self same spirit the mortal bodies shall finally be clothed in immortality,—and be fashioned and made like unto his raised and glorified body. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the First born among many brethren. The spirit which brought again from the dead the body of our Lord Jesus Christ, is the same spirit that now dwells in all who are born of God, by which they are sealed until the day of redemption, to-wit: the redemption of our body. And it is called the spirit of the Lord God, which is upon him, by which he is anointed to preach glad tidings to the meek, &c., Isa. lxi. 1, and that "By which also he went and preached unto the spirits in prison." The spirits in prison were those unto whom Christ was anointed to preach good tidings, whose prison doors he came to open, and whom he came to deliver out of their prison houses. If they were not prisoners, they would not need deliverance. They were prisoners; yet they were prisoners of hope, Zech. ix. 12. As Paul says, "In hope of Eternal life which God, that cannot lie, promised before the world began." They were captives, sold under sin; lawful captives, but Christ has led their captivity captive, and received gifts for men. In one general view, all whom Christ came to redeem, were prisoners, and his ministry to them all is by the same spirit of the Lord God, by which he was raised up from the dead, and his preaching or proclamation of deliverance to them, is by that spirit; whether we understand it as applicable to his personal manifestations in their individual experience respectively, or through the prophets, apostles, evangelists, teachers and pastors, or by what ever gifts the saints are edified; for, there are different gifts, but all by the same spirit, and that is the spirit of Christ. The prophets sought diligently to know what, or what manner

of time the spirit of Christ which was in them did signify, when it spake of his sufferings and of the glory that should follow. This spirit is that with which the apostles were endowed from above, and which came upon them like a mighty rushing wind from heaven on the day of Pentecost. And, in short, if any man have not the spirit of Christ, he is none of his.

"*These spirits which were in prison, were sometime disobedient.*" And in all time until called by grace, of every redeemed child, it may be said there has been a time in which they lived in disobedience to God, and in opposition to this spirit of life, of truth, of holiness,—and the apostle refers to an instance, in the days of Noah, when the ark was a preparing. The spirit of Christ was then in Noah, who, by it, was a preacher of righteousness; but his preaching by that spirit was resisted by the antediluvians, and Stephen charged the Jews, "Ye do always resist the Spirit: as your fathers did so do ye," &c. And all who oppose the truth as it is in Jesus, do also in like manner resist the spirit. We do not, of course, mean that God, the Holy Ghost, attempts to operate on their hearts, and they successfully resist and prevent him. Such a sentiment would represent the sinner as being stronger than God. But the spirit of Christ as it exists in all the saints is opposed by the flesh which warreth against it, and by the world which cannot receive it, because it seeth him not, neither knoweth him. Christ came and preached to you, dear brother, and to you, dear sisters, when your spirit was in prison; when arrested in your mad career of sin and folly, quickened and made sensible that you was a guilty sinner against a holy God; when you, as a prisoner, was under arrest, and brought before the awful bar of Justice; when you was compelled to plead guilty to every charge; when your sins were set before you, and Justice with uplifted sword demanded satisfaction, and your mouth was stopped, and you stood guilty before God—was you not bound hand and foot, so that with your hand you could do nothing to expiate your guilt, and with your feet you could not run away from or escape the avenger of blood? Strong chains of darkness bound you in your cell, and you could not open the prison door. Was you not then a spirit in prison, until the anointed Jesus came and preached peace and salvation, life and liberty to your captive spirit?

And are there not seasons with old christians when they find themselves shut up as with hewn stones, so that they cannot come forth, and the prison none can open until Jesus by this spirit comes to preach to you?

He went by this spirit and preached unto the spirits in prison, when he entered the dark domains of death; when he dwelt among the dead. This was loud preaching to them; it told them that he had bowed his heavens and come down, that he had descended to the lowest parts of the earth; that the iron gates were opened to him, and that he had come to destroy death and the grave, and to deliver them who were all their lifetime subject to bondage through fear of death. When he arose, he opened the doors of death, and destroyed the power of the grave. And as he arose as the first-fruits of them that

sleep, he gave the assurance that he would also quicken from the dead, and in due time raise up and glorify the redeemed bodies of all his saints who sleep in the dust of the earth.

To illustrate this bearing of our subject, the apostle uses the figure of the ark, wherein few, that is, eight souls, were saved. This he calls a figure; and, as a figure, sets forth the doctrine of salvation through or by grace. As Noah and his family were preserved from the destroying waters of the deluge in the ark, so Christ and all the spiritual family are saved from wrath, in the church of God. And as, while the ark was being prepared, some were disobedient; so while God is gathering into his church the heirs of immortality, some are disobedient, and some who are called by grace are conscious that they were of that number.

*The like figure, whereunto baptism doth also now save us.*—Just as the temporal deliverance of Noah and his family in the ark was a figure of salvation by grace, so is also christian baptism a like figure, signifying the same thing. Baptism cannot save us from the curse of the law, or the blood of Christ might have been spared; neither can it put away the filth of the flesh, which is grass, but it is the answer of a good conscience toward God. It is in answer to an eternal principle implanted in us by an incorruptible seed; it shows our willing subjection and allegiance to Jesus Christ, and our joyful espousal of his cause, and open profession of his name. And at the same time sets forth the doctrine of the death, burial and resurrection of Christ, and of our being buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, we also are to walk in newness of life.

Brother Livingston, we have made rather a long article of this, but if any thing herein written shall be of service to you, or to any of our readers, we shall have cause to be thankful to God. May you and they carefully and prayerfully compare our views with the infallible standard of truth, and endorse our views only so far as they are clearly sustained by the scriptures of truth.

#### MINUTES

*Of the Fourth Annual Session of the Old School Baptist Conference of Western New York, held at Lakeville, June 19th and 20th, 1861.*

JUNE 19, 1861.

Introductory sermon by Elder Ezra Chatfield, from Prov. ix. 1, 2, 3.

Chose Eld. N. D. RECTOR, Moderator, and PERRY WEST, Clerk.

Invited those who are present as Messengers from corresponding meetings, to a seat with us.

Received intelligence from Churches.

Circular Letter called for, and not being prepared,

It was voted that Eld. Beebe write a Corresponding Letter.

Voted that our next (Fifth) Annual Meeting be held at Dansville, on Wednesday and Thursday, succeeding the Chemung Association.

Voted that Eld. Rector and brother Morrill, and any others who may be able to attend, be our Messengers to the Chemung Association; and that any who may be able to attend the Lexington, Warwick, Delaware and Delaware River Associations, and other meetings, with whom we

may be in correspondence, be our Messengers to the same.

Received Letters, Messengers and Minutes from the above named Associations.

Adjourned for refreshments.

P. M.—Sermon by Eld. Beebe, from 1 John ii. 20; followed by an interesting conference.

JUNE 20, 1861.

Met for conference—after which Elder G. Conklin preached from 1 Cor. v. 8.

Voted that brother P. West write the Circular Letter for next year.

Adjourned for refreshments.

P. M.—Sermon by Eld. Rector, from 1 John iii. 3. Followed by Eld. Beebe from 2 Thess. xiii.

Dismissed by singing, and benediction by Eld. Conklin.

NICHOLAS D. RECTOR, Mod.

PERRY WEST, Clerk.

*The Old School Baptists of Western New York, assembled in Conference, at Lakeville, Livingston Co., N. Y., June 19th and 20th, 1861. To the Associations with whom we correspond, and to the saints scattered abroad, sends greeting:*

**DEARLY BELOVED IN THE LORD:**—Notwithstanding the difficulties which were apprehended, and which caused a notice to be published in the *Signs*, postponing our meeting, we have been permitted to meet at the time and place first appointed; and have enjoyed a season of refreshment, as we hope from the presence of the Lord; a meeting and greeting of brethren in love and fellowship, which has been perfectly harmonious, and nothing has occurred to cause the least jar or discord. And we feel bound to give thanks to God for another precious privilege of uniting in our social capacity in the worship of God, and in the administration of his word, with none to molest or make us afraid.

The scattered and isolated condition of the brethren and sisters who compose this annual Conference, gives an importance to our meeting beyond that of the yearly meeting of Associations of churches under ordinary circumstances, as this meeting is not a convention of churches, whose members and messengers have frequent opportunities of meeting for public worship, and of hearing the gospel proclaimed. With the exception of one or two small churches, this meeting is a yearly gathering of scattered brethren from a distance of many miles, many of whom are so situated by Providence that they have no other opportunity for social intercourse with the people of God, with whom they can fraternize in love and fellowship.

True, our meetings are not very large, nor do they attract much of the observation of the world; but they are precious seasons to the few scattered sheep and lambs of the Redeemer's flock. Some of our ministering brethren come from a distance to visit us, and their coming is hailed as was the coming of Titus, in ancient times.

We are also annually in receipt of Minutes, messengers, and letters of correspondence of several Associations and other meetings which are highly appreciated by us, and a continuance of which we ardently desire.

We have at this meeting received Minutes from the Chemung, Warwick, Delaware River, Delaware, Baltimore, Salisbury and Lexington Associations, and from some of these we have also received messengers. We can only reciprocate

your generous correspondence, by publishing this our Corresponding Circular through the *Signs of the Times*, and by desiring you to receive as messengers from us, any brother or brethren of our number, who may be present at any of your meetings.

The ministers present with us at this time, are Elders N. D. Rector, E. Chatfield, G. Conklin, and G. Beebe.

We have appointed our next yearly meeting, to be held, if the Lord permit, with the church at South Dansville, Steuben Co., N. Y., to be held on the Wednesday and Thursday following the third Sunday in June, 1861, to begin at 10 o'clock, a. m., on Wednesday, at which time and place we hope to welcome the arrival of our dear brethren and sisters from abroad, and especially your ministers and minutes.

N. D. RECTOR, Moderator.

PERRY WEST, Clerk.

*The Chemung Old School Baptist Association in their assembled capacity, to the Associations composing the Meetings and Churches with whom she corresponds, sends Christian salutation:*

BELOVED BRETHREN IN THE LORD—It is with pleasure we hail the happy hour when we meet to greet your messengers and mingle together in songs of praise and adoration to our heavenly Father for his great love, wherewith he loved us while we were dead in sin, and hath quickened us together with Christ and saved us by his grace.

Our meeting has been harmonious; your ministers and messengers have come to us with messages of love, richly laden with the fruits of God's grace, and have made our hearts rejoice. We solicit a continuance of your correspondence by messengers and minutes.

Our next associational meeting will be held, if the Lord will, with the Chemung church, in Tioga county, (at or near Waverly,) N. Y., on the New York & Erie Railroad, to commence on Saturday before the third Sunday in June, 1862, at 10 o'clock a. m., when and where we hope to again welcome your messengers and receive your epistles of love and fellowship.

JOSEPH BEAMAN, Mod.

HIRAM ELLIOTT, Clerk.

[Concluded from page 107.]

love. \* \* \* In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Here we have the most positive evidence that God did choose his people in Christ before the foundation of the world, and the object of that choice was that they should be holy and without blame before him in love: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:" Mathew, 25th chapter and 34th verse. These scriptures abundantly establish the Sovereign discretion of God in the salvation of his chosen people; and in order that the heirs of promise might have a more lasting hope, and that we who have fled for refuge to lay hope upon the hope set before us, might be more firmly established in the faith, the immutability of his counsel hath confirmed the promise by an oath, wherein it is impossible for God to lie.

Could language set forth in stronger terms the ultimate salvation of the heirs

of promise and the unconditional certainty of the fulfillment of the promise of God in Christ. This blessed doctrine is especially confirmed to the heaven born soul, who sensible of his own weakness and poverty, and who having spent all his strength and grew nothing better but rather worse, and who, under the direction of the Holy spirit hath fled for refuge to lay hold upon the hope set before him. Nothing, Dear Brethren, could be better calculated to comfort and confirm the heavy laden, war-worn pilgrim who is groaning under the load of human depravity, and closely watched by the enemy who is ever ready to take advantage of human frailty and suggest the uncertainty of the christian race. Nothing can afford us stronger consolation than to read our Heavenly Father's will, and to feel his spirit bearing witness with our spirit, that we are the children of God and joint heirs with Christ; that the Father hath in mercy bestowed upon us all things necessary for our journey; and that our strength shall be equal to our day.

Dear Brethren, live in love; be kind and affectionate one toward another. See that none render evil for evil, "for vengeance is mine, I will repay saith the Lord." Therefore, as the elect of God, put on kindness, humbleness of mind, meekness, long-suffering, forbearing and forgiving, one another. If any man have a quarrel against another, even as Christ forgave you, so do ye.

Finally Brethren, farewell. be of good comfort; be of good cheer; be of one mind, live in peace, and may the God of love and peace be with you.

WM. HENDRICKSON.

THE CLERGY AND THE WAR.—We but faintly express the sentiments of a large portion of the people in this vicinity when we assert that the "patriotism" of many of the professed ministers of the "meek and lowly Jesus," is exhibited in a form and manner not in accordance with the precepts of Him "who spake as never man spake."

We have heretofore believed that ministers of the gospel of Christ, following the example of their Great Head, were ever ready to inculcate the doctrines which He has left on record, and that forgiveness of our enemies, love to those who despitefully use us, were cardinal features in those doctrines. It appears, however, that we have been mistaken. Many of our Clergy are now engaged in exciting the worst passions of the human nature, and from the pulpit and the stump they urge us forward to war—civil war—and declare that they will only be satisfied with the blood of those who differ from us in opinion!

Would it not be more christian like to demand a settlement of our difficulties and to exert the influence they possess in favor of peace? Now, the hand of brother is raised against brother; members of the same household; communicants at the same altar; brothers of the same Church, are arrayed against each other, and are thirsting for each other's blood, and ministers of satan, on both sides—North and—South, are inciting them onward.—We repeat our question, would it not be more christian-like for those ministers to respect the language of the great Teacher?—"Love your enemies, bless them which curse you, and pray for those which despitefully use you and persecute you."

A few days ago, we heard a clergyman, an excellent man, (?) declare that in the present war the North would triumph because so many prayers were going up to God, daily, to this end. We could not help thinking that there are 500,000 good praying men in the South, who are daily praying that God will protect them, and cause them to triumph in the present war. Which side will God answer? It is impossible to answer both.

The clergymen here say, "We shall triumph—God is with us!" The clergy-

men of the South say, "We cannot fail, God is with us!"

In view of these facts, what do the skeptic and infidel say?—*New Brunswick Times.*

A committee of the chaplains in the army stationed in and around Washington have sent a protest to Congress against a reduction of their pay. They say if the proposed reduction is made, many will be forced to resign. So much the better! Let them resign or enlist in the ranks. If they can't do camp duty as good soldiers, the Government has no right to pay them anything; for our Constitution makes no provision for purchasing prayers at the expense of Government, or paying for religion in the ranks of the army, or elsewhere. How our soldiers would rejoice if all these drones should leave the army, so that they would not be compelled by military authority to attend upon their pretended religious performances, that burlesque rather than honor the name of religion!—*Banner of Liberty.*

#### MARRIAGES.

May 9—By Eld. G. N. Tussing, Mr. JESSE SCHOFIELD to Miss MARIAN N. CAFFERTY, all of Fairfield county, Ohio.

June 12—By Eld. P. Hartwell, Mr. JOHN SEED to Miss RUTH A. TITUS, all of Hopewell, N. J.

June 22—At the parsonage, by the same, Mr. PETER WYKOFF, of East Amwell, to Miss SARAH F. EGGE, of Hillsborough, in East Amwell.

July 17—By the same, Mr. EDWARD L. HUNT, of East Amwell, to Miss EMELINE H. WILSON, of West Amwell, N. J.

July 4—By Eld. Harvey Allen, Mr. FRANCIS FORD to Miss ROSETTE C. ALLERO, all of Lexington, Green county, N. Y.

July 7—At North Berwick, Maine, by Eld. Wm. Quist, Mr. JONATHAN BENNETT to Mrs. MARY HATCH, all of Wells, Maine.

#### OBITUARY NOTICES.

DIED in Wallkill, May 25th, after a short illness, MISS BETSEY CASEY, in the 64th year of her age. Sister Casey has been for many years an esteemed and orderly member of the Middletown and Wallkill church. She made a public profession of her faith in Christ at an early age—probably some forty years ago, and has been enabled by grace to enjoy the confidence, esteem and fellowship of the church, until the time of her departure from these mortal shores.

In consequence of our absence, and other unintentional causes, the insertion of her obituary has been overlooked, until we were reminded by some of her sisters in the church. We feel confident that our loss is her inexpressible gain.

Madison, June 30, 1861.

BROTHER BEEBE—Please publish the death of sister ALMIRA SMITH. She was a dear sister by nature and grace, a kind companion and neighbor, and we miss her very much; but when I reflect on the goodness of God manifested to her, that he made her bed in her sickness, enabled her to trust in his rich grace through every hour, and the last trying one of her life, I must say the Lord gave, and he has taken away, and blessed be his name. She is taken from the evil to come, and only gone a little before us. On the 22d day of May she quietly fell asleep in Jesus. May the Lord sustain her kind companion and guide him through the short journey of life, and save him with an everlasting salvation. You may see by her own writing in the *Signs* of December 1st, that she was an Old School Baptist. She wished one of the same faith should preach her funeral sermon in the church where she belonged in South Westerlo, N. Y. CHARLOTTE NORTON.

Newark, Del., July 11, 1861.

DEAR BROTHER BEEBE.—Will you insert the following obituary?

DEPARTED THIS LIFE, May 24th, 1861, Mr. DAVID CARLISLE, senior deacon of the London Tract church, in Chester county, Pa., aged 72 years, and about 6 months. Brother Carlisle was a man of a quiet and meek spirit, sound in the faith, and a lover of good men. His unostentatious hospitality was witnessed by many brethren in our region, as well as by many distant brethren, who have visited his house. His last illness was borne with patience and true christian resignation. His hope in the precious Redeemer was firm to the last, and in this meek and quiet manner, characteristic of his life, he fell asleep in Jesus, and took a final leave of this world of sorrow and affliction; leaving a widow and six children to mourn their loss.—But,—

"Why should we mourn departing friends,  
Or shrink at death's alarms?  
Tis but the voice that Jesus sends  
To call them to his arms."

Death often produces a conflict between our feelings and our judgment. Our feelings cling to the departed, and would wish them back, while our judgments acquiesce and say that all is well, God having taken them to himself, to enjoy that bright inheritance in heaven, where, freed from all the toils, afflictions and tumults of this life, they join in the song of Moses and the Lamb, in which delightful employment we hope ere long to join them. I remain yours as ever, in the joys and afflictions of the gospel.

THOMAS BARTON.

Delaware Co., N. Y., July 6, 1861.

BROTHER BEEBE: By request I send you, for publication the obituary of my aged relative Mrs. Eurice Beadle, who departed this life the 14th of May, in the 77th year of her age; she was born in Dutchess county, where she married her first husband, Elijah Ellis, in 1802, and moved to this county. In 1810 she related her experience and was received by the first church in Roxbury, and baptized by Elder William Warren, May 12, 1816. She remained an honorable member of that church until May 29, 1822, when she, with others, were set off, and constituted the Middletown and Roxbury church, where she remained a member until the time of her death. After her marriage with her second husband, (by whom she was also left a widow) she lived for a number of years in the midst of the *Do-and-Live* system advocates, by whom she was called all manner of hard names; but none of them after a short acquaintance dared to ridicule the doctrine of salvation by grace, in her presence. The church of which she was a member, have lost a kind mother in Israel, and her connections and neighbors a valued and kind friend. Her disease was Palsy, she was consequently unable to converse much; yet she was enabled to intimate to her friends that she was strong in the Lord, and the power of his might. I conversed with her a short time before her death, and she stated to me that she was ready to go. Her funeral sermon was preached by our beloved Elder Isaac Hewitt.

Although we miss her pleasant face,

Yet still we'll not complain;

We're satisfied that our loss,

Is her eternal gain.

JOHN A. MORSE.

Near Lexington, Ky., June 29, 1861.

VERY DEAR BROTHER BEEBE—Another of your patrons is no more. Our dear brother, PETER C. BUCK, of Meadow Grove church, near Clarksville, Tennessee, closed his earthly pilgrimage on the 10th instant, being 82 years old. Brother Buck was a member of the Old School Baptist church for more than forty years, and a more exemplary member, one more devoted to his christian duties, and more solicitous for the advancement of the interests of Zion, the welfare and happiness of her subjects, I think I have never known. His house was indeed a house for those who loved the Lord Jesus, and who manifested a desire to "shew forth the praises of him who hath called them out of darkness unto his marvelous light." Especially was it so to the ministry. Brother Buck was a member of the Particular Baptist church at Versailles during the time I attended that church, and seemed always ready to "speak of the glories of his kingdom and talk of his power." He met as fully as any one with whom I have had acquaintance, that declaration of the prophet, "Then they that feared the Lord spake often one to another. His conversation seemed indeed to be seasoned with grace. He was one among the few whom I have known, who, so long as he had strength, engaged morning and evening in reading to his family a part of the word of God, singing one of Zion's songs, and returning thanks to God for mercies received, and imploring his guidance, protection and direction in the future. Few Baptists visited his house and left without feeling refreshed by his godly conversation. I have been favored with his correspondence for very many years, and always felt that I had a feast before me in reading his letters. But "he rests from his labors, and his works do follow him." He has left a deeply afflicted companion and a number of children, who feel encouraged to "sorrow not as those who have no hope."

May the kind providence of our God, who has been the stay of the family, throughout his earthly pilgrimage, be still vouchsafed to the survivors until they shall be called to join him in the world of unfading bliss. Affectionately, as ever, your brother,

THOMAS P. DUDLEY.

North Berwick, Me., June 29, 1861.

Died, at North Berwick, Me., June 26, 1861, little MARY ALMA, daughter of Martin and Mary E. Hall, aged 2 months and 2 days.

Little Mary Alma, thou art gone!

How short thy stay has been!

Thou didst not set thy heart upon

This world of grief and sin.

WILLIAM QUINT.

DIED—At New Vernon, Orange county, N. Y., on Thursday, July 11, 1861, an infant child of Mr. Gorge Tears, aged about four months.

North Reading, Schuyler Co., N. Y.,  
June, 1861.

**BROTHER BEEBE**—I wish you would publish the death of my aged mother, Mrs. RHODA PECK. She departed this life March 1, 1861, aged 89 years, 9 months and 25 days. She was born in Connecticut; moved to Lexington, Green Co., N. Y., while she was young; professed religion at the age of twenty-four; moved to Reading, Steuben Co., N. Y., when she was about thirty-five years of age; and held a standing in the church until her death. She retained her natural faculties quite well until about two years before her decease, but they wasted away by degrees. We trust she has gone to that happy place where the wicked cease from troubling and the weary are at rest.

Yours, in love,  
JASON W. PECK.

Stockton, Portage Co., Wis., June 19, 1861.

**BROTHER BEEBE**—Please publish the obituary of my little boy, my only son, PHILANDER HARTWELL BLODGETT, who died under the following distressing circumstances, on the 14th day of June, inst. I had a woman cleaning house for me, and she filled a pail with boiling water and left it, and my sweet little boy came in from out of doors, and how, I cannot tell, he fell backwards into the pail, and died on the next day at 2 o'clock in the afternoon, aged 2 years, 6 months and 20 days. I was in the garden when it occurred, and knew nothing of it until they had him stripped.

Oh! I wish my brethren and sisters at the east to pray for me in this trying time; for if ever I needed the grace of God to support and strengthen me, I do at this time. I would tell you how I feel, but I cannot. Oh, my poor heart is bleeding, and I know not how to be reconciled. Oh, how fading and how uncertain are all human enjoyments! May the God of Jacob support me while waves of sorrow beat heavily on my breast.

Yours truly,  
SARAH BLODGETT.

Bloomville, Seneca Co., Ohio, July 4, 1861.

DEAR BROTHER BEEBE—By request of sister Tussing, near Hancock Co., Ohio, I write you for publication in the *Signs* the obituary of her husband, Mr. DAVID TUSSING, who departed this life on the 10th day of March, 1861, aged 55 years and some months. Seventeen days before his death, brother Tussing was engaged in binding a load of hay, and after having once bound it, he proposed to his son that he would bind it differently; and being on top of the load, and in the act of unbinding the pole, it flew up and struck him, so that he fell from the load to the frozen ground. He was so much injured by the blow and the fall that he suffered much from the time of the fall until he died; but he was enabled to bare his sufferings with christian patience and fortitude. He talked with his friends who called to see him of his willingness to depart and be with Christ, which is far better. Brother Tussing united with the Old School Baptist church at Pleasant Run, Fairfield Co., Ohio, and moved from thence to Hancock Co., Ohio, where he united with the Findley church, of which he was soon afterwards chosen deacon, which office he filled to the satisfaction of his brethren until his decease. He leaves to mourn their loss a well-raised and respectable family of children—four sons and two daughters. May the God of all comfort support sister Tussing and her children in their affliction, and also the church of which our departed brother was a worthy member, is the prayer of the writer of this notice.

LEWIS SEITZ.

Receipts for Subscriptions.

NEW-YORK—Binarad Bauvelt \$1, G. J. Beebe 7 25, Capt. Thomas Denton 1, Mrs. Joseph Conklin 1, Mrs. William E. Reeve 1, H. Wilkins 1, Elder Thomas Hill 1, Eld. Charles Merritt 1, William Hart 1, A. R. Ivory 1, Kezia Cooper 1, Deacon Loton Horton 2, .....	\$19 25
MAINE—Mrs. Hannah C. Harney 1, Eld. Wm. Quint 1, Eld. J. A. Badger 3, .....	5 00
NEW JERSEY—Elizabeth Chamberlain 1, J. Y. Coleman 2, .....	3 00
PENNSYLVANIA—Jas. Cudworth 2 36, Eld. D. L. Harding 1, N. Rockwell 1, Eld. A. Winnett 1, .....	5 36
DELAWARE—R. P. Tauresey 1, Thomas Cabbage 1, .....	2 00
MARYLAND—S. M. Fisher Esq. 1, Eleanor Hazway 1, .....	2 00
TEXAS—Wm. B. Mathis, .....	1 00
OREGON—John H. Kendall, .....	3 00
KENTUCKY—W. Florence 1, J. S. Wallingford 1, D. S. Bradley 1, J. Dudley 2, OHIO—Samuel Spittler 10, Wm. Brooks 5, R. Tulloss 1, Levi S. Reynolds 1, Benjamin Spittler 1, Eld. J. H. Biggs 2, Jas. Roberts 1, M. B. Keiley 1, Eld. J. C. Beeman 1 42, Eld. Lewis Seitz 3, .....	26 42
INDIANA—A. Miller 5, Geo. Priest 1 09, E. Rogers 1, Eld. F. L. Taylor 9, Elizabeth Shurley 1, S. L. Black 2, Thomas Macer 3, I. W. Denman 1, .....	20 09
ILLINOIS—P. L. Campbell 5, Eld. J. B. Chenoweth 3, L. Fry 4, Margaret Kembal 1, E. B. Moore 1, .....	14 00
IOWA—Wm. H. Darland, .....	1 00
MINNESOTA—Daniel Gray, .....	1 00
MICHIGAN—Eld. Jas. P. Howell 1, Thos. Swartout 2, .....	3 00
CANADA-WEST—Malcom Campbell 1, D. T. McColl 4, .....	5 60
Total, .....	\$116 12

Associational Meetings.

**THE SANDY CREEK ASSOCIATION** of Regular Predestinarian Baptists will meet with the Salem Church, Marshall county, Illinois, five miles west of Rutland, on the Illinois Central Railroad; to commence on Saturday, before the Second Sunday in September, 1861, at ten o'clock, a. m. Those coming from the North will leave the cars at Wenona, and those coming from the South will leave the cars at Rutland.

WILLIAM J. FELLINGHAM,  
GRUNDY Co., Illinois, July 4, 1861.

**POINT REMOVE, REGULAR, ARK.**, with Mt. Zion Church, Prairie Co., on Friday before the third Sunday in September, 1861.

**SPOON RIVER, ILL.**, with the Henderson church, twelve miles north of Galesburg, Ill., on Saturday before the first Sunday in September, 1861, at 10 o'clock a. m.

**UHARLEY, GA.**, with Emuns church, Chattooga Co., Ga., 22 miles west of Resacca, on the State Railroad, half mile from Sublignor, on Saturday before the third Sunday in September, 1861.

**OCMULGEE, GA.**, with Falling Creek church, Jasper Co., Ga., four miles west of Hillsborough, on Saturday before the second Sunday in September, 1861.

**YELLOW RIVER, GA.**, at Sardis, Walton Co., Ga., four miles west of Monroe, on Saturday before the fourth Sunday in September, 1861.

**SPRINGFIELD, GA.**, at Spring Hill, Glasscock Co., Ga., near Gibson, on Saturday before the third Sunday in September, 1861.

**NEW HOPE, GA.**, at Piney Woods, Haralson Co., near Darktown, on Saturday before the second Sunday in September, 1861.

**MARIETTA, O. S. BAPTIST, GA.**, at Mt. Zion, Fulton Co., four miles north of Atlanta, Ga., on Saturday before the 1st Sunday in October, 1861.

**PRIMITIVE WESTERN, GA.**, on Saturday before the third Sunday in October, 1861.

**CONSTITUTION, GA.**, on Saturday before the first Sunday in October, 1861.

**ORAW REGULAR, ILL.**, with Big Creek church, Cumberland Co., Ill., on Friday before the fourth Sunday in September, 1861.

**WESTERN REGULAR PREDESTINARIAN, IOWA**, with Boonsborough church, in Story Co., Iowa, on Saturday before the second Sunday in September, 1861.

**MAINE CONFERENCE**, at North Berwick, York Co., Maine, on Friday, Saturday and Sunday before the second Monday in September, 1861.

**MAINE ASSOCIATION**, with the church in Jay, commencing on Friday, the 13th day of September, 1861, and continue three days.

**SILUAM PREDESTINARIAN, MO.**, with the New Hope church, Grundy Co., Mo., six miles southeast of Trenton, on the first Saturday in September, 1861.

**SULPHUR FORK, TEXAS**, with Linden church, near Linden, Cass Co., Texas, on Friday before the first Sunday in October, 1861.

**LITTLE BETHEL, MO.**, with Colony church, St. Francois Co., Mo., on Saturday before the first Sunday in September, 1861.

**PINEY, MO.**, with Little Piney church, Phelps Co., Mo., on Saturday before the fourth Sunday in August, 1861.

**PRIMITIVE BAPTIST, MISS.**, with the Mt. Pisgah church, Carroll Co., Mississippi, four miles east of Duck Hill station, C. R. R., on Saturday before the second Sunday in September, 1861.

**LITTLE BLACK, MISS.**, with the Elbethel church, Choctaw Co., Miss., on Friday before the fourth Sunday in October, 1861.

**TALLAHATCHIE, MISS.**, with the Shiloh church, Marshall Co., Miss., on Saturday before the third Sunday in September, 1861.

**LUSASCOONA, MISS.**, with the — church, in Pontotoc Co., Miss., on Saturday before the fourth Sunday in October, 1861.

**BETHANY, MISS.**, with the — church in Scott Co., Miss., on Friday before the second Sunday in October, 1861.

**PLATTE RIVER, MO.**, with the Bethlehem church, De Kalb Co., Mo., on the third Saturday in September, 1861.

**O. S. PREDESTINARIAN, MO.**, with the church at Unity, Platte Co., Mo., on Friday before the first Saturday in October, 1861.

**CORRESPONDING, VA.**—Appointed to be held with the Fry-Pan church, in Fairfax Co., Va., on Wednesday before the third Sunday in August, 1861, and continue until Friday evening following.

**LEXINGTON, N. Y.**—With the Schoharie church, Schoharie Co., N. Y., to begin at 10 o'clock a. m. on the first Wednesday in September, 1861.

**LICKING, KY.**—With the church at Bryan's, Fayette county, Ky., on the second Saturday in September, and two succeeding days.

**SALISBURY, MD.**—With the church at Mesongoe, Accomac county, Va., on Wednesday before the fourth Sunday in September, 1861.

**THE Illinois Regular Predestinarian Baptist Association** will hold her Fifty-fourth Annual Meeting with the Canteen Church, Madison Co., Illinois, to commence on Saturday before the 4th Sunday in August, 1861.

**YEARLY MEETING.—BROTHER BEEBE:**—Please insert in the *Signs of the Times* a notice of our Yearly Meeting, at Bryn Zion, which will be held (Providence permitting) on the Fourth Saturday, Sunday and Monday, in August, next—to commence on Saturday at two o'clock, p. m. Ministers of our order, and brethren and sisters from abroad, are affectionately invited to attend. By order of the Church,  
E. RITTENHOUSE, Pastor.  
CHIPPWA, Delaware, July 16, 1861.

Agents for the Signs of the Times.

**ALABAMA**—Elders William M. Mitchell, Peter Maples, R. T. Webb, and brother William J. Hay.

**ARKANSAS**—Elders Wm. F. Bates, Tho. Dodson. **CONNECTICUT**—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

**CANADA WEST**—Elder Wm. Polard, Deacons James Joyce and Duncan McColl. **CALIFORNIA**—Elder Thomas H. Owen.

**DALAWARE**—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.

**GEORGIA**—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Leeves, Thomas Livingston.

**INDIANA**—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spittler, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.

**ILLINOIS**—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, Jacob Martin, R. C. Martin, Stephen Joonrod, G. W. Pendleton, B. C. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, and brethren Timothy Merryman, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane.

**IOWA**—Elders E. Tonnehill, Joseph H. Flint, Isaac Donham, John Case, Bonham Kester, D. S. Tonnehill, and J. S. Price, James Atkisson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.

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Agents for the Signs of the Times.

perter, Henry Thompson, Stearling S. Hillsman, Wm. T. Craft, Shadrack Williams, A. W. Rogers, and Dea. James B. Shackleford, George Odear, M. P. Lee, Eli Kittle, John J. Philpott.

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**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, and directed, Middletown, Orange County, New York. 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, will be at our risk.

**G. B. TOWLES**, Attorney and Counselor at Patent Law, solicitor of American and Foreign Patents and General Agent, is connected in business with C. M. Yulee, Esq., Office No. 474 Seventh street, between E and F, Washington, D. C.

REFERENCES—Benj. Fitzpatrick, Ala., U. S. S.; Andrew Johnson, Tenn., U. S. S.; Hon. Alex. A. Boteler, Va.; Hon. G. W. Jones, Tenn.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., AUGUST 1, 1861.

NO. 15.

## Correspondence.

Green's Fork, Wayne County,  
La., June 19, 1861.

DEAR BROTHER BEEBE:—I will write you a brief communication, for the *Signs of the Times* on the exercise of my mind, although I feel very incompetent. Your valuable paper comes to me regularly, bringing good news, for the grace of God, and the doctrine of salvation by grace, are indeed good news to sinners, saved by grace. I believe the work of the Lord is still going on in the hearts of his children, and that God is bringing many of them to the knowledge of the truth. But as I feel like one alone, I desire to tell brethren far and near, something of my situation; although it may seem to them strange or unimportant. Still, like the poor widow who cast into the treasury two mites, little as it was, it was all she had. So I feel disposed to put in the little that I have.

I was born in 1822, and like all of Adam's race, passed my time in vanity and sin. I received a very limited education in the common District Schools. At times I had some serious reflections about dying, and thought probably I should not live to the age of manhood. But some how, I felt that God was my Savior. This subject was often on my mind, and then it would pass off for a season. When I was in my sixteenth year, my younger brother took sick and died. While he was gasping out his last breath I was deeply affected, and these words came to my mind,

"Why do we mourn departing friends,  
Or shake at death's alarms?  
'Tis but the voice that Jesus sends  
To call them to his arms."

I thought then it was my duty to try to prepare to meet him in Heaven; for I thought he had gone to that happy place. I pondered these things in my mind from time to time; but at length these reflections partially wore off. Sometime after this, my mother joined the Old Baptists, and shortly afterwards my father also joined them. I generally attended meetings on Sundays, to see and be seen, perhaps, more than to hear the preaching. But still the subject of religion occupied my mind a portion of the time. At length I married, and became engaged to provide for any family, which engrossed my mind for a number of years. But at times I was much cast down in regard to my future state; but thought, after a while I would reform, and get religion. Afterwards my mind became more and more engaged about my soul's eternal welfare; but still I was no better; and again I would try to stave the subject off; but for a great portion of the time it pressed upon my mind. Sometimes I thought I was too young, and the subject was better suited to the aged; but, Oh wretched

me! I may not live long, and how deplorable is my condition. I did not think I could do anything good if I were to try, and I felt too vile to think of becoming a Christian; but still I thought God was just. One day while in my field hoeing or replanting corn, under these impressions, as I was alone, and my mind entirely engaged on the subject of religion, I thought I heard some one call to me, "Oh James!" I looked around, but could see no one, and wondered what it was. Can it be Heaven's voice? I felt to rejoice, Is it the voice of the Saviour? O what thoughts, to one so vile and polluted as I am; is it possible Heaven has uttered this voice for poor unworthy me? My mouth seemed to be filled with praise to God for his loving kindness to a poor sinner. But after a while I began to fear I was deceived, and that it was a delusion of my own imagination. But I felt to cry O, if I am deceived, Lord, undeceive me. Then again I would think myself too bad to become a Christian. But sometimes I do hope the good Lord will bring me to the knowledge of the truth; but it would seem that I must get better first. Thus I passed along for a few years; but instead of getting better, it seemed to me, I grew worse and worse; but still I was anxiously looking for some great change. For I thought if the change came it would be in so sensible a way that I would know it for a certainty. But, brethren, if I may so call you, I have never met with such a change as I was expecting. So I finally was brought to submit the matter to the Lord, with the conviction that surely the God of Heaven would do right. That I am probably so corrupt that I am gone forever; but if so, still God is just; and I will trust the whole to him. He has all power in Heaven and on earth, and he will do right; and if I am saved, it will be by grace alone; for I know there is nothing good in me, and I just feel willing to abide the will of my Heavenly Father, and thus I became reconciled. But, dear brethren, who may read this, I never met such a change as I was looking for. Instead of growing good, I saw how corrupt, poor, and dependent I am upon the Lord, for every blessing and mercy. Sometime after this my wife joined the Church. Then I thought I was left alone sure enough. But in a few months I also went forward to the Church and tried to tell some of the exercises of my mind, and was received, and on Sunday baptized by Eld. Wilson Thompson. These are some of my exercises. The Lord leads his people in a way they know not, and in paths they have not known. All the hope I have is in the Lord Jesus Christ. He is Lord of lords, and Kings of kings; The mighty God the everlasting Father, and the Prince of Peace. Once I thought

if I ever became a Christian, I would be a very good one; but O, how far short I come. I cannot even think a good thought that is not polluted with some vain thoughts, which rush unbidden into my mind. Under these considerations I have sometimes doubted the propriety of my having made a profession of religion. None are proper subjects of baptism but believers in Christ, who are born of the spirit. I have no doubt of the efficacy of the blood of Christ; but am I interested in his blood, is the trying question.

Sometime after I joined the Church, and, in fact, before, it seemed to be impressed on my mind to exercise in some way, in the Church; but I thought it would never do for me to think of such a thing; for it might be possible that I never truly knew the love of God, and to think of preaching, or any such thing must be all wrong, and I resolved to keep it out of my mind. In the midst of these reflections, some passage of scripture would rest upon my mind, and afford me some encouragement, such as, "Blessed are they that hunger and thirst after righteousness; for they shall be filled," and, "Ho every one that thirsteth, come ye to the waters, &c., then my little hope would somewhat revive, and I would hope as the Lord has led me thus far, he will lead me home. Thus I wandered on until the summer after I had been in the Church three years, when this passage pressed on my mind, Luke xiii, 6, 9, It was the parable of the barren fig-tree. "A certain man had a fig-tree in his vineyard, and he came and sought fruit thereon, and found none; then said he to the dresser of the vineyard: 'Cut it down; why combereth it the ground, &c.'" Now I had been in the Church, three years, and it seemed to apply to me as to the time. It was fruitless, and this was also my case. I was inactive. It seems the tree must once have been green, or no fruit would have been looked for from it. It had had all the appearance of a faithful tree; but, behold it is barren, cut it down, that it may not hinder the growth of something else. But, let it alone, this year also, till I shall dig about it, &c., and then if it bear no fruit, cut it down. Now this would make the fourth year, which answered to my own case, as I had entered on my fourth year in the Church. Every part of the parable seemed to fit my case exactly, and I could make nothing else of it. But I kept these things to myself, and told no one. At length I wrote to brother J. A. Thompson for an explanation of the parable. He answered me in due time; but did not satisfy me. Then I began to conclude I had fancied something that was not real. O, vain man! full of imaginations. You cannot speak in public. You know but very little about the scripture, no scholar, and very limited knowledge of

language. In this way I tried to put it off; and thus wandered along until the fore part of winter, when brother Wilson Thompson was at my house; in the morning he said to me: Brother James, when are you going to preach? Never, that I know of, was about my reply, as near as I recollect. He then asked me if I had ever been exercised about it. I replied that I had thought some of it. I then got the book and read the verses before alluded to, and told him how they seemed to be applied to me. He told me he had thought of it for some time, and he wanted to name it to the Church; but I begged him to say nothing about it to the Church, for I was not altogether satisfied about it myself. I thought I would become better reconciled about the matter after a while. But, dear brethren, whether I am called or not, I do not know; but I am no better satisfied to-day than I was then; and it is upwards of two years since the Church gave me liberty to exercise in any way I thought proper. But I still refuse to go forward, for I feel great delicacy. I have sometimes opened or closed meetings. Oh, is there such a place as *stand still*? I do not feel that I can go forward or backward. My case seems like that of Israel at the Red Sea. Mountains on the right and left, and the Sea before, and the enemy behind, hemmed in, and no way of escape. But God, in his own good time divides the waters, and grants deliverance. Let us then try to put our trust in the God of Israel, who worketh all things after the counsel of his own will. He is the same, yesterday, to-day, and forever. Oh, says one, if I only knew that Jesus died for me, all would be well. Dear one, that is my case. Could I know this, I would have no more doubts.

Dear brethren, one and all, Christ Jesus came into the world to save sinners, and he finished the work which he came to do. Most assuredly every one for whom Christ suffered, will be saved. "Thou shalt call his name Jesus, for he shall save his people from their sins." "All mine are thine, and thine are mine," and again, "And I will give them eternal life, and they shall never perish. Glory to his great name: 'If sons, then heirs; heirs of God and joint heirs with our Lord Jesus Christ.'" O, what a privilege! Not for any merit in us, but all of his grace; for by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Let us not trust in a puny arm of flesh, but in the God of Jacob, by whose permission we are living monuments of his mercy to-day. Let all who love the Lord take courage, the victory is certain through the crucified and risen Saviour, who has conquered death, and brought life and immortality to light through the gospel. He will come again, the second time, without sin unto salva-

tion. O, my Father's children, by and by all the children will enter the portals of eternal rest, where they shall bathe in the ocean of his love, and bask in the smiles of the Redeemer, and sing, Not unto us, O God, but to thy name be the glory for ever and ever.

Brother Beebe, do as you please with this imperfect scribble; if you think proper, publish it; but if not, all will be right. I have written more than I expected to. May the good Lord spare you, and enable you so to wield your pen, as shall stop the mouths of gainsayers, so that Christ may be glorified and the Church edified and comforted, is the prayer of your unworthy brother, if a brother at all. JAMES MARTINDALE.

P. S.—Will brother J. F. Johnson give his views on I Cor. ix. 16, latter part, "Wo is me if I preach not the gospel." JAS. MARTINDALE.

*Mott's Corners, N. Y.,*  
April 21, 1861.

DEAR BROTHER BEEBE:—I have been made to rejoice while reading in the eighth number of the *Signs*, the precious communications of the dear brethren and sisters. It is a day of trials, on account of divisions and sub-divisions, of opinions on the scriptures, and on questions which threaten to destroy our once and happy and prosperous country; which now, alas! has become a scene of confusion. But amidst the prevailing gloom, I feel to join with my brethren, not only in word, but in deed and in truth, and say, The Lord is good, in all his works and ways. Blessed be his holy name, the wrath of man shall praise him, and the remainder of wrath he will restrain. His children therefore, though weak in themselves, have a strong tower into which they flee and find safety. With others I can say, Our Father is at the helm. His children who take his word as the man of their counsel, and are not led away by the counsels of men, who assume to be wise above what is written in the word, are safe. There are those who acknowledge they are weak and erring creatures, yet in the next breath will set themselves up to be wiser than God—and venture to attempt to set aside the order which God in his wisdom has established. But let us rejoice and thank God, that he has reserved a remnant who will not bow the knee to Baal. But I will commence on a different subject.

My purpose in taking my pen, was to write to sister Hassell, and on reflection I have concluded to address this to her through the *Signs*, in which I wish to relate some portion of my experience.—Scenes of my early life were forcibly recalled to my mind in reading the experience of sister Virginia F. Walden, of Va., and sister St. John, of Otego, N. Y. I was born in Ulster County, N. Y., in 1801. I had many serious reflections when quite young. I recollect hearing Eld. Levi Hall, and Eld. Wm. Warren preach, and of feeling under their preaching sensibly that I was a sinner. My parents both were members of the Church which is now called the Olive and Hurley Old School Baptist Church. We removed to the place where I now live in 1812. This was then a thinly settled place, and we had but very little preaching of any kind. On the fourteenth of February,

after our removal in June, I think it was, Elder J. Van Velsen, although not at that time ordained, made us a visit. He was very highly esteemed by my father, and we rejoiced to see him. I remember well the conversation that passed between them. He preached at our house from the words, "Bring forth the best robe, and put it on him, put a ring on his hand, and shoes on his feet, &c. When he described the robe, his face seemed to me to shine, and glory to beam in his countenance. But my soul was filled with sorrow, for I felt myself to be a sinner, and destitute of that robe. I was distressed on account of my sins. Sometimes I tried to pray the Lord for forgiveness, and thought I would keep out of such company as did not love God. But after a while these exercises left me, and I was not much troubled until I was seventeen years old, then my mind was arrested again. There was nothing very particular, only I felt solemn, and time seemed short, and I could take no comfort in vain and trifling company; I chose to be alone, and mourned over my sinful state. I desired to be a Christian; but thought I would say nothing about it until I became older. About this time one of my uncles professed a hope and desired to be baptized; and as there was then a little Church constituted in the town, Eld. J. Sawyer was invited to preach and baptize; for there was no Baptist minister living near. I do not recollect his text, but some of his words lay with great weight on my mind, and I viewed myself to be a lost, undone sinner, without Christ, and without hope. The spirit of the Lord was manifestly felt in the Church, and Zion began to arise. Eld. Sawyer came again and preached, his text this time was, "Blessed are the poor in spirit," &c.—Then I felt as though I could understand what was meant by *the poor in spirit*; and my soul feasted on the bread of life. Still I had no idea that my sins were forgiven; but I loved the children of God. They seemed dear to me, I loved to hear them talk, of their joys and sorrows.—Eld. Sawyer agreed to visit us once a month, and he baptized some every time he came, but once, during that spring and summer. As I stood by the water-side, in the month of June, these words came to my mind, "The wind bloweth where it listeth," &c. I felt solemn, but happy, and the water looked beautiful; and the emblem of Christ's death, burial and resurrection appeared plainly set forth in the ordinance of baptism. I returned home feeling some happiness, as I thought I had heard the gospel preached in its purity. The Church was awake in the cause, as the poet says—

"From house to house they went to pray,  
And if they met one on the way,  
They always had something to say  
About the blessed union."

They held prayer and conference meetings on Sundays when there was no preaching. I could not bear to lose one privilege, and my father would always provide some way for me to go, and sometimes he would talk to me on the subject of religion; but I did not feel free to talk much with him on the subject; and I wondered how he knew I loved to go. Thus time passed on, and I loved to read the scriptures. The bible appeared like a new and precious book to me. And I wondered that I had not seen such beauty in the

scriptures before, for now they were as food and medicine to my soul. One night my father and mother were going to spend the evening with a neighbor; and I thought they were going to talk on the subject of religion, and I desired to know how they felt, for I felt much cast down at that time. After they were gone, I got the hymn book, and sat down to read; feeling much distressed; for I thought perhaps I had committed the unpardonable sin, and was left to hardness of heart, because I had not felt as much troubled about my sins as formerly.—Under these impressions I opened the hymn-book, to one of Newton's hymns. The hymn begins:

"Uncertain how the way to find,"

That hymn expressed my mind, my feelings and perplexities more fully than I could, I read unto the last verse, as follows:

"Again my Saviour brought me aid,  
And when he set me free;  
Trust simply on my word, he said,  
And leave the rest to me."

There I was made to rejoice in Christ as my Savior, and to trust alone in him to take away my sins and give me joy and peace, which is unspeakable and full of glory. I was happy beyond expression for some time. I related some of my exercises to one of the sisters of the Church, and she related hers to me. I felt strengthened and encouraged, and shortly afterward I went to the Church meeting, but did not think I should unite with the Church at that time; but when liberty was given, I felt constrained by the love of God to me, a vile sinner, and by his mercy in taking me from the horrible pit of mire clay, and establishing my feet upon the rock. Before I was aware, I arose trembling; what I said I could never tell; only my mind was relieved, and I then felt strong in the Lord. The Elder asked me some questions, and the Church voted to receive me, as a candidate for baptism, and accordingly I was baptized by Elder John Sawyer, on the last Sunday in January in 1820, and felt to go on my way rejoicing. And now, my brethren and sisters, I can say I never have been sorry that I took that step, but have often regretted that I do not better adorn my profession. I have no trust in my own doings, but desire to be guided by the word of God, and to take it as the man of my counsel. Since that time this little Church has passed through deep trials. We lived in love and union nearly eighteen years; sometimes in prosperity, and sometimes in adversity. We had preaching part of the time. At length we settled a minister among us, one in whom the Church had confidence; but to the grief of some of us, he soon began to preach another gospel, which did not contain the bread of life. About that time we heard of the *Signs of the Times*, which I read with satisfaction, and delight, comparing the doctrine in them contained, with the scriptures, and thought they agreed, and I still think so; and I have been a constant reader of the *Signs* twenty-two years, and can say I have been instructed, fed and comforted by them. But I have learned to look not to man for perfection, or infallibility, only so far as they are guided by the Holy Spirit, and may it be your happy lot, brother Beebe, to be so guided, in this time of perplexity and of rebuke. My desire and

prayer is that the Lord may sustain and keep you as in the hollow of his hand the remaining days you have to spend on earth. And I would say to one and all, dear brethren and sisters, be steadfast, in this time of deep affliction, and trust in the Lord, and in the power of his might. K. COOPER.

*Gratiot, Lafayette Co.,*  
Wis., Feb. 11, 1861.

DEAR BROTHER BEEBE:—In compliance with the request of brethren in several Associations among whom I traveled in the year 1860, I will attempt to acquaint them with the condition of the Baptists in the range of my travels. But first I will tell the scattered saints, the reason of my hope in the Savior.

I was born in the State of South Carolina; my father died when I was small. Both my parents were Old School Baptists. My mother moved to Kentucky in the year 1807, where I was reared up to manhood. Like all the race of Adam, I was conceived in sin, and brought forth in iniquity, without any knowledge of God, or of myself as a sinner. But like others, I attended meetings and heard arminians preach the terrors of the law, and the awful consequence of dying in sin. Sometimes I would cry like a whipped child, and make promises of what I would do,—that I would reform and get religion, &c. But as soon as the sound left my ears, and the terrors of death abated, I went on in sin as formally, for sin was my element; and truly I drank iniquity as the thirsty ox drinketh water. But when it pleased God, in the year 1826, to display in me his quickening power and grace, as I sometimes hope, and brought me to see that I was a poor guilty sinner before him, without hope and without God in the world, I tried to pray, and beg, and to put all my former resolutions into practice. But I was now as destitute of power as I was before of will. Sin seemed to be mixed with all I could do or say—in my thoughts, in my prayers, enough to sink me to the regions of despair. But still the very breathing of my heart was for God to extend his mercy to me, if it could be on principles of justice; for in that way only. I desired it: for I thought I saw the holiness of God, and the purity of his law; and that God would be just in my condemnation. But finding no relief, I sometimes tried to turn back to Egypt for relief by mingling with my old associates. While with them my conscience would be easy, but when again by myself, I believe I could say with David, the very pains of hell had taken hold of me. Thus I lived until 1828. One Tuesday morning in June, between nine and ten o'clock, I hope it was the pleasure of God to reveal Jesus to me, as a glorious Savior. It seemed to me that I viewed him in all his glorious and saving benefits. My burden, and guilt, and condemnation were all gone, and I was made to rejoice in God, and I could say, The Lord hath done great things for me, whereof I am glad. And on the fourth of July I went to the Cain Run Baptist church in Henry County, Ky., and related the reason of my hope, and was received by the Church, and I was baptized by Elder John W. Thomas. The following fall, I saw such beauty in the Savior, I began to talk in public, and being encouraged by the brethren, in June 1833, the

Church gave me licence to exercise my gift which they believed God had given me; and on July 2, 1836, I was ordained to the work of the gospel ministry, by the laying on of the hands of the Presbytery, namely, Elders Isaac Mellon, Wm. D. Ball, and Robert W. Ricketts; and, from that time to the present I have been trying to preach Christ and him crucified, as the Way, the Truth, and the Life; and that no man can come to the Father but by him; but it has been in much fear and trembling. From my observation, I have been lead to fear that the Churches, in some cases, do not sufficiently prove the gifts; and their neglect to do so, occasions much trouble in the churches, by their gifts not occupying the places for which they are adapted.

In the year 1860, I visited all the churches of the First North Western Association of Regular Predestinarian Baptists in Wisconsin and Illinois, also the Spoon River, in Illinois, and found all the churches in peace; but, in a state of seeming coldness; I have thought to some extent owing to the practical part of the gospel being not preached as it should be. Brother P. L. Campbell, the Moderator of Spoon River Association, is a precious minister, and I think God has given him a precious gift of government, which is a great gift to Zion. Brethren J. N. Van Meter, S. Dark, B. Bradbury and J. Roberts, are all able ministers of the New Testament, and brethren Andrew Greggs, Wm. Long and Andrew J. Norton, of the North Western Association, are faithful ministers. Although I am old, I feel encouraged to believe that when the old ministers shall all be called hence, God is raising up young ones to take their places, and that according to his promise, he will never forsake Zion, but will supply under shepherds to feed his flock, while the Church remains in this wilderness. In these two Associations, there are some promising gifts; the churches have licensed some who appear to make able ministers. The Church at Henderson's Grove, Knox Co., Ill., by the hospitality I received at their hands, their love of the truth, as well as in other churches binds them dear to me.

My sheet is nearly full, and I must close this lengthy letter. During the year 1860. I travelled 1,336 miles, tried to preach often; baptized five willing converts. I am now nearly 70 years of age; and if the Lord spares my life and health, next summer I intend to visit the churches of the Morgan and Mt. Gilead Associations. Now brother Beebe, do as you think best with this letter. I send a few verses from an old sister; it is her wish that you publish it for her in the *Signs*, and you will oblige her, and also your unworthy brother in the afflictions of the gospel.

ROBERT JEFFERS.

My Postoffice address, is Warren, Jo Daviess Co., Ill.

VERSES.

Oh, Lord, my God what can I say?  
I'm forc'd to beg, from day to day;  
I do not beg for worldly bliss,  
I only crave Christ's righteousness.

A begger, Lord, I do confess,  
I always beg when in distress,  
Sometimes receiving such supply,  
I think I'll beg until I die.

To beg of God, I'm not ashamed,  
Although by some I may be blamed.—  
If they their poverty could see,  
They'd beg for grace, as well as me.

Empty Oh Lord, I come to thee,  
No price I bring—thy grace is free,  
And my distress and my complaint  
Is but the voice of every saint.

Thy store of grace is always free,  
To such as feel their poverty,  
Thy boundless grace is what I need,  
Teach me O, Lord, for grace to plead.

Sometimes my faith is small and weak,  
I hardly dare thy face to seek;  
And when constrained to come and ask,  
It seems almost to be a task.

But when, through grace, my faith is strong,  
Then I have boldness, Lord, to come;  
I do not then my leanness hide,  
But come, and beg, and am supplied.

Sometimes I feel so poor indeed,  
This world cannot supply my need;  
No earthly streams that spring from dust,  
Can quench or satisfy my thirst.

For heavenly love, I thirst and pine,  
This only blessing, Lord, be mine,  
With love and grace, Lord fill my heart,  
Then I shall ne'er from thee depart.

Then when I leave these shores of time,  
I'll hope to reach the heavenly clime,  
And feast upon that heavenly shore,  
Where I shall need to beg no more,

By Susan McCormick, formerly of Kentucky, now in the 84th year of her age, the widow of James McCormick. She enjoys good health, and can walk a mile or two to hear an Old Regular Baptist preach. She lives near Monroe, in Green County, Wisconsin.

Center Village, Delaware Co., }  
Ohio, July 11th, 1861. }

BROTHER BEEBE:—I still hope that you may be sustained in the publication of your valuable paper, the *Signs*; it comes to us a welcome messenger in these days of trial. The condition of our political government at the present, is certainly a lamentable spectacle to behold, and if carried on, according to present indications, in my judgment, must result in the utter destruction of this nation; and there is nothing short of the interposition of divine providence, can now save us, as a nation, and that by a peaceful settlement of the present difficulties, and almost all hope in that direction seems to be swept away. But I have nowhere to look for support, but to him who rules in the armies of Heaven, as well as among the inhabitants of the earth. To Him who works all things according to the counsel of his own will. So it becomes us who believe in Him to put our trust in Him; for in Him is everlasting strength. Though we may have to pass through very severe trials and afflictions, and sore persecutions, though our enemies may, if permitted so to do, even take our natural lives; yet if we are the true followers of the blessed Savior, all shall work for our good and God's eternal glory. Let us endeavor to walk worthy of the vocation wherewith we are called; endeavoring to make straight paths for our feet, and may the God of Heaven rule in us, and reign over us, and may he give us grace to sustain us through all the trials and difficulties, and troubles through which we are called to pass, while sojourning here in these low grounds of sin and sorrow, and keep us from the error and delusions which are abroad in the land, and finally receive us to himself, to be forever at rest, is the sincere desire of a poor unworthy worm of the dust who feels himself to be the least of all saints, if one at all. Yours, affectionately.

L. B. HANOVER.

Halcottsville, N. Y., July 23, 1861.

BROTHER BEEBE:—I was very much disappointed in not being able to attend your Association, and of visiting with the

brethren and sisters in your place; but I desire to be reconciled to the will of God, who is alwise, and who worketh all things after the counsel of his own will.

The Lord has remembered the low estate of Zion, and we have again heard the lisping of new-born babes in the kingdom of our Redeemer; in Middletown and Andes churches I have baptized four, on profession of their faith in our Lord Jesus Christ. And we think there are more who have a hope in the Savior in these parts.

Amidst the commotion in our world, politically and religiously, the Lord reigns over Heaven and earth, and holds the destiny of all in his hands. Vengeance is his, and he will repay. Jesus shall reign in providence and in grace, until he shall have gathered in all the purchase of his blood.

Brother Beebe, this is a trying day; notwithstanding some mercy drops have fallen on Zion's thirsty hill. May the Lord sustain you in your labors of love, and all his ministers. Because iniquity shall abound, the love of many shall wax cold. May the Lord sustain us, and may his grace be equal to our days of trial.

Yours as ever,  
ISAAC HEWITT.

Morrisville, N. Y., July 14, 1861.

BROTHER BEEBE:—Dear Sir—Since our happy meeting at Burdett, in June 15th and 16th, I have had a few thoughts passing through my mind in relation to a passage of scripture found in Zechariah, 3d chapter 9th verse. It reads thus:—For behold the stone that I have laid before Joshua—upon our stone shall be seven eyes—behold I will engrave the graving thereof saith the Lord of hosts, and I will remove the iniquity of that land in one day. That the prophet had a prophetic vision, and an emblematical representation, designed to illustrate Christ, and the glory of his kingdom, there is no doubt. The perfect adaptation, and agreement that exists between the simile, and the object designed to be illustrated, shows conclusively that this, with all other prophetic scriptures, centre in Christ the sum and substance of the whole. The scriptures often speak of Christ, by the similitude of a rock or stone, such was the perfect resemblance between the rock in the wilderness, and Christ, that the apostle says, it was Christ. He is represented as the Rock of ages—the shadow of a rock in a weary land—a munition of rocks—a stone—living—chosen, precious—tried—how firm, strong immutable and lasting must be the hope built on this rock; against which the gates of hell cannot prevail. This is the stone which the Father laid in Zion, Isaiah xxvii. 16. and Rom. ix. 33. The same Lord of Hosts, laid before Joshua the same stone having seven eyes or rather upon which were seven eyes. I know the construction of the language without an examination will naturally lead us to consider those eyes as something exterior, or foreign, that is not immediately connected with the stone. Such as the eye of the Father, which I will allow was ever fixed upon this stone, from the time it was consecrated to the final completion of the great work of redemption; yet, I do not consider that this is the truth of the text. The same may be said of the *Holy Spirit* which

searcheth the deep things of God and has much to do in carrying out the work of salvation. If this doctrine be true it would leave a vacuum in the God-head, unless it can be shown that the Son (or stone) looks upon itself. The same may be said of angels who desire to look into these things. The same also of holy prophets, who searched dilligently, who prophesied of the grace that should come unto you. 1st Peter, 1st, 10th; also of the saints in general, who are looking for him the second time; also wicked prophets as Balaam, who said I shall see him but not now, I shall behold him but not nigh. And every eye even those who pierced, Rev. 1st, 7th. Nor yet the eye of the law for the reason that the law is not of faith, Gal. 3d, 12th. Besides it is the ministration of condemnation, it is the killing letter, 2d Cor., 3d, 6th, 9th. Nor yet satan who it appears was on hand, Zech., 3d chap. 1st, 2d, who saw with anxious eye Joshua the typical Savior in his filthy garments and the materials with which he was to build the temple. He saw through the filthy garment of this typical priest, the great antitypical priest, who knew no sin but was made sin for us that we might be made the righteousness of God in him. Now all these eyes fail to meet the specific number, seven; besides these eyes appear to belong exclusively to the stone. The mineralogist says that some stones have forms, figures, and devices in nature. Such was the stone worn in the ring Pyrrhus king of Epirus, in which were seen the nine Muses and Apollo holding a harp; which were not engraven by art but the spots of natures own accord, and so placed as to give to each Muse its proper ensign. Others are engraven by the art of man, as the Onyx stone, which had the names of the children of Israel on them worn on the shoulders of the High Priest. It appears therefore, that this stone was laid before Joshua by the Lord of Hosts having seven eyes and engraven by the same. If this stone was a representation of the *Lord Jesus Christ* the Son of God, we see in him the natural right all those Divine excellencies which are essential to constitute the proper deity, yet I cannot see that it will derogate from his glory, as a divine being to say that this engraving (if I may so say) was the design of art, in other words that peculiar qualification Christ received of the *Father*, by which he was able to accomplish the great work of redemption. Or in the language of the text, remove the iniquity in one day. Denoting the one offering which Christ offered once for all his people, Heb. 11th, 12th and 26th; also chapter 10th, 14. The number seven is a number used throughout the scriptures as a perfect number; to represent the fulness and perfection of a thing, as the seven lamps to light the sanctuary Exod. 25th, 27th, which was a figure of the true tabernacle which the Lord hath pitched and not man, Heb. 8th, 2nd; also in Rev. 5th, 6th, a Lamb having seven horns, and seven eyes, and the seven spirits of God. His having seven horns will signify his power and dominion as king which the *Father* set on his holy hill of Zion; kings are signified by horns, Dan. 8th, 20th, 21st and 7th chapt. 34th verse, Christ is called the horn of David, Luke 1st 69th, and the horn of salvation, Ps. 132, 17. He was made both Lord and

Christ, Acts 2d, 26th. The seven spirits of God denote the Spirit of God and his gift that Christ received without measure to qualify him for the great work of redemption. The Spirit was given to him without measure, John 3d, 34th. It pleased the Father that in him should all fulness dwell. In a word he was perfectly qualified to see through the whole building, of which he was an important part, as foundation and Corner-stone, and knew what obstacles were to be removed, in order to lay the foundation, where the materials were to build the temple of the Lord with, and what was to be done, to and for them that they might chime when brought together to form that beautiful structure on habitation of God through the spirit. What it must cost him in suffering and blood, and the joy he anticipated in the final completion of this great work of redemption and the final presentation of the fruits of a finished salvation, and the responsive acclamation of all the redeemed. And they sung a new song, saying, Though art worthy to take the book and open the seals thereof, for thou wast slain and has redeemed us to God by thy blood, out of every kindred and tongue, and people and nation, Rev. 5th, 9th.

Yours, in the best of bonds,

DAVID BLAKESLEE.

Clinton Co., Ohio, April 21, 1861.

Once more I am permitted to write to those whom I esteem as the dear lambs of the fold of Christ, and brethren and sisters of the same faith and order, and of the same one family; but we are in a wilderness world, in which I find myself often out of the way, and so cold, so dead to the things of religion, that I can scarcely claim one promise. But, thanks be to God, the gloomy clouds of darkness give way, and the glorious sun of righteousness beams forth with transcendent glory, and the smiles of the divine countenance cheer our drooping spirits, and we are encouraged again to pursue our journey. Thanks to his name for the least gleam of hope through grace; for it is an anchor of our souls, both sure and steadfast, and which enters within the veil. When I reflect for a moment on the sufferings of the Savior, his life, death, resurrection, and ascension, I am amazed, that he, who was so rich, should for our sakes become poor, that we, through his poverty might be rich. The arminians pervert this text, and suppose their being made rich, implies conditions to be performed by the sinner, while all the conditions of our salvation are performed by our Lord Jesus Christ. Again, they say we must set about it, and work out our own salvation, with tear and trembling; but they do not tell us that it is God that worketh in us both to will and to do his good pleasure. Is it then, because God worketh in us to will and to do his good pleasure, that we have hope of life and immortality, or is it because we have been working to save ourselves? We only work out what God, by his Holy Spirit has wrought within. Surely then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Then to this Fountain of Life, let each believer in Christ repair with confidence, knowing that what he hath promised, he will perform: he is not slack concerning his promises—as some count slackness—

but he is faithful to his promises, as he is faithful to his Son. Now brethren, if we have been partakers of this grace, it is an evidence that we are born again, and born of God, and consequently made manifest as his children; and if children, then heirs; heirs of God, and joint heirs with Jesus Christ. Just as sure then as Jesus Christ is heir of all things, just so sure all his children shall ultimately inherit all he is, or has: for he is the Head, and they are his members: he is emphatically, the Head over all things to his church, which is his body, and the fulness of him who filleth all in all. This body includes all who are born of God; born of the Spirit; for God is a Spirit; and as the head is spiritual, so the body and all the members must be, by partaking of his Spirit: otherwise, neither the head or the body could subsist; for who ever saw a living head, and a dead body. I speak concerning Christ and the church. If then, there is such an inseparable union between the head and body of a mortal—and the body cannot be complete without all the members—so all the members of Christ are essential to make his body complete: and as the Head is spiritual, so must all the members be. So, if any man have not the spirit of Christ, he is none of his. Thus the line is drawn between the righteous and the wicked, between him that serveth God, and him that serveth him not.

The promises and assurances of the gospel are precious; but the great question is, Do they belong to us? We can only draw comfort from them, as our experience gives us assurance that we are born of God, and if so, our experience will agree with that of Davids and a cloud of witnesses, who all give the same testimony on the subject. If we, like the Israelites bitten in the wilderness by fiery serpents, are completely cut off from all hope, except the brazen serpent, we are made to cry out for pardon and mercy through Christ; a cry which can not proceed in sincerity and truth from any but the quickened; for none other are sensible of their lost and helpless state and condition. Our convictions, and our cryings are not the cause, but the effects of life in us. There are a great many *isms* in the world at the present time. Some deny that we are dead in sins; others affirm that all are *free* agents; the same was anciently preached to our mother Eve, in the garden by the enemy of all truth; so it is now preached, that if we will use means, we shall not surely die.

Now I must bring my letter to a close, and, once more, brethren—and perhaps for the last time, as I am almost sixty years of age—farewell; live in peace, and the God of love and peace be with you. MOSES PEIRSON.

Warwick, N. Y., July 21, 1861.

DEAR BROTHER BEEBE—Enclosed I send you a copy of a letter from Elder Henry Hait, formerly a minister of this Association, addressed to the Warwick Association, and which, by a resolution adopted by the Association, you are requested to publish in the *Signs*. Yours, in love,

W. L. BENEDICT, Clerk of Association.

Patchogue, Suffolk Co., (L. I.) N. Y.

TO THE WARWICK ASSOCIATION ASSEMBLED WITH THE WARWICK CHURCH:

WELL BELOVED FRIENDS—The *Signs of the Times* have come to me laden with

glad tidings, expressed in a language the family of God understand, though scattered abroad in distant regions, yet the Lord has provided a medium of communication, (the *Signs*;) so that we can speak of his glory, and talk of his power and the wonders of his grace given to his children in Jesus Christ before the world began. This great mystery was kept secret for ages after the world was created, and many nations dwelt upon it. The prophets, inspired by the Spirit, saw the day of Christ coming, and the place of his birth; his life, how he would be hated, despised and rejected of men; his cruel treatment and death, the glory that would follow. Jews and Gentiles among all nations would be called, and by the doctrine of the prophetic scriptures made plain to his apostles, whose understanding the Lord opened that they might understand the scriptures. Luke xxiv. 45. He told them the world would hate them, for it hated him; and they would be persecuted, and some of them would be put to death; but when preaching his gospel he would be with them. Their manner of preaching is clearly described, (Acts xiii. 27,) and the effect it had upon their hearers. "As many as were ordained to eternal life believed." This was "Old School" preaching indeed. Abraham was taught in this school, and was an excellent scholar. The standard book in this school is the Holy Scriptures of the Old and New Testaments, which were written for our learning. Rom. xv. 4. Christ gave divers gifts to be used for the building up and instructing of his people, his church, who are the called according to his purpose. Rom. viii. 25. His chosen people are by nature children of wrath, even as others. They know not their lost estate, but when called by the power of God, they hear, they are pricked in the heart, they feel the arrows of distress, and instantly see and feel their lost estate, and cry out, What shall I do to be saved? They see as they never saw before. All their sins in thought, word and deed, rise up in condemning power. They read the holy commandment, and it condemns to death; they try to do better, and hope after they have done all the good they can, that God will have mercy upon them. They are made to see that their best deeds emanate from a selfish, sinful heart, and themselves the chief of sinners. They cannot see how God can spare them consistent with his justice. Every page in the bible reveals condemnation, but no hope for them. They think that those who are saved cannot be as great sinners as themselves. They go to religious meetings. They are told they must have faith, but they know not what it is. Others tell them if they will do as they direct, "my soul for yours, if you are not saved." They are on the border of despair. Failing in finding any relief, they go in secret, and fall down and cry, "Lord, thy will be done. I cannot claim a favor. I am justly condemned. I surrender all into thy hand." Thus, when under sentence of death, the Lord is pleased to speak peace to the soul, it may be in words, "Thy sins are forgiven thee—go in peace." In a moment the burden is gone, and a happy state enjoyed, unknown before. All nature is praising God. All appears lovely. He who has been trying to hide his troubles from his fellow men, now wants to tell them

what great things the Lord has done for him. He thinks his troubles are all past, and he will see them no more. But soon a cloud of darkness falls upon him. He fears it was not what good Christians experience, because he has lost it so soon. He is filled with sorrow. He thought he would never sin again, but now he is tempted to speak and do wrong. Blasphemous words are suggested to his mind, with a temptation to speak them. If he speaks to a neighbor, he is troubled, fearing he has spoken some word wrong. He hates sin, and mourns because he is a sinner. He reads the Savior's words—"Blessed are they who hunger and thirst after righteousness, for they shall be filled." His troubled mind has no rest, because he is a sinner. His heart the Lord hath opened, (Acts xvii. 14,) and he hears the word and receives it with all readiness of mind. "The Lord our righteousness, Jesus Christ the righteous, the righteousness of God," is language he never understood before; now it comes in saving power, and he beholds Christ upon the cross, bearing our sins, our Great High Priest offering the sacrifice of himself once for all, never to be offered again. Once for all the Father had given him. He died, and his chosen heirs died in him, their Head, and because they are sons God sends the Spirit of his Son into their hearts, whereby they cry, Abba Father. The Spirit witnesses with their spirit, that they are the children of God and joint-heirs with Christ their living Head or Head of Life. Now, believers grow in grace and the knowledge of the Lord and his righteousness is imputed to them or placed to their account, (although J. W., a learned head of the Arminian school, said "imputed righteousness is imputed nonsense.")

Now, the believing soul loves God; he loves his Savior, and wonders at salvation by sovereign grace. Surely God loved me, even when dead in trespasses and in sins. Godly sorrow works in him repentance unto life, and he works out his own salvation with fear and trembling, even the salvation that God works in him to will and to do, to love his brethren, both the strong and the weak, not to render evil for evil to any one, to do good to all, and pray to God always for strength to work out in acts of obedience all the fruits of faith, an evidence to himself and others that he is the subject of saving faith. Thus being stripped of his Arminian dress, in which he was born into the world, he comes out a scholar of the Old School of Christ; his heart loves the school of Christ so often spoken of in the New Testament, but he looks honestly all over the country of churches to find it. But they speak a language different from that which the Lord has taught him. But he recollects hearing in all his travels of a sect of poor, unlearned and ignorant men, who were everywhere spoken against. He goes and finds them, hears the gospel preached in the power of the Spirit; hears his own experience preached, and learns a good lesson in the doctrine of Christ. His heart responds, "Surely, the Lord is in this place, and I knew it not." All that God calls have a place in the church, and are vessels for the Master's use. So Saul, taught by wise Gamaliel, was the strictest Pharisee, and verily thought he ought to do many things contrary to the name of Jesus, and madly persecuted his poor peo-

ple. John Calvin believed in his conscience that it was lawful to put heretics to death. Perhaps he did not help kill but one, (poor Servitus;) but when the Lord called Saul he learned a new lesson. He trembled at the words of the Lord, was struck blind by the powerful light from heaven, began praying as he never did before, received his sight, was baptized into Christ, saw Christ, and was thus made a witness of his resurrection—an apostle and an able and powerful minister of Jesus Christ to the Gentiles. The Lord gave him a salary: "I will show him how great things he must suffer for my name's sake, (Acts ix. 16,) and a deposit in every city, (Acts xx. 23.)"

The church in which I was brought up in my infant state claimed the authority to preach and minister in holy things, through a succession of Bishops directly from the Apostles of Christ, and that no other branch of the visible church have the like authority. One day, being called by my grand-father, who was my sponsor in my baptism (or sprinkling,) to leave my work in order to hear a talk from his minister, who was there on a visit, he having heard that I attended the Baptist meeting, instead of speaking to me, aimed his spleenful discourse at the ministers of the gospel, said they had no authority to preach and ridiculed them as the most contemptible of all men, and said they would pretend they were called of God, the Holy Spirit inclining them to the work, which he denied, and with emphasis said, "Why do they not work miracles? Let them do this, and we will believe them."

I stood up and heard it all, but not a word was said to me. The company seemed pleased. I then requested liberty to ask him questions, which he granted with much apparent pleasure. "For what purpose was this question asked when you were ordained by the bishop? Do you believe that you are moved by the Holy Ghost to preach the gospel?" He fell like Goliath by the first shot, and trembled like Belshazzar. As soon as he recovered so as to speak, he raised his hands and with tremulous accents, said, "I confess now—I confess now, that I have the authority of the Holy Ghost, and of the bishop too." This is verbatim. He had no shield for his front. I said not a word more, but went to my work peaceably, and left him to dress his wound. I have told you this, because I hear an enquiry about the Lord's calling in this age, whether he calls his servants to do no other work but travel and preach, or whether he shall do the necessary work for his family, or all under his care, and preach as occasion is presented to him. This is a great question. Who will undertake the task of answering it? Will a council of learned men of the schools? of bishops? of Elders? of laymen, church members? of an association composed of many churches? What! none able to answer? No. But permit me to ask a few questions. Did the Lord who called you give you the spirit of love to his people according to his new commandment, and your fellow creatures, and impress on your mind a strong desire to go to them, and tell them about God's great salvation, and to speak or preach the doctrine of sovereign grace to those enquiring, "What shall I do to be saved?" and warn wicked men to repent and turn to God, and do works

that would prove their sincerity—"Oh, yes; this is all true." Well, did you obey and go? Oh, yes, I went where they were, but could not speak a word. I had no learning, and it was put into my mind that I could say nothing if I attempted it. I could say nothing but that which would do more harm than good, so I had a greater burden in my mind than before. I tried to get it out of my mind, but could not. I was in great distress. "Has the Lord made you willing by his power to obey?" Psalms x. 3. Yes. "Have you learned to ask wisdom of God?" James i. 5. Oh, yes, I have. Have you the will to work hard, rather than be a heavy burthen on your poor brethren? Paul labored with his hands. Oh, yes. The Spirit led Paul among the nations and tribes of the earth. Acts xvi. 6-10. Go to God and the scriptures.

Now, dear friends, brethren, sisters, old and young, rich and poor, here you are with one accord in one place, and Jesus in the midst, according to promise, and it is reviving to my spirit to behold your order. You express your faith and love in a song of praise to his holy and reverend name, and call upon him with an honest heart—not to change his eternal purpose, but to change us that we may profit by his chastising rod to say, "Thy will be done," and to look at our own faults in the glass of his holy word and learn how to esteem others,—Phil. ii. 3—and that our minds may be led to desire, and our words and deeds may serve to promote the happiness of society wherever our lot may be. We are called to work (although brother Ishmael has named us do nothings), but perhaps he has forgotten that his elder brother was put out of his home for such conduct. God's people have been working people in all ages of the world, from the day the labor sentence was spoken to Adam. Gen. iii. 19. This law is in force now and was preached to the church by the apostles. 2 Thes. iii. 8-10. Let us obey it earnestly. We are warriors enlisted under the Great Captain of our salvation, who was perfectly fitted to act the part of Mediator through sufferings, and his people have been tried in the furnace of affliction. Col. i. 24. And now, friends, remember the two horned beast is not dead, and his dragon mouth is open and speaks like a dragon. Learned men say his name signifies serpent, or devil. Having heard him speak often and seen the mark of the old beast in his forehead—blasphemy—we shall find the lamb-like horns will have power, when we come into battle, which is now preparing: for, by disciplining his troops in his school, and teaching them to speak the dragon tongue and to make them feel like dragons, so as to enable him to begin in the war. The object of their hatred is the Old School or Hard-Shell Baptists, who are declared to be unfit to live, and the worst people on earth. This is dragon-like, and is spoken of by Paul. Acts xx. 29, and Matt. vii. 15. The signs of this time warn us of the coming dreadful day. All they ask is to get the power, and this they intend to do, by corrupting the minds of men, to prepare the way for their adulterous marriage to the civil government.

Then war to God's people, for they are murderers. 1 John iii. 15. Let us pray to God that we may war a good warfare.—1 Tim. i. 10—for, behold it is near at

hand, when they will kill you as ministers of the gospel, in what they will call a lawful way, and rejoice over you, and hold feasts, &c. Stand still and see the salvation of God—not like idlers, but like good soldiers. Eph. vi. 12-13. The final end is described in Rom. viii. 37.

Our country is under an alarming scourge, a visitation of God's judgment, because of our sins. The idol—covetousness—is manifested by bribery, forgery, murder, perjury, burglary, larceny, false pretenses, disguising the true quality of goods, &c., in high places, in wholesale dealing, and so on down to the lowest retail business. I told my countrymen several years since that I trembled for my country, for anti Christ was at work, and a great clerical influence exerted to get their machinery in motion. Although they preach that man can fall from the saving grace of God, they always held to perseverance in the mystery of iniquity, and have their will done, if it took them all their life-time. I was laughed at, and now I tremble with fear that God will send upon us famine and pestilence. Amos iv. 12. And now I am about closing my last letter to you, as I suppose, on account of my infirmity. Suffer a few words more.

The fashion of this world passeth away. 1 Cor. vii. 31. Moses was commanded to make the tabernacle after the pattern showed him in the Mount. So Christ gave an example that we should follow him. 1 Pet. ii. 21. Follow peace with all men. Be of one mind, and live in peace with all men, to provide for their families honestly, to give honor to the wife, and the wife due respect to her husband, to teach children—their duty, and how they should treat other children in their company, never to quarrel with them, nor strike any, and if they are ill used to apply to the parents for redress and protection, not to allow them to take the smallest article from others without asking the owner for it. If they do wrongfully, oblige them to make restitution. They will watch your words, and if you promise them correction and do not fulfill your promise it will work ill to them and conviction of sin in yourself. It often becomes the duty of the mother to train the children when young. A woman in Connecticut, who said she intended to bring up her children in the fear of the Lord and of the broomstick, oh, how they loved her all their lives and in death! Parents, who love your children, train them up to love you. Children, obey your parents. This is the first commandment, with promise of long life. I knew a bad boy in my neighborhood end his life in his youth on the gallows for murder. Fathers, use no improper or harsh words, which provoke wrath: they will work ill, when mild reproof will work good. Children who honor their parents at home and abroad are noted for their good behavior. They are well trained at home. Have you bond servants? You know our Savior did not destroy the law respecting it—a law of his own making, which was in force and much practiced in the countries about him, respecting the children of the land of Canaan—although it is called in the dragon dialect the sum of all villainies, and you know how the apostle spoke concerning it, addressing both servant and master. Eph. vi. 5. Even the every-day clothing of the family is named—1 Pet. v.

5—and a high-priced ornament to be worn every day. 1 Pet. iii. 4.

Your christian experience may be lightly esteemed; but I am delighted when reading your communications in the *Signs*. Paul told his, and many others are related in the Acts of the Apostles. The Old Testament saints believed in the promise, and lived accordingly. Read their wonderful experience, Heb. xi.

Finally, beloved friends and relatives, farewell—I expect expressed for the last time. My sun is going down. The will of the Lord be done. I have been kept from murmuring in thought or word—Heb. xii. 11—but I have groaned a pile like a mountain. Job xix. 21. I send you this in the chaff. My old fan is much worn; but I always could thresh better than I could fan; but when I was feeding my chickens, I always observed if there was but little wheat in the heap they would hunt for the grain, and get every kernel if they had to scratch for it.

HENRY HAIT,  
(Aged 81 years and 8 months.)

Gibson Co., Ind., July 1, 1861.

DEAR BROTHER BEEBE:—I wish to say to you, that I perused your strictures on the propriety of the publication of the resolutions I sent you, with the best of feeling, and now suffer me to offer an excuse for having those resolutions published.

First: The peculiarly distressing condition of our once happy country, presents one of the strongest and most plausible grounds of proclaiming a *fast*, of any one circumstance that has ever occurred in the history of our nation. This however, I understand you to admit, and that God's children should humble themselves under his mighty hand. But say you, "we cannot easily suppress our doubts in regard to the manner proposed." I cannot find anything in the word of God, that would discountenance the course we took, to engage the hearty co-operation of our brethren in different localities, in the duty we felt was binding on us. How could our brethren know our mind, unless that mind was publicly expressed? Are we to refrain from praying in public, because the Publicans and Pharisees do so to be seen of men? No. Shall we neglect to humble ourselves by fasting and prayer, to seek blessings and help at the hand of the Lord, because hypocrites do these things? I think not. Our Savior says, that when ye pray, enter into your closets and shut the door, and pray to your Father who seeth in secret, &c. Now, if this had been said in reference to fasting, you might not have suppressed your doubts; but as no such caution is given, only that we do not appear unto men to fast. If the publication of notice of our design and wish to spend a day in fasting and prayer may look too much like we wanted to be seen of men, how much more does he show that he wishes to be seen of men, who stands up before his congregation to pray, when our Lord says, "enter into your closet, when ye pray?" The design of our Savior in this advice to his disciples, seems to have been, to caution them against doing anything to be seen of men. This should not be the motive that should prompt a child of God in the discharge of his duty. We have some good authority for publishing a fast, especially under trying and pressing circumstances. The de-

cree had gone forth on one occasion, that the Jews be destroyed on a certain day. Queen Esther proclaimed a fast, and said, "Go; gather together all the Jews that are present in Shushan, and fast ye, for me, and neither eat nor drink three days; night nor day, &c." God heard their groans, and sent deliverance, and they were saved. Again it is said that, "Jonah began to enter the city, a day's journey, and he cried and said, 'Yet forty days and Ninevah shall be overthrown.'" If we can conceive anything parallel to our present distressed, embarrassed—and I might say almost entirely ruined country—it is found in the case of the wretched city, Ninevah; and it is said the people believed God, and proclaimed a fast. And God saw their works, that they turned from their evil way, and God repented of the evil that he said he would do unto them, and he did it not. Did the Almighty hear the prayers, and see the humiliation of the wicked and idolatrous Ninevites, and turn away his wrath, and save them and their devoted city? Did he do all this for wicked Ninevah, and will he not do as much for us, in saving our beloved country from the awful whirlpool of destruction to which it now seems tending, if his people will but humble themselves under his mighty hand, and cry unto him both day and night. To suppose that God will not hear his people when they pray, especially under such distressing circumstances as we are now under, is to say that the bible is deceptive in its teachings. I have been satisfied that we, as the American people, have passed the bounds when mortal arm can save us from ruin; and my only hope is in him who is said to be the "Prince of the kings of the earth." Oh, that our prayer could constantly ascend to God that he would save our beloved country. Oh, my country! my country!—how can I think of thee without weeping tears of blood for thee?—to think that the sun of thy glory is setting, which is to bring a night of darkness, and, I fear, a reign of terror, as terrible as when Rome fell into the hands of the Goths? Dear brother, will you unite with me in humble prayer to God that we, with all the dear children of the Lord, may be saved from the fearful consequences that must follow this bloody war? Your affectionate brother,  
JAMES STICKLAND.

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1861.

FRANKFORT, Ohio, July, 1861.

DEAR SIR:—There is a point of doctrine in theology that I am not fully posted on, and upon which I cannot fully go with my brethren—and upon which subject I should like to see a full and scriptural investigation—and if it should please you to give your views upon it, I should like to have them, either in a private communication or in the *Signs of the Times*. The subject, in short, in this: Are all men under obligation to do what is utterly impossible for them to do? Does condemnation rest or turn on doing, or not doing, on obedience or disobedience? Does salvation rest upon a more permanent and solid basis? The eternal oaths and promises of God, who never changes! What kind of a law was it that Adam violated? a moral or spiritual law? What was the penalty? Can anything more be required than the penalty? Are all men under obligation to keep the law in the most strict sense, and suffer the penalty at the same time? Will justice require two payments for one debt? Is not every son and daughter of Adam, now, at this very time, suffering the penalty of Adam's transgression, and must externally suffer, if not delivered from under the curse of the law? Does the law make sin, or does the law punish any body? Or is it sin alone that is the direct and immediate cause of all evil? Does the good Lord inflict punishment upon any of his creatures? Is it not the necessary and natural consequence of sin to bring its own punishment? Do not all act of necessity, yet willingly? Do we not eat of necessity, drink of necessity, live of necessity,

believe of necessity, do this or that thing of necessity, because we could do nothing else? Lastly, do we not all die of necessity? Some people who have not thought much upon the doctrine of necessity, and, perhaps, care less, that it makes God the author of sin, and thereby exculpates from guilt. But that is certainly one of the most lame ideas that ever entered a man's brain! If, indeed, God was the author of sin, there would be some plausibility in it. Would it be any melioration of guilt to tell the court or jury that he was naturally so bad and wicked that he could not help but kill his neighbor? I think not—but rather to increase it. Eld. Beebe, although you and I may differ in some of our views on theology, yet I hope we differ honestly, or ignorantly, and upon that principle look for forgiveness. I do not wish you to understand that I think or mean that men, all men, are not under obligation to God as accountable beings—for that would be unavoidable as all are sinners—and it is sin, and sin alone that separates between us and our God. I would not be so very solicitous upon the subject, but I think it involves one of the fundamental doctrines of the plan of salvation, to wit, salvation by grace. The Arminian says, All men are under obligation to believe to the saving of their souls, and that it is in their power to do so. Whilst, on the other hand, the old Regular Baptists hold that all are under obligation to keep the whole law, but without power to do it. Now the former at first view would appear most consistent, but it will not bear to be weighed in the balance of the sanctuary. It will be found wanting. The other seems to look somewhat incongruous, for a dead man to be bound to do the work of a living man. When a man is alive he works of necessity. When and wherever God speaks there is power. Now I shall close my scribble, by informing you that we had a member to join our church when over one hundred and one years old, and who died about a month ago. His name is Frederick Bray, and an old revolutionary soldier. If you see fit you can respond, if not all will be right.  
Yours, very respectfully, ISAAC SPERRY.

REPLY TO ISSAC SPERRY.—The point of doctrine, on which our old friend Sperry, requests our views, seems to branch out into a number of enquiries, which would require much time and space, even if we had ability to answer elaborately. We are aware that those with whom friend Sperry has chosen his quarters, and with whom he claims fraternity, (the New School Baptists) harp much upon the obligations of fallen sinners, to meet the demands of the law of God. They plead that the inability of sinners to fulfill the jots and tittles of the divine law does not invalidate the claims of that law upon them; therefore they justify themselves in calling on dead sinners, to do what they acknowledge that they have no ability to do. And as ministers of the law, they are so far consistent with themselves. If salvation were by the works of the law, it would be proper and right to call on them for such works as the law of God demands, but there is not a particle of Gospel in such preaching. The ministration of the law to sinners, is death. By the deeds of the law, no flesh shall be justified in the sight of God. Hence, we are expressly informed, that as many as are of the works of the law, are under the curse. The Judaizing teachers, and all other workmongers, have much to say on the subject of moral obligations and human ability; but the gospel ministry is a proclamation of life and salvation to guilty, condemned sinners through Jesus Christ. The demands of the law of God, are no less binding, because we are carnal and sold under sin. In order to be justified by the law, we must fulfill all the requisitions of the law, by a perfect and perpetu-

al obedience to all its precepts, in thought, in words and actions. We must be all that the law requires us to be, do all the law enjoins on us to do, and avoid all that the law forbids. The man that has ever transgressed the least precept, is irrecoverably lost forever, so far as the law is concerned.

"Curs'd be the man, forever curs'd,  
That doth one single sin commit;  
Death and damnation for the first,  
Without relief, and infinite.

Thus Sinai roars, and round the throne,  
Thunder, and fire, and vengeance flings;  
But, Jesus, thy dear gaping wounds,  
And Calvary speak gentler things."

Tell me, ye that desire to be under the law, do ye hear the law? "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." The fatal mistake with arminian workmongers, is that they regard the fallen sons of men, as probationers, in a state of experiment or trial, having what they call, a day of grace, allotted, in which, if they will do the best they can, they shall be saved; but if they do not do something, they shall be condemned. This is making void the law of God, by their traditions, or doctrines, for the bible teaches no such things; but quite to the contrary. He that believeth not, is condemned already, and the wrath of God abideth on him. From the moment when Adam transgressed the law, or commandment of God, in the garden of Eden, sin and death has passed on all men, because all have sinned. All were in Adam at the time, and all were Adam, hence all his posterity are the development of that Adam that sinned. His nature is our nature, and his guilt is our guilt. Consequently we are conceived in sin, and shapen in iniquity, and we all go astray as soon as we be born, speaking lies. As convicted sinners we are under sentence, and wrath. Every mouth is stopped, and all the world is guilty before God. Our condemnation does rest on our doing and our not doing. But remember, the die is cast. Our condemnation rests on what we did, and in what we did not do six thousand years ago.

"Ten thousand unborn babes are dead,  
By fatal union to their head."

The condemnation under which we are born into this world, does rest, or turn, upon our disobedience of the law of God in Adam; and all the works we are capable of doing subsequently to the fall, cannot recover us from that condemnation.

But if our old friend desires to know whether our salvation rests or turns upon our doing or not doing; we answer, No! "But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, and has raised us up together, and made us sit together in heavenly places in Christ. 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. Death is the wages of sin, the payment for what we have done, and rests or turns on our doings. But the gift of God is eternal life; through Jesus Christ our Lord; that does not depend or turn on our doing or not doing; on our obedience or disobedience, but on a permanent and solid basis. And the only hope of all God's people rests on the promise which God that cannot lie, promised, before the world began. Not the law, but

"The gospel bears our spirits up;  
A faithful and unchanging God,  
Lays the foundation of our hope,  
In oaths and promises and blood."

The kind of law which Adam transgressed, and which we all transgressed, was the law of God, under which we as his creatures were created. A law embodying God's right to govern, and the obligation of his creatures to obey. And the penalty of it was death. Nothing more than the penalty of that law is demanded; but that penalty involves all the human family in guilt and death, and from that death the law makes no provision for deliverance, for salvation, and immortality.

In answer to the enquiry, "Are all under obligation to keep the law in the most strict sense, and suffer the penalty at the same time? We repeat, that all are condemned already and under wrath, totally depraved, without either disposition or desire to keep the law.

And if they could and would keep the law in its letter and spirit, from this day forth, as long as they live, it would not atone for the guilt and condemnation in which they came into the world. The legal demands of the law are not changed, they cannot change; for the law being holy, is immutable, and all its demands must be met and honored, and all its penalties endured, or we must be damned, and such is our poverty, and depravity that,

"No works or duties of our own,  
Can for the smallest sin atone."

Of course if it were possible for us to keep the law in the most strict sense, there would be no penalty to endure, but as we have already sinned, that is impossible. None but Jesus has ever kept the law in the most strict sense; and none but Jesus had power to redeem sinners from the guilt of sin, and from the curse and dominion of the law. Consequently there is salvation in no other name.

"Jesus, my God, thy blood alone,  
Hath power sufficient to atone;  
Thy blood can make me white as snow,  
No legal works could cleanse me so."

Friend Sperry enquires, Will justice require two payments for one debt? We answer, certainly not. Those for whom Christ has suffered the dreadful penalty of the law are effectually and forever redeemed from sin, death and hell, and "there is therefore now no condemnation to them which are in Christ Jesus." With his stripes they are healed. They are freely justified, through the redemption that is in Christ Jesus. They shall never come in condemnation, but have passed from death unto life. For what the law could not do for them, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit. "Is not every son and daughter of Adam now, at this very time, suffering the penalty of Adam's transgression; and must they not for ever suffer, if not delivered from under the curse of the law? We answer, so far as our mortality may be reckoned as a penalty of Adam's transgression; it falls alike on all the children of Adam. But the mortality of our bodies is not a payment made by us to Justice; but it is the payment, or wages which Justice pays to sin. All the saints redeemed from death by Christ, shall be completely delivered from its power and dominion when the last enemy shall be destroyed, when their bodies shall be changed, and fashioned like Christ's glori-

ous body, in the resurrection. But those who are not redeemed from sin, which is the sting of death, shall be raised up at the last day, but not to be conformed to the glorious image of Christ, but at his voice they shall come forth from the graves, to a resurrection of damnation. Death shall still hold his dominion over the ungodly, and their final state of perdition is called the second death. But the second death shall have no power over them that die in the Lord. The dissolution of the mortal bodies of the saints, is not a curse, or a penalty, for Christ has suffered all the penalties of the law for them, and he has destroyed death and him that had the power of death. Consequently, when this earthly house of their tabernacle shall be dissolved and fall, it will be a deliverance, and a privilege; not a curse. The risen Jesus holds the keys of death, and he will make that change a triumph to his people. "Write from henceforth" (not cursed but) blessed are the dead that die in the Lord."

Does the law make sin, or does the law punish anybody? Where there is no law there can be no transgression; for sin is the transgression of the law. Hence the strength of sin is the law; yet the law is in itself holy, just and good, it does not make sin, but it detects sin, and inflicts its penalty on sinners. The law is the ministration of death, and that death, inflicted for sin, is punishment. Sin is the cause of all evil. The good Lord does inflict punishment on sinners who die in their sins, for they shall be punished with everlasting destruction &c.

"Is it not the necessity and natural consequence of sin to bring its own punishment?" Not independently of God and his law. If men were free agents, they would have a right to do as they please. The reason why it was sin for Adam to eat of the tree which was in the midst of the Garden, was because God had forbidden it. Its baneful effects was from its being a transgression. We know of nothing in that act that would have involved guilt or wrath, but the disobedience of the act. The strength of sin is the law, in the absence then of the law there is neither sin nor penalty. We certainly live, and die, eat and drink, believe and disbelieve, &c, from necessity, having no power to avert or change the fixed laws of nature, and notwithstanding this necessity we do many of these willingly. The hungry cannot resist a desire for food; the thirsty have no power to resist the desire for drink; we were all passive in our births, as to time, place, parentage, and all the circumstances. Nor have we the choice in regard to believing. No man has power to believe what he pleases. We are compelled to believe many things which we would gladly disbelieve if we could. The arminians preach that sinners are required to believe as a condition of salvation, but they repudiate the doctrine of the bible, that faith is the fruit of the Spirit, Gal. v. 22., and that a belief of the truth is a gift of God to the heirs of salvation, 2 Thess. ii. 13, and Phil. i. 29.

We do not agree that "the Old Regular Baptists hold that all are under obligations to keep the whole law, but without power to do it." The apostles and primitive saints were Old Regular Baptists, and their faith on this subject, as recorded in the New Testament is that, Whatsoever the law saith, it saith to them

that are under the law. But Christ has redeemed his people from under the law, and they are no more under the law, but under grace; that they are now under law to Christ, and his law is not now written on tables of stone, but in the fleshy tables of their heart. The righteousness of the law is fulfilled in them, and the law of the spirit of life in Christ has made them free from the law of sin and death. Those who are born of the Spirit, receive not the Spirit by the works of the law; but by the hearing of faith, and they are not required to be circumcized and keep the law of Moses; Christ has fulfilled that law for them, and redeemed them from all its authority. They are dead to the law by the body of Christ, and are married to him that is risen from the dead, and now being under Christ (and not Moses, or the law) they serve God, in the spirit and not in the oldness of the letter. They need not the fiery law to lash them to an unwilling task, but they desire to have grace whereby they may serve God acceptably with reverence and godly fear. Instead of the yoke of Moses, which neither we nor the fathers were able to bear, the saints take on them the yoke, (or law) of Christ, which is easy, and his burden, which is light, and find rest (instead of toil) to their souls.

*Lines, written on reading the Obituary Notice of the death of Philander Hartwell Blodgett, of Storkham, Portage county, Wisconsin, aged 2 years, 6 months and 20 days.*

My sister! when, with anguish wild,  
You gaze upon yon earthen mound,  
Which marks the spot where your sweet child

Sleeps peacefully beneath the ground;  
Remember it was God who call'd  
Your infant from your warm embrace,  
And caused the hand of death to fall  
With blighting touch on its sweet face.

'Twas yours; it won your warmest love;  
'Twas fondly cherished on your breast;  
'Tis God's—he's taken it above,  
Forever in his arms to rest.

You saw it stricken, droop and die,  
Its tender body racked with pain;  
What tongue can tell the agony  
Which almost rent your heart in twain!

You saw it laid within the tomb,  
Forever shut from mortal eyes,  
Till God shall break the grave's deep  
And bid it in his image rise. [gloom,  
You cannot wish it back again [bliss,  
From those bright realms of endless  
To suffer sorrow, care and pain,  
Within a dreary world like this.

O, may you feel resigned to part  
With your sweet child—your only son,  
And learn to say within your heart,  
"My Father—God—thy will be done!"

W. L. B.

Warwick, N. Y., July 30, 1861.

**The Laugh of a Child.**

I love it—I love it—the laugh of a child,  
Now rippling and gentle, now merry and wild,  
Ringing out on the air with its innocent gush,  
Like the trill of a bird at the twilight's soft  
hush;  
Floating on the breeze like the tones of a bell,  
Or the music that dwells in the heart of a shell.

**CIRCULAR LETTER.**

*The Spoon River Regular Predestinarian Baptist Association, now in Session, to the Churches Composing her Body, Sendeth Christian Salutation:*

DEARLY BELOVED BRETHREN:—It has been a practice of the Spoon River Association, and also her sister Associations with whom she corresponds, as well as many Associations of the same faith and order, to write a Circular Letter, stating the christian experience, the practice and duty of christians—together with their faith and doctrine, corresponding with the Inspired Apostles who wrote to the saints and churches which were scattered throughout the world—as the apostle Paul wrote to the "Church of God which is at Corinth, with all saints which are in all Asia, grace be unto you and peace from God our Father, and from the Lord Jesus Christ." It is our design at this time to call your attention to God's sovereignty as the Supreme Ruler, both in heaven and earth, in whom lays the foundation or the security of the church of the living God. A clear apprehension of the sovereignty of God, and a submission to it, will afford comfort and satisfaction to every enlightened mind, notwithstanding an aversion to this doctrine is deeply rooted in our nature, by and through the first transgression, in receiving the fruit which the tempter presented—"Ye shall be as Gods," &c. This disposition to usurp Jehovah's prerogative, discovers itself in every human heart, and produces distress, confusion and guilt, which disgrace the human family. Errors, doctrinal and practical, can be traced to this source, and even the children of God, who are brought under divine teaching, are slow to learn or understand the absolute sovereignty of God. In creation, Providence, and Grace, divine sovereignty, is made manifest; "God said let there be light, and there was light." He consulted no will but his own when he fixed the sun, moon and stars in their different orbits, and gave to the sea its bounds. When "God said let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." Gen. i. 9. Everything in creation has worked so completely ever since God spoke all things into existence by the word of his power. He manages all things according to the counsel of his own will—"doing according to his will in the armies of Heaven, and among the inhabitants of the earth—and none can stay his hand or say unto him, 'What doest thou?'" Dan. iv. 35. How striking is the view which the Psalmist takes of this truth in the thirty-third Psalm—"The Lord bringeth the counsel of the heathen to naught, he maketh the devices of the people of none effect." Here he asserts the Lord's sovereign control over all human affairs, and then directs our attention to the stability of divine purposes; verse xi: "The counsel of the Lord standeth forever: the thoughts of his heart to all generations." But we wish more immediately to direct the attention of our brethren to the grand display of divine sovereignty in the scheme of redemption, and in the work of grace. The great first cause whence man's salvation proceeds, is sovereign grace; no other doctrine will sufficiently humble the pride of man nor render to Jehovah the glory due to his name.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. We are informed that love fixed upon its objects in view of their ruin, and provided a full and complete salvation, without consulting the creature's will. He said, "I knew that thou wouldst deal very treacherously." Isaiah xlvi. 8. Yet, "For mine own sake, even for mine own sake, will I do it." Verse 11. See, my dear brethren, how divine sovereignty shines in the personal work of Christ from his birth to his ascension—in the miracles which he wrought, and in the sufferings which he endured. The Father of Mercies maintains his sovereignty by demanding and receiving at the hands of Christ, his daysman, full satisfaction to his law and justice; laying on him the iniquities of the whole church, and accepting his righteousness on their behalf. Yea, accepting their persons in the Beloved. And now behold Jesus exercising his sovereignty throughout his ministry on earth; hear him rebuking winds and seas; yea, devils also, and they obey him; he also heals all manner of diseases, opens the eyes of the blind, and raises the dead, &c. And, "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Indeed, divine sovereignty was a feature of his ministry of which we have a striking example in the gospel by Luke, iv. 25, 29. And the effect of this doctrine upon the carnal mind was the same then as it is now. "When they heard these things they were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." Here we have another display of his almighty power in the thirtieth verse, "But he, passing through the midst of them, went his way," proving conclusively his statement to Pilate when his time was come to be offered up, "Thou couldst have no power at all against me, except it were given thee from above." Nor is it less conspicuous that the Holy Spirit exercises this prerogative of Deity, or absolute sovereignty. For Christ said to Nicodemus, "Ye must be born again,"—and told him by what power, which was, by the Holy Spirit. "As the wind bloweth where it listeth," so are his mighty operations in the church. The conversion of sinners, the spiritual growth and happiness of the saints, are all of his irresistible power, manifesting his sovereignty (not by learning or by the wisdom of this world, as the apostle has said, "That comes to naught.") So that of Zion it may be said, "Not by might nor by power, but by my Spirit, saith the Lord." The positive "I will," with which the word of God abounds, is a direct assertion of Jehovah's absolute sovereignty. But let our dear brethren turn to their own experience, and there they will find the sweetest evidence of Jehovah's absolute sovereignty. We are led to enquire who has made us to differ from the world? Was there anything in us that God could see, that we were better than they? The language of Paul is, "No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin," as it is written, "There is none righteous: no, not one." Romans iii. 9, 10. And the inspired

prophet could say of this people under the appellation of Jacob and Israel, "But thou hast not called upon me, O, Jacob: but thou hast not called upon me, O, Israel: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Then did the Lord Jehovah assert his absolute sovereignty in declaring by the Holy Prophet, "This people have I formed for myself: they shall shew forth my praise." For he declared "I, even I, am he that blot-teth out thy transgressions for mine own sake, and will not remember thy sins." Isaiah xliii. 21, 25. So, my dear brethren, in our christian experience we can trace the great first moving cause of our happiness in every blessing which we hope to enjoy, to the absolute sovereignty of the Divine Trinity. Connect with the absolute sovereignty of God, the relation he sustains to his people, so wherever the believer is placed, in Providence, or whatever crosses or trials he may be called to pass through, he will still feel the assurance that the Judge of all the earth, who ordereth all things according to the counsel of his own will, must do right. Fear not, my dear brethren, it is our Father who says, "My counsel shall stand, and I will do all my pleasure." Of his own will he has begotten us by the word of Truth—his own hand has fixed the bounds of our habitation, and numbered the hairs of our heads. He has sovereign control over all, and it is his good pleasure to give you the kingdom. And now, my dear brethren, every child of God who has experienced a change by divine grace, has learned that sovereign grace must take possession of the heart, before sovereign love can become a delightful theme. It is no wonder that men whose hearts are enmity against God, should find fault and speak against the sovereignty of his will: "For the carnal mind is enmity against God—it is not subject to the law of God, neither indeed, can be," for that law is the law of love, and that from everlasting. But Paul, when writing to his believing brethren, could say: "There is, therefore, now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit." Now it is evident he was addressing that character who was brought out of nature's darkness into the marvelous light and liberty of the Gospel; for he said to the same character, "For whom he did foreknow, he also did pre-destinate to be conformed to the image of his Son," &c. And in closing that part of his letter to the church, he said, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord," Romans 8: 1, 29, 38, 39. Therein asserting the divine sovereignty of the love of God to his church, so that nothing could alter or change his will. Now my dear brethren, may you feel that the will of God towards you is in harmony with his love, and that all the provisions of his grace are made to harmonize by his sovereignty, is our desire and prayer for Christ's sake—Amen.

Attest, Eld. P. L. CAMPBELL, Mod. Eld. I. N. VANMETER, Clerk.

YEARLY MEETING.—BROTHER BEEBE:—You will please notice in the Signs of the Times our Yearly Meeting, to be held with the Harford Church, Harford county, Maryland, to commence on Saturday before the Third Sunday in September, at eleven o'clock, a. m., and continue three days. Old School ministers, and brethren of the Churches, are affectionately invited to meet with us, particularly brother Conklin and Barton, as they have promised us a visit.

Associational Meetings.

- LEXINGTON ASSOCIATION.—Brother Beebe, please publish the meeting of our (Lexington) Association, which is to commence at ten o'clock, a. m., on the First Wednesday in September next, with the Schoharie Church, in Schoharie county, N. Y. Brethren and sisters, and especially ministers of our faith and order, are invited to attend, and we shall expect you, brother Beebe. The brethren of Schoharie will please give direction to the brethren who may come by public conveyance, how to get to the meeting. ISAAC HEWETR.
THE SANDY CREEK ASSOCIATION of Regular Predestinarian Baptists will meet with the Salem Church, Marshall county, Illinois, five miles west of Rutland, on the Illinois Central Railroad; to commence on Saturday, before the Second Sunday in September, 1861, at ten o'clock, a. m. Those coming from the North will leave the cars at Wenona, and those coming from the South will leave the cars at Rutland. WILLIAM J. FELLINGHAM. GRUNDY Co., Illinois, July 4, 1861.
POINT REMOVE, REGULAR, ARK., with Mt. Zion Church, Prairie Co., on Friday before the third Sunday in September, 1861.
SPOON RIVER, ILL., with the Henderson church, twelve miles north of Galesburg, Ill., on Saturday before the first Sunday in September, 1861, at 10 o'clock a. m.
UHARLEY, GA., with Emmus church, Chattooga Co., Ga., 22 miles west of Resacca, on the State Railroad, half mile from Sablignor, on Saturday before the third Sunday in September, 1861.
OCMULGEE, GA., with Falling Creek church, Jasper Co., Ga., four miles west of Hillsborough, on Saturday before the second Sunday in September, 1861.
YELLOW RIVER, GA., at Sardis, Walton Co., Ga., four miles west of Monroe, on Saturday before the fourth Sunday in September, 1861.
SPRINGFIELD, GA., at Spring Hill, Glascock Co., Ga., near Gibson, on Saturday before the third Sunday in September, 1861.
NEW HOPE, GA., at Piney Woods, Haralson Co., near Darktown, on Saturday before the second Sunday in September, 1861.
MARIETTA, O. S. BAPTIST, GA., at Mt. Zion, Fulton Co., four miles north of Atlanta, Ga., on Saturday before the first Sunday in October, 1861.
PRIMITIVE WESTERN, GA., on Saturday before the third Sunday in October, 1861.
CONSTITUTION, GA., on Saturday before the first Sunday in October, 1861.
OKAW REGULAR, ILL., with Big Creek church, Cumberland Co., Ill., on Friday before the fourth Sunday in September, 1861.
WESTERN REGULAR PREDESTINARIAN, IOWA, with Boonsborough church, in Story Co., Iowa, on Saturday before the second Sunday in September, 1861.
MAINE CONFERENCE, at North Berwick, York Co., Maine, on Friday, Saturday, and Sunday before the second Monday in September, 1861.
MAINE ASSOCIATION, with the church in Jay, commencing on Friday, the 13th day of September, 1861, and continue three days.
SILOAM PREDESTINARIAN, MO., with the New Hope church, Grundy Co., Mo., six miles southeast of Trenton, on the first Saturday in September, 1861.
SULPHUR FORK, TEXAS, with Linden church, near Linden, Cass Co., Texas, on Friday before the first Sunday in October, 1861.
LITTLE BETHEL, MO., with Colony church, St. Francois Co., Mo., on Saturday before the first Sunday in September, 1861.
PINEY, MO., with Little Piney church, Phelps Co., Mo., on Saturday before the fourth Sunday in August, 1861.
PRIMITIVE BAPTIST, MISS., with the Mt. Pisgah church, Carroll Co., Mississippi, four miles east of Duck Hill station, C. R. R., on Saturday before the second Sunday in September, 1861.
LITTLE BLACK, MISS., with the Elbethel church, Choctaw Co., Miss., on Friday before the fourth Sunday in October, 1861.
TALLAHATCHIE, MISS., with the Shiloh church, Marshall Co., Miss., on Saturday before the third Sunday in September, 1861.
LUSASCOONA, MISS., with the church in Pontotoc Co., Miss., on Saturday before the fourth Sunday in October, 1861.
BETHANY, MISS., with the church in Scott Co., Miss., on Friday before the second Sunday in October, 1861.
PLATTE RIVER, MO., with the Bethlehem church, De Kalb Co., Mo., on the third Saturday in September, 1861.
O. S. PREDESTINARIAN, MO., with the church at Unity, Platte Co., Mo., on Friday before the first Saturday in October, 1861.
CORRESPONDING, VA.—Appointed to be held with the Frying-Pan church, in Fairfax Co., Va., on Wednesday before the third Sunday in August, 1861, and continue until Friday evening following.
LEXINGTON, N. Y.—With the Schoharie church, Schoharie Co., N. Y.; to begin at 10 o'clock a. m., on the first Wednesday in September, 1861.
LICKING, KY.—With the church at Bryan's, Fayette county, Ky., on the second Saturday in September, and two succeeding days.
SALISBURY, MD.—With the church at Mesongoe, Accomac county, Va., on Wednesday before the fourth Sunday in September, 1861.
THE Illinois Regular Predestinarian Baptist Association will hold her Fifty-fourth Annual Meeting with the Canteen Church, Madison Co., Illinois, to commence on Saturday before the 4th Sunday in August, 1861.

Agents for the Signs of the Times.

- ALABAMA—Elders William M. Mitchell, Peter Maples, R. T. Webb, and brother William J. Hay.
ARKANSAS—Elders Wm. F. Bates, Tho. Dodson.
CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.
CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.
CALIFORNIA—Elder Thomas H. Owen.
DALAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.
GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Leaves, Thomas Livingston.
INDIANA—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilton Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.
ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, Jacob Martin, R. C. Martin, Stephen Joonrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Fullin, Joel G. Williams, David Layman, and brethren Timothy Merryman, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane.
IOWA—Elders E. Tonnehill, Joseph H. Flint, Isaac Donham, John Case, Bonham Kester, D. S. Tonnehill, and J. S. Price, James Atkinson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.
KENTUCKY—Elders Thomas P. Dudley, Samuel Jones, Jordan H. Walker, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and Charles Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Charles Ware, Daniel S. Bradley, H. Cox, James Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle.
LOUISIANA—Elders James Taylor, Zechariah Thomas, T. J. McAdams, and Wm. M. Perkins, Esq.
MAINE—Elders William Quint, John A. Badger, Daniel Whitehouse, Deacons Joseph Perkins, Hezekiah Purington and Reuben Townsend.
MASSACHUSETTS—Elders Leonard Cox, John Vincent and Amasa Pray.
MARYLAND—Eld. George W. Slater, and Wm. Grafton, James Lownds, Esq., Baltimore City, Herod Choate, Lewis R. Cole, Joseph G. Dance, Whitfield Woolford, Alex. Mackintosh, James Jenkins.
MISSISSIPPI—Elders E. A. Meader, J. L. Pennington, Rowland Wilkinson, and James Shows, E. T. Horn.
MISSOURI—Elders David Lennox, Elmore G. Terry, Isaac Hamer, T. Knight, B. O. Allen, John W. West, James Fewells, Benjamin Davis, John Martin, G. B. Thorp, James Duval, Paul P. Chamberlain, Thomas J. Wright, P. J. Burruss, Fielden Jenkins, and brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, Wm. F. Kercheval, I. N. Bradford, J. W. Hawkins, Leonard Dodson, Abraham F. Dudley, Richard M. Thomas.
NORTH-CAROLINA—Eld. C. B. Hassell, Robert D. Hart, John H. Daniel, Aaron Davis, J. S. Brinson, James Wilson, and brethren Benjamin Martin, I. R. Croom, J. K. Green, E. G. Clark, Dr. A. E. Ricks.
NEW YORK CITY—John Gilmore, 92 Sixth Avenue, and Thomas Graves, 80 Hudson st.
NEW YORK STATE—Elders Thomas Hill, N. D. Rector, Charles Merritt, James Birkenell, Isaac Hewitt, William W. Brown, Jacob Winchel, Jairo P. Smith, Kinner Hollister, Almiron St. John, Loren P. Cole, Harvey Alling, William Choate, Cyrus B. Fuller, Wilson Housel, John Donaldson, James Flandraw, and brethren Samuel Mabey, D. Halsted, Peter Mowers, A. M. Douglass, Erastus West, T. Relyea, James N. Harding, James T. Streeter, S. Kellogg, J. George Bender, L. Gass, John T. Bouton.
NEBRASKA TER.—M. Barnes, P. M., C. W. Harding.
MICHIGAN—Elder James P. Howell, Thomas Swortout, A. Y. Murray, Ebenezer West.
NEW HAMPSHIRE—Aaron Nichols, Wm. Hall, N. P. Horn, Daniel Fernal.
NEW JERSEY—Elders Gabriel Conklin, Philander Hartwell, Wm. H. Johnson, S. H. Stout, Cyrus Risler.
OHIO—Elders Lewis Seitz, James Janeway, John H. Biggs, John Tussing, James W. Biggs, Joseph Mason, Levi Sikes, and R. A. Morten, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hanover, Esq., Mark Uncles, B. D. DuBois, Jacob Hershberger, E. Miller, Wm. Newlon, D. S. Ford, John Messmore.
OREGON—Elders John Stipp, Isom Cranfill, and John T. Crookes, J. Howell.
PENNSYLVANIA—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, Wm. H. Crawford, 521 North Seventh st., Philadelphia, Abner Morris.
SOUTH-CAROLINA—Osmond Woodward.
TENNESSEE—Elders Peter Culp, Zion Bass, Henry Gossett, Jesse Cox, Joseph Peyton, James Hendrix, Pleasant Whitwell, James Nolin, William Carlise, Geo. Turner, and Edward Moreland, Amasa Ezell, John Phillips.
TEXAS—Elders Jacob Herring, Alfred Hefner, Samuel Wheat, Reuben Manning, Wm. H. Hickson, J. E. Deatherage, Jefferson Stringer, B. Garlington, E. T. Echols, J. G. Neal, Holloway L. Power, and Alfred Lyons, D. H. Sisk.
VIRGINIA—Eld. Samuel Trotter, Robert C. Leachman, Joseph G. Woodfin, Thomas Watters, John R. Martin, Joshas S. Corder, E. B. Turner, R. Rorer, James Jefferson, Zechariah Angel, Wm. Car-

Agents for the Signs of the Times.

penter, Henry Thompson, Stearling S. Hillsman, Wm. T. Craft, Shadrack Williams, A. W. Rogers, and Dea. James B. Shackelford, George Odear, M. P. Lee, Eli Kittle, John J. Philpott. WASHINGTON, D. C.—Elder William J. Purington, and James Towles, Esq. WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White. WASHINGTON TER.—Elders George Wills, Ezra Stout, and J. H. Hale, Edward Morgan.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., AUGUST 15, 1861.

NO. 16.

## Correspondence.

Ottumwa, Iowa, Sept. 28, 1860.

DEAR BROTHER BEEBE:—In compliance with the request of many of our brethren, we send you this sketch of our recent visit to Ohio, and our meeting with the Greenville and Little Flock Associations.

We left home on the 16th day of August in company with brother Joseph Harris, his son-in-law and daughter, on our way to the Des Moines Regular Baptist Association, held with the Mount Pleasant Church, near Mt. Pleasant, Iowa. We called the first evening at Fairfield, Iowa, where we met with our aged and much esteemed brother, Elder M. B. Rowland, an old and faithful soldier of Christ whose warfare is nearly closed, of whom it may be truly said, "He has fought the good fight, He has (almost) finished his course, he has kept the faith, henceforth there is laid up for him a crown of righteousness, which the Lord the righteous judge will give him at that day; and not to him only, but to all them that love his appearing. We also at this place met with Elder John Rowland, a son of M. B. Rowland, who is a faithful minister of the Gospel. We tarried all night with our much esteemed friend, William Rowland and sister Rebecca Rowland, by whose company our stay was rendered very pleasant. On the following day we all set out for Mount Pleasant and arrived there the same evening, and after spending the evening pleasantly with our sister-in-law, Sally Abraham and family, we met the Association on Saturday morning, where we met with the Elders and brethren from the different churches, together with many Elders and brethren from corresponding Associations, with whom we enjoyed a pleasant meeting. The letters from the various churches indicate that they are all in a healthy condition, peace, harmony and unanimity prevails among them. The preaching was all of a piece—Christ and him crucified was ably exhibited by the preaching brethren on the stand to a large and attentive congregation to the comfort and consolation of the little ones that believe in Jesus.

On Monday evening at six o'clock we took the cars for Ohio and arrived at Richmond, Indiana, on Tuesday evening at ten o'clock, where we found the family of Elder Lot Southard, (he being from home,) with whom we spent the evening very pleasantly indeed. During our stay with sister Southard, we were often reminded of the many pleasant hours that we had spent together in years gone by, and our only regret was the absence of Elder Lot Southard, whom we esteem a faithful and able minister of Christ. On Wednesday morning at eight o'clock, a.

m. we took the cars and arrived at Rogersville Station, about eleven o'clock a. m., where we met our son-in-law and daughter Nelson and Sarah Urmston. Our daughter recognized us as soon as she saw us, although she has not seen us since she was a little girl nine years old, and over eighteen years ago. In this interview with our children we felt that we were amply compensated for all our time and trouble of the journey. There we remained with our children until Thursday evening, when we visited old father Brady my first wife's father and grand-father of my daughter. Here we also met with Elder John Brady, William Swank and sister Mary Swank, together with other brethren from Indiana, with whom we had a very pleasant and agreeable interview. On Friday morning we attended the Greenville Association at Indian Creek Church, where we met with many of the ministering brethren from Greenville and her corresponding Associations, together with a large number of brethren and friends, with whom we had formerly taken sweet counsel, on meeting of whom our feeling, were indelible. While we had the pleasure of again taking them by the hand, recollections of our former associations and pleasant hours we had passed in each others company, pressed upon our mind and filled us with joy, and gratitude to the God of all grace, that he by a well ordered providence had brought us together again to behold each others faces in the flesh, and to speak face to face of each others welfare, and tell what great things the Lord had done for us and had compassion upon us. The Association was largely attended, and we had the satisfaction of hearing many of the ministering brethren proclaim the glad tidings of salvation through a crucified Redeemer, brought down to the chosen heirs of promise, upon principles of sovereign and unconditional grace. The watchmen all appeared to see eye to eye.—Speaking the same thing presenting but, "One Lord, one Faith, one baptism, one God and Father of all who is above all and in you all."

The different churches, through their letters, all united in magnifying the love, mercy, and distinguishing grace of God, in keeping them in the unity of faith and fellowship of the saints, and preserving them from the delusions of anti-Christ, which are carrying millions down into the gulf of endless perdition. While we thus mingled with the Saints, and our hearts joined in songs of thanksgiving to God, we felt to adopt the language of the poet, and say:

"My willing soul would stay "In such a frame as this, "And sit and sing herself away, to everlasting bliss."

On the following Saturday and Lords day, we visited Bethlehem Church where we met many of our earthly relatives and

friends, together with many of the brethren and sisters in Christ, with Elder D. S. Robison, their pastor. Here again the time passed pleasantly, a time of rejoicing among the saints, a time long to be remembered by us as a time of feasting in the banquetting house of the Lord, while his banner over us was love.

After taking our leave of the congregation at Bethlehem, we proceeded to visit the Church at Hamilton, Ohio, where we met with brother and sister Saunders, brother and sister Miller, Brother G. Louthan, and other brethren and sisters and friends of our former acquaintance. We found the Church in peace and fellowship, though few in number, yet strong in the faith of God's elect. Our short stay with this Church was to us a refreshing season, and our heart was made glad in hearing the brethren and sisters tell the wonders of redeeming grace, and our mind was forcibly impressed with the words of the Psalmist. "How good and how pleasant it is for brethren to dwell together in unity. On Saturday morning we left Hamilton in company with brother and sister Saunders, together with other brethren and sisters, and proceeded to the Little Flock Association held with the Fairfield Church, Butler County, Ohio, where we met with brother Elder Beeman, L. Southard, D. S. Robison, together with many other ministers and brethren from a distance. Here again we enjoyed the pleasure of meeting and conversing with many of our precious brethren and sisters with whom we had been formerly associates. The Association throughout was very harmonious, no discordant note was heard among brethren or Ministers. Salvation and sovereign grace, from first to last through a crucified Redeemer was heard from every tongue. The Gospel was ably preached by the ministering brethren to the comfort and edification of the Lord's chosen ones, and while we were sitting under the joyful sound of the Gospel we felt of a truth. That we were sitting with the saints together in a heavenly place with Christ Jesus. After taking our leave of the brethren of Little Flock on the Lord's day, we met the Elk Creek Church at five o'clock, p. m. This Church we had the pastoral care of at the time we left Ohio for the far west. Here we found many of our brethren and sisters with whom we had often sat in fellowship and sweet union in times past and gone; but here as every where in our travels, time had made a very great change. Many that we left in the vigor of life are gone from the stage of action no more to be known in the flesh. Many that are still in the land of the living are mantled over with the silver tints of age, while their faltering steps give unmistakable evidence that they too must soon go the way of all the earth. Others that were but

children when last we saw them are now full grown men and women, thus reminding us that one generation passeth away and another succeedeth them. The old Church-house and grave-yard remain pretty much as they were when we last saw them. Our interview here with the brethren and sisters was indeed a joyful time. While we took by the hand many of our old friends and acquaintances, and spoke to their faces of a precious Redeemer, our heart was filled with joy and gratitude. After spending the evening with brother and sister Busenbark in company with brother Stevens from Kentucky, who is the present pastor of Elk Creek Church, and other brethren, we proceeded to visit Indian Creek Church again on the following Saturday and Lord's day. Here our pen would fail to describe our feelings on entering the Church, this being the Church that we joined some thirty-two years ago by experience and baptism. The Church-house standing near the same stream in which we were baptized. When I look over the congregation how few of the brethren and sisters that then composed the Church do I now see. They have gone many of them I trust, to join the Church triumphant above where sorrow, sickness, pain nor death are felt and feared no more. Some are still left to endure the buffetings of Satan a little longer and wait till their change shall come, when they too shall join their brethren above. This Church is now blessed with the pastoral care and labors of Elder D. S. Robison, who is a faithful minister of Christ, and does not shun to declare the whole counsel of God.

On Lord's day we bade farewell to the friends and brethren at Indian Creek Church, and visited the Hamilton Church again on Monday night following, where we gave them a farewell address, and on Tuesday the 18th day of September, we took the cars at Hamilton for Iowa, and landed at Batavia, Iowa, on the next day at ten o'clock, from whence we proceeded to our son's, Isaac Flint, where we found all our children glad to us, with whom we remained until Saturday, when we attended meeting with the Des Moines Regular Baptist Church (it being the time of their regular meeting) at which time our son Isaac was received into the Church by experience and baptism, and on Sunday evening, the 23d of September, we arrived at Ottumwa in good health, and found all right. Having been gone from home five weeks and four days, during which time we traveled over one thousand miles and preached thirty three sermons.

In taking a retrospective view of our visit to Ohio, we set it down as one of the most pleasant periods of our life, and in conclusion of this imperfect sketch we would say to our brethren among whom we have visited, finally brethren, farewell,

be perfect; be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

From your unworthy brother in Christ,  
JOSEPH H. FLINT.

Dansville, N. Y., June 30, 1861.

DEAR BROTHER BEEBE:—Enclosed with this I send you the minutes of our Conference.\* I cannot but express my gratitude to you and brother Conklin, and those who came with you from Burdett to attend our meeting, and prove to the brethren and friends, and enemies, (if there are any) in Lakeville, that Old School Baptists entirely ignore politics in their religious meetings, being determined to eschew that evil, and to seek peace and pursue it. It was truly gratifying that no lisp of politics escaped the lips of any in the pulpit or out of it while the meeting continued. Surrounded as we are by the hosts of anti-Christ who are carried away with every political phrenzy and indulge in all the fanaticisms of the day, I considered it very unfortunate that any of our brethren at Lakeville should have allowed their fears to become excited, so as to desire a postponement of our meeting; but as it is, I believe they are satisfied they made a mistake, and that they enjoyed the meeting much better than was expected. How any fault could be found with the preaching I do not see, as it was in every sense such as we have heard from year to year at our annual meetings and have approved of it, rejoiced in it and been built up by it in our most holy faith. As for myself there is so much bogus, or counterfeit preaching now-a-days in my vicinity, that when I hear the ring of the true metal, it seems to me there is nothing like it, and I don't know but what if there should be some dross among it I might receive it undetected. However that may be, I do feel as though my views were enlarged, my hope strengthened, and my soul comforted. Yours, P. WEST.

\* Minutes published in No. 14.

Panola, Ill., July 21, 1861.

DEAR BROTHER BEEBE—If one so unworthy may call you brother, I humbly hope I have been made to hear the voice of the Son of God, and live. O, the glorious plan of redemption and salvation by grace—that, and that alone, could reach my case. Like all the rest of Adam's family, I thought I could turn to God at will, and make God's will subservient to my will. But oh, how differently did I see things when brought to discover myself a lost sinner, with no way to escape! Then my cry was, Lord, save, or I must perish. My pen cannot describe the anguish of my mind at that time. I could not refrain from crying for mercy. I could adopt the words of the poet—

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

I read my bible much; but what I found that I thought belonged to me condemned me. One night when I was returning home my burden and distress were so great I thought I could not live under them. These words rushed into my mind—"God, for Christ's sake, hath pardoned thy sins." My burden was gone, and I was praising God, my Savior. I verily thought my troubles in this world were all over. I went and told the old Baptists my little experience, and was received. But

instead of a smooth path, I have many ups and downs; fightings without and fears within, and many trials and temptations. I find a law in my members warring against the law of my mind, and I cannot do the things I would.

Dear brother, I am surrounded with a host of arminians, and cannot often hear the truth preached. I cannot think of doing without the *Signs of the Times*. I herein send a gold dollar for their continuance.  
S. R. PATTON.

Van Buren Co., Iowa, Oct. 18, 1860.

DEAR BROTHER BEEBE:—If one so unworthy as I feel myself to be, can be allowed to call you brother; it has been impressed upon my mind for some time, to try to write you some of the Lord's dealings with my soul. I was born in Barren Co., Ky., April the 24th, 1834, and in my fifth year, with my parents, moved to Iowa, then a Territory with but few settlers. When I was in my twelfth year, I had many serious thoughts about dying, and thought like all other poor blind sinners, that I could go to work and get religion when I pleased, and so I tried my good works, and thought that I got to be a pretty good christian, but when I would get with some of my young friends, it would soon wear off and so I would have to go to work again. I worked on in this way until about four years ago, when I went with my parents to attend the Hazel Creek Association, then held with the Oak Hill church; and when I left home I tried to pray to the Lord to convert my soul before I returned. There was preaching where we stayed on Friday night, and when the preacher got up and read a hymn, which was this:

Come ye that love the Savior's name  
And joy to make it known.

When the congregation arose to sing, it seemed as if some one said to me, "are you fit to sing that hymn," and in a moment all my sins that I had ever committed in my life was before my eyes, and my burden seemed more than I could bare, my tears flowed freely but I heard none of that sermon. As soon as preaching was over I went up stairs for fear some one would see that I had been weeping. When I returned home I read the scriptures, but they only condemned me, and when I would repara to some secret place to try to pray, my lips seemed sealed and I could not say a word. So I thought I would go into gay company and try to drive such thoughts away. About this time one of my cousins told me that she heard that I was going to join the church, and that hurt me very much to think that any one thought that I thought myself good enough to join the church; so I consented to go to a ball, something I had never done before in my life, for I was very much opposed to dancing, and had always looked on it as one of the greatest sins that was committed. I spent that night in the ball room, but did not dance any; but in a few nights I went with some of my young friends to spend the evening with one of the neighbors and they had music and dancing, and one of my young friends came to me and asked me to dance, but I asked him to excuse me, as I did not dance. He turned away saying he would call for me when the set was made up, in a short time he returned and I arose and walked out on the floor and filled my place, but it seemed as if I should sink to

the floor, but a thought flitted across my mind that now is the time to show them that you are not fit to join the church, so I went on and joined freely in the dance and thought that I had entirely lost my burden and should not be troubled with it again, but that lasted no longer than I got home, for it seemed to me that I had committed the unpardonable sin, and I spent the rest of that night almost sleepless; so I went on growing worse and my load of guilt heavier, until November 1858, when it seemed to me my load of guilt was more than I could bear, and that God could not suffer so vile a sinner to remain here much longer. But,

"If my soul were sent to hell,  
His righteous law approves it well."

For I could not see how the Lord could be just and save such a sinner as I was, but the breathing of my soul was, Lord be merciful to me a sinner. On the 15th my burden seemed as if it would crush me down and I thought that I would go and open the Bible once more and see if I could not find some comfort there. I opened to the first chapter of first Peter, and before I read the chapter through I was shedding tears, praising God, and rejoicing at the same time, and my burden of guilt was gone, and I could then see how God could be just and save my soul, for I then had a view of Jesus as my Savior, but these feelings did not last long, for I thought I would go and tell Ma, but a thought arose in my mind, perhaps you are deceived, and I thought I had better be certain before I told any one, so I tried to get my burden back and thought I should know better the next time how it went, but I found I could not get it back, and these few lines being presented to my mind, banished doubts and caused me again to rejoice for a short time.

They read thus:

Jesus ready stands to save you,  
Full of pity, love and power,  
He is able, he is able,  
He is willing, doubt no more.

I was then brought to reflect on what seemed to be my duty, and these few lines were deeply impressed upon my mind, "Be not ashamed, take up thy cross and follow thy Savior, arise and be baptized." I then thought if ever I had an opportunity I would try to tell the church what I hoped the Lord had done for my soul, but that opportunity was granted me and I had not the courage to embrace it; so I went home weeping bitterly, to think that I had again broke my promise. I would sometimes try to sing the dull hours away, but there was but one hymn that seemed to suit me, and that was,

'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?

On Saturday before the first Sunday in October, 1859, there was a three days meeting held with the church at this place, and on Saturday there being an invitation given, I went forward and gave them a sketch of what I have here written, and to my great astonishment, was received without a question, for I thought as I had so little to tell them, that I should have a great many questions to answer, and on the following day I was baptized by brother Joseph Armstrong. I had often thought while seeing others baptized that I should feel ashamed to go down to the water, but it was not the case, although there was a large congregation present, I

was not ashamed to own my Lord and felt as though I should not have been, had there been ten thousand more. Since that time I have had many dark clouds to pass through, and many doubts and fears, and I hope some bright seasons. I have been a reader of the *Signs of the Times* for many years, and have derived much pleasure from the many communications of the dear brethren and sisters and your able editorials. The most of the preaching that we get is from the *Signs* and *Messenger*, for we have no regular preacher to attend our little church. I have written this, Brother Beebe, to relieve my mind, and if you can take the trouble to read it, and think it worthy a place in your paper you can print it, and if not, throw it aside and all will be right. Brother Beebe if it would not be asking too much, I should be glad to have your views on Romans the fifth chapter, eighteenth and nineteenth verses, and you will greatly oblige one that is seeking to be instructed in the ways of truth. Brother Beebe remember me in your prayers and may the Lord bless you, is the sincere desire of your unworthy sister, if one at all.

MARTHA E. PRICE.

Jasper Co., Illinois, Nov. 24, 1860.

DEAR BROTHER BEEBE:—The following letter is a very interesting one, I think, and well worthy of a place in your excellent paper, the *Signs of the Times*, and, therefore, I send it to you. It was written to me last summer, by Mrs. Watson, wife of brother Joseph Watson, of Adams county, Ohio. Yours, fraternally,

D. BARTLEY.

MY BELOVED COUSIN—After reading your very interesting letter over so many times, I concluded to try, in my poor and imperfect manner, to give you a short account of what I hope the Lord has done for me, unworthy as I am. In the first place, the Lord blessed me with a christian mother. My father died when I was young, and my mother having the great responsibility of a family resting upon her, she endeavored to train them up in the way they should go—praying that when they were old they would not depart from it—she read the bible a great deal, and tried to impress on our minds the necessity of obeying its precepts. So I can recollect of having very serious impressions about death and judgment when quite young; but when grown, I was a vain and giddy girl. When I was nineteen years old, I went to live with your father and mother, and stayed with them almost a year. During my stay there it was very common for young people to visit at your father's; and he never failed to talk to and exhort them on the subject of religion; but to me he never spoke one word on the subject, to my knowledge; which proved to be the most sharp and agonizing reproof I ever received from any one. I thought uncle could see something about me, which I was not aware of, that was so unpromising that he thought it useless to say anything to me on the subject; on account of which I have often went out and wept bitterly. Little did my dear uncle think what a chagrin he was giving my poor soul by his silence. I felt so distressed and troubled that I was quite low spirited, and yet did not know why. But it passed off. Shortly after I was married.

Then I thought I must make housekeeping my study, and for some time my mind was engaged in that important study. I wished very much to be systematic, and to have a rule to go by in every thing. I had been reading authors and studying, when, all at once, it occurred to my mind with uncommon force, "Now you have spent a great deal of time searching for wisdom, and the source of wisdom neglected." The thought was so impressive that I went straightway and got the bible, and turned to the Proverbs of Solomon and commenced reading, and before I was done reading the first chapter, I read that "The fear of the Lord is the beginning of wisdom." Oh, my dear brother, that moment my own wisdom was turned to confusion—to entire foolishness! I felt as a criminal, guilty tried and condemned. And it appeared that execution must and would take place soon. My my idol—house keeping—was almost neglected. When my husband came in, I tried to assume a smiling face, for I did not want him to discover in me what I saw in myself; my distress grew worse every day. I searched the Scriptures, and tried to pray, but it seemed as though I was adding sin to sin. I saw nothing but a sinful creature in the person of myself. I was so changed in my appearance that my husband became anxious to know the cause of my trouble. We had some talk on the subject of religion, but differed very much in our views on that subject, which led to some controversy, for himself and all his relatives were Methodists. He seemed to think I could soon get clear of my trouble by doing the best I could, and become religious.

But the law appeared so just and true,  
Not one good duty could I do.

I could not believe the Methodist doctrine, which caused a great deal of dissatisfaction among my husband's relatives. I saw plainly that of myself I could do nothing—for I was ten thousand talents in debt, and had nothing to pay. I was hardened and distressed with the discovery of my sinful condition before the All-seeing eye of Jehovah. I felt ashamed and confused, but proud nature would rise up and say, "You have had moral teaching, and have been raised by christian friends, why should you be worse than others?" Your father often preached in the neighborhood, and I wished very much to attend his meetings, but met with strong opposition; for as I was living among my husband's friends, I had them all to contend against. Indeed, I thought I had the world, the flesh and satan to contend with. I found many precious promises in the Scriptures for christians, but not one for me. I thought then, as I do yet, that it was the greatest thing on earth to be a christian. Sometimes I went to church meeting, and seeing the old members in their order and business of the church, I thought they looked like a company of Patriarchs doing business in the Lord. I thought they were the salt of the earth. I thought if this world was at my disposal, I would give it freely to be as good as I thought the members of Friendship Church were. I thought it a great privilege to have the humblest seat in that house, and hear the people of the Lord talk. But there seemed to be so much unwillingness for me to attend Baptist meetings, that, for the

sake of peace with my friends, I thought I would give up going—not that I was ever mistreated by my kind husband—no, never. One day my beloved aunt—your dear mother—sent me word that the monthly meeting was to be at their house the next Saturday. I wanted very much to go, but there seemed to be so many objections in the way, I concluded I would not try to go. Here I learned a lesson that taught me the frailty of man. I said in myself, "I will not go, but a small, still voice said, "Go. You must go." So I was in a "strait betwixt two;" but the Lord will do all His pleasure. I had commenced a general house-cleaning that morning, and thought my work was such that I could not go; but the nearer the hour for meeting came the greater was my distress. It seemed that something was continually saying, "Go—go. You must go." At length, almost unconscious of what I was doing, I left my work, and took up my child and dressed it and myself, in the lest time I could, and regardless of friends or foes, not saying a word to any one, I "left the dead to bury the dead," and went across fields and over fences till I got to your father's house. When he saw me coming, he came out to meet me, and in his kind and affectionate manner, said he was glad to see me. I thought if he knew what a rebellious creature I was, he would not make me welcome. Meeting commenced, and when the door was opened for the reception of members, one sister went forward and related her experience, and was received. The Church still extended the invitation, and as I was the only one that was not a member, I saw it was meant for me. Oh, I thought I was most miserable of all creatures. I thought I had done wrong in going, for I was not worthy to be there, and had made a wrong impression on the Church. But the next day I went back to the meeting, and Elder Smith had come. His preaching was like thorns in my flesh—my bones were all broken—indeed, I thought his preaching was all to me that day. I had never told my troubles to any one, but still I thought some one had told Eld. Smith all about it. After he had laid my case before the public gaze of the congregation, I had to cover my face, and acknowledge with shame and confusion, that it was all true; I, myself, the most miserable creature on earth. I think my feelings were like the feelings of those that are turned into hell. Never shall I forget that night! I thought it was my last. Oh, dear brother, I never can describe this last extremity! I thought the time of my execution had arrived; but still I had a disposition to plead for a reprieve. I was afraid to lie down. I thought if I went to sleep I would awake in hell. At length morning appeared, but instead of joy coming with it, everything appeared in the deepest gloom. Indeed I was incapable of attending to my domestic duties. I went up stairs to a retired room—my distress being past description, and fell with my face on the floor to plead for mercy; but if I said anything I do not know it; I could not even say "Lord, save me—I perish!" I got up and left the room in confusion; I walked down stairs, and

took up the bible, and the spirit of prayer came upon me; I had tried to pray hundreds of times, but never felt that God would answer my prayer till then; I prayed that the first Scripture I saw when I opened the bible would decide the case for me; I opened the bible, and tremblingly looked, and beheld these blessed words, "Therefore, being justified, by faith, we have peace with God, through our Lord Jesus Christ." Now, my dear brother and beloved cousin, how shall I describe this great and visible change? It was all of grace, free and unmerited! I felt that I was delivered from the great condemnation that had hung me over me so long; I pardoned—my reprieve was signed and sealed by the Great Chief Magistrate of the universe! Then my spirit rejoiced in God my Savior, for He regarded the low estate of His hand-maid; He had not dealt with me after my sins, nor rewarded me according to my iniquities. As far as the East is from the West so far hath He removed my transgressions from me. I then thought I wanted to be baptized, and have a name among the people of God; I did not know how I could wait for the time to come. Well, I seemed to go on my way rejoicing, and thought my troubles all over. When the time of meeting came, I was a willing convert; and, doubting nothing, went forward to the Church, and attempted to relate my experience; but, like Peter, I began to sink; I found I was not as strong as I thought I was; but the Church seemed to understand my weakness, and I was received for baptism; that meeting was appointed for the ordination of my beloved uncle—your father. After the business of the Church, he preached an able and impressive discourse on his call to the ministry, and was ordained by the laying on of hands, and prayer. The next day, which was the Fourth Sunday in September, 1827, he baptized me, not at the Ohio river, but in the flowing stream. I well recollect how happy I felt in the discharge of that duty; I was in the Church, and thought I was secure from temptation, sin and trouble. But, Oh, my dear cousin, the warfare had just begun; I had been thinking I would not even think a sinful thought—but before I was aware, the Lord showed me that my strength was weakness, and my wisdom foolishness. I was left in an awful state, for I was overwhelmed in darkness, gross darkness, indeed; I was in the slough of despond, and thought myself more miserable than I was before; I had deceived the Church, and acted the hypocrite; my mind was like the fool's eye, to the uttermost parts of the earth, gazing on the vanities of the world. I saw plainly that in me, that is, in my flesh, dwelleth no good thing; but after the Lord had showed me my frailty, He took me out of the horrible pit of mirey clay, and set my feet upon a rock—even Jesus. Please excuse me, my dear cousin, I am imposing on your patience; I have scribbled more than you will think worth reading, I presume; but I will just tell you a dream I had and close. It appeared that I was in a low place, the low grounds of sorrow, I presume; but, before I was aware, I was lifted up to the height of a two-story house, and set on the end of a smooth white rock, which seemed to be about

twelve feet wide. There was growing little green trees out of the end of the rock, and I thought I took hold of some of those little trees to steady myself, and looked down to see where I had come from, and as I turned my head, I saw a cloud of black smoke rising up. I spoke and said, "The wrath of God is about to be poured out upon the earth;" and then I saw an angel standing by me, and thought I started flying straight along the rock, and the angel by my side; and it appeared that there was no end to the rock; the angel, I thought, did not go on the broad face of the rock, but on a raised foot way on the right hand side of the rock. I awoke with a very happy feeling.

Dear cousin, perhaps that is the way the Lord will raise his children above the smoking elements, when the world is in a blaze. KEZIA.

Eld. D. BARTLEY.

Bradford Co., Pa., May 9, 1861.

BROTHER BEEBE:—For eighteen years, I have been trying to maintain a name and place among the people of God, but it has been in such a blundering way that I have often feared I was deceiving and being deceived. The greater part of the time, my mind is cold and dark; and when I turn my eyes within, I see so much unworthiness, short-comings and imperfections, and I am continually doing the things which I should not, and leaving undone the things which I should do, that I often have hardly confidence to claim relationship with the children of God sufficient to say, "Our Father." Yet sometimes when the trumpet has given a certain sound, I have by grace been made to hear, and my fainting spirit has been revived, and I have been enabled to say, not merely that a Redeemer lives, or that the Redeemer liveth, but that my Redeemer lives; blessed assurance. I can then appropriate to my needs, all the comforting promises of God to his children; the Spirit witnessing with my spirit, that I am a child of God, and if a child then an heir, heir of God, and joint heir with Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away. The *Signs* comes to me laden with rich communications of brethren and sisters from various parts of our country, and they do so revive my drooping spirits, that it gives me strength to hope that I do love and adore that Spirit that operates upon the hearts of the contributors, but, O for grace to love Him more.

EMELINE WEBBER.

Henderson, Knox Co.,  
Ill., July 19, 1861.

DEAR BROTHER BEEBE:—I have been a reader of your valuable paper, the *Signs of the Times*, almost constantly for the last ten years, and I have been much comforted and edified with the communications of the brethren and sisters, as also with your editorials. I have received much consolation in reading the communications of brethren Leonard Cox, jr., J. F. Johnson and J. A. Johnson, J. C. Beeman, T. Barton, and very many others whom I hope will continue to favor us with their able articles on doctrine, &c. Dear brother, as long as I have been taking your paper, I do not think I have ever take up one of them to read, but it has been impressed on my mind to write and tell your readers what I hope the Lord

has done for poor unworthy me; in bringing me out of darkness into his marvelous light. And I have tried to write several times; but what I have written has looked so much like myself—so imperfect, I have concluded that it was only from a fleshly desire, and have thrown what I had written aside. But as the impression is still on my mind, I will try to tell you of some of my exercises.

When I was about eleven years old, I trust the Lord made known to me my sinful state, and I sought for a lonely place to pray the Lord to forgive my sins. I did not want any one to see me, or to know the state of my mind. When I got to the place, I could not speak a word. I asked my mother how any one prayed; but did not want her to know my condition. She said it was not the form of words that constituted prayer, but the state and sincerity of the heart. Again I went, thinking I would ask the Lord to teach me now to pray. Whether I spoke one word or not, I cannot say, but it seemed to me that the whole earth was singing praises to God. This was at about noon; at night it rained some, and in the morning it had cleared off, and the sun shone in full glory, and it appeared to me to be the most beautiful morning I ever beheld. The drops of rain on the leaves seemed to be praising God, and it was the happiest season I ever enjoyed. At about noon that day as I was passing through the house, I met one of my sisters and it seemed to me I could hear such sweet singing, I asked her if she heard it, and she said, No. And immediately it was all hushed; and I thought I had committed a great sin in speaking of it to her. And then it appeared to me that all I had ever done was all sin. Then I resolved to do better; but it seemed to me I only did worse. I had been told I could chose or refuse. My mother died in a short time, leaving a bright evidence of her acceptance in Christ, and soon afterward I dreamed that she came to me, and I asked her if she was in Heaven; and she said she was. I then asked her if I would ever go there, and she seemed to express some doubts; but she said if I went to torment neither gold nor coins could give me ease. This dream troubled me. This was twenty-eight years ago. As I grew older and went into young company, I tried to banish these feelings from my mind; but when again I was alone, I would try to pray God to forgive me; and made promises, if the Lord would spare me I would do better; but would as frequently break them. I went to meeting, and while brother Jones was preaching, in thinking of my condition, my feelings were such, I could not hide them, and I walked out; and then thought perhaps if had not gone out God would have forgiven my sins; but I had been ashamed of the work of God. I thought if I could only feel so again I would not try to hide it. Thus I continued about nine years; making promises and then breaking them. Many nights I hardly closed my eyes, lest if I slept I should awake in torment. About three months before my troubles left me I dreamed the Lord appeared to me and shewed me the first, second and third heavens, and then said if it had not been for my disobedience I might have been there, and then he disappeared. Then I thought my doom was sealed and I must be forever

banished from the Lord; that I could see the Lord had turned his back upon me, and it would be wicked to pray; but still my desire was that the Lord would allow me to be his servant while I lived, even if I must sink to torment when I died. The very earth seemed too good for me to live upon; and I often shuddered when I heard a sudden noise, and would think I must soon be banished; that I was so wicked the Lord would not permit me to live; the promises I had been making seemed to be among my greatest sins, as I had not kept them, but had done worse instead of better. Frequently it would come to my mind, as plainly as though it had been spoken, "Would you give up your two children to have your sins forgiven?" I felt as though I could, if the Lord required it. As I was walking one day, and pleading for the Lord to allow me to be a servant while I lived, even if I must perish after death, there was a peaceful calm came over me, and these words came to me, as though they had been spoken, "Your sins were forgiven long ago, if you had had faith to receive it." My troubles were all gone, and my feelings can be better imagined than expressed for a few weeks. While thinking of the joy I felt, these words came to me, "You see you could do nothing to remove your troubles; but there is one thing you can do, be baptized." It appeared to me that the Old Baptists were God's people; but I felt unworthy to live with them. I thought they were good, and I could see them marching on smoothly and easily, and I was permitted to look after them; and I feel that way yet. I would resolve to try to live alone, lest I should be a hindrance to them who were better than myself; and I lived in that way about eighteen months, and my troubles became so great that I could not sleep. I went to meeting, and thought I would tell them some of my exercises, and get them to baptize me and let me go, for I did not feel worthy to be numbered with christians. I went to the Henderson Old Predestinarian Baptist church, on Saturday before the first Sunday in November, 1844, and tried to relate in substance what I have now written, and was received, and on the next day was baptized by Elder Joseph Jones, (a brother of Eld. Benjamin Jones, of Indiana.)

Dear brother, I have tried to tell you some of my trials, and of the little hope I have. Although it is small, it affords me more comfort than all the world. I still have many doubts and fears, and sometimes think if I were truly a child of God my way would not be so much hedged up. Truly, if I am saved it must be all of grace, and certainly not by any works of righteousness that I can do; for truly all my strength is weakness. Now, dear brother, if this poor scribble comes to hand, look it over, and if you can see anything of the image of a child of grace portrayed in it, and think it will be of any use to your readers, you are at liberty to make any corrections you think necessary; for my mind has traveled faster than my pen. If I never see this in the *Signs* it will not hurt my feelings; for I do not know as I ever saw anything in the *Signs* that looks so poor to me as this, and if I could have got rid of my impressions I would not have exposed my ignorance. Now, may the Lord be with you the few remaining days you have to stay on earth, and may

you continue to comfort God's dear people, both from the pulpit and the press, is the desire of your unworthy sister, if a sister at all,

LOVICY BROWN.

Green Co., Ohio, Dec. 22, 1860.

DEAR BROTHER BEEBE:—I do not think that I can do without the *Signs of the Times*, for it is nearly all the gospel preaching that I am blessed with, in this world of sin and sorrow. The editorials and experiences of brethren and sisters come to me as a sweet message sent from the blessed God of Heaven to cheer my drooping spirit, while traveling through this world of sin and sorrow. Brother Beebe, although I never was personally acquainted with you, yet I have known you for the last twenty-five or twenty-six years, as my father was a subscriber to your paper. I well remember some verses written in the *Signs of the Times* concerning a small girl which had been taken captive by the Indians, which were as follows:

Alone yet not alone am I,  
Though in this solitude so drear,  
I feel my Savior always nigh—  
He comes the weary hours to cheer.

The little girl's name was Regina. This verse made a lasting impression on my mind. I would be glad to see them in print again. Often, when I feel lonely, Regina's verse comes to my mind as though I could hear her singing. It seemed to me that she was perfectly resigned to the will of God, and O, may it please Almighty God to grant a like resignation to the unworthy writer of this letter. I have read many of those soul-cheering narratives of the brethren and sisters; many of them I never expect to see in this world, yet I hope to see them where parting is no more, where all the redeemed family shall be like the Lamb of God, then we will be like Jesus, because we shall see him as he is. O what a glorious thought, and what precious promises to a poor weak child of grace, who feels and knows her dependence is on God, who is the author and finisher of our faith unto salvation. What matchless love wherewith God has loved us, while we were yet sinners. God so loved us that he gave his only begotten Son to be born of a woman that he might redeem us from under the curse of the law, and when the set time came He made known to his children their need of his matchless grace to cleanse them from sin and prepare them to enter into his rest, and when I have almost given up in despair of having an interest in the precious blood of Christ, which was shed on Calvary, it seemed as though I heard the Savior cry, "Daughter, be of good cheer, thy sins and thy iniquities, I will remember no more, they are forever blotted out of the book of remembrance."

Then I was made to rejoice with joy that is unspeakable and full of glory. Dear brother Beebe, when I meditate on the love of God and think what manner of love he has bestowed on unworthy me, then my soul is filled to the overflowing of praise beyond description. O, that God may ever keep me from going in by and forbidden paths, and guide me in that strait and narrow way that leadeth to everlasting life. May God prepare all his children to stand fast in the liberty

wherewith Christ has made them free. Now I must stop writing for want of more room.

Brother Beebe, if you think this imperfect scribble worth a place in the *Signs* you can insert it, if not throw it aside and all will be right. And may God bless you for many years to feed the sheep of Christ's fold, which are scattered all over this world, is the sincere desire of my heart. Yours, in hope of eternal life,  
AMY DAVIS.

Charleston, July 16, 1861.

DEAR BROTHER BEEBE:—I am in deep distress and feel the chastising of him who chasteneth every son that he receiveth, as an evidence of his love to them. Oh! I had fainted if I had not believed to see the goodness of the Lord in the land of the living. But why should one, so unworthy as I am, be led to say, the Lord is just in all his ways, though he takes from me all on earth that I hold most dear; yet will I trust in him; for I have nowhere else to go in my affliction. He is the chiefest among ten thousand, and altogether lovely. While meditating on his perfections I am lost in wonder and admiration, and constrained to say, Though he slay me, yet will I trust in him. I have often said, afflict me as thou seest fit, but let not my confidence in thee be shaken. But at other times I fear that by my profession I have deceived the saints of God, and they will have to cast my name out as evil, or they cannot prosper as a Church. Yet they are lovely in my sight and appear to me as the excellent ones of the earth among whom is my delight.

You do not know how highly I prize the *Signs*, they contain all the preaching I have; yet I feel as if I were robbing you; but do not know how to do otherwise.—May the Lord bless you, for your kindness. Sometimes I fear that instead of reconciliation to God, it is only with me as thoughtless indifference. I would that I knew myself aright; and that the saints would tell me, if it be so with them.

The Lord has seen fit to take all the child I had of my own, an affectionate son, aged 10 years, 9 months, and 12 days. He died on the 8th day of June last. Also an adopted daughter, a brother's child, she died two days after the death of my son. Her age was 9 years, 2 months and 26 days. They died of *diphtheria*; they were sick only three days. He who gave them has recalled them. Surely, He doeth all things well. I can but say it was well, they were taken away from the evil to come. Lafayette, told us, when dying, he was going soon, and would not care if he did not know we loved him at that time. I thought I was left alone, and surrounded with trials and temptations; all that I could look upon would mock at my sorrow, and that I could not live without my child,—when, all at once, something seemed to say, "Be still, and know that I am God." He is the same yesterday, to-day, and forever. Oh that I could at all times say, Thy will, and not mine be done. I desire the prayers of all the saints. Pray for me, that I may be patient, under all my afflictions; knowing that all things work together for good to them that love God; to them who are the called according to his purpose.

From the most unworthy of all beings,  
BETSEY JENNINGS.

Brown Co., Ohio, Dec. 18, 1860.

DEAR BROTHER BEEBE:—As such I address you in our Covenant God, and may grace, mercy and peace be unto you, and all the Israel of God. I am a stranger to you in the flesh, but I hope we are of the same family, and of the house-hold of faith, though some times I am in a 'doubting castle,' and think I have no grace; but blessed be God, it is some times like that of David, when he said, "My mountain stands strong: I shall not be moved." No, dear brother Beebe, we never can be moved from the foundation, for the Lord has said, "Because I live, ye shall live also, and the gates of hell shall prevail against His Church." I find much to contend against in this body of sin, and I often groan, being burdened, for I often do that which I should not do, and the things I should do I as often leave undone. In my nature I can find nothing good, for some times 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 were it not that the Lord God Omnipotent reigneth, and that He possesseth all power in heaven and earth, what could the poor afflicted children of God do, when all the powers of earth and hell are united in force against them, and when I feel to say as one of old said, "As the Lord liveth, there is but one step between me and death; I shall one day fall by the hand of the enemy." How comforting are the promises of the Lord; "Fear not, for I am with thee; in the world ye shall have tribulations, but be of good cheer; I have overcome the world: rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets, which were before 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, I have chosen you out of the world, therefore, the world hateth you: 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 names' sake; because they know not him that sent me." My soul has been sometimes made to rejoice in God my Savior; surely, he is a strong hold 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; yea, though I walk through the valley and 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 the Lord, to lean upon his arm, and to rest upon his word, even when I have been so much pressed down with the weight of sorrow, that I have felt at times that I would gladly close my eyes to time, and find a resting place in the grave. "Where the wicked cease from troubling, and the weary are at rest." 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. I must now stop, for fear I weary your patience, as I have written more than I intended. Brother Beebe do with this poor imper-

fect scribble as you think best, and all will be right.

PRISCILLA FRITTS.

Montrose, Smith Co., Tenn., }  
Dec. 24, 1860. }

BROTHER BEEBE—Please publish in the *Signs of the Times* the following obituary of my daughter, LUCY JANE WEST, who was born December 14, 1844, and died October 23, 1860, being 15 years, 10 months and 9 days old. She died from a disease of the lungs, having labored and suffered with a very bad cough all her life. Brother Beebe, I would be glad if I could give her general deportment through life; but it would be taking too much room in your valuable paper. I will give it only from the time she was confined to her bed, which was on Wednesday, the 10th of October, when she seemed to lose all hopes of recovering, and expressed a desire several times to her mother that she might die and get out of misery. She seemed to be declining very fast, and on the following Tuesday she became very restless, her mind being very much engaged in trying to sing, but her cough and shortness of breath prevented her. She called for a hymn book and tried to read, but her eyes being weak she could not. She then handed the book to her little sister, and asked her to read for her. When I came home late in the evening, I asked her if she was any better. She replied that she was resting some better at that time, but had suffered severely through the day. She wanted me to sing for her, and while I sang she burst into tears, and said, "I do not expect to live long; but hope you all will meet me in heaven." She was very restless through the night and for several days, and talked little; but when she did get a little ease she appeared to be in a very deep study, and told her oldest sister that she could not help thinking about her little sister, (who had been dead some three years,) and believed she would see her in heaven in a short time. In the early part of Saturday night, when her friends were sitting around her bed in silence, she commenced clapping her hands and praising God; said she was on her way to heaven, and would soon be with her little sister; asked if we were not all glad for her—glad that her time was so near at hand when she would be done suffering and be at rest; said to her sisters (who were crying about her,) "don't cry after me, for I am going to Jesus, and hope you all will meet me there;" then said she wanted some pretty song sung, and while the friends were singing she was rejoicing and praising God. In a short time she became very weak; her pulse almost ceased to beat, and her breath was very short. She asked me if I thought she was dying. In answer I asked her, "If it is death, do you feel willing to go?" She said, "Yes; bless the Lord, I am ready and willing to go any time the Lord calls me; but if it is not his will to take me now, I am willing to stay and suffer all he wills me to suffer; for when I get to heaven I will be paid for all I have suffered in this world." She revived in strength a little and said she was not dying. Through the night and the next day she had but little to talk about except her Savior and her prospects of meeting him in peace. On Monday morning two servants came in the room to see her. She called them by name; told them she was going to die

soon, and believed she was going to heaven; told them they had to die; asked them if they did not want to meet her after death; told them to pray to the Lord to forgive them their sins, and when they did anything sinful think of her and the words she had told them; then called the family around her bed and made a division of her little worldly estate. When making one of her little sisters a present of a small text book, she opened it and read, "Whosoever is born of God doth not commit sin."—1 John iii. 9. In the evening she became very restless; said she was dying; held her hand out to me and bid me good-bye, and said, "Papa, don't grieve after me, if you can help it;" then told her mother and sisters good-bye, calling each one by name, and making the same request, "don't grieve after me." After having told us all good-bye, she asked me if I thought she had been a good child; then asked her mother the same; then asked each of her sisters if they thought she had been a good sister; then asked me to sing her favorite song for her once more. I tried to sing—

"Why should we start, and fear to die?  
What tim'rous worms we mortals are!" &c.  
She tried to sing, but shortness of breath prevented. After I sung it through some of her friends came in and sung the same song. When they repeated the last lines, she asked them to sing it again. About the third time it was ended, she closed her eyes and said, "Lord, take me now; for I am ready and waiting to go to glory." She laid so a few moments, then opened her eyes and said, "I am dying, but I am not scared one bit." She then asked me if I thought she was frightened at death, and then said she did not think she would drop off in a few minutes—might have to suffer all night—was willing to suffer all her Savior would put upon her—would bear it all with patience, and take up her cross and follow Jesus; for when the breath left her body there would be a sweet song put in her mouth. In the early part of the night she became more restless, and a little out of her head, (caused by fever,) and seemed to suffer as much as any poor human creature could—said she wanted to go home, and wanted all her friends to go with her—said she had rather see them laughing than crying. I laid down a short time before day to take a little rest. On approaching her about sunrise she looked at me, smiled, and said, "Papa, I'm suffering here yet, but it will soon be over now." Every few minutes her cry would be, "Lord, have mercy—Lord, have mercy." Her grandmother came in to see her a few minutes before she died. She was asked if she knew who it was; she smiled and said, "It is grandmother;" and held out her hand to bid her farewell, and said, "Don't grieve after me, if you can help it." She laid a few moments and seemed to be in a deep study, then closed her eyes and clapped her hands, and said, "I am going to my happy home," and with a smile on her face she breathed her last without a struggle.

She died in beauty like a rose  
Blown from its parent stem;  
She died in beauty like a pearl  
Dropp'd from some diadem.

She selected the following song months before she died, and requested her mother to have it sung at her grave when she was buried:

Shed not a tear o'er your early bier,  
When I am gone—when I am gone, &c.

We mourn not as those that have no hope, for our loss is her eternal gain.

LUCY JANE has gone to rest  
To reign with God forever blest;  
Her little tongue will always praise  
A Savior's love—redeeming grace.

Could we but hear her happy tongue,  
So sweetly sing the heavenly song;  
Could we but see her smiling face,  
Delight'd with the happy place.

We could not wish her back again,  
But say, dear child, with God remain;  
We'll try to gain that peaceful shore,  
Where those who meet shall part no more.

C. W. WEST.

New York City, Dec. 12, 1860.

DEAR BROTHER BEEBE:—I am once more reminded that it is time to send you the money for my paper, the *Signs of the Times*. I should be very sorry to part with them. O what love I have felt for the dear brethren and sisters, while reading their communications. Sometimes when cast down, in reading the exercises of others, I have felt assured that we belong to the same family; for we have no hope nor help in ourselves. I am sure I cannot help myself. But what a mercy that help is laid on one who is almighty to save, and strong to deliver all those who are born of and taught by his blessed spirit. How often I question myself, whether I have truly been taught of God, or only have the lamp of profession and am destitute of the oil of grace. I feel so much evil within, that I would get out of myself if I could. I am so full of unbelief, so prone to wander, and so continually sinning. I would live free from sin if I could, but I find sin is rankling deeply within me. I feel that I have nothing to plead, but Jesus and his blood and righteousness. Nothing short of that will do for such as me. I feel daily that I need a new application of his precious blood applied to purge my conscience from dead works, to serve the living God, by the Spirit whose office it is to take of the things of Jesus and reveal them to us. I want to feel more of his blessed influence, and I desire that this poor body of mine may be a living temple for his Holy Spirit. I want to feel that his spirit bears witness with my spirit that I am really born from above; I want to

"Read my title clear,  
To mansions in the skies."

Then I think I could

"Bid farewell to every fear,  
And wipe my weeping eyes."

I never could go so far as some, or feel the amount of assurance that some do; still I have a hope, though small, yet small as it is, I would not give it up if I could; no, not for thousands of worlds. What is the world with all its toys, without an interest in Jesus? I want to keep low at his feet, and to know no other will but his. During the year which is now closing, I have passed through many changes; sometimes hoping, and then fearing that I am not one of the redeemed of the Lord. I do think I can say from the heart, Lord take me, and lead me in the way that I should go; whether painful or pleasant; I do desire to be led in the right way.

The dear Lord has been very gracious to me, in granting my request, and in permitting me to once more meet with a few of his dear children, in the city of New York. His over-ruling providence has brought me here; and I have found a little company, meeting at Ebenezer church, to worship God. O! how my heart re-

joined, that I was once more permitted to meet where the dear Lord has recorded his name, and here I desire to erect a fresh ebenezzer of praise to the Lord for his goodness to me, a poor sinful and unworthy creature. I do think their pastor is a man after God's own heart. He neither fears the frowns nor courts the smiles of men. Nothing will do for him, but a "Thus saith the Lord, whether men will hear or not. May it please the Lord to spare his valuable life for many years to come, and bless his labors in building up his people in their most holy faith. And may the Lord gather in, under his ministry, many of his hidden ones, many of whom I believe are now in the ruins of the fall, where they are willing to remain until the Lord shall quicken them, then they will cry out, like the jailor, "What must I do to be saved!"

I have spent three Sabbaths with them, and I heard with much pleasure, and, I trust, profit. The word seemed to come with power to my soul. I do love to meet with God's dear people. They are the excellent of the earth, and I love to meet them in the house of prayer. I hope I feel thankful for the privilege, I am enjoying, and I pray that the Lord may manifest himself to me, and grant me access to him, so that I may hear to profit. Unless the word preached, is blessed to me, I cannot be profited by it. I do feel dependent on the Lord for every good I may receive, for, of myself, I am so cold and so full of sin and unbelief. O! how much I am indebted to sovereign grace from first to last. I have daily to mourn over a body of sin and death, and sometimes fear that I am deceiving myself and others, and that I had better never open my mouth to speak of these things to any one, or write upon the subject. But again, I feel constrained. I am so subject to changes, that I seem made up of contradictions. I often think I am different from all others, and if I do belong to the family of God, I am the most unworthy of them all. But still—

"I love to meet among them now,  
And at his gracious feet to bow—  
Though vilest of them all.  
I cannot bear the piercing thought,  
What if my name should be left out  
When God his saints shall call."

I often feel to inquire, if such an one as I, shall be found among the ransomed, when they shall be received home to glory. I see and feel so much in me to deplore and hate, that I feel a desire to get away from myself. But I must continue to groan in this body of sin and death, until my change shall come. The longer I live, the more I see in me to mourn over. But O my dear brother, what a mercy it is that a fountain is opened for the house of David, and for the inhabitants of Jerusalem, for sin and uncleanness; and the poorer the wretch, the welcomer there! Washed in that fountain we shall be pure and spotless, and fit company for holy angels and saints. O how great is the love of God, through the precious Redeemer! Well might the apostle say, it is past finding out. Nothing can separate the saints from the love of God which is in Christ Jesus. I do do feel that if at last I am raised up to heaven, I will cast my crown at his feet and give all the glory of my salvation to God and the Lamb.

I must close, I fear I have wearied your patience; but did not feel willing to

let this opportunity pass without writing to you. I pray the Lord may continue to bless your labors and spare you for a long time, and make you a blessing to many of his dear children; and at all times, give you a word to communicate by tongue or pen.

I remain, as I hope, your sister in Christ,  
HESTER RUMNEY.

Richmond, Me., Aug. 4, 1861.

As I have got through with the business which required me to write, I feel impressed to write a few lines for publication if you think proper. Brother Trott and several other brethren have written lately on the subject of the two witnesses, and their being killed as described in the xi. chap. of Rev., which has caused me a good deal of reflection, but neither of their writings seemed to fill my mind. I at length fell in conversation with brother Hiram Campbell on the subject and he observed that he thought the two characters were already brought to view in the subject, viz:—The disciples of Christ, and the followers of Anti-Christ; this was to me a new idea and caused an increase of travel of mind, and I finally concluded it was the key to the whole subject. I cannot agree with brother Trott as to the identity of the two witnesses, it appears to be ascribing too much to the ministry and the Church to say, "These have power to shut Heaven," &c. It appeared to me that Christ and the Holy Ghost must be intended, and that the ministry and Church are merely representatives to declare the truth. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against, and shall overcome them, and kill them."—As to the time when this did, or will take place, perhaps I shall again differ a little with brother Trott. He says in substance that were it not that there is a few yet left that contend for Gospel truth, he should be inclined to the belief that the two witnesses were already killed. That very idea seems to strengthen me in the belief that they are already killed. I believe the thing actually took place about four years since, when a great excitement spread all over the civilized world as we all remember. Was not the sovereign power, and irresistible spirit of Christ, and the Holy Ghost in regeneration, completely ignored at that time? Now comes in the ministry and the Church, "and they of the people, and kindreds, and tongues, and nations." What have they been doing ever since, but merely not suffering their dead bodies to be put in graves. Now comes the other character, "And they that dwell upon the earth shall rejoice over them," &c. Are not the two witnesses a torment to them? "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." As to the expiration of the time intended by the three days and a half, it appears to me to be close at hand, and it appears that important events are to take place. "And they heard a great voice from heaven, saying unto them, Come up hither." What heaven? The heaven of God's grace, or the spiritual kingdom set upon earth? "And they ascended up to heaven in a cloud; and their enemies

beheld them." How in a cloud? In the same sense that Paul brings to view in the epistle to the Hebrews, when he says a "great cloud of witnesses." Here the ministry and the Church are brought to view as men, for it is said their enemies beheld them, and that is all that the enemies of truth ever did, or will behold.

Now, there is another view of the subject to be taken. It is said: "And the same hour was there a great earthquake." What hour? While these things respecting the two witnesses and gospel truth, as described, are transpiring. Now, I would ask if there has not been a great earthquake rumbling for a number of years past, and the heaviest part is now upon us, at least as far as these American States are concerned, and the effects as described in the same verse fast taking place? A remnant will no doubt be affrighted and give glory to the God of heaven, as old Nebuchadnezzar did.

I have made these few remarks in the hope of drawing out able pens on the subject, and if I am altogether in the dark, I wish to be brought to the light. Brother Beebe, it is at your disposal; do with it as you think proper.

HEZEKIAH PURINTON.

Schoharie Co., N. Y., Aug. 5, 1861.

BROTHER BEEBE:—Please give notice through the *Signs*, that the Lexington Association will be held with the Old School Baptist Church in Schoharie, in the union meeting house, in Barnerville, six miles west of Schoharie C. H. Meeting to commence on the first Wednesday in September next, at ten o'clock. There will be preaching in the Baptist meeting house on Schoharie hill, on Tuesday evening; also, in Barnerville on the same evening. Brethren, sisters and friends, are affectionately invited to attend with us. Will Elder Beebe come? Tell us, if you will. Will the brethren remember the invitation I gave them last winter, in Westmoreland? Elder Bicknell, Elder Smith, and Elder Hill, of Utica, Come. Your best way, I think, by public conveyance would be to take the cars to Valentine Bridge; the stage leaves Canajoharie, near the Bridge, on Tuesday morning, which would bring you through to Schoharie C. H., before night. The stage runs from Albany to the Court House every day. There will be brethren on hand to wait upon you at Schoharie C. H.

PETER MOWERS.

#### Correction.

BROTHER BEEBE—I would like for you to correct some mistakes made in publishing the extracts from brother Allen Embury's Memorandum Book, in the *Signs of the Times* of April 15, 1861. The first mistake is in the date, December, 1849; it ought to be December, 1859. The next mistake is where the word Park is used; it should be Rash, which you will find used several times in the last column. If it is not too much trouble I would like for this correction to be made, as there are several of the readers of the *Signs of the Times* who know that the way it stands is not the fact; and I am desirous that the world shall not have a just cause to say I have spoken or written anything before the public that is not true. Brother Beebe, I have often times thought I would like to write something for publication in

the *Signs* if I was not such a bungler at writing; but I know that words are only signs of ideas. It is not the words, but the ideas, that make a communication desirable to me.

Brother Beebe, I will come to a close; but in doing so, I wish to make a request of you to give your views through the *Signs* on Prov. xxx. 21, 22, 23, which read thus: "For three things the earth is disquieted, and for four which it cannot bear: For a servant when he reigneth; and a fool when he is filled with meat; For an odious woman when she is married; and an handmaid that is heir to her mistress." May God protect you; may he give you wisdom from on high; may he give you a double portion of his Spirit; may he enable you to cry aloud and spare not, whether men will hear or forbear, is the desire of your poor, unworthy brother, if indeed I am one. Farewell.

JOHN M. PARKS.

#### MARRIAGES.

March 26—By Eld. Wilson Housel, Mr. OBADIAH CROFT and Miss HENNET, daughter of John Vandevort, Esq., all of Warwick.

June 16—By the same, at the parsonage, Mr. BENJAMIN J. ADAMS, of Florida, and Mrs. JULIANA EARL, of Monroe.

June 20—By the same, at the parsonage, Mr. GEORGE R. BROWN and Miss SUSAN TILSON, all of Warwick.

June 22—By the same, Mr. WILLIAM J. WHEEDEN and Miss AMELIA WINTERS, all of Warwick.

June 29—By the same, Mr. JOHN FLINN and Miss ELZETTA DECKER, both of Edenville.

STRUCK BY LIGHTNING.—A lady named Johnson, living near Kinderhook village, was struck by lightning, on Saturday the 22d. Mrs. Johnson and another lady were the only persons in the house, and both were prostrated. Mrs. J. was sitting in a chair on one side of the room and the other woman near a window, which was open, the stove being between them. The lightning ran down the chimney into the stove, when it struck the left foot of Mrs. Johnson, entered the inside of the heel and passed out at the bottom, making a hole the shape and size of an ounce ball. The fluid also ran over her right foot near the toes, burning and mangling her foot in a frightful manner, then passed off through the floor into the cellar. A cat lying under the stove had her hind legs cut off. Mrs. Johnson will recover.—*Kingston Argus*.

FOUR PERSONS DROWNED IN THE PASSAIC RIVER.—Three Germans, named Frank Becker, Jacob Geiger and Adam Zeller, and a son of the latter, about eight years of age, were drowned in the Passaic River yesterday afternoon by the upsetting of a rowboat between the turnpike and Morris and Essex Railroad bridges. It appears that a woman standing on the latter bridge desired them to turn back and take her on board. With his oar, one of them so suddenly changed the course of the boat as to capsize it and precipitate them all into the river. Efforts were made immediately from both sides of the river to rescue them, but none of them came to the surface. All the bodies were recovered in about twenty minutes.—*Newark Journal*, 5th.

TERRIBLE THUNDER STORM.—On Saturday last, one of the severest thunder storms ever known in this vicinity, passed over the Western part of this county. Its effects were most severely felt in Jeffersonville and the surrounding neighborhood. The wagon house of Jacob Hust was struck by the lightning and considerable damaged; a horse, the property of Mr. Borden, as also that of Mr. Mall were killed. Mr. James Brown also lost a valuable cow and heifer from the same cause.—*Monticello Rep*.

SHOT HIMSELF.—On Friday the 11th, says the *Ellenville Journal*, George Beck, brewer, at the Buttermilk Falls Brewery, and another man, were disputing about some matter in which "sixteen cents" was involved, when they came to angry words, and Beck ran in the brewery, and came out with his gun, and struck his antagonist a violent blow with the stock, which gave way near the lock, and caused the discharge of the gun, the contents entered Beck's abdomen. He staggered a few steps, exclaiming "I'm gone in" and fell dead. Deceased was of German birth, about thirty-five years of age, and had no family.

Elijah C. Watson Esq., of the town of Hamptenburgh, died very suddenly at Newburgh on Saturday morning last. He had gone there to trade, and while in the act of counting out eggs, in one of the groceries, he was suddenly taken ill, and died very soon after. Mr. W. was one of the most highly respected citizens of the town. He was about 65 years of age.—*Rep*.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 15, 1861.

REPLY TO SISTER MARTHA E. PRICE, ON ROM. v. 18 19.—“Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous.”

The great doctrine of redemption by grace, is the theme of the inspired apostle in our text, and indeed of the gospel ministry. The consideration of this subject, involves the fall, guilt and just condemnation of God's people, in the earthly Adam, and their deliverance in the second Adam, which is the Lord from heaven. Treating on this subject in our text and its connections, the apostle alludes to the federal relationship of the two Adam's, and their respective posterities. The first Adam, being of the earth, earthy, is unable to develop or produce a posterity of a different character or quality from himself; his offspring are consequently like himself, of the earth earthy. The second Adam, being the Lord from heaven, is spiritual, and the seminal, or progenitive head of his spiritual posterity. Hence the earthy Adam, is the figure of the spiritual Adam which was to come, (see verse 14) “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 natural; and afterward 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. 44-48. The guilt and condemnation of the posterity of the first Adam bears even date with the first transgression of Adam in the garden, before the first of all his numerous progeny were born. They were all created in Adam, and they were Adam, and were therefore righteously included in the guilt of Adam's transgression, for they all being in him, were at the same time in the transgression. For such is and unavoidably must be the nature and effect of federal relationship. Therefore, the apostle tells us, in our text, “as by the offence of one.” That one was an entire race, embodied in one man, but to be developed by multiplication into all the tribes of mankind. “By the offence of (this) one, judgment came upon all men to condemnation.” This argument Paul makes conclusive and indisputable, by the fact that by one man's offence, death reigned by one. None can deny this, that from Adam to Moses, death reigned over all the children of Adam, and that death still continues to reign over all the sons of men. Death cannot reign but by sin, for the sting of death is sin, and the wages of sin is death. Therefore it is evident that the sting infused the poison which results in death, when all were embodied in the one undeveloped man.

This judgment which has already come upon all men, is the decision of God the Judge of all; it cannot be reversed or an-

Sister PRICE's communication will be found on page 122 of this issue.

nulled. It is in strict accordance with his holy law, and its execution is demanded by eternal Justice. It has come upon all men; not to come, if they do not repent or reform, for it has come upon all men to condemnation. All men are therefore condemned already, and have been, ever since the judgement came, which is nearly six thousand years ago; and it has come upon us who were not then born, and equally on all who are not yet born; for all have sinned in Adam. Every mouth is stopped by the law, and the whole world, of mankind are guilty before God.

Now as the nature and effect of the federal relationship of Adam and his posterity, has involved all alike in sin, judgment and condemnation, “even so,” exactly so; or in the same manner; the federal relationship of Christ and his spiritual posterity secures to all the people of God, the righteousness of justification of life. On legal principles, if the relation subsisting between Christ and his members was such, that Christ could bear their sins in his own body, or that Justice could inflict the penalties of the divine law, which were due to our transgressions, on him; then the same relationship must make Christ's obedience to the law, and sufferings under the law, the ground of our justification to life. The law condemned us to death, but the righteousness of Christ's active and passive obedience to the law, on our behalf takes away our guilt, and death as the consequence of guilt, and justifies us to life, as the opposite of death.

In further illustration of this, our apostle continued, “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” We have shown that by the offence of Adam, all Adam's posterity are made sinners, judgment has come upon them all to condemnation, now taking this as a divinely authorized figure, we must unavoidably conclude that the justification unto life, of the seed of the second Adam, is by virtue of his obedience to the law on their behalf; and the analogy of the figure shows that the same law and divine justice of God, which could behold all the human family in the first Adam, and being in him, partakers of the guilt of his disobedience, must with equal clearness behold all the spiritual seed in the second Adam, when he obeyed the law and bore its penalties, as partakers, in him of his righteousness unto justification of life. We all sinned in Adam, and in Adam we all die. So in Christ all whom God had chosen in Christ before the foundation of the world, when he was delivered up for our offences, and bore our sins in his own body on the cross, met the utmost of the penal demands of the law; and when Christ was raised from the dead, we were raised up with him to justification of life. Our perfect justification is therefore not predicated partly on what Christ has done, and partly on what his people are to do; but it is by the obedience of One, that is of Christ, exclusively of anything and everything else, that the saints are made righteous, this is prospective, of what shall be by the obedience of one. But if Christ did not fully, effectively and forever purge away all our guilt, legally when he died and arose from the dead this prospect, assurance and cer-

tainty that all his children shall be made righteous, experimentally, would be forever cut off. The atonement was perfect and complete, in Jesus Christ our Lord, and in him we were reconciled to God, while we were yet sinners in ourselves.—But all that was legally fulfilled for us in Christ, shall most certainly be experimentally fulfilled in us, individually at the appointed time. But God commendeth his love toward us, in that, while we were sinners, Christ died for us. Much more then, being justified by his blood, we shall be saved from wrath through him. For if while 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.” Rom. v. 8-11.

Much confusion and jargon arises with arminians and universalists, in consequence of their confounding the type with the anti-type, the figure with the thing signified, the shadow with the substance.—General or universal atonement is inferred by them, from such declarations as those in our text, because they do not perceive that the earthly Adam, as the type, is connected with his own earthly posterity, prefiguring the anti-typical Adam, and his chosen generation, royal priesthood, and holy nation. The type is the natural progenitor of his own race which includes all his natural offspring; and Christ is the head over all things to his Church; which, if we admit that by the disobedience of one many were made sinners, we must admit that many sinned in that one man. A man is made up of a body, head, and many members. When we say a man breathes, we do not affirm that his hand, feet and all the members of the man respectively inhales and exhales the atmosphere; it is enough that the proper organs convey the vital air into and from the lungs, to justify the declaration that the man breathes. Personally, as the respective members of Adam, not one of his posterity was born when we were made sinners by his disobedience to God; and as none are sinners but those who have sinned, the declaration of our text proves that although unborn, we did sin, in the disobedience of Adam. So in the application which the apostle makes of the figures to Christ and his seed, as anti-typical of Adam and his seed, when Christ obeyed the law his people were so embodied in him, that his obedience was our obedience, his death was the very death which the law consigned us to; and when he died for all his people, then were they all dead, and when he arose for their justification, they were all quickened together with him; and raised up together, and made to sit together in the heavenly places in him. Legally this was all accomplished when Christ, and all his people in him, died and arose again from the dead, they were legally all made righteous then and there; but our text reads, “So by the obedience of one SHALL many be made righteous,” in his body, who is the fulness of him that filleth all in all.

The righteousness of Christ unto justification of life, is not held up as a commodity in the market, offered to the highest bidder, nor is it offered conditionally to any; but, it is the free gift. It is not offered to, but comes upon all men; that is all the seed of the anti-typical Adam. Free because it is unconditional, without money

without price. “The gift of God, is eternal life; and that gift is free, sovereign, and effectual, and where God has sent it, it comes, and where it comes, and on whom it comes, it comes to justification of life. And it is God that justifies, while by the deeds or works of the law we are positively informed, there shall no flesh be justified in the sight of God.

**OBITUARY NOTICES.**

DIED, near this place, (Middletown) on Tuesday night, August 6, MISS ELIZABETH THORNE, aged 69 years. She had been afflicted with lameness for several years, which had confined her to her house, but was enabled to bear her affliction with a good degree of patience and resignation. We called to see her a few days before her death, and in conversation learned from her that she had entertained a hope in Christ for many years, and that she felt willing to depart from this mortal state, if it were the will of God. Death seemed to have no terrors for her. Her funeral, notwithstanding the rain, was largely attended, at her late residence, on Thursday the 8th, and a discourse on the occasion was preached by Eld. G. Beebe, from Rom. viii. 21.

DIED, very suddenly, on Friday evening, August 2, of disease of the heart, near Bloomingburg, Sullivan Co., N. Y., MR. DANIEL GODFREY, in the 72d year of his age. Mr. Godfrey was one of the most highly esteemed citizens of our adjoining county, as an honest, upright, industrious and useful citizen, kind, peaceable and benevolent, an affectionate husband, provident, judicious and loving father, and a good neighbor. He had never made a public profession of his faith and hope in the Redeemer, but we are told by those with whom he had conversed on the subject, that he evidently entertained a good hope through grace of a blessed immortality beyond the grave. We have been personally acquainted with him nearly thirty-six years, and although he was born and raised near the place of his decease, and was well known through the country, we have never heard any person speak of him but in the most friendly and respectful terms.

A few moments before his death he was sitting at the door of his house, apparently as well as usual, and suddenly exclaimed, “Oh! Oh! Oh!” His family enquired what was the matter, and he replied, “My head feels dizzy;” and they observed as he uttered these words he seemed inclined to fall. They caught him, and eased him to the floor; but he never uttered another word. Help was called as soon as possible; but he survived only a few minutes.

He has left a widow, deeply afflicted by this bereavement, and in but a delicate state of health, and several children, grown up and settled in life, and many relatives and dear friends to mourn the sudden bereavement.

A large and solemn assembly attended his funeral on Sunday morning the 4th inst., at his late residence, where a short discourse was delivered, and then his remains were conveyed to the cemetery of the New Vernon Baptist church for interment, and a sermon was preached on the occasion from 1 Cor. xv. 19, by Elder G. Beebe. Mr. Godfrey has been an attendant of the Old School Baptist church from his youth, and a subscriber to this paper from the date of the first number ever issued, and always a liberal contributor to sustain whatever expenses were required in the good cause. The editor of this paper, and writer of this tribute, has lost a valued and constant friend. May the Lord comfort his disconsolate widow and afflicted family.

Columbia, Mich., Aug. 1861.

DIED.—At her late residence in the town of Adrian, Michigan, July 19, 1861, my mother-in-law, Mrs. CAROLINE OLDER, aged 72 years, and some months. She has entertained a hope in Christ, for about fifty years. She has left a bereaved husband, and a large family of children, to mourn their loss; but we do not mourn as they who have no hope, for we have frequently heard her speak of the goodness of the Lord, in bringing her soul from nature's darkness into his marvelous light. She said she had no fear of death, for

“Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast we lean our head,  
And breathe our life out sweetly there.”  
W. S. CARPENTER.

Leroy, McLean Co., Ill., July 6, 1861.

BROTHER BEEBE:—By the request of our beloved brother, Palas McKay, I send you this notice of the death of our beloved and highly esteemed sister, MARY MCKAY, who departed

this life on Saturday morning, June the 8th, after a long and protracted illness. She was taken sick the first of last September, and continued up and down until the last of December, then took bad and continued so till she closed her eyes in death, though her husband still hoped it was not to be fatal; but she told all that she was not going to live, that she was wholly resigned. She said that she desired to be free and be with Jesus. Being asked frequently if she did not wish to live until her four children were raised, she said: O no, the Lord would take care of them. Sister McKAY, when well, had but little to say in a religious circle; would rather hear and learn than take the lead in conversation, but on her sick bed, for her strength talked a great deal, her views expanded her mind clear on the doctrine of eternal union and the kindred doctrine of the cross. Her every desire was granted but one, and that was to see and hear the unworthy writer preach in her last days, but was providently prevented. Her children has lost a kind mother, her husband a beloved companion, and her neighborhood a kind and tender friend, whose bowels of compassion was to all, and especially the poor and afflicted sister McKAY was raised a Methodist with all the prejudices against the truth. I preached near there on the first Sunday and Saturday of August in 1857, the first time for years that they had heard old fashioned Baptist preaching. Brother McKay was prejudiced against the truth at that time they listened, he was melted down, and she became converted, and on the third Lord's day in November, I had the pleasure of baptizing them in Salt Creek, near Clinton, at New Providence Church. Although they lived twenty-five miles off, for near two years, the weather was not too bad or wet for them to be at Church meeting. When they with seven others were dismissed by letter to constitute the Church, called Blue Ridge Church, which now numbers seventeen, she had the pleasure to witness the choice of the brethren in licensing brother McKay to preach the gospel to comforting of the brotherhood, and the Lord made her a sister, and help meet to him in his calling. She was attentive to her meetings as long as she could go, but her example is still loud preaching to the Church. She looked upon the interest of Zion as paramount to all others, everything else secondary; now she is dead, she speaketh. Before she died she requested that I should be sent for to preach her funeral, so on the fifth Lord's day in June I attended and preached to the largest congregation that was ever collected together in that vicinity at a religious meeting, and great attention was paid. Blessed are the dead that die in the Lord.

Yours, in Gospel bonds,  
J. B. MOORE, The poor old sinner.

P. S.—I will just say the Lord is good to us at New Providence. At our last meeting four were baptized on Sunday. Brother Orlando Hukill and wife, brother Charles Smith from Indiana, and brother Anderson Kemp. Our congregations are very large and attentive, O that the Lord would still bless Zion and comfort his people, and bless Zion with a sound and uncompromising ministry.

N. B.—Publish this if you please.  
J. B. MOORE, Pastor.

Receipts for Subscribers.

Table listing subscriptions from various locations: NEW-YORK, MAINE, NEW-JERSEY, PENNSYLVANIA, MARYLAND, WASHINGTON, OHIO, ILLINOIS, INDIANA, MISSOURI, MINNESOTA, KENTUCKY, etc. Total \$38 25.

YEARLY MEETING.—BROTHER BEEBE:—You will please notice in the Signs of the Times our Yearly Meeting, to be held with the Harford Church, Harford county, Maryland, to commence on Saturday before the Third Sunday in September, at eleven o'clock, a. m., and continue three days. Old School ministers, and brethren of the Churches, are affectionately invited to meet with us, particularly brother Conklin and Barton, as they have promised us a visit.

JOSEPH G. DANOE,  
BALTIMORE Co., Maryland, July 33, 1861.

YEARLY MEETING.—BROTHER BEEBE:—Please insert in the Signs of the Times a notice of our Yearly Meeting, at Bryn Zion, which will be held (Providence permitting) on the Fourth Saturday, Sunday and Monday, in August, next—to commence on Saturday at two o'clock, p. m. Ministers of our order, and brethren and sisters from abroad, are affectionately invited to attend. By order of the Church.

E. RITTENHOUSE, Pastor.  
CHIPPWA, Delaware, July 16, 1861.

Associational Meetings.

THE LITTLE FLOCK ASSOCIATION OF REGULAR BAPTISTS, will hold her next session with the Mill Creek Church, (about eleven miles north of Cincinnati, Ohio, near the turnpike road leading from Cincinnati to Hamilton,) to commence on Saturday before the second Sunday in September, 1861, at ten o'clock, a. m. Brethren and sisters of our faith and order are cordially invited to attend, especially our ministering brethren. We would be happy to receive a visit from brother Beebe, brother Dudley, Lassing, Piper, Flint or any of our brethren. We hope to have a very pleasant season, if the Lord will.

JOSHUA HOWELL.

LEXINGTON ASSOCIATION.—Brother Beebe, please publish the meeting of our (Lexington) Association, which is to commence at ten o'clock, a. m., on the First Wednesday in September next, with the Schoharie Church, in Schoharie county, N. Y. Brethren and sisters, and especially ministers of our faith and order, are invited to attend, and we shall expect you, brother Beebe. The brethren of Schoharie will please give direction to the brethren who may come by public conveyance, how to get to the meeting.

ISAAC HEWETR.

THE SANDY CREEK ASSOCIATION of Regular Predestinarian Baptists will meet with the Salem Church, Marshall county, Illinois, five miles west of Rutland, on the Illinois Central Railroad; to commence on Saturday, before the Second Sunday in September, 1861, at ten o'clock, a. m. Those coming from the North will leave the cars at Wenona, and those coming from the South will leave the cars at Rutland.

WILLIAM J. FELLINGHAM,  
GRUNDY Co., Illinois, July 4, 1861.

POINT REMOVE, REGULAR, ARK., with Mt. Zion Church, Prairie Co., on Friday before the third Sunday in September, 1861.

SPOON RIVER, ILL., with the Henderson church, twelve miles north of Galesburg, Ill., on Saturday before the first Sunday in September, 1861, at 10 o'clock a. m.

UNABLEY, GA., with Emmus church, Chattooga Co., Ga., 22 miles west of Resacca, on the State Railroad, half mile from Sablignor, on Saturday before the third Sunday in September, 1861.

OCMULGEE, GA., with Falling Creek church, Jasper Co., Ga., four miles west of Hillsborough, on Saturday before the second Sunday in September, 1861.

YELLOW RIVER, GA., at Sardis, Walton Co., Ga., four miles west of Monroe, on Saturday before the fourth Sunday in September, 1861.

SPRINGFIELD, GA., at Spring Hill, Glascock Co., Ga., near Gibson, on Saturday before the third Sunday in September, 1861.

NEW HOPE, GA., at Piney Woods, Haralson Co., near Darktown, on Saturday before the second Sunday in September, 1861.

MARIETTA, O. S. BAPTIST, GA., at Mt. Zion, Fulton Co., four miles north of Atlanta, Ga., on Saturday before the 1st Sunday in October, 1861.

PRIMITIVE WESTERN, GA., on Saturday before the third Sunday in October, 1861.

CONSTITUTION, GA., on Saturday before the first Sunday in October, 1861.

OKAW REGULAR, ILL., with Big Creek church, Cumberland Co., Ill., on Friday before the fourth Sunday in September, 1861.

WESTERN REGULAR PREDESTINARIAN, IOWA, with Boonsborough church, in Story Co., Iowa, on Saturday before the second Sunday in September, 1861.

MAINE CONFERENCE, at North Berwick, York Co., Maine, on Friday, Saturday and Sunday before the second Monday in September, 1861.

MAINE ASSOCIATION, with the church in Jay, commencing on Friday, the 13th day of September, 1861, and continue three days.

SILOAM PREDESTINARIAN, MO., with the New Hope church, Grundy Co., Mo., six miles southeast of Trenton, on the first Saturday in September, 1861.

SULPHUR FORK, TEXAS, with Linden church, near Linden, Cass Co., Texas, on Friday before the first Sunday in October, 1861.

LITTLE BETHEL, MO., with Colony church, St. Francois Co., Mo., on Saturday before the first Sunday in September, 1861.

PINEY, MO., with Little Piney church, Phelps Co., Mo., on Saturday before the fourth Sunday in August, 1861.

PRIMITIVE BAPTIST, MISS., with the Mt. Pisgah church, Carroll Co., Mississippi, four miles east of Duck Hill station, C. R. R., on Saturday before the second Sunday in September, 1861.

LITTLE BLACK, MISS., with the Elbethel church, Choctaw Co., Miss., on Friday before the fourth Sunday in October, 1861.

TALLAHATCHE, MISS., with the Shiloh church, Marshall Co., Miss., on Saturday before the third Sunday in September, 1861.

LUSACCOONA, MISS., with the — church, in Pontotoc Co., Miss., on Saturday before the fourth Sunday in October, 1861.

BETHANY, MISS., with the — church in Scott Co., Miss., on Friday before the second Sunday in October, 1861.

PLATTE RIVER, MO., with the Bethlehem church, De Kalb Co., Mo., on the third Saturday in September, 1861.

O. S. PREDESTINARIAN, MO., with the church at Unity, Platte Co., Mo., on Friday before the first Sunday in October, 1861.

CORRESPONDING, VA.—Appointed to be held with the Frying-Pan church, in Fairfax Co., Va., on Wednesday before the third Sunday in August, 1861, and continue until Friday evening following.

LEXINGTON, N. Y.—With the Schoharie church, Schoharie Co., N. Y., to begin at 10 o'clock a. m., on the first Wednesday in September, 1861.

LICKING, KY.—With the church at Bryan's, Fayette county, Ky., on the second Saturday in September, and two succeeding days.

SALISBURY, MD.—With the church at Mesongoe, Accomac county, Va., on Wednesday before the fourth Sunday in September, 1861.

The Illinois Regular Predestinarian Baptist Association will hold her Fifty-fourth Annual Meeting with the Canteen Church, Madison Co., Illinois, to commence on Saturday before the 4th Sunday in August, 1861.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Peter Maples, R. T. Webb, and brother William J. Hay.

ARKANSAS—Elders Wm. F. Bates, Tho. Dodson. CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

CALIFORNIA—Elder Thomas H. Owen.

DALAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.

GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Leaves, Thomas Livingston.

INDIANA—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Yeal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spittler, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.

ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, Jacob Martin, R. C. Martin, Stephen Coonrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, and brethren Timothy Merryman, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, De Witt Slawson, Cornelius Lane.

IOWA—Elders E. Tonnehill, Joseph H. Flint, Isaac Donham, John Case, Bonham Kester, D. S. Tonnehill, and J. S. Price, James Atkinson, John Parkhurst, Benjamin F. Jesse, Justus Worcester.

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OHIO—Elders Lewis Seitz, James Janeway, John H. Biggs, John Tussing, James W. Biggs, Joseph Mason, Levi Sikes, and R. A. Moriea, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hanover, Esq., Mark Uncles, B. D. DuBois, Jacob Hershberger, E. Miller, Wm. Newlon, D. S. Ford, John Messmore.

Agents for the Signs of the Times.

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WASHINGTON, D. C.—Elder William J. Purington, and James Towles, Esq.

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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, and directed, Middletown, Orange County, New York. Terms—\$1.50 per year, or, if paid in advance, \$1.50 paid in advance will secure six copies for one year. All moneys remitted to the Editor, 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. 29.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1861.

NO. 17.

## Correspondence.

OGLE Co., Illinois, July 31, 1861.

BROTHER BEEBE:—I do not know as I ought to trouble you with the following copy of a letter, written to my niece, but I have concluded to send it to you, and if you should have time and patience to read it, you can do with it as you please. As ever, yours, in gospel bonds,  
CLEMENT WEST.

OGLE Co., Illinois, Jan. 3, 1861.

DEAR NIECE:—Your kind epistle of November 25th, in company with brother Erastus, was received the 3d of December, just one month ago to-day; and I will just say here that your kind wishes are reciprocated; although the idea of being thankful on a particular day of the year, because the Governor says so, and being unthankful all the rest of the year, is repugnant to my views of the Christian character. So far as I am concerned, I always have a "good thanksgiving," whenever the Great Governor of the universe gives me a thankful heart, let it be when it will; but when he does not, I am as prone to be unthankful as any one. But you want me to write you a sermon. Did your heart arise in prayer to God that he would grant me the influence of his Holy Spirit to enlighten my mind and enable me to write the truth to you? And did you pray that he would also by his Spirit enable you to receive the truth in the love of it? If he does not do this, my writing or your reading will be in vain.

You have given me for a text Rom. viii. 28: "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." In noticing this text there are at least five ideas that strike my mind with force. First, a being that is loved; God is loved. Second, those that love him. Third, how they come to love him. Fourth, all things working together for their good. And fifth, it is something that we know—we do not have to guess at it; we know it. In treating upon these different points I shall necessarily have to be brief, and shall not perhaps be very systematical or methodical, but shall try to give you such views as the Lord may enable me to.

First, the Being loved. God is loved. We cannot love a person or being of whom we know nothing. In order to love persons we must know something of their character. When we become acquainted with persons, if their character is pleasing to us we love them; if it is not, we do not love them. We may hear of persons that we have never seen, and we may picture them up in our mind as being very lovely, and may desire to have an acquaintance with them, thinking that we love them; but when afterwards we become acquainted with them, their conduct and conversation are so repugnant to us that

we do not and cannot love them. We then find that instead of loving the person we only loved the image we had pictured up in our own mind. So we may have a great antipathy against persons that we have heard of and never seen; and we may picture them as being very unlovely, but when we become acquainted with them, we find them to be the very reverse of our picture that we had drawn of them, and we cannot help loving them. We cannot fix our love or hatred on persons irrespective of the qualities they possess. If their qualities are pleasing to us they will draw our love; if they are displeasing and offensive to us, they will draw our hatred. So it is with mankind while in a state of nature, in relation to God. They hear of him with the natural ear, and they picture to themselves what kind of a being he is; and they love, or fear, or hate him according to the picture they draw of him.

I have not time, neither shall I try to describe all the various gods that natural men and women profess to worship in the present day, but I will mention one or two. Some have a God that is all love and mercy, who will save everybody with an everlasting salvation. Others have a God that has power to save and wants to save everybody, but he either cannot or will not save only a part of mankind, because they will not accept of his salvation. He has made ample provision for the salvation of every one; he has given his Son to die for them, and has made a full and complete atonement for all their sins, and is wooing and beseeching them to come and be saved. In short, he has done and is now doing all he can to save them, but multitudes are lost because they turn a deaf ear to his entreaties, and will not accept the offers of mercy. I believe this latter is the God that is most loved and feared by much the largest share of the people within the circle of my acquaintance. Some, no doubt, think they love him; others are afraid of him and try to serve him from fear that they will be punished if they don't serve him.

Now, it makes but little if any difference whether we worship a god hewed out of wood or stone, or one that we have pictured in our minds, so long as it is not the true God. The God which is brought to view in our text is the true God. Of him we can know nothing, except as he reveals himself to us. Of him it is said, "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do?—deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea. If he cut off and shut up, or gather together, then who can hinder him?"—Job xi. 7, 8, 9, 10. Again, it is said of him, "The world by wisdom knew

not God."—1 Cor. i. 21. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 25, 26, 27; Luke x. 21, 22. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. 17.

I think the above is ample testimony to prove the point that we can know nothing of the true God, only as he reveals himself to us: I will therefore pass to notice what he has revealed of himself in the bible. 1st. He "is a Spirit."—John iv. 24. 2d. He is almighty. He says, "I am the Almighty God." Again, he says, "I am God Almighty."—Gen. xvii. 1 and xxxv. 11. 3d. He is self-subsistent. "And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them."—Ex. vi. 2, 3. "That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."—Ps. lxxxiii. 18.\* 4th. He is eternal. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Ex. iii. 14. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy."—Isa. lvii. 15. "Sing unto God, sing praises unto his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him."—Ps. lxviii. 4. 5th. He is unchangeable. "For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed." Mal. iii. 6. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i. 17. 6th. He is infinite in wisdom. "There is no searching of his understanding."—Isa. xl. 28. "Great is our Lord, and of great power: his understanding is infinite."—Ps. cxlvii. 5. 7th. He is perfectly just. "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and equity, just and right is he."—Deut. xxxii. 4. "To show that the Lord is upright: he is my Rock, and there is no unrighteousness in him."—Ps. xcii. 15.

\* I conceive this text alone sufficient to disprove the idea of a self-subsistent devil, if there were no other in the bible. As the meaning of the word Jehovah is self-subsistent—if God ALONE is Jehovah, or self-subsistent, then there can be no other self-subsistent being; all other beings must subsist by him.

"Just and true are thy ways, thou King of saints."—Rev. xv. 3. "Justice and judgment are the habitation of thy throne." Ps. lxxxix. 14. 8th. He is merciful. "And the Lord passed by before him; and proclaimed the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."—Ex. xxxiv. 6, 7. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." "O give thanks unto the Lord; for he is good: for his mercy endureth forever."—Ps. ciii. 8 and cxxxvi. 1. 9th. He is the creator of all things. "In the beginning God created the heavens and the earth."—Gen. i. 1. "By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth."—Ps. xxxiii. 6. "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. ii. "Who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by and for him."—Col. i. 15, 16. 10th. He is a God of purpose. Of this we have proof in our text—"The called according to his purpose." And not only in our text, but the bible is full of proof of it; but, as "in the mouth of two or three witnesses every word shall be established," I shall just now call your attention to only two or three passages on that point. "But according to his own purpose."—2 Tim. i. 9. "Which he hath purposed in himself."—Eph. i. 9. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." "For the Lord of hosts hath purposed, and who shall disannul it?"—Isa. xiv. 24, 27.

Shall we think it wrong for our God to have a purpose or design in all that he does? Shall we think it wrong for him to work according to his own design or purpose? You and I have a design in all that we do. We never did a voluntary act until we had designed to do it. We predestinate or pre-determine all of our voluntary acts. That is, before we act, we resolve in our minds what we will do, and we act accordingly. We say in our minds we will sit down, or we will get up, or we will go out, or we will go in; and we act accordingly. The resolve, or purpose, or determination, is formed in our minds before we act. That is what I understand by predestination, or pre-determination.

It is determining how or what we will do before we do it. Now, shall we think it wrong for God to pre-determine all his acts, when we do the same thing? Shall we complain and find fault because he who is infinite in wisdom does just what we finite creatures do ourselves? We all of us form plans for our future conduct according to the knowledge we have. We are limited creatures. We are limited in knowledge and in power, and we are changeable. When we form our purposes, we cannot foresee all that is to take place around us; and it sometimes occurs that certain events take place that we did not foresee, and had not power to prevent, and it destroys our plans, and we have to form them over again, and make them into a different shape. Now, if we had wisdom to foresee and power to control all the events that might take place, we could form our plans so that they would be unalterable, and there would be no necessity for us to change them or form new ones. Shall not infinite wisdom form a perfect plan, and Almighty power accomplish it? Certainly they must. "Is anything too hard for the Lord?"—Gen. xviii. 14.—"Ah, Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."—Jeremiah xxxii. 17.

I believe you once learned to paint pictures, and used to paint fruit and flowers, &c., for your amusement. Now, when you undertake to paint anything, you resolve or determine in your mind before you begin what you will paint—whether it shall be a rose, a lily, a pear, or a water-melon. Whatever it is—perhaps it is a rose—you have it all perfect before you in your mind, before you begin. If not, how would you know how to paint it? If you had not its form and color in your mind, how would you know whether it would be a rose or an apple, when it was done? Before you begin you have it all in your mind just how you intend to have it look; you have your paints, and pencil, and paper or canvass, all by you; and your rose is before you, all painted in your mind, before you begin. Your children are around you, and they see your paper, pencil and paints, and they begin to wonder what mother is going to do! They perhaps have never seen you paint anything, and they don't know what these things are for until you reveal it to them; i. e., you tell them what these things are for. Until you reveal it them, it is all a mystery. You will reveal it to them at first, or you will tell them to wait until you have done, and then they can see for themselves, just as you please. Perhaps you will reveal so much of your plan as to tell them you are going to make a picture. Well, this is but little satisfaction to them; and they now wonder what sort of a picture mother is going to make! How can she make a picture with those things? Here is a great mystery! You have revealed all you want to them, and you tell them they must wait and see. You begin your work, and commence drawing the outlines. The little ones are watching you; directly one says, "Well, that is going to be a great picture, I guess." "Yes," says another, "I should think so; I could make a better one myself." Says a third one, "If I was going to make a picture I wouldn't daub the paper all over with that ill-looking

stuff, in that way; I would make a picture and done with it."

You smile at their folly, and keep on with your painting, as though you had not heard them. To you it is all plain and familiar: to them it is all mystery. And they neither retard nor hasten the work, nor alter your plan, by their remarks; they only manifest their own ignorance, and show that they think themselves wiser than you. Just so with God. When he began the creation of the world, all its fixings, with all that should transpire within it, all the conduct and thoughts of men, and every event that should take place from the beginning to the end of time, were all present in the Eternal mind, as though they had already taken place. And he determined just how and the exact time when they should all take place. "Known unto God are all his works from the beginning of the world." "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts xv. 18 and xvii. 26. "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 9, 10. We, like foolish children, often find fault, and complain at the ways of Providence, and tell how we would have it if we could control events to suit ourselves; and we accuse Infinite purity of being unjust, because he does not do just as our dark and puny minds would dictate; and in doing so we only manifest our folly and wickedness, and show that we think ourselves wiser than God; but we neither retard nor hasten his work, nor cause him to change his plan; for he "Is not a man; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. xxiii. 19. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand;" "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" "My counsel shall stand, and I will do all my pleasure." "Yea, I have spoken it, and I will also bring it to a pass; I have purposed it, I will also do it."—Isa. xiv. 24, 27, and xlvii. 10, 11. He does not change nor alter his plan, nor stop his work because we are not pleased with it; he laughs at him; for he seeth that his day is coming." "But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision"—Ps. xxxvii. 13 and lix. 8.

When you have put the last finishing touch on to the rose you were painting, and your children see it, they exclaim, "O, what a beautiful picture! I did not think mother could make such a beautiful rose!" They now see their folly in supposing they were wiser than you; and you are not disappointed. You have accomplished your plan, and have exhibited on paper or canvass the very thing you had in your mind when you first began; and your children are brought to admire your excellence as a painter, and acknowledge their own weakness and folly. So when God shall

put the last finishing touch on the affairs of this world and bring it to a close, all his children will be lost in wonder, admiration and praise, in beholding the great and glorious wonders he has wrought; and their song will be, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. xv. 3. And while this is the case with all the children of God, his enemies shall be "driven away in their wickedness," (Prov. xiv. 32,) and shall confess that their sentence is just: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God."—Rom. xiv. 11.

Second. Having tried to bring to your view the Being that is spoken of in our text as being loved, I shall now, in the second place, try to speak of those that love him.

And first, negatively. They are not those who picture a God in their imaginations that they think they can love, and whom they try to serve, because they are afraid of him. Such, whatever their professions may be, do not love the God brought to view in our text; they have never been made acquainted with him, and do not know him, and hence they cannot love him; and we have no knowledge that "all things work together for good to them."

Second, affirmatively. Those who love God are those who have been made acquainted with him by an experimental knowledge, and they are ready to give up all their former notions of him; and they search his word with careful and prayerful hearts, having an earnest desire that he would strip them of all their false notions, and give them right views of him. They are willing to trust him in all things, and have a fervent desire that he would rule in and over them. They have no righteousness of their own, except what is like filthy rags, and that they desire to be cleansed from, and to be clothed upon with his righteousness, which is perfect in all its parts. They have no good works of their own to offer him; their own works are vile, even the best of them, and need washing away in the "blood of the Lamb." They feel themselves to be vile sinners, incapable of doing anything good, and desire that he would work in them "to will and to do of his good pleasure."—Phil. ii. 13. They are ready to acknowledge the justice of his law in their condemnation, and have no hope of ever being delivered from it by anything they can do. They rejoice that he reigns, and rules supreme over the universe, and governs and controls all things according to his pleasure. In short, they "Are the circumcision which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3.

Third. Having given you a brief view of some of the chief characteristics of those who love God, I shall now, in the third place, try to tell you how they come to love him. They did not, naturally, love him: they had no knowledge of him. They "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Eph. ii. 12. They were enemies in their "mind by wicked works."—Col. i. 21. They had "carnal minds" which were "enmity against God;" and were "not

subject to the law of God, neither indeed could be." Rom. viii. 7. They said unto God, "Depart from us; for we desire not the knowledge of thy ways."—Job xxi. 14. "They were dead in trespasses and sins;" "and were by nature the children of wrath even as others."—Eph. ii. 1-3. Then how could they love him? It was impossible for them to love him until a change was wrought in them. The way they came to love him is this:—They were chosen in Christ "before the foundation of the world, that" they "should be holy and without blame before him in love." And they were "predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Not *their* will, but *his* will. They were "predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 4, 5, 11. They were not only chosen and predestinated, but they were loved with "an everlasting love." "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."—Jer. xxxi. 3. "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau, Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau."—Mal. i. 2, 3; Rom. ix. 13. "They love him because he first loved them."—1st John, iv. 19. They were not only chosen, predestinated, and loved, but they are redeemed. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. iii. 13. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. They were not redeemed with silver and gold, and such like corruptible things, "But with the precious blood of Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."—1st Peter i. 18, 19; Titus ii. 14. "Thou wast slain, and hast redeemed us to God by thy blood."—Rev. v. 9. "Unto him that loved us, and washed us from our sins in his own blood." Rev. i. 5. They are also begotten and born again; not of their own will, or the will of man. "Of his own will begat he us with the word of truth."—James i. 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1st Peter i. 23. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. They are also quickened, or made alive. "And you hath he quickened, who were dead in trespasses and sins." "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)"—Eph. ii. 1, 4, 5. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."—Col. ii. 13. They are also called. Our text says, they are "The called according to his purpose." They are "The called of Jesus Christ." "Called to be saints."—Rom. i. 6, 7.

They are "Called unto liberty."—Gal. v. 13. They are "Called with an holy calling." "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."—2nd Tim. i. 9. You will notice, that the above text says, saved, first; and then called; and it is "not according to our works;" or because we accepted the overtures of mercy; "but according to his own purpose and grace, which was given as in Christ Jesus," not when we believed, but "before the world began." Again, they are "Preserved in Jesus Christ, and called."—Jude i. They are called out of darkness into God's marvelous light. "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 his marvelous light."—1st Peter ii. 9. They are "Called to peace."—1st Cor. vii. 15. They are called unto the fellowship of Jesus Christ. "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." 1st Cor. i. 9. They are "Called to glory and virtue."—2nd Peter i. 3. They are called unto eternal life. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."—1st Tim. vi. 12. And he has shed abroad his love in their hearts. "Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. v. 5. Now, if God has done all this for them; if he has chosen, predestinated, loved, and redeemed them; given them the new birth, quickened them into life, called them, and shed abroad his love in their hearts, as the scriptures assure us, how can they help loving him? It is as much impossible for them not to love him now, as it was for them to love him before this great change was wrought in them. Is it not plain, from the above scriptures, that the way they come to love him is all of God? That it is his work from first to last, from beginning to end? It seems to me that nothing can be plainer.

Fourth. Having tried, briefly, to give you a little view of the Being, loved, and of those that love him, and told you how they come to love him, I come now, in the fourth place, to speak of the all things working together for their good.

Our text does not say, one thing shall work alone for their good, but "All things work together for good to them." Adversities, afflictions, and temptations, are often sent upon those who love God, for the trial of their faith: not to see if they have faith, but to try it and purify it from dross. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at

the appearing of Jesus Christ."—1st Pet. i. 3-7. Those who love God are very apt to have an abundance of dross mixed with their faith, which leads them frequently to put some trust in themselves, or in their own strength; and it is necessary that this dross should be taken away and their faith purified from it; and to this end, they are made to pass through clouds and thick darkness, by the hiding of the face of the Savior, the Sun of righteousness; and are made to mourn and lament on account of their coldness, darkness, and stupidity, and are frequently brought to the borders of despair, to destroy their confidence in the flesh, or in their own doings, and to humble their pride. And when they are sufficiently humbled at the feet of Jesus, he again unveils to them his smiling face, and grants them the manifestation of his pardoning love. They sometimes let the world, and its vanities, creep into their affections, and absorb too much of their love; and adversity and affliction is sent upon them to teach them the vanity of earthly things, and the folly of letting them engross their affections. Again, they sometimes desire the applause from men for their good deeds, and for their zeal in the performance of religious duties; and the tongue of slander is let loose against them, to teach them not to seek the praise of men, which can be of no advantage to them at the last day, but to seek the praise of God, who alone is their protector and preserver. It would take too long, and would, probably, weary your patience to speak of all the ways which God takes, to try, and purify, the faith of those who love him; but we are assured that they are all right, and just, and all "work together for good, to them." But you want I should tell you in particular if I can, "In what way it is for the best that" your "sisters whom" you "so dearly love should be so deluded by this modern Spiritualism as to reject the great atoning sacrifice of the Son of God." It is sometimes difficult to tell, just how one thing shall work alone, "for good to them that love God;" indeed, as I have said above, our text does not say, one thing shall work alone for good; but "all things work together for good." Now, if I may be permitted to tell how I think this is "for the best," or is to work "for good to those who love God," I should say, it was calculated to impress upon the minds of as many of them as are acquainted with the circumstance, that he is a God of truth; and that he will not only fulfill his promises to those that love him; but he will also execute his threats upon those who hate him. "And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2nd Thess. ii. 11, 12. It is calculated to lead those who love God, to unfeigned humility, and gratitude to God for his distinguishing mercy and grace in saving them from the delusion, and granting them the manifestation of his pardoning love. They were no better, by nature, than your sisters, and would just as soon have been deluded, if his distinguishing mercy and grace had not preserved them from it. They have no reason to boast over others; for their deliverance, and salvation is all of grace. Again, it is calculated to teach those who love God,

that the love of kindred in the flesh, is not the love of God; but that it is sometimes opposed to it. The love of kindred in the flesh, is but a natural love, and pertains to the flesh; and must perish with the flesh. It is entirely distinct, and of a different nature, from the love of God, or that spiritual love, which is shed abroad in the soul when it is born again and brought into the liberty of the gospel of Christ; which will never perish, but which must endure eternally. The first love spoken of, or the love of kindred in the flesh, is a fleshly love, and leads us, from a selfish motive, to pray for the salvation of others, without any reference to the will of God in the matter; but the love of God leads us to submit all things to him; and to say, thy will, not mine, be done. It leads us to say, when we pray to him, that not only ourselves, but our kindred in the flesh, are all in thine hands to deal with according to thy good pleasure; and whatever thou doest is perfectly just and right; therefore may thy will, not ours, be done. It is right that we should love our kindred in the flesh; and that we should do them all the good we can; but we should let our love for them be in subordination to the love of God. We should love him supremely. Our love for him should be so intense that our love for our kindred in the flesh should be hatred in comparison to it, for Jesus says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke xiv. 26. Again, when "One said unto him, Behold, thy mother and thy brethren stand without desiring to speak with thee," "He answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii. 47, 48, 49, 50. You say, they, i. e., your sisters, "reject the great atoning sacrifice of the Son of God." There you are laboring under a great mistake. You may depend that they never have, nor never will reject that sacrifice. Can you reject a thing that was never offered to you? Suppose you was sick on your bed, and had fainted away; and nobody offered to restore you to your senses; could you reject any offers of that kind so long as there were none made? I think you will say, no. Well, suppose again, that some person should offer to restore you to your senses, and should accomplish it, i. e., should bring you to your senses, before you was aware that the offer had been made; could you reject that offer? I think you will again say, No. The "great atoning sacrifice of the Son of God," was never offered to man, or woman; then how can they reject it? They cannot reject it; for it was never offered to them. That "sacrifice" was offered to God, and he accepted of it, and let all those for whom it was offered go free; i. e., he forgave them their sins. Paul says, "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the

eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. ix. 13, 14. You will notice the above Scripture says, Christ offered himself to God, not to men, or women. He offered himself to God to atone for the sins of his people; and all those for whom he made the atonement; or in other words, all those for whose sins he atoned, have their sins forgiven. Atonement, is satisfaction, or reconciliation. If you will take the trouble to search the law, given by Moses, and read it carefully; you will discover that in every instance, under that law, where an atonement was made for sin, the sin was forgiven; and where there was no atonement made, the sin was not forgiven. Please read, carefully, the fourth and fifth chapters of Leviticus. It will take me too long to copy them, and you can read them at your leisure. And then read Ex. xxxv. 2, and Lev. xx. the whole chapter; and Lev. xxiv. 15, 16, 17, and you will see that the Sabbath breaker; and him that curseth his father, or his mother; the adulterer; the wizard, or witch; the blasphemer, and the murderer, and several other characters, could have no atonement made for them, under that law; all who were guilty of those crimes must be put to death. You will notice that in every instance where an atonement was made, it was for a particular person, and a particular sin. These atonement offerings, under the law, were ceremonial, and typical of our Lord Jesus Christ. Now, if the type was particular, how could the anti-type be general? It could not be, it would spoil the resemblance. The paschal lamb, which was slain when the children of Israel came out of Egypt, was an eminent figure of Christ. They were to take a lamb for a house; but if the household was too small for the lamb, then two neighbors, must join together so that the whole lamb might be eaten, and if any of the lamb was left until the morning it must be burnt with fire. Ex. xii. 3, 4, 10. Why so particular to have the lamb all eaten, or burnt up, unless it was to prevent a possibility of its being partaken of by anybody except the Israelites? It was slain for them, and them only; and no one else could partake of it, or be benefited by it. And they were to "take of the blood" of the lamb, and strike it on the two side posts, and on the upper door post of the houses wherein they" should "eat it." "And the blood" should be to them "for a token upon the houses where" they were. Ex. xii. 7, 13. The blood was for a token that those within the house where it was, were those for whom the lamb was slain; and when the Lord should see the blood, he would pass over that house, and would smite none of the inmates with the plague with which he would "smite the land of Egypt." So whosoever, or to whomsoever the blood of Christ, the great anti-typical paschal lamb, is applied, it is a token that they are the ones for whom Christ was slain, to cleanse them from sin in his blood; and they, only, have the privilege of eating his flesh and drinking his blood that they may live by him. John vi. 51, to 58, inclusive. And this they are enabled to do by faith, when they are quickened and made alive, and are born into his kingdom, and faith is given them to view him as their Saviour; and they can never perish, for they have eternal

life. He says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." 54th verse. It is evident that all those for whom he died, and none others, will be able to eat his flesh, and drink his blood, and live forever, from the fact that he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." 37th verse. They shall come, no matter where they are, or what delusions they are laboring under, for he knows them, and knows where they are, and he is able to bring them. The Father is able to draw them. And none others will come; for he says again, "No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day," 44th verse. Perhaps you will say, that he died for everybody because he says, "The bread that I will give is my flesh, which I will give for the life of the world." 51st verse. But how can we say so, when there is so much proof that none will be saved by him but his elect, his chosen? Why should we understand the word world, in that verse, to mean everybody; any more than we do in some other cases where it is used? You are well aware that there are a multitude of words in our language, that have different meanings, and have to be understood according to the other words among which they are placed. I will cite you to a few of them. For instance, the word right, has several meanings; as you will see by examining your dictionary. In writing, it is spelled in four different ways according to its meaning; yet, it is the same word, and is pronounced just alike in each case; and by the hearer has to be understood according to the other words among which it is placed. And in reading, you would understand it by the other words, rather than by the way in which it was spelled. If I should, in writing, tell you to *rite* to me; you would say I had spelled the word wrong; but you would know I meant to tell you to write to me. Again, should I tell you that baptism was a *write* of the church, you would say I had spelled wrong; or should I tell you, I held my pen in my *rite* hand to *wright* letters; and that I could not *right* them *write* unless I did; you would understand what I meant, by the other words; but you would say, I was a poor speller. The word saw, has three different meanings, and is spelled the same in each case; and in reading, or hearing, has to be understood according to the other words among which it is placed. In the following sentence you have its different meanings: I saw a man take a saw and saw a board in two. Now, you understand, at once, that the first meaning of the word, in the above sentence, is that I have seen; the second meaning, is a tool for cutting; and the third, is the act of cutting. As if I had said, I have seen a man take a tool and cut a board in two. The letters *m-o-w*, spell two different words. Should I write to you and tell you, that I went into the barn and flung some hay off of the *mow*, you would understand one thing by it; and should I tell you I took my scythe and went to the meadow to *mow*, you would understand another thing, and pronounce the word entirely different, although it has just the same letters. In the first place, you would understand it to mean,

a pile of hay; in the latter, the act of cutting grass. Again, the letters *s-o-w*, spell two different words. "Behold, a sower went forth to sow." Matt. xiii. 3. "And the sow that was washed, to her wallowing in the mire." 2nd Peter ii. 22. In the above quotations you see two different words, pronounced entirely different, and meaning two different things, and yet both spelled just alike. In the first, *s-o-w*, means to scatter seed; in the other, *s-o-w*, means a female swine. There are words in our language which are the same in pronunciation, and yet, in one case mean the opposite from what they do in another. Raise, is one of them. Although in writing, it is spelled different, yet in sound it is the same. When a man puts up a building, he *raises* it. When the wind *razes* a building, it tares it down. Now, if I had said, When a man puts up a building, he *razes* it, and when the wind *raises* a building, it tares it down, you would have understood me just the same, but you would say, I had spelled the word wrong. Again, the word *some*, has two opposite meanings. Sometimes it means the whole; and sometimes it means only a part. You have a lot of apples, I wish you would give me *some* of them. Here you see, *some*, means part. What *sum* of money did you receive yesterday? Here you see, *sum*, means the whole. Now, if I had written to you to send me *sum* of your apples, you would understand me to mean, part of them, but you would say, I had spelled the word wrong; or if I should write and ask you what *some* of money you paid for your house; you would understand me to mean the whole that you paid for it; but say, I had spelled the word wrong. I have given these examples, not because you do not know them, but because you do know them, and to impress upon your mind the way in which our language has to be understood. The word *world*, perhaps has as many different meanings as any other in our language. We very often, in our common conversation, use it to mean different things. We sometimes say, the *world* is round. What do we mean but the globe we inhabit? Again, we say the *world* must die and come to judgment. What else do we mean but the people inhabiting this globe? Again, one person enquires of another, who did you see at the big mass meeting the other day? Were there many there? The answer is, yes, all the *world* were there. What does he mean by the word *world*, only a great many people; a very small part of the inhabitants of the globe? I might give examples almost *ad infinitum* of the various meanings we have of the word *world*; but I think the above are sufficient to show that it does not always, in our common conversation, mean everybody; but that it sometimes means part, a very small part, of the people on the globe, and sometimes the globe, without reference to the people. Some expositors tell us that the word *world*, has fourteen different meanings in the New Testament; and in one place, in particular, it, no doubt, means heaven. "But they which shall be accounted worthy to obtain that *world*, and the resurrection from the dead, neither marry, nor are given in marriage." Luke xx. 35. In this verse the word *world*, no doubt, means heaven, or a future state of existence. In the verse before

this one, the word *world*, means this state of existence. "The children of this *world* marry and are given in marriage." As if he had said, "The children of" this state of existence "marry, and are given in marriage." "But they which shall be accounted worthy to obtain that" state of existence, &c. Here, in these two verses, we have two different meanings of the word *world*; and I might go on and pick out the passages, and show you all its various meanings in the New Testament; but it would swell this communication to too great a length; and I have already been too lengthy, and shall exhaust your patience, entirely, if I write much more now. I will therefore, notice two or three more; and leave you to find the others as you search your bible. I will first notice 1st John, ii. 3.—"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole *world*." The word *world*, in this text, no doubt, means his chosen people among all nations of the Gentiles, in distinction from his people among the Jews, as it was customary to call the Jews, the people of God; and the Gentile nations, the *world*; John, being a Jew, says, "He is the propitiation for our sins;" i.e., the sins of his people among the Jews; "and not for ours only, but also for the sins of the whole *world*;" i.e., all his people among all nations of the Gentiles. It certainly cannot mean every individual of all mankind, from the fact that every individual of all mankind is not saved by it. Propitiation is atonement for a crime; and as I have said before, atonement is satisfaction, or reconciliation. Now, if Christ made a full and complete atonement; or gave full and complete satisfaction, to Divine Justice, for the sins of every individual, of all mankind, then every individual of all mankind must be saved, or Divine Justice requires satisfaction twice; once of the Savior, and again of the sinner; and this would be unjust, instead of just. Then if all mankind are not saved, we must understand that it is because the sins of all mankind are not atoned for; and if the sins of all mankind are not atoned for, then we must understand the word *world*, in the above text, to mean only God's chosen people among all nations of the Gentiles. I will now notice 1st John v. 19.—"And we know that we are of God, and the whole *world* lieth in wickedness." Here, again, the word *world*, cannot mean every individual of all mankind; from the fact that he says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are born of God." Certainly; those who are born of God, and do not sin, cannot be lying in wickedness. Therefore, the *world*, mentioned in this text, can mean only that part of mankind who are not born of God. So in John vi. 51, the word *world*, can only mean his elect among all nations.

Fifth. I now come to the fifth proposition in the text; "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

It is something that we know; we do not have to guess at it, we know it. We know it because God, that Being who cannot lie, has told us so by the mouth of

his servant Paul. We know it because scripture, and reason both, tell us so. Paul says we know it from the fact of his (God's) foreknowledge and predestination. He says, "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. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also give us freely all things? Who shall lay anything to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or 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. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. viii. 29, to the end of the chapter. O, glorious consideration! 1st. "If God be for us, who can be against us?" Surely, if that Almighty Being who spake all things into existence, and upholds them "by the word of his power;"—(Heb. i. 3.) and governs and controls, and worketh them "after the counsel of his own will,"—(Eph. i. 11.) be for us, no one can be against us to do us harm. Surely, nothing can harm us; but all things must work together for good to us. 2nd. "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?" Most assuredly; if he loved us so well that he spared not his own and only begotten Son, but delivered him up to die for us, he will with him also freely give us all things. If he loved us with such great and stupendous love as that, then what can separate us from his love? Most certainly nothing can.

The above text is strong and conclusive proof that Christ did not die for all mankind indiscriminately; and hence the "great atoning sacrifice of the Son of God" was not made for every body. For if God loved every body so well as to give his Son to die for them, then "how shall he not with him also freely" give every body "all things?" The idea is preposterous in the extreme, that he should love them so well as to give his Son to die for them, and make a full satisfaction for their sins, and then leave them to perish in their sins. No, that cannot be. To all those for whom he spared not his Son, but delivered him up to die for them, he will, most certainly, "with him also freely give all things," and nothing "shall be able to separate" them "from the love of God, which is in Christ Jesus our Lord."

I might say much more: I have, as it

were, but just arrived at the portal of the subject; but I have already been too tedious, and will draw to a close by requesting you to give the foregoing imperfect sketch a careful examination and comparison with the scriptures; and that God may give you light, and enable you to discern between truth and error, and enable you to reject error, and receive the truth in the love of it, is my prayer for the Redeemer's sake.

Please write again when it is convenient: accept our love and good wishes for yourself and husband, and children; and may you all "be bound in the bundle of life with the Lord,"—(1st Sam. xxv. 29.) is the prayer of your affectionate uncle,  
CLEMENT WEST.

Georgetown, Ky., August 13, 1861.

BROTHER BEEBE:—In the 15th number of the present volume of the *Signs of the Times* I find the following:

"Will J. F. Johnson give his views on 1 Cor. ix. 16, latter part, 'Wo is me if I preach not the Gospel.'"  
JAMES MARTINDALE."

I often fear to give my views on Scripture, lest I should throw a sable cloud over its native brilliancy, rather than exhibit it in its native beauty and clearness.

I have been acquainted with brother Martindale for a number of years, and have no doubt of his sincere desire to understand the Scriptures and be governed by their dictation. The dark and barren state of my mind at present would forbid my attempting an elucidation of the text, was it not that I know that the Lord can direct me right if it is his will that brother Martindale or others shall be profited by this feeble effort to comply with his request. Should I darken the subject with words without knowledge, he can throw off the mask and present it to his children with all its truth and importance. The verse containing the text referred to reads thus: "For if I preach the Gospel I have nothing to glory of; for necessity is laid upon me: yea, wo is unto me if I preach not the Gospel." If I had all the wisdom of this whole world I would have nothing to glory of, for God makes foolish the wisdom of this world, and chooses the foolish things of the world to confound the wise. If possessed of the strongest intellectual powers, embellished and aided by the eloquence of the finest rhetorician, and garnished with the finish and all the splendor of scientific attainments, and then could wield it all with the strength of Sampson, I should have nothing to glory of; for God chooses the weak things of the world to confound the things that are mighty. Should the land of Ophir pour all her gold into my lap, and all the world beside confer upon me her wealth, her honor and her fame, still I should have nothing to glory of; for, with all this, I should be beggared without thee, O my God.

"Were I possessor of the earth,  
And called the stars my own;  
Without thy graces and thyself,  
I were a wretch undone."

Then, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth me," &c. Then, if I am foolish in myself, that is no excuse for me to neglect the duty that my Lord has enjoined upon me; if I am weak, that should not discourage me; if poor, what of that? If God

chooses to take me foolish, weak and poor, as I am, to confound the wise, the strong and the noble, let not all this terrify me while "necessity is laid upon me."

The word *necessity* signifies "compulsion, fatality, indispensableness, want, need, poverty," etc.

Now, I think that the work of grace is the complete counterpart of the work of our carnal and depraved minds. When necessity seems to urge upon us the accomplishment of some earthly design, or the attainment of some earthly object, we cannot be persuaded to undertake the task without some evidence that we have the mental power or physical ability to succeed. Not so when the Lord undertakes to prepare us by his grace for the respective places in his kingdom, and the services we are to perform there. If the Lord ever taught me the necessity of my salvation from sin, he taught me first that I had neither wisdom or power to accomplish any part of that work. If he ever prepared me for a place in his kingdom, he taught me first that the preparation of the heart and the answer of the tongue was of him and not of me; that I had neither skill or power to prepare myself; that I was wholly incompetent and unworthy of a seat upon the humblest footstool of his children. If the Lord ever saw fit to prepare me for the work of the ministry—to feed, comfort, or instruct his children—it was a clear case of necessity on my part, a compulsion, fatality, an indispensability; for all was want, need, poverty with me. Therefore I said once, when my mind was meditating on this subject, to an elderly father in the Gospel, "Is it not hard for me to be compelled to try to do a thing which I know I cannot do?" It certainly is not meet that we should consult our strength, our wisdom, our righteousness, our qualifications in any way, but fall wholly and helpless upon the arm of him who is "our everlasting strength," our wisdom, righteousness, sanctification, our all; with a feeling sense and humble acknowledgement that we are insufficient for these things, each one crying to him,

"A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus and my all."

"Woe is unto me if I preach not the Gospel."

Either by an omission of my brother M., or a typographical mistake, the word "unto" does not appear in the text as presented, yet I think it a necessary part of it.

This word *wo*, we understand to mean grief, sorrow, misery, calamity, etc. We suppose, then, the apostle meant to inform us that if he did not preach the Gospel (necessity being laid upon him,) that grief, sorrow, and calamity would be his portion; and I think that such will be the portion of all God's children who disobey his mandates. An elderly and highly esteemed brother in the ministry once told me, that a young brother (his son-in-law) ventured to speak to him on the subject of his exercise about preaching; and that he told him never to attempt it as long as he could keep from it, or words to that amount. I have no doubt as to the genuineness of that young man's exercise, for he has since proved to be a useful and able minister of the New Testament. Again, I have heard brethren tell the

Lord's children, after hearing a satisfactory evidence and reason of the hope that was in them, to stay away from church as long as they could. Now, much of a predestinarian as I am, I do not think that such expressions are appropriate in such cases. There is such a thing spoken of in the Scriptures as disobedience. I believe, too, we are taught that it is wrong. If the Lord commands one of his children, then, and they disobey, they do wrong; while obedience is right—yes, "better than sacrifice." Let me not, then, tell the Lord's children to do wrong as long as they can. I am no way fearful that they will not do wrong enough without my telling them to.

True, there is a rod for the disobedient child (see Psa. lxxxix. 30-33,) yet if I command my child, I think it is just as pleasant for me and the child both, for it to obey without a whipping as with it. The rod often comes in the form of grief, sorrow, calamity, which probably my brother has realized. Paul said he was not disobedient to the heavenly call; and I wish we could all say so. He, however, was not entirely exempt from grief, sorrow, and so on. When he preached the Gospel willingly, he had a reward; but if against his will, still a dispensation of the Gospel was committed to him. Then let us all try to obey *willingly*. It is very pleasant when we can preach the Gospel having our whole will swallowed up in the matter; but if against our will, we have to grope and blunder along in the dark, it is not so pleasant; yet this is no proof that a dispensation of the Gospel is not committed to us.

But I suppose the great desideratum with brother M. is the same that is with many others of us, that is: have we sufficient evidence that the Lord has required this solemn and important work at our hands? Now I fear that I shall fail to satisfy my brother in this case, from the fact that my own evidence is so feeble, and my experience (if I have any in the case) so limited, that I never have been able to satisfy myself that I had a right to engage in that solemn and momentous business. But, as before intimated, I do believe that if the Lord ever taught me any thing about it, he convinced me in the first place that I was altogether incompetent for the work. Then I thought it the most egregious folly for me to worry and perplex myself about engaging in a business that I was confident I could not accomplish. I cannot say that I had any miraculous display of power, any visible exhibition of a supernatural light, any audible voice speaking to me sufficient to carry me beyond "Doubting Castle" relative to preaching the Gospel. It is true that I had many serious meditations on the subject; and some particular texts of Scripture were often the subjects of these reflections; particularly, "necessity is laid upon me," and "keep not silence" (Isa lxii. 6,) played upon my mind no little, with some others. I have judged too, sometimes, by what I have seen, or thought I have seen in others, when perhaps I should have been attending to my own case. Sometimes I see preachers and become convinced that *they* think that they can preach fine; then I am very apt to think that they cannot. Then, again, I see some that appear to think they cannot preach well, and I think they can. So

it may be thought, and perhaps with propriety too, that I am a contrary kind of a being at best. But if I were asked whence I derived the most satisfactory evidence that it was my duty and privilege to preach the Gospel, I think I should say, *from the Church*. More than thirty years ago I professed (and I hope sincerely) to yield my poor sinful self up to the Lord and to his church. In doing that I was certainly placed under the strongest obligations to obey the mandates of my King as delivered to his kingdom. I firmly believe, too, that that kingdom or church has "the mind of Christ" to direct them. That church, directed by the mind, as I hope, was pleased to set me apart as her servant. I felt my insufficiency, that I was unfit, unworthy, unqualified. But, with all that, who was I, or what right had I to say nay? In effect, she reiterated the command of her Lawgiver, *Go and preach the Gospel*. But even this did not cause all my doubts to subside. She might be governed by a carnal mind, as all her members while here have one, and therefore might be mistaken as churches sometimes are, no doubt. Still I must not disobey, but give her an opportunity to judge of me. Well, while I have been under her eye and supervision with all my waywardness, weakness, and shortcomings; in view of all that, she has still seemed to say, *go on*. Her forbearance has been wonderful toward me, and would be more so if forbear she could, and see me as I see myself. At times I have thought that it would be a relief to me if the church would tell that she thought me not profitable, and seat me with her private members, even as it were in the humblest capacity. At other times I have felt, and even now feel like taking the responsibility upon myself, and quietly retiring from the service. Then comes that "wo," and causes me to dread the consequences. Then I think again,

"How sweet the name of Jesus sounds  
In a believer's ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

And that, although I have often been made to drink the very dregs of bitterness, the few cheering draughts and sustaining feasts I have received of the new wine of the kingdom and the bread of life, and the hope, and to me the apparent evidence that I have been enabled, out of my Master's fulness, to administer some of the same delightful repast to my Father's hungry and thirsty children, encourages me still to go on, notwithstanding all my imbecility and disqualification.

Having been for some time past acquainted with brother Martindale, I will, in the conclusion of my remarks, venture to drop to him, or others that may be placed in a similar condition, a few words of advice. My dear brother, I have the most satisfactory evidence that you have been manifestly brought under the supervision of a wise and kind Counsellor, and that you are fortunately located among those who "have the mind of Christ." Go first to that Counsellor who fully understands the whole of your case and how to treat it; and you can freely acknowledge to him that you have no strength to apply in the case; and you know that he requires no such aid. Fall at his feet and implore his counsel to direct, and his

strength to enable you to do his will. If you should not receive a satisfactory response, go to the church who have his mind, and lay your ease fully before the brethren. If they direct you to go and preach the Gospel, tarry not to muse over your weakness and unfitness, while you have a mouth to be filled with a tongue in it;

"Let not conscience make you linger,  
Nor of fitness fondly dream,"

but go on and try, and try again. Your brethren can have no other way of arriving at a correct conclusion but by hearing you; and I feel confident, after the long and intimate acquaintance I have had with them, that they will deal faithfully with you. That God may bless you, my dear brother, and the brethren and sisters at Salem, and in all other places, with his counsel and his consoling presence, is my prayer for his dear name's sake. Truly as ever, your brother,

J. F. JOHNSON.

Mason Co., Ky., August 5, 1861.

BROTHER BEEBE:—As some of the brethren wish me to write my experience for publication, I will try in my imperfect way. I feel so unworthy I hardly know whether I have a home with Christians or not. It was in 1817 I first viewed myself a poor lost sinner. I was at the funeral of a little child, and old brother Matthews gave out a hymn—

"Hark! from the tombs, a doleful sound!"  
And when he came to the words,  
"Great God! is this our certain doom," etc., I saw myself condemned before a just and righteous God. I thought if I were to die, what would become of me? Every evil thing I had done, and every wicked thought I had entertained, were presented to my mind, and I cried out aloud, "Lord have mercy on me, for I am condemned to die." I cannot express my feelings at that time. I longed to go home; and when I got there, I went into a dark room where no one could see me, and fell on my knees to pray. But I was so afraid the devil would get me, I ran out again without saying one word. I felt as though I wanted to be alone all the time, for I felt miserable, and knew not what to do to obtain relief. My father had a black man that was a preacher, and I often got him to pray for me. I felt that I had committed the unpardonable sin. One night I went to meeting, and while there I had a vivid view of the perdition of the ungodly, and thought that was my portion. I cannot describe my miserable condition. I went home crying, and calling on the Lord "to save a poor sinner; for I am lost without thy saving grace." A young lady came home with me, and we went to bed; but there was no sleep for me. I could not rest. I lay until about midnight, when I awoke my friend, and asked her to pray for me, as I felt as though I could not live till morning. She got up, knelt by my bedside, and prayed that I might be delivered from my distress, and that the Lord would convert my soul; and when she had finished we both went to bed again, and near morning I fell asleep. But when I awoke in the morning I felt no better; every thing looked gloomy. I felt that the brutes, or even the worms of the earth, were better than I was. I went to breakfast feeling as though I was not worthy to have any thing to eat, and

as soon as I had finished I went to a retired place, and fell on my face and begged the Lord to have mercy on me. I thought it would be just in God to send me to hell; but if mercy could be extended to me, I would, with tears in my eyes, cry, "Lord have mercy on a poor sinner condemned to die." I was in that state for about six weeks, when one day brother Montague came to my father's. He said one morning before day it appeared to him that I had experienced religion; so he got up and called for his horse, and started for home, and got to our house about nine o'clock. He came in and called for me; but it was with reluctance I came. He conversed with me a long time, but I was very impatient, and wanted to be alone, away from everybody; and at last I left the room, and he told my father he thought I was not far from the kingdom of heaven, and one of the little children told me what he said. And as there was to be a meeting that night, I thought I would go and try once more if I could hear any thing to comfort me. I begged the Lord if mercy could be extended to me, to give me a bright manifestation of it. I wanted something like a light to shine about me, and while on my knees these words came to my mind, "Daughter, thy sins are forgiven thee; arise and go in peace." I raised up and commenced singing, "Jerusalem, my happy home!" Oh, how happy I was, no tongue can tell nor pen describe the joy I felt. All nature looked cheerful and happy. I thought if I only had wings I could fly, for I did not wish to stay here any longer for fear I should sin again. My tongue was loosed, and oh, I could sing and praise my Deliverer. I loved all the creation, and loved the dear children of God. I thought I never would sin again, I had such a view of Jesus. But soon my doubts and fears began to rise, and I have had them ever since, at times. Dear brethren and sisters, pray for me. I was then fifteen years old, I am now fifty-nine. I have related as nearly as I can how I was first brought to feel an interest in the things of the heavenly kingdom.

Brother Beebe, if you think this worthy of publishing, do it; but if not, cast it aside, and all will be right with me.

"Wilt thou forsake my hoary hairs,  
And leave my fainting heart?  
Who shall sustain my sinking years,  
If God, my strength, depart?"

"The land of silence and of death,  
Attends my next remove;  
Oh may these poor remains of breath,  
Tell the wide world thy love."

E. M. HUSHAL.

Fairfield, Wis., Aug. 18, 1861.

DEAR BROTHER BEEBE: With pleasure I peruse the *Signs of the Times*, for they have spoken my mind from my youth up, to the present time. I have been sailing down the broad river of time for two score and ten years, and in all that time I have never had to lay over for a single vessel returning from the gulf of eternity, where I soon expect to enter. I have on my pilgrimage seen a great many wonders. I have seen Pharaoh and his army drowned in the Red Sea, or sin, that appeared so exceedingly sinful, driven from me by the Son of man, that taketh away the sins of the world; which was separated as far from me as the East is from the West, and has caused my heart to rejoice with unspeakable joy. I for one can feel

for those who have doubts and fears, for I have often been made to feel as David did when he exclaimed, "I shall one day fall by the hand of Saul." The reason we are perplexed thus, is because we do not remember all the Lord has done for us, all the way from Egypt, or we would not be so ready to cast off our confidence in him, which hath great recompense of reward. Elder Beebe, we have a great many Baptists here, but yet I feel alone, and they seek my life also, or they would like to save it, they are strong—"Union is strength," and they are all united in preaching salvation by works, which the Apostle says, is not of works least any man should boast. I have seen the time when I put my trust in the arm of flesh, for at one time I started for a pious old Methodist, thinking that if he prayed for me, all would be well; but while on my way, this passage was presented to my mind so forceably that I almost fell to the ground,—“Cursed be the man that trusteth in man, and maketh flesh his arm.” I was glad to return by the way I came, and try some other way to obtain grace. But one trial after another would fail until I came to the Red Sea, and then I had to “stand still” and see the Lord work out my salvation, although it was not without fear and trembling. I am not without doubts and fears on my journey, in common with all the children of God; but when I remember the exhortation of the Apostle, “Cast not away thy confidence which has great recompense of reward;” I feel to thank God, and take courage. Yours, E. LIVINGSTON.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1861.

### Remarks on Romans xii. 18-21.

"If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

The solemn and impressive admonitions to the saints with which the New Testament abounds, are never out of season to the children of God, while here in the flesh; for they are continually exposed to temptations, and their carnal nature is as sensitive and resentful of real or of imaginary injuries as they were before they were brought to know and love the Lord. If the spirit of life and holiness which God has graciously implanted in their hearts, had destroyed all the corruptions of their depraved nature and purified their fleshly powers, they would not have to lament with Paul, that in their flesh there dwelleth no good thing; nor would they find a law in their members warring against the law of their mind, bringing them into subjection to the law of sin which is in their members. But, although these admonitions are always seasonable to Christians, there are times when our exposure to temptations render them more peculiarly appropriate and indispensable. When Christians enjoy the smiles of the Redeemer, and his love is shed abroad in their hearts, so that they feel willing to make any and every sacrifice for the benefit of their brethren, they cannot so well appre-

ciate the admonition of the apostle against biting and devouring one another, as when the church is involved in discord. The indwelling Spirit of Christ, if we are in possession of it, will tend to assimilate us to his image. And if we have not his Spirit, we are none of his. The corruptions of our carnal nature would make us as we once were, hateful, and hating one another; but if we are led by the Spirit of Christ, we will not fulfil the lusts of the flesh. Poor, fallen, depraved nature is, in all respects, opposite to the Spirit of Christ. But the grace of God is given to conform us to his image, that he may be the first-born among many brethren. How is the description given of the condition of man in the scriptures—of all men, in their alienation from God: There is no exception. "As it is written, There is none righteous—no, not one: there is none that understandeth: there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good—no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood. Destruction and misery are in their ways. The way of peace they have not known. There is no fear of God before their eyes."—Rom. iii. 10-18.

And in the ninth verse of the same chapter, the inspired writer demands, "What, then, are we any better than they? No, in no wise; for we have before proved, both Jews and Gentiles, that they are all under sin." This being our nature, as the fallen children of Adam, and that nature still retained in us after our new birth, and found in every saint warring against the Spirit which God has given them in regeneration, how important it is that they should heed the admonition given them, to crucify the old man with its affections and lusts, to keep their body under, and deny themselves of all unrighteousness and worldly lusts, and that they live soberly, righteously and godly in the present world. Circumstanced thus, the text at the head of this article has great importance in pointing out to the saints what should be their constant aim. *If it be possible, as much as lieth in you, live peaceably with all men.* The very words of the admonition imply that it is not at all times possible to live in peace with all men; for it is also written, "If any man will live godly in Christ Jesus, he shall suffer persecution." But still the words clearly imply that in living peaceably with our fellow men, there is something in us, as saints, to be called into requisition. Another apostle says, "Let none of you suffer as an evil doer, or as busy-bodies in other men's matters," &c. When strife and discord prevail, and the peace of Christians is invaded by its prevalence, let the Christian see to it that he is not in whole nor in part the occasion of it. When invaded by wars and persecution, we are to see that we are acting under the Spirit and example of him who, when he was reviled, reviled not again; that we recompense to *no man*, (whether saint or sinner, friend or foe,) evil for evil; that we avenge not ourselves; and that we feed our enemy if he hungers, and give him drink if he be thirsty; and leave vengeance and retribution where it rightfully

belongs—in the hands of God. This is the course enjoined on all the saints; and if we do not pursue this course, we do not, *as much as lieth in us*, live peaceably with all men.

Paul, in writing to Timothy, exhorted, first of all, that supplications and prayers, intercessions and giving thanks, be made for all men, including all rulers who are in authority over us, for this very end, "That we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Savior."—1 Tim. ii. 1-3.

If, in the foregoing remarks, we have not mistaken nor misstated the spirit of Christ, as developed in Christianity, it must be conceded that none can sustain a legitimate claim to the sacred name of *Christian*, who is not governed by the spirit and letter of these admonitions. But if we admit the correctness of this proposition, we virtually ignore the prevailing religion of the present time in our country, if not throughout the world, as false, hypocritical and anti-Christian. Apply the rule expressed in our text, with justice to the line, and judgment to the plummet, and reject all professors of godliness as hypocrites, who do not, to the extent of their power, live peaceably with all men, and how few, weighed in this balance of the sanctuary, would not be found wanting! The truth is, all false religion has always been cruel and oppressive, from Cain to the present day; while, on the other hand, the religion of Jesus Christ has as uniformly been marked by its spirit of "Peace on earth and good will to men"—yea, to all men, enemies as well as friends, sinners as well as saints. As the Great Author of all true and vital religion is holy and harmless, and as the wisdom of his government is first pure, then peaceable, gentle and easy to be entreated, full of good fruits, without partiality and without hypocrisy, and by its excellency demonstrating its heavenly origin; so these excellencies must forever characterize those who possess the spirit of Christ, in the absence of which we are none of his.

Those who are born of God and led by his Spirit, do love the saints with an unfeigned love, and above all things desire to keep the unity of the Spirit in the bonds of peace. But they not only love the saints in the bowels of Christ Jesus with a pure love fervently; but they desire the best good of all their fellow beings. Even their enemies share in their benevolent sympathies, and they are heard to pray for them that despitefully use and persecute them, and often reiterate the words of their divine Redeemer, "Father, forgive them; for they know not what they do." But how is it with those of whom the apostle Jude says, "Wo unto them; for they have gone in the way of Cain?" Do they, while thirsting for the blood of their fellow men, give evidence that they have been with Jesus? Or that they have learned of him who is meek and lowly, who came not to destroy men's lives, but to save them? Did Christ, or any of his apostles in their preaching, excite the passions of their hearers, and urge them to shed each other's blood? Did Paul, Peter or the beloved John, take up contributions of Sharpe's rifles, or Colt's revolvers, to arm an excited rabble for the work of violence and blood? Were their pulpits used to arouse the elements of strife, ha-

tried and war? If such a course were compatible with the spirit of the gospel, why were they not so engaged? Were there no slaves held as chattled property by the Romans, by the Jews, and even by the members of their own communion? Most certainly there were; but they had no commission from the Prince of Peace to assail the institution, nor in any other way to mingle in the political strife of the nations of the earth; but were to live peaceably, as much as in them lay, with all men. They were themselves frequently persecuted most cruelly, whipped, imprisoned, disfranchised, robbed, stoned, tortured and put to death by their enemies, whose religion, like that of modern days, could feast on blood.

But in all this they adhered strictly to the admonitions of our text, without making any attempt to avenge themselves, much less to excite brother to stain his hands in brother's blood.

The abomination that maketh desolate, spoken of by the prophet, even now standeth where it ought not. If, for the defence of nations, war, as a necessity, be unavoidable, the place appropriate for its consideration is in the government of the world, not in the house of God, or in that which claims to be the church or temple of the Lord. When, therefore, the sacred name of Christianity and the altar of the professed church of God are desecrated by the war whoop, and prayers are offered up to speed the cannon ball, and to hurry on the work of slaughter, the Deity, whom they profess to invoke, is insulted, and his holy name blasphemed. We could give many specimens of such heaven-daring blasphemies which have been copied from the lips of our blood-thirsty clergy; but such blasphemies are so common that they have become familiar to all; and our design is only now to hold up to our readers the contrast between that kind of religion which feasts on blood,—which delights in murder,—and the holy religion of the Son of God.

It is not our province, as the conductor of a religious journal, to dwell upon the political bearings of the subject, to censure or endorse the government of either section of our country; but in all the religious bearings involved, it is our duty and our right to investigate and try all the religious claims of men, by the infallible standard of inspired truth. Indeed, we give it as the firm conviction of our mind that our distracted country is indebted principally for the present desolating war to a corrupt, wicked, hypocritical and anti-Christian clergy. Both at the North and the South the spirit of fanaticism for a generation past has been indefatigable in nurturing the unlovely spirit of hatred, distrust and animosity between the two sections of our country; and it is our candid opinion now that if all clerical influence could be removed or withdrawn, peace would soon spread again her balmy wings over our whole country.

But our design in this article is more especially for the benefit of the children of God. When the abomination that maketh desolate standeth in the holy places, (usurping the holy altars of religion,) then let him that readeth understand: let him take timely warning, to touch not, taste not, handle not—to be in no way or shape involved in exciting men to deeds of carnage; but rather, so far as we have opportunity,

let us display the banner of love, and, as much as lieth in us, live peaceably with all men. Our warfare is not, as Christians, against flesh and blood; our holy religion forbids that we shall injure the persons or the property of our fellow men, directly or indirectly, by our influence or example. Let our prayers ascend to God, who ruleth the raging elements, that we may be delivered from the horrors of war, and learn to beat our swords into plow-shares and our spears into pruning-hooks, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

What a Volcano Can Do.

Cotopaxi, in 1738, threw its fiery rockets 3,000 feet above its crater, while in 1744 the blazing mass, struggling for an outlet, roared so that its awful voice was heard a distance of more than 600 miles. In 1797 the crater of Tunguragua, one of the great peaks of the Andes, flung out torrents of mud which dammed up rivers, opened new lakes, and in valleys of a thousand feet wide made deposits of 600 feet deep. The stream from Vesuvius, which in 1737 passed through Torre del Greco contained 33,600,000 cubic feet of solid matter; and in 1794, when Torre del Greco was destroyed a second time the mass of lava amounted to 45,000 cubic feet. In 1679, *Ætna* poured forth a flood which covered 81 square miles of surface, and measured 1,000,000,000 cubic feet. On this occasion the scoriæ formed the Mount Rossi, near Nicolosi, a cone two miles in circumference and 4,000 feet high. The stream thrown out by *Ætna* in 1810 was in motion at the rate of a yard per day for nine months after the eruption; and it is on record that the lava of the same mountain, after a terrible eruption, was not thoroughly cooled and consolidated ten years after the event. In the eruption of Vesuvius, A. D. 79, the scoriæ and ashes vomited forth far exceeded the entire bulk of the mountain; while in 1660 *Ætna* disgorged more than twenty times its own mass. Vesuvius has thrown its ashes as far as Constantinople; Syria; and Egypt; it hurled stones, eight pounds in weight, to Pompeii, a distance of six miles, while similar masses were tossed 2000 feet above its summit. Cotopaxi has projected a block of 109 cubic yards in volume a distance of nine miles, and Sanbawa, in 1815, during the most terrible eruptions on record, sent its ashes as far as Java, a distance of three hundred miles surface, and out of a population of 12,000 souls, only twenty escaped.—*Recreative Science*.

Chesterfield, Ill., Feb, 12th, 1861.

BROTHER BEEBE:—If I may so familiarly address you, though I never saw you in the flesh, and probably never will. I sometimes hope that we are relatives in a holier, higher, and spiritual bond. I sometimes think, though strangers and far apart in the flesh, we are brothers in that spiritual household of faith, by the indwelling of God. When reading your editorials, and the experiences of your numerous correspondents, I feel that we are treading the same road, that the same joys and comforts, and the same conflicts and trials attends us on our journey; and were it not that I am such a poor unworthy creature, I would claim that we were near relatives and heirs of the same inheritance. My prayer is, may the Lord keep me, and do with me as seemeth good unto him. And may he enable you, my dear brother, to contend earnestly for the faith once delivered to the saints, and cause you to have no confidence in the flesh. Your unworthy brother, if one at all,  
JAMES RAFFULTY.

Will brother R. C. Leachman\* please recollect, that while with us in Kentucky last fall, I requested him, (and I think received a promise,) to write for the *Signs of the Times* a comment on the latter part of the 33d chapter of Deuteronomy, commencing with the 25th verse, "Thy shoes," &c., and ending with the chapter?

REBECCA T. JOHNSON.

\* Our mails do not reach brother Leachman, now.

YEARLY MEETING.—BROTHER BEEBE—Please publish our yearly meeting in Columbia, Jackson county, Michigan, which is to commence on Saturday before the fourth Sunday in October, 1861, at 10 o'clock a. m. Desiring to have a full meeting, we cordially invite one and all of our brethren and sisters to attend, and especially ministering brethren of our faith and order. We expect Elders Lewis Seitz and Asa Ellis to be with us and to preach for us on the occasion, if the Lord will.

Our meeting-house is on the county line road, two miles East of the north-west corner of Lena-wee county. Those who come by the cars from the South, will stop at Napoleon, where they will find brethren who will take them to the meeting. They should be there the day before the meeting.

THOMAS SWARTWOUT.

Schoharie Co., N. Y., Aug. 5, 1861.

BROTHER BEEBE:—Please give notice through the *Signs*, that the Lexington Association will be held with the Old School Baptist Church in Schoharie, in the union meeting house, in Barnerville, six miles west of Schoharie C. H. Meeting to commence on the first Wednesday in September next, at ten o'clock. There will be preaching in the Baptist meeting house on Schoharie hill, on Tuesday evening; also, in Barnerville on the same evening. Brethren, sisters and friends, are affectionately invited to attend with us. Will Elder Beebe come? Tell us, if you will. [We will, Providence permitting.—EDITOR.] Will the brethren remember the invitation I gave them last winter, in Westmoreland? Elder Bicknell, Elder Smith, and Elder Hill, of Utica, Come. Your best way, I think, by public conveyance would be to take the cars to Valentine Bridge; the stage leaves Canajoharie, near the Bridge, on Tuesday morning, which would bring you through to Schoharie C. H., before night. The stage runs from Albany to the Court House every day. There will be brethren on hand to wait upon you at Schoharie C. H.

PETER MOWERS.

A GOOD FARM.—The largest farm in Illinois is that of Isaac Funk, who resides near Bloomington, Mc Lean County. The total number of acres occupied and owned by him is 39,900—one farm of 27,000 acres, said to be worth \$30 per acre, and three pasture fields, containing, respectively, 8,000, 3,900, and 1,000 acres. His great crop is corn, all of which he consumes at home, and is thus able to market about \$70,000 worth of cattle per year in New York. His stock on hand of horses, mules, hogs and fat cattle is said to be worth \$100,000.

OBITUARY NOTICES.

DIED, in Deerpark, (in this county,) Aug. 15, Mrs. PAMILLA PENNY, wife of James Penny, Esq., aged about 50 years. Her health had been declining for some time, and when she departed this life, in convulsions, which rendered her insensible to her sufferings, and consequently unable to converse with her friends on the subject of the state of her mind. From her earliest youth she has been a friend and apparent lover of the Old School Baptist cause, and when living near, a constant attendant of our meetings at New Vernon. But we have never heard her relate the peculiar exercises of her mind on the subject of religion. She leaves a devoted husband, and four interesting children to mourn their loss. Her funeral was attended on Saturday the 17th ult., at New Vernon, where a sermon was preached by Eld. G. Beebe, from Psa. xc. 3.

DIED, in Washington, D. C., July 28, 1861, sister FRANCES OLIVER, aged about 75 years. The subject of this notice had been a member of the Shiloh church about fifteen years, having belonged to the Broad Run church in Virginia before she moved to Washington. She lived a very exemplary life, and experienced much

hardship during life's journey. Her hope was strong, and her faith unwavering as she drew near the grave. I conversed with her but a short time before she departed this life, and she expressed herself willing to obey the summons, and go home to rest. The following declaration was used as a text at her funeral: "For me to live is Christ, and to die is gain."

August 4—In Baltimore city, Maryland, Mrs. ELIZABETH A. WELLS, (daughter of sister Scott, of Baltimore Co., Md.) The subject of this notice was called away from the scenes of earth in the meridian of life, as she was aged 37 years, 6 months and 29 days. She suffered much, and for a long time. Last January she was seized with a violent cough, which soon prostrated her, and she gradually grew weaker, until she was released from all her troubles and distress by death. She had never made a public profession of her hope in the Redeemer, but as long as she was able she attended the O. S. Baptist meetings, and was a good judge of sound preaching, quickly discovering the difference between truth and error. I was present when she passed away; and about half an hour before the lamp of life ceased to burn, I questioned her concerning her feelings, and her answers were of the most satisfactory character; for she stated that she had had a hope in the mercy of God for a long time, which was a great consolation to her husband and aged mother, as well as brothers and sisters and others present. In acts of kindness to friends, especially the faithful servants of God, she might have had her equals, but certainly none to excel her. Her funeral took place at Black, about 20 miles from Baltimore, and was attended by a very large and attentive congregation. A discourse was preached from 2 Cor. v. i. May God bless and sustain her dear friends who mourn her loss. WM. J. PURINGTON.

DIED, at his late residence in New Milford, Susquehanna Co., Pa., at 12 o'clock P. M., of August 12th, MR. LEMUEL HARDING, aged 73 years, 1 month and 6 days. Brother Harding was formerly a member of the New Vernon Baptist church, with which, with his wife, who still survives him, he united, on profession of his faith, about thirty years ago. He continued an esteemed member at New Vernon, until he removed to the town and State where he finished his course, and there he connected himself with a small and scattered church in that vicinity, of which he was perhaps the most prominent member until his death. He will be greatly missed by the feeble and scattered band. He was a faithful defender of the truth, and his house was a kind of rallying point for the members of the church, and for the brethren and friends of the cause generally. His house as well as his heart was constantly open to receive and entertain all who love our Lord Jesus Christ, in sincerity and truth, affording a most pleasant and agreeable entertainment for the saints. His wife and numerous family of children spared neither labor or expense in their cheerful hospitalities to the brethren. Besides his widow, sister Harding, he has left thirteen children, all grown up and occupying a respectable standing in society; and all seem to be particularly friendly to the Old School Baptists. They, with very many other relatives and dear friends, as also the church generally, sustain a severe bereavement, but mourn not as they that are without hope. His health had been declining for a year or two; but, if we mistake not, last June his system was paralyzed so much that from that time he has not been able to converse, but a few words at a time. But still retaining his mind, and from time to time giving assurance of his readiness to depart and be with Jesus.

At the request of his family, we attended his funeral, though about one hundred miles distant from this place, in company with Elder John Donaldson, and preached on the occasion, from Rom. viii. 11, to a large and solemn assembly.

DIED, At his late residence in Greenville, (in this county and State) on Saturday, August 10th, MR. STEPHEN MOORE, aged 72 years. Mr. Moore was an old and highly respectable citizen, and has left numerous relatives and friends to feel and mourn his departure. We attended his funeral at his house on Sunday evening, Aug. 11th, and preached on the occasion from 1 Cor. xv. 50, to a large and attentive audience.

YEARLY MEETINGS.—BROTHER BEEBE:—The yearly meeting with the Bethel church, near Wilmington, Delaware, is appointed to be held the second Sunday in September, Saturday and Monday included. We expect ministering brethren Barton, Conklin and Grafton to be with us. Brethren, sisters and friends from abroad are affectionately invited. Friends coming by railroad will stop at brother McCrone's, (Hane's Corner,) the first station below Wilmington, or with me at the "State road crossing," first stopping below New Castle. Tickets for this place have to be procured to the first station beyond, "New Castle" or "Bear." I will endeavor to meet the steamboat "Pilot Bay" at New Castle on Saturday morning, which leaves Philadelphia, I think, at 7 o'clock. The yearly meeting with the Cow Marsh church is appointed on the first Sunday in September, commencing on Saturday previous, at 2 o'clock p. m. Brethren Barton and Conklin are expected to attend, and we cordially and affectionately invite any others who may be able to visit us at that time to do so. Brethren and sisters, and all lovers of the truth, are invited. In behalf of the churches, E. RITTENHOUSE, Pastor.

Associational Meetings.

THE LITTLE FLOCK ASSOCIATION OF REGULAR BAPTISTS, will hold her next session with the Mill Creek Church, (about eleven miles north of Cincinnati, Ohio, near the turnpike road leading from Cincinnati to Hamilton,) to commence on Saturday before the second Sunday in September, 1861, at ten o'clock, a. m. Brethren and sisters of our faith and order are cordially invited to attend, especially our ministering brethren. We would be happy to receive a visit from brother Beebe, brother Dudley, Lassing, Piper, Flint or any of our brethren. We hope to have a very pleasant season, if the Lord will. JOSHUA HOWELL.

LEXINGTON ASSOCIATION.—Brother Beebe, please publish the meeting of our (Lexington) Association, which is to commence at ten o'clock, a. m., on the first Wednesday in September next, with the Schoharie Church, in Schoharie county, N. Y. Brethren and sisters, and especially ministers of our faith and order, are invited to attend, and we shall expect you, brother Beebe. The brethren of Schoharie will please give direction to the brethren who may come by public conveyance, how to get to the meeting. ISAAC HEWET.

THE SANDY CREEK ASSOCIATION of Regular Predestinarian Baptists will meet with the Salem Church, Marshall county, Illinois, five miles west of Rutland, on the Illinois Central Railroad; to commence on Saturday, before the second Sunday in September, 1861, at ten o'clock, a. m. Those coming from the North will leave the cars at Wenona, and those coming from the South will leave the cars at Rutland. WILLIAM J. FELLINGHAM. Grundy Co., Illinois, July 4, 1861.

POINT REMOVE, REGULAR, ARK., with Mt. Zion Church, Prairie Co., on Friday before the third Sunday in September, 1861.

SPOON RIVER, ILL., with the Henderson church, twelve miles north of Galesburg, Ill., on Saturday before the first Sunday in September, 1861, at 10 o'clock a. m.

UHARLEY, GA., with Emmus church, Chattooga Co., Ga., 22 miles west of Resacca, on the State Railroad, half mile from Subignor, on Saturday before the third Sunday in September, 1861.

Ocmulgee, GA., with Falling Creek church, Jasper Co., Ga., four miles west of Hillsborough, on Saturday before the second Sunday in September, 1861.

YELLOW RIVER, GA., at Sardis, Walton Co., Ga., four miles west of Monroe, on Saturday before the fourth Sunday in September, 1861.

SPRINGFIELD, GA., at Spring Hill, Glascock Co., Ga., near Gibson, on Saturday before the third Sunday in September, 1861.

NEW HOPE, GA., at Piney Woods, Haralson Co., near Darktown, on Saturday before the second Sunday in September, 1861.

MARIETTA, O. S. BAPTIST, GA., at Mt. Zion, Fulton Co., four miles north of Atlanta, Ga., on Saturday before the 1st Sunday in October, 1861.

PRIMITIVE WESTERN, GA., on Saturday before the third Sunday in October, 1861.

CONSTITUTION, GA., on Saturday before the first Sunday in October, 1861.

OKAW REGULAR, ILL., with Big Creek church, Cumberland Co., Ill., on Friday before the fourth Sunday in September, 1861.

WESTERN REGULAR PREDESTINARIAN, IOWA, with Boonsborough church, in Story Co., Iowa, on Saturday before the second Sunday in September, 1861.

MAINE CONFERENCE, at North Berwick, York Co., Maine, on Friday, Saturday and Sunday before the second Monday in September, 1861.

MAINE ASSOCIATION, with the church in Jay, commencing on Friday, the 13th day of September, 1861, and continue three days.

SILHAM PREDESTINARIAN, Mo., with the New Hope church, Grundy Co., Mo., six miles southeast of Trenton, on the first Saturday in September, 1861.

SULPHUR FORK, TEXAS, with Linden church, near Linden, Cass Co., Texas, on Friday before the first Sunday in October, 1861.

LITTLE BETHEL, Mo., with Colony church, St. Francois Co., Mo., on Saturday before the first Sunday in September, 1861.

PRIMITIVE BAPTIST, MISS., with the Mt. Pisgah church, Carroll Co., Mississippi, four miles east of Duck Hill station, C. R. R., on Saturday before the second Sunday in September, 1861.

LITTLE BLACK, MISS., with the Elbethel church, Choctaw Co., Miss., on Friday before the fourth Sunday in October, 1861.

TALLAHATCHIE, MISS., with the Shiloh church, Marshall Co., Miss., on Saturday before the third Sunday in September, 1861.

LUSASCOONA, MISS., with the ——— church, in Pontotoc Co., Miss., on Saturday before the fourth Sunday in October, 1861.

BETHANY, MISS., with the ——— church in Scott Co., Miss., on Friday before the second Sunday in October, 1861.

PLATTS RIVER, Mo., with the Bethlehem church, De Kalb Co., Mo., on the third, Saturday in September, 1861.

O. S. PREDESTINARIAN, Mo., with the church at Unity, Platte Co., Mo., on Friday before the first Saturday in October, 1861.

LEXINGTON, N. Y.—With the Schoharie church, Schoharie Co., N. Y., to begin at 10 o'clock a. m., on the first Wednesday in September, 1861.

LICKING, KY.—With the church at Bryan's, Fayette county, Ky., on the second Saturday in September, and two succeeding days.

SALISBURY, MD.—With the church at Mesongoe, Accomac county, Va., on Wednesday before the fourth Sunday in September, 1861.

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YEARLY MEETING.—BROTHER BEEBE:—You will please notice in the Signs of the Times our Yearly Meeting, to be held with the Harford Church, Harford county, Maryland, to commence on Saturday before the Third Sunday in September, at eleven o'clock, a. m., and continue three days. Old School ministers, and brethren of the Churches, are affectionately invited to meet with us, particularly brother Conklin and Barton, as they have promised us a visit. JOSEPH G. DANCE. BALTIMORE Co., Maryland, July 30, 1861.

Agents for the Signs of the Times.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1861.

NO. 18.

## Correspondence.

*Suisun City, California,*  
July 24, 1861.

DEAR BROTHER BEEBE—After reading the communications of brethren Trott and Stipp, on the text in Zech. iv. 2-3, in relation to the golden candlestick and the two olive branches, I feel inclined to send you for publication in the *Signs* another communication upon that subject. I find my views in relation to the two olive branches pretty fully set forth in the communications of the brethren, taken both together, but in neither of them separate. Brother Trott seems to think the two olive branches, or the two witnesses, (for John says they are the same,) must be visible; consequently he blends them together, and makes them the church and the gospel ministry; still I am inclined to think that he does not wish to be understood as separating the gospel ministry from the church in the testimony they bear, but that the *truth* is deposited in the church, the spiritual ark of testimony; and that the gospel ministry bears witness thereof. Now, if I understand him right, this comprehends his view of the olive branches, and how he can see any consistency in calling the church two *witnesses* is beyond my comprehension; for the church and the ministry make but one body—one cannot exist without the other.

Brother Trott, in speaking of the slaying of the two witnesses, says: "If I could be fully satisfied that the opinion entertained by some, viz: that the scriptures, the two testaments, are the two witnesses, is correct, I should say they were killed on the 6th of November last." Now, I cannot see the consistency in believing the church is the two witnesses and not believe the two testaments to be the same, or bear the same testimony, for it is the testimony that constitutes the witness, and if the church through her ministry testifies anything that is not contained in the scriptures of the Old and New Testaments, that testimony must be false. Now, according to my understanding, every gospel sermon that has ever been preached, or that ever will be preached, is only a declaration of the same great truths that are recorded in the two testaments; and I consider constitute but one witness.

Brother Stipp's views of the two witnesses seem to me to be subject to the same inconsistency that he and I complain of in brother Trott's—in dividing *one* to make two. Brother Stipp thinks that Jesus Christ and the Holy Ghost are the two witnesses. Here, it seems to me, that he is also dividing *one* to make two. The testimony that Jesus Christ bore, in relation to the great work of salvation was as God, and the testimony that the Holy Ghost bears is in the character of

God also. As such, I understand it to be the witness of God through Jesus Christ by word and power, and the witness of God the Holy Ghost by divine influence, and in both offices exercising the power of God in giving life. The Savior, when here, raised the dead; the Holy Ghost, when risen, did the same. Jesus Christ was here in person; the Holy Ghost was not here separate from him. He says, "But when the Comforter, which is the Holy Ghost, whom the Father will send in my name, is come, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26. He says again: "For if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you."—John xvi. 7. He says the Comforter is the Spirit of truth, and that he shall abide with you forever. Now, I understand from the scriptures that Jesus Christ, as Mediator, is still bearing testimony by the Spirit of truth to his church and people of his power to save; and that he is reigning with them in a spiritual sense; and this divine teaching, I consider, is the other witness.

Now, I propose giving my views more fully of what was designed to be represented by the golden candlestick and the two olive branches in their connection, and in doing so will reply to brother Trott's objections to my views on the text as given in a former communication. The text reads thus: "And behold, a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."—Zach. iv. 2, 3. In my former communication I made use of some prominent points contained in the context of this subject as proof of my position, which I shall omit rehearsing here, and shall proceed to examine the emblem, and then try to find its prototype. The prophet was no doubt familiar with the golden candlestick of the tabernacle, which had some resemblance of the one under consideration—that had its six lamps and six branches, with its bowls, nobs, tongs and snuff-dishes, which required the constant attention of the priests; but the candlestick under consideration was designed to some extent to be a self-sustaining instrument. The seven golden pipes connected with the lamps were suggestive of their use. The prophet would naturally conclude the bowl upon the top was designed to hold the oil for the purpose of supporting the light of the lamps, and the pipes to convey the oil from the bowl to the lamps, and I presume the prophet was at no loss to account for the use of all those things necessary for the production and

support of the light. But the two olive trees having no connection with the lamps, he would not account for their use, and the enquiry he made of the angel was in relation to the two olive trees.

Now, the obvious use of the candlestick with its appendages was to form a system by which light could be produced and maintained; and if we are right in the view we have expressed of the use of the bowl, the lamps and the pipes, then it would seem the two olive trees could not be used for the purpose of light, but must be designed for some other use. Brother Stipp seems to think the oil for the support of the light was derived from the two olive trees, and that the pipes connected them with the lamps. Then, if his view is correct, it would seem that the bowl upon the top of the candlestick would be useless, and the enquiry of the prophet would have been in relation to the use of the bowl instead of the use of the two olive trees. I think brother Stipp has mistaken the place from whence the oil was derived for the support of the light. I cannot think that the text justifies the idea that the two olive trees were connected with the lamps by the two golden pipes. The text says, "and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." The bowl seemed to be the grand centre, to which everything was connected, and from which everything was derived for the accomplishment of the great purpose thereby prefigured. Now, the enquiry arises, What did this golden candlestick, with all its appendages, represent? Brother Trott and brother Stipp, both consider the candlestick to represent the church, though they differ in assigning a place for the lamps. One thinks they represent the preachers, and the other that they represent the churches in their different organizations; all of which, to me, seems inconsistent with the type. Brother Trott seems to think because the angel told John in his Rev. i. 20, that the seven golden candlesticks were the seven churches, that it is safe to consider that when the word candlestick is used in other passages of scripture, that it represents the church. I do not think that follows as a matter of course. I presume that brother Trott would not contend that the candlestick of the tabernacle was a representation of the gospel church, notwithstanding it very much resembled the candlestick under consideration. The candlestick, when used as a figure, always represents something that reflects light; and we find that God and Christ are more frequently spoken of in scripture as reflecting light than the church is. Brother Trott thinks that the candlestick of Zech. cannot represent Christ, for the reason that the priests' services were required to trim and keep the lamps in order. But if bro-

ther Trott will examine the text closely, it justifies no such a conclusion, and he no doubt presumes it to be so, from the usage of the candlestick of the temple. I consider the candlestick under consideration represented something that was self-sustaining, or there would have been something connected with the figure pointing to the source of its supply. I am not surprised at brother Trott assuming that the tongs and snuff-dishes were necessary and the priest to use them, when he considers the lamps represent the preachers; for they certainly stand in need of the attention of the *high* priest.

Brother Trott's comments on the ministry are certainly very true, and show the impress of Divine teaching; and if he had placed them and the testimony they bear, as the antitype of one of the olive trees, to my mind it would have been much more consistent with the type. The church is represented under different similitudes—several times by that of a *woman*, and the *sheep*, and a *horse*, and a *city*, and a *kingdom*, and a *candlestick*, and a *garden enclosed*, and many others; yet they do not always, when mentioned in the scriptures, represent the church.

We may judge, upon the principles of reason, why Christ and the church and the olive trees were symbolized by a candlestick. The Savior says to his disciples, "Ye are the light of the world."—Matt. v. 14. Paul says, "Whatsoever doth make manifest is light."—Eph. v. 13. The seven churches of Asia, as organized bodies, attracted the attention of the world, and the gospel flowing from the spiritual ark, proclaiming the advent of the new dispensation, and the reign of Messiah as King thereof. They stood as monuments of light to the idolatrous world, and might well be termed the seven golden candlesticks; but this is no reason to my mind why the Savior and the two witnesses should not be represented by the same type. Now, I cannot conceive of anything that could be more appropriate to typify the Lord Jesus Christ, in his mediatorial character, than a candlestick of the dimensions of the one shown to Zechariah the prophet. The bowl upon the top, the place where the oil is deposited for the support of the light of the seven lamps, and for the sustenance of the two olive branches in the great work assigned them, represented the Godhead dwelling bodily in him.—Col. ii. 9. The seven lamps representing the seven spirits of God. "These things saith he, that hath the seven spirits of God," &c.—Rev. iii. 1. "And there were seven lamps of fire burning before the throne, which are the seven spirits of God."—Rev. iv. 5. I understand the candlestick to represent the *character* that should build the spiritual Jerusalem or gospel church. The angel was certainly personating Jesus Christ in the third chap-

ter when he says, "Behold, I will bring forth my servant, the Branch;" "for behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." In the fourth chapter the angel brings the golden candlestick to the view of the prophet, and in answer to the inquiry of the prophet, he personated Christ as Zerubbabel, who was then governor of Judea, and superintending the rebuilding of the temple in Jerusalem, and contains a description of the manner in which the gospel temple should be built, and in the tenth verse he says, They shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth, evidently alluding to the seven lamps. I consider the seven spirits of God shine conspicuous in all his works, both in the salvation and comforting of his people and the punishment of his enemies. It is from the bowl upon the top through the seven pipes and lamps or seven spirits, that he exercises his almighty power in controlling the universe and fulfilling his promises and gracious designs to his people in the economy of salvation. And every child of grace, in being made partaker of the divine nature, is enabled to realize the force and effect of those seven spirits, which I will more particularly notice in defining the work assigned to the two olive trees or witnesses. As the seven pipes and seven lamps were the medium through which the character of God shines forth as the great first cause, and controlling all things by his almighty power, even so the two witnesses, which were termed olive trees, through which the golden oil of God's grace was conveyed, must have been designed to accomplish some grand purpose. If I am right in supposing the inquiry of the prophet was in relation to the two olive branches, and not of the instruments of light; then we may quote the answers of the angel as evidence of their use, "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv. 6. Here, it seems to me, is a solution of the question. The word of the Lord was first necessary to shew the manner in which the work was to be done. It was not to be done by armies and kingly powers, shedding each other's blood, but by the Spirit of God. After speaking of the process used, he shews the manner of its progress, and declares his success; and in the last verse of the chapter the angel says, "These are the two anointed ones, that stand by the Lord of the whole earth." John says, "These are the two olive trees and the two candlesticks standing before the God of the earth."—Rev. xi. 4.

Now, I cannot think that these two anointed ones represented the church, but the process by which Jesus Christ prepared the materials and built up his visible kingdom here in the world, and under whose testimony and influence he is still preparing, building up and sustaining his church and people, and will continue to do so until the work of salvation is accomplished.

I have already stated what I considered the two witnesses to be, in replying to brother Trott's and brother Stipp's views, and will now take up each separately, and show the use that Christ makes of them

in building up and sustaining his kingdom here in the world. I understand the testimony of the first witness to be literally suited to the capacity of the natural mind; for we must understand things literally before we can understand them spiritually. Without the scriptures and the gospel ministry—or, in other words, the ambassadors of the scriptures—we never could have received a spiritual understanding of Jesus Christ as Mediator and our salvation through him; for the understanding of spiritual things is received through the natural faculties of the mind. I understand the work of the Spirit, which is the second witness, is to give spiritual life and a spiritual understanding to his people of the things recorded in the scriptures and proclaimed by the true gospel ministry. It is the Spirit, according to Jeremiah and Paul, that writes the law of God in the hearts of his children, by which, Paul says, is the knowledge of sin. This Divine teaching always produces repentance. Having given my views in my former communication quite full in relation to the work of the two witnesses in building up Christ's kingdom and sustaining it, I shall omit saying anything more here on that part of the subject. John, the revelator, says they shall have power to shut heaven, that it rain not, and to turn waters to blood, and to smite the earth with all plagues. I understand that it is through this medium that God exercises his power in bringing judgments upon the world for its wickedness. He does not bring those judgments upon the world of mankind out of revenge, but through mercy and for their good, and in order that good may grow out of it; he witnesses unto them the cause why he does so. As my views are more full on these points than when I wrote before, I shall notice them more fully. The drought, and the turning of waters to blood may be fulfilled literally and figuratively. The nations and the people are sometimes called waters, and the bloody contests in battle among the nations of the earth may be intended; and the drought may allude to the time when the church was in her secreted situation from the face of the serpent, (which agrees with the time that the witnesses prophesied in sackcloth,) compared with the time of the sounding of the seventh angel, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever, and when the temple of God shall be opened in heaven, and the ark of his testimony seen by all his suffering saints. The time the witnesses were to prophesy in sackcloth were a thousand two hundred and three score days, supposed by all commentators that I have seen to mean twelve hundred and sixty years. The time when this period began to run seems to be rather uncertain.—Brother Trott thinks most likely it would commence in the year 606, when the Pope assumed universal power, which I think myself most reasonable; and if we are right, the time when the witnesses will be killed must be near at hand. Brother Trott concludes that the two witnesses spoken of in Rev. xi. 3, must be visible and public in their testimony, and quotes, "For they shall see their dead bodies three days and a half," &c. I understand the witnesses here spoken of to allude to the testimony given; for a man cannot be

a witness in any case unless he knows something bearing on the case. Brother Trott will readily agree that the children of God receive testimony through an invisible source, upon which their hope for eternal happiness depends. This I understand to be one of the witnesses. I cannot think the slaying of the witnesses will be done by the shedding of blood through natural warfare. The text says, "The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and shall kill them. I understand the beast that ascendeth out of the bottomless pit was the second beast spoken of by John in Rev. xiii. 11. In the seventeenth century the ten-horned beast received a deadly wound, but yet lived. In the eighteenth century we see the beedings of the two-horned beast rising up out of the earth. He advocated the same principles of religion that the former did, but in a different form.

The Pope suppressed the scriptures from the laity, and taught them that salvation was only attainable through his intercession as vicar of Jesus Christ. The servants of the two-horned beast comes up with a show of opposition to the old mother, professing to take for their guide the scriptures of the Old and New Testaments, but perverting their truth, and teaching that salvation is by the efforts of man, thereby occupying Popish ground, and making an image to the first beast. "They are compassing land and sea to make proselytes;" they have got their systems, and the prevailing opinion that salvation is by works, established in every civilized nation on the globe, and are indoctrinating the heathens with the same system, as fast as they can raise money to pay missionaries to do it; and I know of no people in the world but the Old School Baptists that contend that the scriptures teach that salvation is alone by grace. The Pope of Rome, when he held both swords, never exercised a greater influence over the world than the second beast does at this time. The war that this beast was to make against the two witnesses is in full progress, and is increasing its forces at the rate of sixty thousand yearly on one horn, viz: the New School Baptists; and the other horn is no doubt making more rapid progress. These preachers, who profess to be servants of God, and whom the world thinks ought to know, are proclaiming to the ends of the earth that the testimony that these two witnesses bear is not the truth, and the reasons they assign are so plausible and pleasing to human nature that the world receives them, and is wondering after the beast, whose names are not written in the Lamb's book of life, slain from the foundation of the world.

This is the manner in which I consider the witnesses are being slain; and, from the signs of the times, I think their death knell will sound shortly.

I will now offer a few thoughts in relation to the dead bodies of the witnesses. My opinion is, that the church is the bodies of the two witnesses. We understand that Moses placed the two tables of testimony in the ark, which was a figure of the gospel church, and, under the new dispensation, the two tables of testimony are placed in the gospel or spiritual ark. The scripture is the church's chart and constitution, the sword of the Spirit, the

last will and testament of our Lord and Savior Jesus Christ, in which we find the legacy of eternal life bequeathed to his children. The Savior tells his apostles, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."—John xiv. 16, 17. And again he says, "The Holy Ghost, whom the Father will send in my name, he shall teach you all things."—Verse 26. It is by this Spirit that Christ reigns in the church as her life. The body acts from the principle of life that is in it; but when the vitality of life is paralysed the body dies, and ceases to act, yet it does not lose its visibility. The killing of the witnesses is not contrary the purposes of God; for he is able to cease their testimony to banish error from the world. The text says, "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt."—Rev. xi. 8. Sodom was the city of wickedness, and Egypt the land of bondage. The influence of the beast through the miracles and wonders that he was permitted to perform in the sight of men, has brought the church into a state of bondage, and thereby will slay the witnesses in the streets of error and wickedness. The killing of the witnesses is not the annihilating of the church; for they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall rejoice over them, because these two prophets tormented them that dwelt upon the earth. Do we not see this state of things even now existing? Do we not hear them proclaiming to the world that those two prophets have ceased to torment them, and they rejoice over the fallen state of the church, and make merry, and send gifts one to another? I know that is the state of things even now in California; for I have heard them proclaim rejoicingly that the testimony of the two witnesses, which is preached by the Old School Baptists, has become unpopular, and not believed by the world, and that their advocates will soon pass away. Is not this the slaying of the witnesses? But their body, the church of Christ, will never lose its visibility; for Daniel the prophet says: "In the days of these kings the God of heaven shall set up a kingdom that shall never be destroyed, nor given to another people." Notwithstanding we mourn over the fallen and dead state of the church, yet we should rejoice in the previous promise of God, that after three days and a half the Spirit of life from God shall enter into the witnesses, and they shall take their place in heaven to the great astonishment of their enemies, when the earthquake shall destroy the tenth part of the city of wickedness, and seven thousand of men shall be slain, signifying no doubt the destruction of a large portion of the machinery used in killing the witnesses. And it may be that the present wars in our own country, and in other parts of the world, are designed to accomplish that purpose, by requiring the surplus gold and silver of the world, (which is the propelling power of the beast,) to be used for a different purpose. We hear the image of the beast, now crying aloud

through their publications for more money, or his work must go down.

If the present wars of the world are not designed to bring the reign of the beast to an end, I have no doubt but something of the kind will do it, when his reign is accomplished; and when the seventh angel shall sound, and the kingdoms of this world are become the kingdoms of our Lord and of his Christ. Then shall the temple of God be opened in heaven, and the ark of his testimony seen *there*; then no longer will the prophesying of the witnesses be in *sackcloth*.

Now, brother Beebe, if you think this will do no harm, and you will give it a place in the *Signs*, I shall be gratified. I hope I have not said anything that will mar the feelings of brethren Trott and Stipp; for I am sure I have not designed to do so. I am your brother in sorrow, in these troublous times,

THOMAS H. OWEN.

Motts Corners, N. Y., Aug. 22, 1861.

DEAR BROTHER BEEBE:—I have long felt it in my heart to write to you, but more particularly since the meeting at Burdett. I have felt a desire to communicate to you, and through the *Signs*, to all its readers, many of whose faces I have never seen, yet I love them, because they manifest in their letters so much love for our dear Redeemer; and surely it can but be that those who are born of the same spirit, and love the *truth* as it is in Jesus, can be *but united now in heart and mind* wherever they are. North or South, East or West, nothing the "power of darkness" can insinuate, ought to separate their peace and union, if they are once joined by such strong ties as only the Holy Spirit can twine around these hearts of ours. But if any thing does come to pass to break the fellowship of these cemented hearts for a while, it can only come from the "evil one;" for surely the blessed peaceful spirit of our Father never serves to disturb, or put insinuations in the heart, for separating his children. Never! Never! The gentle influence we have from this blessed source but unites them more and more, and puts it in their hearts to strengthen and encourage each other through these lonely hours of darkness, sin, and strife. When "the wicked rule the righteous mourn." But, bless the Lord, "the triumph of the wicked is short." And even in our mourning there is sometimes a secret joy. Though present troubles seem grievous, and our sympathetic hearts sometimes seem ready to burst with grief over the many afflictions we, and our brothers and sisters that are separated from us now, must be called to pass through. But then again, when we think of the coming deliverance, and when we read—"Let not your heart be troubled," etc., and many other sweet comforting words that fell from the lips of our precious Saviour, we can look beyond these dark clouds, and be happy now; for the blessed Spirit flies to our assistance, inditing and answering prayer, leaping over all the mountain of distance, which sin, and darkness, and our unworthiness would throw up between us and our God, opposing all enemies, and beating them under our feet, that would keep us from serving him. And at these happy moments we can look forward to that glorious day which will have no

night, and we feel to say, "Make haste, my beloved, and be thou like unto the roe or the young hart upon the mountains of spices," and our hearts are in tune to sing—

My rest is in heaven, my rest is not here,  
Then why should I murmur when trials are near?  
Begone, thou dark spirit; the worst that can come  
But shortens my journey and hastens me home.

'Tis joy to feel thus; and though Satan may send out his armies against us, they cannot afright: "For we know in whom we have believed," etc., and so if we live wholly upon Jesus; "we will revive as the corn."—Hosea 14-7. Suppose we are trodden down, suppose the tares of the wicked rise to oppose, yet if Jesus be the root, and the streams of grace in him flow, (as they cannot but flow,) there shall be a glorious harvest by and by. He will weed-out every thing that annoys in his own good time; and when at last he has caused the plentiful crop to hang down their heads in all the humbleness of self-abasement, (as a token of ripeness,) then he will take home every stalk and every grain of the precious seed to his garner in heaven.

I thought to tell you something of the way in which I was brought to look for this "solid bliss" when I took up my pen; but my mind has been led to write different from what I first intended. However, I will try and tell you, in as few words as possible, some of my experience and exercises. When quite young I remember thinking about the judgment day; "so much so I could dream," and awake suddenly, "almost sure I heard some mighty voice "speaking in the clouds;" and I would tremble with fear, thinking I was so *guilty and unprepared*." Finally, weary of thinking, I would fall asleep, and when morn appeared my trouble would be gone. Sometimes I would keep awake and long for day to come; at other times I would have great fear of death, and I have been led to fall upon my knees when alone and cry. But I could not pray, such a sense of guilt would arise within. But when I became old enough to go in "young company," I entered in the pleasures of the world with all my heart, and thought I was quite happy for a while, until I was about sixteen or seventeen. I remember of being greatly disturbed in my mind. I was far away from home and at my uncle's, and a cousin and myself were talking together in our room during the night, I cannot remember our conversation at all, but I know it came over me, and it seemed to go from my heart to her's, and we both wept aloud, but neither spoke; we both were weeping over our *sinfulness*, and her father and mother heard us and spoke to us, and her mother tried to quiet us; but I know my heart was aching to be freed from the load of guilt that seemed to burden my spirit; but at last we sobbed ourselves to sleep; and I remember in the morning, I wondered to myself why we should have felt *thus*; and I felt ashamed that we had disturbed the quietness of the house so much that night, and I don't think we, either of us, spoke of it at all in the morning, it was a mystery to me, what had possession of us, and I thought of it very often afterwards, and I often felt that I *needed* some change wrought in me as a preparation for death, and I

would wish I was a *christian*, for I felt there was a reality in *religion*, because I was sure my mother had obtained it, and she would not profess to that which was not. About six years afterwards, I went away from home, (but before going) I felt deeply troubled; and I talked with an aunt of mine, and I found she could understand my feelings somewhat, and it soothed my heart to talk with her for I felt I was not alone in my feelings. As I was saying, I went from home, and the attractions of the city served to engross my attention awhile, until one night while listening to the story of the "Returning Prodigal" at meeting, I felt my heart drawn towards the minister, and his words seemed to sink deep in my heart. I listened as I never had before; I forgot everything around me; I saw how like that poor Prodigal I was; houseless, homeless, and in rags, then how his father received him even thus. O, I thought if I could but receive the same embrace. I had a strong desire to attend prayer meetings and hear every sermon that Elder Smith preached. I sometimes felt ashamed I could not hide my feelings while at meeting; I would try, but the tears would flow. One night while at prayer meeting others around me were speaking and telling their desires, and I felt the same, but my feelings were such, I dare not rise to speak, but I felt it my duty, and I began to tremble. A friend who sat by me, told me to rise, and I did so, but I could not speak a word. I felt more calm afterwards; then I wondered what I had done, and what they would think of me. The minister advanced towards me, and I tried to hurry out; but my friend held my hand and told me to wait and speak to him, but I turned my head, and I heard my friend tell him something with regard to me, and he said he knew all. Well I thought, how come he to know too! I felt sure they were deceived in me, and I blamed myself for exhibiting myself as I had by rising. Well I thought, I'll keep away now; went with my friend, and she talked with me when home. She told her husband she had *good news* as soon as she entered, and pointed to me and said, I never knew till to-night of it. That added to my trouble. They asked me how long I had felt thus. I told them not to say anything to me; I left the room: but when I shut the door, I tho't how unkind I had been to them, went back and told them how I longed to be a Christian. But I knew I should be cast off. They tried to comfort me. When I felt composed, I went to my room. But soon their daughter came in, about 12 years old. I felt disappointed, for I wanted to be alone. But thought I would kneel down and try to pray. I knelt, and she too by my side. But I could not utter a word. She whispered her prayer, and I caught the name of Jesus and it seemed to soothe my sorrows, and I rested that night. I attended meeting regularly, and would often hear my case described. One night I went and thought I would try and keep on a cheerful face, this once, sure. I tried to think of those around, instead of the minister's words. Soon I heard him speak of Zaccheus, who got in a tree to see Jesus as he passed along, when lo! he spoke and said: "Make haste and come down; for to-day I must abide at thy house." It seemed

as though he was speaking to me. I must "come down" from the height of pride, where I had climbed, and humble myself at the feet of Jesus. I went with an aunt home. As soon as I entered the house, took the bible and opened to the jailor's conversion; read a few lines, but finally such an ocean of grief rolled over my soul, that I clasped my hands before my eyes and prayed in my heart for an evidence of sins forgiven, and all at once there came a change from grief to glory. A shower of joy came pouring into my heart, and I had a view of Jesus coming in a shining cloud on the resurrection morn; and I felt to fly to him—for behold: he looked with such complaisance on me, that I saw I was accepted. O glorious hour! O blessed hope! my heart leaped forward at the thought. I felt in perfect peace that night and soon retired and fell immediately asleep. When I awoke, I thought of my sweet deliverance and chided myself for sleeping, when I should have been praising him all night. I did not feel any ecstasy of joy then, but I felt at peace with all the world.

I began to think about one of my friends who had felt as I had, and I wished for her. Soon she came in, and I told her, and she too had found relief. We both went to prayer meeting again that evening, and went up early to see the minister before service, and he reached out his hand when he saw us coming and said, "What a change I see." "You can sing the new song to night." Yes, indeed we felt happy then. Church meeting soon came around. I wrote to my mother for advice about being baptized before returning. She said, if I felt it my duty she would not object, but still would like to have me at home. But many of my young friends were going to a watery grave, and I felt somewhat troubled in mind about it. I felt anxious to join them, and to follow my Master. Yet too, I thought of waiting, on my mother's account, so when I went to church meeting, I felt weak, and trembling, and sorrowful. Then the daughter I spoke of, said she felt to trust Jesus, and loved him, and wanted to go forward if I did. She was so young, and I felt so weak to talk with her—I did not feel satisfied about her hope; yet I felt sure the Spirit had been moving upon her heart. Thus I was disturbed, and I was hardly conscious during church meeting. Next day twenty-seven of us were buried with Christ in baptism. I cannot begin to express the joy of that hour; 'tis unspeakable. I soon came home, and felt to trust the dear Savior I had found, and wanted to tell the glad story to one and all. As I read my bible, I found much comfort on every page; and gradually, its truths were unfolded to my view. I saw plainly that it was all for Jesus' sake from first to last, and that I loved him because he first loved me, and that I had been led in a way I knew not, and that he had been kindly watching, guarding and restraining my evil ways all my life, and that I should have fallen indeed, if he had not upheld me, even when I was unmindful of him, and at enmity with holiness. I was surprised at the thought, that he should have always been so kind to me, when I was continually sinning against him. I felt amazed! Then how plain I saw it was all because Jesus had died for me, and nothing had I done to merit this blessing,

(had only done everything to merit punishment.) I clearly saw it was all a free unmerited gift, and I wondered how any one could think differently after being once brought to a knowledge of the Savior. I found the Old School Baptists were the church that gave God *all the glory unmingled with a fallen creature's selfish will*; and it was my duty to unite with them in serving my Master, as there could be nothing in their church in discord with my feelings. When I went to the Old School meeting at Olive, Ulster Co., I was convinced of this, and I often remembered what you said to me Brother Beebe at your house. "To not be bleating around the fold, but enter in." But I felt delicate about speaking of it to the church, (or I had been baptized by a New School minister,) but felt anxious for them to speak to me. But finally one of my sisters did for me, and I soon became a member, and I felt to praise my blessed Master, that I had been led into the truth, for I have enjoyed almost an *unbroken* communion with him ever since. I don't think I have felt severed from my Lord for one moment. I have often felt to mourn over my unthankful heart and the corruptions of my old nature, which so often keeps me from doing the things I would, and keeps me from being patient, faithful and enduring like my Master. Sometimes I feel to cry for deliverance from this vile body, and long for my Savior's appearing. Then again I think the deeper our sorrows, the sweeter we'll sing the song of deliverance, and the longer we fight in the Christian warfare, the more glorious will be our rest. When we think of the cross and the crown of thorns that wreathed our Savior's brow—yet he murmured not a word—was led as a lamb to the slaughter, was wounded for our transgressions, O, when I think of all this, I feel that nothing is too hard for me to bear since he has suffered so for me: and there follows a thought that I want to be patient and remain in this sin-stricken world and suffer now for his sake. Although I have been a learner in Christ's school six years, I feel that I have made but poor progress, and all that I have to say now is—in the words of a poor man I once read of—his experience was, "I am a poor sinner and nothing at all, but Jesus Christ is my all in all." And they asked him if he never had any doubts. He said, "Why I never can doubt but that I'm a poor sinner and nothing at all,—for I know I am, nor can I doubt Jesus is my all in all, for he says he is, and how can I doubt him?" But they said, "Don't you sometimes lose your evidences and graces?" "O, no; I never have anything to lose, for I am nothing at all, and no one can rob me if I am nothing; and as Jesus is my all in all, who can rob him?" And now if we are truly soldiers of the Heavenly King, it seems to me we should arise and shine in this dark hour, and ask every day for grace to win a victory over sin and error. We are not to fight with carnal weapons; we only get a stone out of the book of truth and throw it with the sling of faith, but have nothing to do with Goliath's sword, or we will cut our fingers with it and get no honor. We should scatter peace with both our hands and try to abate the strife and noise in this poor distracted world.

May the Lord strengthen, comfort and

uphold you in your labor of love, and all my dear brothers and sisters, for Jesus' sake. Do as you like with this, and all will be right. Your unworthy sister,  
MARY E. COOPER.

Timber, Illinois.

DEAR BROTHER BEEBE: If one so unworthy as I, may call you brother, for I often think you could not own me as a brother, if you knew my wretched heart. I often feel that I am deceived in myself, and have deceived others; for I feel daily that I have a sinful nature as prone to sin as the sparks are to fly upward. "Oh wretched man that I am; who shall deliver me from the body of this death?" If I am what I profess to be, why am I so cold and barren, and left to grovel in the dark? I often fear I never have been born again; hence, to go forward I cannot, nor can I go back. I am hemmed in on every side, so that I have to stand still. I often review my path to see if I can discover anything to decide whether the Lord has begun a work in me, or whether it is only the works of the evil one. I can say the Lord in his goodness has followed me all the days of my life, and while many have been cut off, who were much better than I naturally, I have been left; for what purpose I know not; but His ways are not as our ways, nor His thoughts, as our thoughts; as far as the heavens are higher than the earth, so are his ways higher than our ways. Dear Brother, I have been much edified in reading the communications in the *Signs*, for they come laden with good news from a far country. I saw you once at the Baltimore Association, held with Tuscarora Church, Md. It was there, my mind, was first exercised, it was several years before I left there, that I was first exercised, but I did not feel satisfied with my hope. I left there nearly four years ago, and I often recall those days, and think how wicked I was, and it made me think it was all delusion, which made me mourn; but then it would pass off, but only to return again with more force than before, until I felt that I was altogether deceived, and my prayer was that if I was deceived that it might be made known to me; and that I might not find rest until it was found in the blessed Redeemer, and my prayer was answered; for it was that night death was presented to me, and I felt that I was sinking into everlasting punishment, and I had to cry aloud, Lord have mercy on me, or I perish! And so I cried for some time, but I could see no way of escape, and my last cry was, "My God, my God, why hast thou forsaken me," and when I had sunk back on my pillow, expecting never to raise again, these words were applied to my mind, "Come unto me all ye that are weary and heavy laden, and I will give you rest; and 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. At that moment light spread forth, and I was enabled to praise God for his goodness and mercy; for I felt that he had taken me up out of the horrible pit, and miry clay, and placed my feet upon a rock; and put a new song in my mouth, even praise unto the Lord." Then I thought I would write to my mother, and tell all around what a dear Savior I had found! For several weeks

my way was clear and I could rejoice; but soon doubts and fears began to rise, and I have had them ever since, at times. It was on the 18th of August 1860, when I came forward and related to the church some of my exercises and was received, and on the next day was baptized by Elder Davis. I have related but a small portion of my travels, but time will not admit any more at present. May God supply you with strength according to the day, is the prayer of your unworthy brother.

E. D. VARNES.

Hillsboro, Iowa, Feb. 4th, 1861.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I feel more of a disposition to write a few lines to the brethren and sisters in the Lord, but by no means expecting to say anything that will be instructing to them, for I feel my inability, my nothingness—and, if I am a saint, the least of all—but by the grace of God I am what I am. Brother Beebe, I feel thankful to God for the many blessings he has bestowed on us, both temporal and spiritual, and that blessed paper the Lord has been pleased to bless us with—the *Signs of the Times*,—through which his dear people can communicate to one another. I do not know how I could do without the *Signs* and *Messenger*, for I am highly pleased with the editorials and the many communications from the dear brethren and sisters that live so far apart. Dear brethren and sisters, you who are able to write for the *Signs* and *Messenger*, write on, for it is very comforting and consoling to the poor weak ones like me who are not able to write anything that is interesting. But I have written more than I intended to, and not much at that. Brother Beebe, do just as you please with this, and you will please your unworthy brother, if one at all.

WM. WATSON.

Near Stickler, Kansas.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I have concluded to address a few lines to the brethren and sisters who read the *Signs*, if it will not be in the way of more interesting matter. There are a few of us who try to keep up the worship of God, in his house here, in Kansas. We are trying to advance the doctrine on the original ground laid down by Christ and his apostles. Dear brethren it has been rather a cold and barren time with us for a year past; but we still rejoice that the Lord reigneth and that all our joys and sorrows are in his hands, for he knows what is best for us in this world of sin and sorrow; has limited the time of our habitation here, and we cannot go beyond. At our last yearly meeting, Elder Brundage of Sangamon, Illinois, preached, and he seemed to come with the fullness of the gospel, and the brethren and sisters were very much pleased with his preaching while among us. After the close of the meeting, the congregation met at the water, and by the request of the brethren, Eld. Brundage led Eld. Wm. M. Townsend's wife down into the water, and there buried her in baptism. O! that the Lord may sustain brother Brundage by his grace while he is traveling through these low grounds of sorrow; that he may have the disposition to do the will of the Lord.

Brother Beebe, I have wandered off farther than I intended; I only intended to write a few words in regard to our temporal wants; we are in a very destitute condition, and hoping the Lord in his goodness will soon release us, I remain your unworthy brother.

A. M. TOWNSEND.

Georgetown, Ky., Aug. 1861.

MY DEAR BROTHER BEEBE:—In the 6th No., present Vol. of the *Signs*, was published a communication, written by the humble writer of this article, respecting the divided state of Zion, and said "To be continued." It was thought by me that the continuation would be soon; but the throng of business, and complying with requests for my views on other subjects, through the *Signs*, prolonged the delay until I concluded to let it pass, without further attention, supposing that all I could say on the subject, would be of but little importance. But latterly, a number of brethren have inquired why it was not continued; and more recently I received a letter from a highly esteemed brother and minister of Illinois, and in behalf of others, urging its continuation. So much time has elapsed, and my mind has been so variously occupied, that I fear the affinity of the two articles will be but slight. When we speak of a divided state of Zion, we mean what we say. Sometimes the Hagarenes creep in among us unawares, and have to be cast out, as their elder brother was, but that is not dividing Zion.

What is meant by a divided state of Zion, is, the separation of her own children; thus depriving them of that sociality in their worship, wherein they cordially fraternize each other, "comfort one another"—"bear one another's burdens"—"comfort themselves together and edify one another, &c. Now, that such divisions exist in our Country, is very evident; and that it adds much to the dark gloom that appals, and the icy clime that benumbs, as is quite as evident. O, that we could find the remedy that would unite the children of God (no others) and cause them to "dwell together in unity." How good and how pleasant it would be.

My brother of Illinois, in his letter says, "As you have observed, 'there certainly is a cause,' there also certainly is a remedy. Hence the important enquiry is, what is the remedy, and to whom shall we look for it? Dear brother Johnson, we earnestly request you to, and hope you will, continue this subject, and point out the remedy; for we feel that it is a subject of vital importance to us, as a people, seeing we are so much divided and scattered, and thus weakened and discouraged. To whom does the work of filling up, and healing the breaches in our ranks, properly belong? To the churches, or to the associations? Some of our brethren think it will not do for the churches to do anything in the premises; but we must wait until the associations move in the matter." My brother adds, "Now I think this is all wrong;" and so say I. My brethren, I have not the vanity to suppose that I can do much in this case, but if I can contribute but a mite, even in calling the attention of other and abler ones to the subject, and thereby comfort one of the downcast children of my Father, I shall be compensated. My

earnest desire is to *heal*, not to *hurt* the daughter of God's people, *comfort*—not to *cast-down*—to make *peace*, not *war*, and fighting among them; for the Lord knows we have enemies enough to fight, without making them of each other. But to the question of my brother; "to *whom* does this work belong, "to the *churches* or to the *associations*?" Suppose one should say, "to the associations," where will he get his rule or authority to work? not in the Scriptures, certainly. Not one word is found there to direct their action in such cases, nor even to show that they had an existence in the days of the Apostles; and therefore they act in the premises, under no other authority than by the commandments of men. But, perhaps, before we attempt to apply the remedy, we should examine the patient, and endeavor to ascertain the nature of her complaint. Is it stupor or over-excitement? The two conditions are radically different, and require different treatment. When there is much excitability, we require sedatives to palliate and soothe the inflamed parts; and if a state of languor prevails, we want stimulants to rouse the system to a more vigorous and healthy action. These two states of disease are extremes, and one is apt to follow in the wake of the other. When there is an over-excitement in the system, so as to produce disease, a proportionate degree of stupor following, is a natural consequence, and either extreme is a diseased state.

Now, I think that the general state of Zion so far as my acquaintance extends, is rather a stupor; that she is languid, chilly, and drowsy, and if we search for the cause, we shall probably ascertain that it is a consequence of previous over-excitement, particularly in the western part of our Country, where associations exercise something nearer an administrative power in handling exciting matters than they do in the East. Hence, divisions have been more frequent, as well as more extensive West than East. I was pleased some years ago when a query was sent to the Baltimore Association, (by a church), when the Association wisely decided that she had no authority to meddle in such cases, and sent it back to the proper place for the adjudication of such matters, *the church*. That perhaps closed one avenue to a heated controversy, and a consequent division on a large scale. But let us examine the origin and progress of these inflammatory cases. Perhaps one member has become excited and inflamed; it has spread to another, and another; then to the church (it ought never to go farther), then to the association, thence to other associations, until it has finally spread over the whole body, in a large section of Country, causing the death, (of the religious enjoyment), of the entire body.

I knew two gentlemen in Indiana; each one received a mere scratch on his finger, producing inflammation, which was communicated to the other fingers—the hand, —the arm, and then the body, resulting in the death of both men. These little inflammatory cases should be strictly watched, and well attended to; use emollients to soothe, palliate and soften the inflamed parts. Such applications are generally found to be the best, and therefore should be used first, and the inflammation arrested, in that way, if possible.

But if that course proves ineffectual, recourse must be had to more stringent remedies. Sometimes practitioners have recourse to caustics, to arrest certain kinds of inflammation; but if all other remedies fail, amputation is the last resort. That is a trying case, yet, better have recourse to it, than that the whole body perish, even should it be the right hand, or foot, or any other member, however valuable it may have been. Take a retrospective view, brethren, and mark the progress of similar cases to a scratched finger. One member has been disaffected, and has affected others; then the case has been carried to the church, where first, sedatives (gentle measures) should have been used, they failing, next the canter, (sharp rebuke if necessary), and both of these applications failing, then amputation, (exclusion) and thus stop such cases within their legitimate boundaries, for they ought never be suffered, under any circumstances to go beyond the bounds of the church, in any other way than by exclusion.

But alas! by the inventions of men, there has been a way sought out, to carry them up to the top of a would-be higher mountain, whence they have been flung to the winds and drifted like a cloud of famished locusts, galling and devouring the reciprocal enjoyments of thousands, and that by a high-handed usurpation too, for we repeat, there is no authority given in the bible for carrying offences outside of the limits of the church, but by throwing them out (with those who cause them) into the world where they properly belong. But scenes of high excitement having done their work, have rather passed away, and a morbid, debilitated, chilly stupor prevails to a great extent, as the legitimate result, requiring something to stimulate, brace up, and rouse to a healthy action all the different parts of the body, producing a medium state or equilibrium between those two extremes. But where are the curatives, and who is to administer them? We will all agree that they are to be found in the good Physician, the great Repository in whom "dwells all fulness," "all spiritual blessings;" with "healing in his wings;" in whom is found also, "all the treasures of wisdom and knowledge,"—wisdom, not only to apply himself in every time of need, but to supply his people with, in every emergency,—knowledge that fully comprehends and surveys every calamity that can threaten or afflict his people in any age, clime, country or condition; together with all the aims, means and artifices that their subtle enemy can use against them, or distill into the minds of his cohorts to be so used. There, brethren, are all the necessary curatives, for his people, and he has successfully applied them so far as their eternal release from the dominion and condemning power of sin is concerned, by living for them, dying for them, and rising for their justification.

He ascended on high, led captivity captive—received, and gave gifts unto men. He set up his kingdom, or church, gave her Prophets, Apostles, Teachers, &c.,—with a perfect code of laws, rules and precedents, containing everything necessary or profitable for doctrine, reproof, correction or instruction in righteousness. Whoever heard of such a setting up or furnishing of any Synod, Conference, Coun-

cil or Association. No assemblage—no organization, either political or ecclesiastical, beneath the heavens, has a shadow of authority afforded them in the Scriptures, to meddle in the smallest degree with the administrative affairs of this spiritual kingdom, *save the church*. She has undoubted and exclusive authority to act in the premises; verbally from the sacred lips of the KING, who reigns in righteousness, and from the PRINCES who rule in judgement—holy men of God who spake as they were moved by the Holy Ghost.

But, no longer do we hear his verbal voice to cheer and instruct us, no longer have we men in the flesh thus inspired; but blessed be his name, he has bequeathed to us that code contained in the scriptures, and we are to read them, search them, study them, and we should appropriate, appreciate and apply them. Preparatory to this, he opens our understanding, that we may understand them. Dear brethren, let us try to attend to them as spoken verbally by HIM who spake as never man spake, as well as by inspiration. Go to the twenty-eighth chapter of Matthew, read and reflect, and you will see, first, that humility is a requisite ingredient. There offences are pointed out, with a *wo* pronounced upon the perpetrator. If he trespasses against you, go to *him*, not to another. If he will not hear you, take one or two more, only enough to give the Church sufficient evidence, carefully avoiding to give the matter unnecessary publicity. If he neglect to hear them, tell it to the Church, and remember, brethren, that there is where the case should meet its last, its final destiny. Though it be a right hand, a foot, an eye, cut off, or pluck out, rather than let the whole body perish. Don't suffer the matter to be taken up to any other tribunal on earth, the vigilant eye of the Good Shepherd has left no opening in the pale of the Church leading that way, and any member or members that will not bow to the laws of Zion, instead of being permitted to carry their case up as some may suppose to another professed ecclesiastical body, should be cast down from the judgment seat, and out of the hallowed pale of the Church; for that is the only way of egress from the sanctuary that the KING has ordained, when offenders and offences cannot be adjusted inside. But, suppose a Church becomes affected, then what? Take it to a court of appeals, an organism composed of parts of Churches, to deal with Churches as Churches do with individual members? No, my dear brethren, never, never let it be said that the Church of Christ, furnished as she is, with a perfect set of laws and rules, which, properly executed and applied, will adjust every difficulty that is properly brought before them—we say, never let it be said she will suffer matters that her sovereign King has placed under or consigned exclusively to her jurisdiction, to go before a tribunal having no right to touch them besides what it has received from men. But even should a Church become disaffected, we have a precedent on record to reach the case, in the 15th chapter of the Acts of the Apostles. A Church was planted at Antioch, and a discrepancy was found there, which created a difficulty that caused "no small dissension and disputation," and as there did not happen

to be an association of *delegates* from Churches, organized in the days of the Apostles, that Church sent Paul and Barnabas, with others, to another Church at Jerusalem. The matter was investigated in the light of revelation, and adjusted satisfactorily. Thus we have a scriptural example for the reciprocal action of Churches in the management of grievances and one that proved successful not only in that case, but in a number of others in which your humble servant has participated. I have known a number of instances where the united action of Churches in the management of difficulties has been followed with the best of circumstances. But such results proceeding from the action of associations have been "few and far between," (so far as my observation has extended,) to say the least I can of them. They have generally been more fortunate (?) in giving them more widespread notoriety and influence, by flinging them abroad like burning firebrands, blighting every bud of peace that may have made its appearance, and effecting the most extensive divisions that have been known in the land. A difficulty originates in a Church, the *delegates* take it to the Association, and that body disseminates it to the different Churches *belonging* to the Association. The *delegates* from other Associations take it to theirs, and thence it goes down to all the Churches *belonging* to them, where it works like leaven till all is in a state of fermentation. Now, if I should "put on my studying cap," and try a whole month, I do not think that I could invent a plan that would be more antagonistical to the peace, quietude and unity of Zion, or better calculated to produce widespread havoc and accomplish extensive divisions. It is a well known fact that, by misrepresentation and exaggeration, minor matters have acquired importance, force and efficiency in the accomplishment of their abominable work, in proportion to their notoriety. Thus, mole-hills have swollen to mountains, and rixerlets to angry and fearful deluges. Dear brethren, permit me earnestly to entreat you for the sake of the peace of Zion, who is thus "scattered and feeble," to keep your differences at home, circumscribe them within the narrowest possible limits, for the wider they spread the worse they grow. The whole truth is, that Associations *have no right under heaven to touch or tamper with them*. Let those who think they have *prove it if they can*. Don't suppose now, brethren, because I oppose the idea of Associations meddling with offences, that I object to holding annual, semi-annual or quarterly meetings when properly conducted. Let so many Churches as are conveniently situated agree to hold an annual meeting for *worship*, and if they choose, take alternately the expenses, send greetings, statistics and other information from each other if they wish, correspond with others if they see proper to do so; but if a matter of grievance comes up, say "Brethren, the proper times and places to attend to these matters are on our church-meeting days, and at our churches. This is a meeting appointed for *worship* simply, not for the litigation of offences, for we have no authority to touch them." O, that the Churches would awake from their slumbering stupor, and assert their inalienable

right to govern and control their internal matters according to the rules and examples given them in the scriptures; and if there is nothing in their faith or order that should prevent, nothing more than that their Associations do not correspond, come together in peace, love and amity; fraternize each other cordially, and labor together for the mutual comfort and instruction of all, and acquaint their *creatures*, the associations that the watch words of the Churches are "Touch not, hands off," &c., and if they will persist in usurping authority by reaching forth unhallowed hands to widen breaches and give extension to affairs that they should have no business with, if nothing else will prevent the withering consequences of their action in such cases, wipe them out of existence at once. I have been grieved to see Churches going to those organizations like supplicants, asking letters of permission to leave one, and join another. "How are the mighty fallen in the midst of the battle." I wish it always understood that I have no desire to see sound and orderly Baptists unite with, or fraternize those will-worshippers or work-mongers who differ radically with us in faith and practice. As well might we attempt to mingle oil and water, and it is well known by those who are best acquainted with me, that I have not shunned to use the sword according to the best of my feeble ability, to cut asunder such extraneous elements. But no discerning Old School Baptist who has traveled among the churches, to any considerable extent, can fail to have seen that there are numerous sound and orderly churches, as well as ministers whose religious interchange has been cut off, and the reciprocity of their fellowship destroyed, and for no other reason than that associations have dropped their correspondence.

In conclusion, I beseech you, my dear brethren and the churches everywhere, to lay aside the commandments and traditions of men,—fling your prejudices to the winds (if you have any,) and take up your bible's, and endeavor by the ample rules therein given, to adjust your seeming difficulties. O, that the Lord would demolish the barriers, dissipate the dust, and tear down the scare-crows that have been raised to bar asunder, bewilder, and alarm his children—cause them to lift up their voices together—dwell together in unity—work together like a company of horses in Pharaoh's charriot—causing peace to flow like a river among us, with our hearts so cemented together with the bond of love, as to defy all the artifices of the enemy to sever them.

Brethren, should we not all unite and endeavor to consummate so desirable an end? May the Lord direct and sustain us in every good word and work. Brethren, strive for the peace of Zion. "Blessed are the peace-makers, for they shall be called the children of God." Your brother still, in the best of bonds; and in much tribulation.

J. F. JOHNSON.

CORRESPONDING LETTER.

The Lexington Baptist Association, to the Associations and Corresponding Meetings with whom she associates, sendeth christian love.

BELOVED IN THE LORD:—We have the happiness to inform you that, notwithstanding the wreck of our nation, and the confusion and disorder, and error of re-

ligious communities, we, as an association, remain on our original platform, and steadfast in the order of the gospel, with such trials as are common to Zion. We firmly believe that our Redeemer, the great Head of the Church, has established a church, a kingdom here on earth which he owns as his body, in which no one member can say to another, I have no need of thee. And in as much as the King of Zion has said, "My dove, my undefiled, is but one," we firmly believe that every move among the saints that is directed by the spirit of the King, does, or will, either directly or indirectly, tend to the oneness and purity of that one body, which is the Lord's portion. And as we search the Scriptures from Geneses to Revelation, each member of that body, when speaking by the Holy Ghost, either directly or indirectly, has a bearing towards that all important end; leave out the union of the Church, in holiness, and all below the sun is lost. This being the truth, we consider this our medium of correspondence, to be of vast importance, tending to that end. Therefore, we wish still to invite a continuance of your brotherly communications, both by your messengers and epistles of love; believing that he that led captivity captive, did give gifts to the members of his mystical body, through and by whom the bride will have made herself ready, when the marriage of the Lamb shall come; and truly brethren, when we consider the present confused state of our nation, and that of the religious communities in general; we feel to say with the Psalmist, as in 46 Psalm; "Though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake, with the swelling thereof. There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the Most High. This river is the gospel, proceeding from the throne of God and the Lamb, containing all needful promises to sustain the Church in her greatest difficulties; the Master having foretold us of these things. But as it respects the nations, and religious communities, these distresses of every kind, instead of being matter of discouragement, are way marks established by our Leader, therefore, all that do really inhabit the holy place, the tabernacles of the Most High, have but one thing to fear, lest we shall fail of the rightful discharge of our several duties among the members of this mystical body, which is the pearl of great price.

We would, therefore, respectfully invite (with ourselves) all whom the Holy Ghost hath made overseers of the bride, the Lamb's wife, to "get up early to the vineyards, to see if the vine flourish." Those whom the Holy Ghost hath made overseers of this body, have the most important charge of any on earth, and are denominated angels, and their mission has a near relation to that of angels,—who are sent forth to minister for them who shall be heirs of salvation. We have to administer to them as such.

Our next session will be held (if God permit) with the Church of Olive and Hurley, Ulster county, N. Y., to begin at ten o'clock, a. m., on the First Wednesday in September, 1862, when and where we hope to meet you again.

LOREN P. COLE, Moderator.  
JOHN T. BOUTON, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1861.

"The Lord reigneth"; let the earth rejoice, let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgement are the habitation of his throne."—Psa. xevii. 1, 2.

"When overwhelm'd with grief,  
My heart within me dies,  
Helpless, and far from all relief,  
To heaven I lift mine eyes.

O! lead me to the Rock  
That's high above my head;  
And make the covert of thy wings,  
My shelter and my shade."

Despairing as we must of finding substantial joys or lasting happiness on earth, it is consoling to those who know and love the Lord, when they can turn aside from the perplexing cares and distracting turmoil of earth, and in peaceful seclusion from noise and strife, by faith look up to him who has entered for us within the veil, and contemplate the eternal perfections of our Savior God, who inhabiteth eternity;—whose name is HOLY, whose dwelling is also in the humble and contrite hearts of those who fear his name. While strife and bitter hate marks and mars the character of men, and ruthless wars are drenching the earth with rivers of human gore, while brother in fratricidal strife seeks the life-blood of his brother, and while the general clamor of kindred and relatives tax all their energies to darken the dreadful scene around us; what would become of us, if there were no over-ruling hand to curb the deadly violence, and bid the maddening tempest cease to howl?

Often when sweet peace has smiled upon us, and all things have seemed to contribute to our comfort, have we looked forward to the grand but terrible scene, which will assuredly come, when the earth and skies shall pass away—when the sun in the heavens shall be put out, and cease to shine, and when death and hell shall deliver up their dead—and in the contemplation, we have felt convinced that there is nothing short of the blessed assurance that the great and glorious God, at whose bidding the uprising nations of the dead shall come forth, who is our Father and our God, could possibly allay the terror of the contemplation.

Having a hope in God, which is sure and steadfast, and which entereth into that which is within the veil;—a hope so full of immortality, that we can contemplate with joy the coming of the great day, when our God shall be revealed from heaven in flaming fire, to take vengeance on them that know him not, and to be admired in all who love his appearing, can we not, by the same faith in God, meet the cheerless conflicts of this mortal state, and even amid the dread confusion of war, the clash of arms, the booming of cannon, and the death-cry of the slaughtered victims of the battle-field, be still, and know that Jehovah is God. There are times when the faith of God's people is severely tried, in regard to his supreme control of all events,—when the turbulent passions of men seem unrestrained,—when the wicked rise and spread themselves like the green bay-tree;—when God's holy name is blasphemed, his law transgressed, his truth opposed and derided, his people persecuted, and when the ways of Zion mourn, and doubting, we enquire:

"Is there a God who hears and sees  
The things below the skies?"

But with the psalmist we are at length constrained to acknowledge, "This is my infirmity." Our infirmity and imperfections conceal from us his hand in turning and overturning, and causing the wrath of man to praise him, and in restraining their wrath to such limits as he has wisely appointed. Truly God is his own interpreter, and until he makes known to us his boundless wisdom and power, his ways are past finding out. But still, although our unbelief so often assaults our faith, there is a fixed conviction in our minds, that the Lord God omnipotent doth reign, and this conviction affords us consolation.

*The Lord reigneth.* Having all wisdom to direct and all power to accomplish, his government is absolute and sovereign, he worketh all things after the counsel of his own will. No higher law can possibly exist in heaven or earth, than the will of God. It cannot be improved, for it is perfect and holy in all respects, and all the saints on earth and glorified spirits in heaven, pray; Thy will be done. Not because they doubt that it will be done, but because God's own spirit helpeth our infirmities, and knoweth what is the will of God, and therefore maketh intercession for us, according to his will, with groanings that we cannot utter. That will, though higher than the heavens, and broader than eternity, perfectly comprehends the smallest, as it does the greatest objects that exist. From the vaulted heavens to the deepest earth, and from the mightiest angels to the minutest insect, it directs the destiny of all. The sparrow in its flight—and the numbered hairs upon our heads are all secured in being and in destiny by the will of God. In the execution of his will, the Lord reigneth. Not as some impiously represent, that he attempts to reign, or wants to reign. But with irresistible power and might, his purpose stands and he doeth all his pleasure. He speaks the word, and it stands fast; he commands, and it is done. He is of one mind and none can turn him.

"He looks and ten thousand of angels rejoice,  
And myriads wait for his word;  
He speaks,—and eternity filled with his voice,  
Re-echoes the praise of her Lord."

(To be continued.)

Doctor H. A. Horton.

In the announcement of the terrible disaster which occurred on the evening of the 3d. instant, by which the entire train of cars on the Hannibal and St. Joseph Railroad, were precipitated into the Little Platte River, about nine miles east of St. Joseph, Missouri, the dispatches thus far received, announce the name of our dear son-in-law, Harvey A. Horton, M. D., among the killed. Our daughter, the wife of the doctor, and our whole family, together with his numerous relatives and friends in this vicinity, are overwhelmed with grief, and anxiety. We have taken every measure in our power, to learn the truth of the report; but owing to the civil war now raging with great violence in that State, we have not been able, up to this hour, to get any dispatch or letter through, confirming or denying the sad reports. Hoping, almost against hope, that the reports received may be premature, we forbear to publish his obituary, until we shall receive more positive intelligence. The doctor has been established in business, as will be seen by his card on our

last page, in the city of Atchison, Kansas, for two or three years. He had been on a visit to this place since last January, and being under the necessity of attending to business in Atchison; owing to the imminent danger of traveling through the State of Missouri at this time, he left his wife and infant child here, and set out for that place, on Wednesday the 28th ult. From Quincy, Illinois, he wrote us, that he started for his destination on Monday morning the 2d. instant, expecting to reach Atchison on the evening of the same day, which was the day before the disaster. This fact encourages a faint hope that there may be some mistake in the report of his being among the sufferers or killed in the terrible disaster of the night of the third.

**SOUTHERN BAPTIST MESSENGER.**—As all communication between us and our son, William L. Beebe, of Covington, Ga., is cut off by the war now raging between the North and the South, we are unable to transact business for his paper, by way of forwarding orders or communications to him, until the obstacles now in the way shall be removed. Payments however, which are due to him on the *Messenger*, may be forwarded to us as formerly, by those who are unable to communicate with him.

**BANNER OF LIBERTY.**—The Editor of the *Banner of Liberty* has suspended its publication for the present, and until farther notice shall be given; and resumed his practice of Law. Having also retired from the Editorial charge of the *Middle-town Mercury*, our agency for those papers must necessarily cease until farther notice.

**LIGHTNING FREAKS.**—At Wakefield, N. H., lately the lightning struck in a field about sixty yards back of the house of Nahum Nason, and, bounding toward the house, struck by the side of a window, shivering it to atoms. Mr. Nason's daughter was sitting in the middle of the room; the fluid passed around her hoops, which were of steel, breaking a round out of the chair in which she was sitting, killing a dog at her feet, passing out of the window, taking a furrow across the road to a pump, demolishing it, and returned across the road to a shed, killed a pig, and did other damage. It then returned to the cellar and broke a lot of crockery ware, and broke the head out of a barrel of vinegar; it then passed out of a drain, and the unwelcome visitor was seen no more, and, strange to say, no one of the family was injured.

**A MONSTER WELL.**—The *Titusville Gazette* gives us a report of a well—Mr. R. Rusti Brawley's—that throws out *eight hundred barrels every twenty-four hours!* Think of that, ye poor dabblers after wealth, in less favored regions! Eight hundred barrels at six dollars per barrel, the average price, is four thousand eight hundred dollars per day, and one million seven hundred and fifty-two thousand dollars a year! If Mr. Brawley's well holds out, at the rate it commenced, he can buy the Rothschilds out in a few years. Since writing the above, a friend from Titusville has handed us the following particulars:

"The biggest oil well extant was opened on the Buchanan flat, one week ago. It is a flowing well, owned by Dr. W. B. Williams, R. R. Brawley & Co. When first opened, it spouted eighty feet into the air, and flooded the ground in all directions with oil, but was soon secured. Since that the proprietors have secured six thousand barrels of oil, and the well yields eight hundred barrels per day, and has not stopped for a moment since it started. The well is five hundred and three feet deep."

"My God Directs the Storm."

The spirit of the tempest shook  
His wing of raven hue  
Above the sea, and hollow winds  
How'd o'er the waters blue.  
Up rose the mountain billows high,  
And swept a stormy path;  
Darkness and terror mingled there,  
Their ministry of wrath.  
A lonely bark, by bounding seas  
Toss'd wildly to and fro,  
Dash'd o'er the billows foaming brow  
To fearful depths below.  
Crash echoed crash! the quivering spars  
Broke o'er the leaning side,  
And left the bark a shattered wreck,  
The stormy waves to ride.  
The sturdy seamen struggled hard  
To hold the yielding helm,  
And keep the ship's prow to the surge,  
That threatened to o'erwhelm.  
And when the plunging ruin spurned  
Their impotent control,  
They flew to drown their gloomy fear  
In the accursed bowl.  
Upon the raging ocean then,  
Helpless was left the bark  
To the wild mercy of the waves,  
Amid the tempest dark.  
Upon the deck there stood a man  
A man with courage high;  
A hero, from whose bosom, fear  
Had never drawn a sigh.  
With folding arms, erect he stood,  
His countenance was mild;  
And, calmly gazing on the scene,  
He bowed his head and smiled,  
A wild shriek from the cabin rose,—  
Up rushed his beauteous bride;  
With locks dishevelled, and in tears,  
She trembled at his side.  
"Oh, why, my love, upon thy lip,"  
She cried, "doth play that smile,  
When all is gloom and terror here,  
And I must weep the while?"

No word the warrior spoke, but he  
Drew from beneath his vest,  
A poignard bright; and placed its point  
Against her heaving breast.  
She started not, nor shrieked in dread,  
As she had shrieked before;  
But stood astonished, and surveyed  
His tranquil features o'er.  
"Now, why," he asked, "dost thou not  
May not thy blood be spilt?" [start,  
With sweet composure she replied,  
"My husband holds the hit!"  
"Dost wonder, then, that I am calm,  
That fear shakes not my form?  
I ne'er can tremble while I know  
My God directs the storm!"

**A SNOW FIELD OF TWENTY-FIVE THOUSAND CUBIC FEET IN AUGUST.**—A correspondent of the *Boston Transcript*, writing from the White Mountains says:—We had now ascended some five thousand feet, and, catching a glimpse of a small snow bank, I pushed on in advance of my companion, and he was soon dodging behind the rocks to avoid my snowballs. What a grand thing it is to have a snow ball fight in August! And this, within a hundred miles of the "hub." Verily, times are changed. Up, we go, and at last what a sight meets our vision! There, far away, high up the steep precipice, lay the snow in one broad, vast field. The dimensions must have been at least one thousand feet by five hundred in width and height, while in many places the depth was over forty or fifty feet. If piled together at a depth of ten feet, it without doubt would have made a field of a square of 500 feet on a side. Thus there must have been twenty-five thousand cubic feet of snow in Tuckerman Ravine on the 2d of August, 1861.

MORRILL, Maine, Aug. 14, 1861.

To the Editor of the *Signs of the Times*:

DEAR SIR:—Elder Daniel Whitehouse of this town is a man who has labored for the cause of Religion for many years, and now is getting old and feeble, and entirely dependent upon the people for support. He is an Old School Baptist by profession, and holds to that denomination above all others. He has in years past preached in this place, and was liked as a man of integrity, uprightness and pure character. His wife now is very sick and unable to help herself, which makes it very hard for the old gentleman. We do all we can for him, but we think that unless helped by some of his friends and denomination from abroad, he will suffer; his relatives are poor and unable to contribute to his wants, they do all they can for him, but he is destitute of everything to help himself with. He has one cow, which is a great support to him, and unless he can get money enough to buy his hay to keep her this winter, he must lose her. We manage to get her pastured in summer, but I see no way for him this winter. It is hard for him to come upon the town for support, and we do respectfully solicit donations or contributions from the different churches in which the circulation of your paper go; and would ask you to give notice of the same in your paper, to the effect, and by so doing, you will confer a great favor upon him and his friends in this place. No doubt but there are many of his denomination who are able to throw in their mite; and a little from each would greatly assist him. May this receive your cordial co-operation and the God in Heaven will reward you in so doing. By your kindness some two years ago, in this manner, he received a sum sufficient for his support for a long time; may he receive the same attention now, and we do hope he will. We do not wish to represent him in no other light but the truth, and to that effect we do subscribe our names,

JOSEPH R. MEARS, P. M.,  
DAVID NASH, Justice of the Peace,  
AUGUSTUS DAGUETT,  
ROBERT L. DAGUETT,  
Rev. G. Z. MEARS,  
JAMES M. BAILY, Esq.

SMYRNA, Delaware, Sept. 2, 1861.

Dear Brother Beebe:

I see in the *Signs of the Times* that a typographical error has occurred in the notice of our Cow Marsh Yearly Meeting. It should be the Fifth Sunday instead of the first. There is an error also in the time of the Salisbury Association. It should be October instead of September. I doubt, however, whether there will be any Association held there. Troops will, probably, be stationed along the Virginia line before that time, prohibiting carriages from passing; and there are also other difficulties growing out of the excited state of the country. You will know more about it as the time draws near whether it will be worth while for you to try to get there. So far as I know, none of the preachers are, at this time, expecting to go. Our Yearly Meeting at Bryn Zion was one of the best I ever attended. Eld. Hartwell was with us. Yours, E. RITTENHOUSE.

**RECORD OF MARRIAGES.**

August 26—At the residence of the bride's father, in South Gilboa, Schoharie Co., N. Y., by Eld. William Choate, Mr. HIRAM HOWARD, of Albany, and Miss CORDELIA M. CHOATE, of the former place.

**OBITUARY NOTICES.**

**DIED**—At his late residence, near Dolsontown, in this county, on the 9th inst., Mr. MOSES VAIL, aged 77 years. Mr. Vail was one of the most highly esteemed citizens of our county—respected and beloved by a large circle of relatives and friends. He has been for some time failing under the weight of years, and the infirmities incidental to age. Although we believe he never made a public profession of religion, he has been a constant friend of the Old Order of Baptists. He has raised a large family of sons and daughters, all of whom have attained an age of maturity, and occupy a respectable position in society. His aged widow, who survives him, is, and has been for years, a worthy member of the Brookfield Old School Baptist Church. She feels deeply her loss, but has still the kindest offices of her devoted sons and daughters, who will spare no pains to make her comfortable and happy in her declining years.

His funeral was attended at his house, on Wednesday, the 11th inst., and a sermon preached on the occasion from 2 Cor. v. 20, by Eld. G. Beebe.

**DIED**—At Ridgebury, in this county, on Tuesday, September 5th, Mrs. MARTHA WOOD, wife of Mr. Oliver Wood, and daughter of the late Dea. John Kirby, of this town, aged fifty-six years and twenty days. She had suffered long, and been confined to her room, and mostly to her bed, for some three years, which affliction she bore with commendable resignation. A few days before her decease, at her request, we called on her, and although very feeble, she gave us the reason of her hope in Christ: expressing such doubts and fears as are common to saints; but we felt well satisfied that she had experienced the regenerating power and grace of the Spirit, many years ago. She seemed resigned to the will of God, and ready to depart and be with Jesus. She has left a devoted husband, and children, with a large circle of relatives and friends to mourn their loss, which we confidently believe is her unspeakable gain.

ULSTER CO., N. Y., July 29, 1861.

**BROTHER BEEBE**—By request, I send you for publication the obituary of my sister, PHEBE SATERLY, who departed this life November 13, 1860, in the fifty-ninth year of her age. She was born September 16, 1801. She had twelve children, and buried eight of them before she died, and four still survive her, three sons and one daughter, and a husband to mourn the loss of a kind companion and wife of his youth, and a tender mother, who was kind and affectionate to all—but their loss is her gain. She obtained a hope in her Savior soon after she was married, but did not unite with the Church then. She told me she had a desire to join the Old School Baptists, but she being located some distance from them, the way did not open at that time, and the New School Baptists strove to draw her mind with them, but they could not, and after a long time the way opened and she went to the Old School Baptists of Olive and Hurley and gave a relation of the work of God's grace upon her heart, and was gladly received and baptized into the fellowship of the Church by Eld. Jacob Winchel the third Sunday in July, 1857. But she has gone to be with her Savior, where trouble and sorrow can no more enter or disturb. She was confined to her bed but one day before she died. On the day she died she told me her experience, and said she was willing to depart and be with Christ, and fell asleep without a struggle or a groan. She was making great reckoning of coming to the Yearly Meeting the same month, but how I was disappointed. When I was looking for her to come to the meeting I was sent for to follow her to the tomb. The loss of her company to me is very great. I have taken more comfort with her than I can express—and it seemed to be all her delight to be with me and go to meeting—but she has gone. Her funeral was preached by Eld. Winchel from 1 Cor. xv. 49, "And as we have borne the image of the earthly we shall also bear the image of the heavenly." I remain your friend and sister in the Lord. SARAH M. LOCKWOOD.

MOREDOCK'S ROADS, Penn., Aug. 23, 1861.

**DEAR BROTHER BEEBE**—I write to inform you of the death of my wife, who, though painful as it is to me, departed this life August 20, 1861, aged fifty-seven years, six months and one day. Her disease was the typhoid fever. She bore her sickness with patience—never murmured nor complained. When we asked her if she wanted to get well, she said she did not know of anything in this world worth getting well for. And the last talk I had with her, about two hours before she died, I asked her if she thought she had the testimony that she had an interest in that inheritance at the right hand of God, prepared for all that love him, and she answered "Yes." I bid you farewell. ABNER MORRIS.

**BROTHER BEEBE**—During the last year the Lord has seen fit to afflict me with the death of my grandson, between the age of six and seven years. I have had very poor health for the last year, and to add to my sorrow, the Lord has been pleased to withhold the light of his countenance from me, and "I walk in darkness and have no light." I thought I knew what sorrow was, but, in comparison, I never did, but still I rejoice that the Lord reigneth, for all my trust is in him. S. FOX.

**DIED**—At Wells, Maine, August 19, 1861, GILMAN, son of sister Salome Perkins, aged 2 years, 5 months and 16 days.

**YEARLY MEETING.**—The first Baptist Church of Broome (Schoharie county, N. Y.), will, with divine permission, hold a two days meeting at the School House, near brother H. B. Roe's, to commence on the Second Saturday in October, 1861, at ten o'clock, a. m. Brethren and sisters, and especially ministers of our faith and order, are affectionately invited to attend. By order of the Church. B. COLE, Ch. Clerk.

The Works of Nature Display God's Power.

GREENVILLE, N. Y. August 27, 1861. BROTHER BEEBE:—You may insert the following lines, if you see any merit in them. Accept my best wishes for your future welfare.

Yours, in Christ, MARY E. VAIL.

BY M. E. V. The kindling azure in the east That hastes to light the hilltops far, The beauty of the nightly crest, Departing with the morning star, The rays that gild the morning fair, Rejoicing in the king of day, The cloudlets floating through the air, The sparkling dewdrops on the spray, Declare the power that formed the light, And robed each scene in colors bright.

Receipts for Subscriptions.

Table listing subscriptions from various locations including New York, Maine, Massachusetts, New Jersey, Maryland, Washington, California, Oregon, Kentucky, Ohio, Indiana, Illinois, Missouri, Michigan, and Canada West, with amounts ranging from \$1 to \$112.00.

Associational Meetings.

YELLOW RIVER, GA., at Sardis, Walton Co., Ga., four miles west of Monroe, on Saturday before the fourth Sunday in September, 1861. SPRINGFIELD, GA., at Spring Hill, Glasscock Co., Ga., near Gibson, on Saturday before the third Sunday in September, 1861.

YEARLY MEETING.—BROTHER BEEBE.

Please publish our yearly meeting in Columbia, Jackson county, Michigan, which is to commence on Saturday before the fourth Sunday in October, 1861, at 10 o'clock a. m. Desiring to have a full meeting, we cordially invite one and all of our brethren and sisters to attend, and especially ministering brethren of our faith and order.

YEARLY MEETINGS.—BROTHER BEEBE.

The yearly meeting with the Bethel church, near Wilmington, Delaware, is appointed to be held the second Sunday in September, Saturday and Monday included. We expect ministering brethren Barton, Conklin and Grafton to be with us.

Books, Pamphlets, &c.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 8,000 copies; and we intend to keep a constant supply on hand, in all the variety of bindings, on the following cash terms: In substantial plain binding, at \$1 for single copies, or for any number less than six copies; six copies for \$5, or twelve copies for \$9.

RUSHTON'S LETTERS.—A very able refutation of Andrew Fuller's doctrine, and a clear and scriptural illustration and defence of the Bible doctrine of the special, particular and efficacious redemption of the church and people of God, together with Elder William Gadsby's "Everlasting Task for the Arminians."

THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

H. A. HORTON, M. D.—Offers his professional services to the citizens of Atchison, Kansas, and surrounding country. He is supplied with complete sets of surgical instruments and splints, and will carefully attend to all cases entrusted to his care, either in surgery, the practice of medicine, or obstetrics.

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, and directed, Middletown, Orange County, New York.

HAVANNA NURSERIES!—All who are desirous of purchasing Fruit Trees, Grape Vines, Gooseberries, Climbing Roses, first qualities and hardy kinds, Strawberries, Dahlias, Geraniums, Florabundies, Seeding Stocks for budding and grafting Apples, Pears, Cherries, Plums, &c., will be supplied on the most reasonable terms, by application, either personally or by letter, to the Havanna Nurseries.

YEARLY MEETING.—BROTHER BEEBE.

You will please notice in the Signs of the Times our Yearly Meeting, to be held with the Harford Church, Harford county, Maryland, to commence on Saturday before the Third Sunday in September, at eleven o'clock, a. m., and continue three days.

Agents for the Signs of the Times.

ALABAMA—Elders William M. Mitchell, Peter Maples, R. T. Webb, and brother William J. Hay. ARKANSAS—Elders Wm. F. Bates, Th. Dodson. CONNECTICUT—Eld. A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

Agents for the Signs of the Times.

GEORGIA—Wm. L. Beebe, publisher of Southern Baptist Messenger; Elders David W. Patman, Benjamin Manning, Prior Lewis, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, George W. Malcome, Joseph L. Purington, D. F. Montgomery, George W. Wright, A. Preston, J. W. Moon, Geo. Leeves, Thomas Livingston. INDIANA—Elders Wilson Thompson, David Shirk, Ransom Biggs, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Millsbaugh, A. B. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, A. A. Cole, Henry D. Conner, Lot Southard, and brethren M. J. Bowell, J. Romine, Wesley Spiler, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine.



# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., OCTOBER 1, 1861.

NO. 19.

## Correspondence.

"Comfort Ye, Comfort Ye, My People,  
Saith Your God."—Isaiah xl. 1.

The frequent applications of comfort to the people of God are most appropriately suited to their relief when that comfort is necessary, amid the multiplied trials, conflicts and tribulations to which they are incident while engaged in the incessant warfare to which they are exposed, while journeying through this waste howling wilderness. We say *multiplied*, because they are many, and are also various and perplexing, and call loudly for comfort.

"The world, the flesh and Satan too,  
Unite and strive what they can do;  
On thee, O Lord, we humbly call,  
Uphold us, or we soon must fall."

When we first realize the power, glory, and joy-inspiring presence of our great Deliverer, we promise ourselves too much—more than He in his wisdom has allotted us, in our present belligerent state; hence we soon meet disappointments, and are consequently discouraged and cast down. Our troubles begin, and one follows another in such rapid succession, that we are soon convinced that none but our infinitely wise and bountiful Benefactor can provide for our defence or supply our wants. But, blessed be his name; he is amply sufficient for every emergency. Then, "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities," Ps. cxxx. 7, 8. Appalling calamities now depress the spirits of the children of God, and fearful forebodings sadden their visages. Their social intercourse with each other is hindered to a great extent—their communications and correspondence as a body much interrupted, and should not all in their respective localities—all who have a word of comfort for the dejected sons and daughters of Zion, in this afflictive dispensation of God's providence, speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity is pardoned, for she hath received of the Lord's hand, double for all her sins; and therefore, that,

"Her warfare finished, stands,  
From that illustrious day;  
When Jesus hushed the law's demands,  
And bore her sins away;"

and that now, "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion, and he is high above all the people."

O, what a spectacle would this wicked world soon present, did not the Lord God omnipotent reign. His dominion bounds the universe. He reigns in heaven above—he rules all over the earth beneath. Raging tempests—roaring billows—reigning monarchs—ruling magistrates and

wreckless men; with booming artillery and fierce flashing rifles, with all the other engines of death and carnage, can do no more than execute his immutable decrees; for he "worketh *all things* after the counsel of his own will."

"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 counsels shine,  
Each opening leaf, and every stroke,  
Fulfill's some deep design."

The monstrous orbs that glide through the pathway of the heavens—the fierce blazing lightning that cleaves the sky—the bellowing thunder that causes the universe to tremble; with all the birds that float through the air—all the beasts that roam over the desert—all the fish that cleave the waters; with all things both great and small that be, or exist, in air, earth or sea, are directly, immediately, and forever under his sovereign control and guidance; and one has truly said, "If providence should be taken by surprise by the casual impinging of an accident, one fortuitous grain might dislocate the banded universe. The smallest seeming trifle, is ordered as the morning light, and He that rideth on the hurricane, is pilot to the bubble on the breaker." O, my Father's children, when we can by the eye of faith look beyond the dark drama, the gloomy picture that is drawn around us, to the majestic throne of the Great God and our Savior Jesus Christ; our only, but all sufficient hope in time of trouble, anchored securely and forever within the veil where Jesus hath entered for us, assured at the same time by his unfailling word, that he works all things together for our good; should not the exhilarating sight, calm our disquietude;—settle and soothe our laboring spirits, and give us "the oil of joy for mourning—the garment of praise for the spirit of heaviness?"

"In every condition, in sickness and health,  
In poverty's vale or abounding in wealth;  
At home, and abroad, on the land, on the sea,  
As the days may demand, shall thy strength  
ever be."

In the light of revelation, we scrutinize our poor, weak, sinful and insignificant selves, and so far as our own worthiness or merit is concerned, might readily conclude that we were over-looked, neglected, forgotten; or spurned from the presence of the majesty of the heavens. But, instead of that, what amazing condescension—matchless grace—unbounding love, and heart-soothing mercy. Has he deigned to teach us by his spirit and in his word that we are the purchase of his blood—the objects of his love and the subjects of his grace? Then may we rest assured that he that spared not his own Son but delivered him up for us all, will with him, freely give us all things necessary for our support, defence and comfort. Instead, therefore, of overlooking or neg-

lecting us, he numbers the very hairs of our heads, and keeps us as the apple of his eye.

With a constant and unceasing vigilance he watches over us by day and night.

"Within his circling power we stand,  
On every side we find his hand,  
Awake, asleep, at home, abroad,  
We are surrounded still with God."

What would be our sad destiny, should he withdraw his loving kindness and tender mercy from us for a moment? What a wonderful contrast between the watchful and unceasing care of our kind Shepherd, and our own negligence of ourselves, and our heedless inconstancy! Changing as the fleeting cloud—evanescent as the morning dew, how soon should we pass away and be no more, were he to leave us! While his eye is over us and his ear open to our cries, with a ceaseless vigilance he watches all things around us, and though fears may alarm, and dangers on every side seem to threaten us,

"Not a single shaft can hit,  
Till the God of love sees fit."

"Judah shall be saved and Israel shall dwell safely," therefore,

"While he affords his aid,  
I cannot yield to fear,  
Tho' I should walk thro' death's dark shade,  
My shepherd's with me there."

Dear brethren, let us not be discouraged while the sacred record glows with so many assurances of his divine power to protect—his exhaustless fulness to supply us with every needful blessing either for time or eternity. It is *not* the will of our heavenly Father that one of his little ones should perish, but it is his will that every one of them should have everlasting life; and most assuredly his will *must* be done, "his counsel shall stand and he will do all his pleasure." Let us not complain of our momentary trials, but esteem it a signal honor to know "the fellowship of his sufferings, being made conformable unto his death," and "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," for "If we suffer, we shall also reign with him." With what composure should we sit and wonder; and then adore, extol and reverence his holy name, while we see him seated on his throne of eternal dominion and glory, with

"Divine compassion in his eyes,  
And pardon in his hands,"

while all, over us, under us, and around us are so completely subjected to his sovereign control, that even "the wrath of man shall praise him, and the remainder of wrath he will restrain." And to think, that, while thus enthroned in regal dignity, he has made his throne of grace accessible to us poor sinners! O, my friends, let us in all our tribulations repair to that merciful throne, the only place where we can "obtain mercy, and find grace to help in time of need;" and let each one in humble supplication exclaim, "O Lord,

open thou my lips, and my mouth shall shew forth thy praise." Can we be silent when it is said by the Psalmist, "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom; and talk of thy power."

What signifies the light, transient or momentary afflictions that we have to encounter here? Should we not rather glory in tribulations? "knowing that tribulation worketh patience, and patience experience, and experience, hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Then brethren, let patience have her perfect work, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." And again, "But though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" but it is "While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." The things that are seen by our mortal eyes are time things, and time is a *destroyer*. The impress of his withering touch is stamped upon all his works. Death is his constant companion; and death is a *leveler*. From our cradle to our grave, the blighting signs of time are visible upon us,—while the seeds of death, certain to mature, are implanted within us. We grow up like the grass, and seem for a moment, to flourish like the green herb.

Soon we are shaken by the tempests—battered by storms, and scorched beneath the bleaching and withering sunbeams of time, the destroyer. Presently, "The keepers of the house shall tremble, and the strong men bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low; and when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Vanity of vanities, saith the preacher; all is vanity." Eccl. xii. 3, 8.

Thus onward moves the leveler, with steady but resistless tread; his chilling hand touches the feeble tenement, we vanish away, and are numbered with the past. How true the words of the poet:

"In vain the wealthy mortals toil,  
And heap their shining dust in vain,  
Look down and scorn the humble poor,  
And boast their lofty hills of gain.

Thence they are huddled to the grave,  
Where kings and slaves have equal thrones,  
Their bones without distinction lie,  
Among the heap of meaner bones."

Perhaps it is meet, my brethren and sisters, that we gaze for a while on the dark portrait that is drawn upon this gloomy valley. It is a humiliating picture, and humility becomes us. But dwell not too long upon the sad scene. "Then look up, for your redemption draweth nigh." Remember, that time, though a destroyer, can destroy *nothing that is really and intrinsically good*. Its devastation is confined to what is evil, or wrong.

"All of the past is living still,  
All that is good and true—  
The rest is perish'd, and it did  
Deserve to perish, too."

And death, though a leveler, is but a borrower, or menial of our Lord and Master, and can hold our frail bodies in his cold embrace but a little while, and then must deliver them up. Time and death are but the servants of our great Deliverer. He appointed the times and determined the bounds of their habitation.

"Sovereign Ruler of the skies,  
Ever gracious, ever wise;  
All my times are in thy hand,  
All events at thy command."

A substantial comfort to us is the fact, that all with which we have to do is to all intents and purposes under the reigning power and righteous rule of our God and Savior; and that in the rich fulness of his grace he holds an antidote for every poison—a reviving cordial for every malady with which sin or Satan can afflict us, although the monster has set up a counterpart or opposite to all the blessings we receive. The enemy lurks in the flesh, (fleshly mind) and, therefore, it lusts against the Spirit, (spiritual mind,) and this causes us many and sore conflicts. *This* dear Deliverer, and *that* subtle enemy are belligerent parties—complete antipodes, and never can come to a peaceable compromise. *This* infuses love and good will wherever it operates—*that*, hatred and ill-will. *This*, joy and gladness—*that*, sorrow and grief. *This*, peace and quietude—*that*, war and strife; in short, it is an incessant struggle between right and wrong, and thus the war goes on throughout our mortal pilgrimage—subjecting us to much tribulation—causing us to—

"See every day new straits attend,  
And wonder where the scene will end."

Until the mighty Angel shall set one foot upon the sea, and the other upon the land, and swear by Him that lives forever and ever, that there shall be time no longer; when death and hell shall deliver up their dead—Satan and sin be visibly and forever vanquished.

O, what amazing scenes of rapture and hallowed admiration will we then and there behold! Each one may confidently anticipate a glorious resurrection of this mortal body that is sown in corruption, dishonor, weakness and natural; but will be raised in incorruption, glory, power and spiritual—fully prepared to dwell with Christ forever.

"Now redemption long expected,  
See in solemn pomp appear,

All his people, once rejected,  
Now shall meet him in the air."

But brethren, for that we must patiently wait, and the struggle will soon be over. Here, a dark veil interposes that hides from us the bright glories of that celestial day,—here, only now and then a celestial ray penetrates the gloomy prison; but there no sable veil or dimming cloud shall ever mar the lustre of that eternal day.

No counterpart shall enter there, to cool the ardor of love—diminish the fullness joy, or disturb the work of peace and quietude forever.

"O, what amazing joys they feel,  
While to their golden harps they sing;  
And sit on every heavenly hill,  
And spread the triumphs of their King."

Brother Beebe, I fear I am of late, taxing your columns too heavily; if so, throw this aside. Your brother, in hope of a brighter day.

J. F. JOHNSON.

Shorb, Jasper Co., Illinois,  
August 10, 1861.

DEAR BROTHER BEEBE:—Having some money to remit to you, I will submit to your better judgment some thoughts upon *The present state of the Church militant*. I do this the more cheerfully because I have had frequent requests from dear brethren and sisters in Kentucky, and elsewhere, to write more.

To all who read the *Signs of the Times*, and love the Lord Jesus in sincerity, I would appeal, with the hope that I may stir up your pure minds, dear brethren and sisters, by putting you in remembrance.

First, then, permit me to impress upon you the vital and all-important truth that "*The Lord's portion is his people,*" and that "*He is their Savior.*" For he loved his people, even as his Father loved him, with an everlasting love—and, therefore, he bought them with a price—gave himself for them—died for them! Hence, he will draw them all unto himself, with loving kindness—for all his people shall come to him, and he will in nowise cast them out! Thus it is seen that his people are not only all *one people*—as he says, "My dove, my undefiled is but one;" but that they are all *alike* dear in his esteem, and *equally* precious in his sight. Consequently "He keepeth them as the apple of his eye," and "Whosoever toucheth one of them, toucheth the apple of his eye." Hence, Jesus said, "*Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me.*" Again, "Verily, verily, I say unto you, he that receiveth *whomsoever I send*, receiveth *me*, and he that receiveth *me*, receiveth *him* that sent me." John xiii. 20.

From this close relationship and unity between Christ and his people, and again between his people as *kindred in Christ*, arises the new commandment of Jesus, "That ye love one another: as I have loved you, that ye also love one another: by this shall all men know that ye are my disciples, if ye have love one to another."

O, brethren! these sayings of our "One Lord" should sink down deep in our hearts; for it is undeniable that we, *the Old School Baptist order*, are living in open violation of them among ourselves! Or else what mean these *divisions* among us? Have they grown out of keeping the new commandment, which our Lord gave unto us? God forbid.

Is there not "one body and one spirit,"

and are ye not "*all* called in one hope of your calling," and made to participate in the rich blessing of one "*common salvation*?" Such is our hope.

O! why, then, are we so divided? "*Is Christ divided*?" No. There is "*One Lord*!"

Dear brethren, the lamentable truth is, we have left our first love; we have broken the new commandment, and have not loved one another as Christ loved us; we have professed to love him, but have not loved them that are begotten of him; we have not, therefore, walked worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing to one another in love, and we have not endeavored to keep the unity of the Spirit in the bond of grace.

O! dear brethren, let us "Remember, therefore, from whence we are fallen, and repent, and do the first works." Let us "love the brotherhood" of Christ, the family of God.

Who, that loves Zion, and prefers Jerusalem above his chief joy, and prays for her prosperity, does not mourn over her cold and languishing state? "For death is come up into our windows, and is entered in our palaces, to cut off the children from without." Jer. ix. 21.

Through our windows light is communicated to the inmates of our palaces, hence, we understand the term *windows* to apply to our *ministers*, and, therefore, through our ministry, we, as a people or order, have been brought to our present divided and consequent weakened condition, which is as death; the effect of which is, to cut off the children from *without*, that is, to discourage the children of God that are without, and prevent them from coming in and uniting with the Church. "O, my people! they which *lead thee* cause thee to err, and destroy the way of thy paths." Isaiah iii. 12.

Then let us enquire how it is that our leaders have caused us to err, and destroyed our paths. We are irresistibly led to the conclusion that, if our ministry had kept *within* the commission of our King, and carried out faithfully the order of our Captain, and obeyed strictly the command of our Chief Shepherd, we would, as the people of the living God, now be found living in peace, and loving the brotherhood, *everywhere*.

We cannot admit that any other result would or could follow the faithful observance of the commission of Christ.

"Teaching them to observe all things whatsoever I have commanded you."

Such is the commission.

Therefore, dear brethren, you should follow no man, *only as he follows Christ*; for, insofar as we have erred, and the way of our paths have been destroyed, it has resulted from not having observed all things commanded by Christ, and from *observing things which he has not commanded*.

For, we are to *follow* the Good Shepherd, and not to go *before* him; and hence, in things pertaining to the kingdom of God, and as subjects of that kingdom, we are no more justifiable in going *beyond* what Christ has commanded us, and *legislating for ourselves*, than we are in neglecting or disregarding his commands. Under this view of the subject, which is certainly correct, what shall we say of

that religious organization known as an *Association*? With all deference to my brethren, whom I esteem far better than myself, permit me to inquire, Where has Christ commanded us to observe such an organization? Or any other religious organization, than the Church? In vain we can we condemn *other* unscriptural religious organizations, and be consistent with ourselves? Shall we presume to say that we have *bettered* the pattern Christ gave us, through his inspired Apostles? The very thought reflects on his wisdom, and casts dishonor on his name! But, have not Associations, by their action and influence, done much in dividing us into *factions and parties*.

Many of us know this to be true. Could not the assemblies of the saints be kept up, and the associational organization and business dispensed with?

Dear brethren, let us return to the plain simple precepts and examples of Christ our King, and acknowledge no *leader* but him. And let our dear brethren in the ministry avoid all *speculation*, and everything not expressly commanded, both *doctrinally* and *practically*, and in their public ministrations faithfully fulfill the commission, by teaching the followers of Christ to observe *all things that he has commanded*, nothing *more*, nothing *less*. And *then* we have the promised blessing of him who is both the Life and Light of his people "Lo, I am with you *always*, even unto the end of the world."

Your most unworthy brother, in the bonds and afflictions of the gospel,  
D. BARTLEY.

REMARKS ON BROTHER BARTLEY'S LETTER.—The admonition to all the saints to adhere strictly to the Savior's New Commandment, and to love one another with a pure heart fervently, is always seasonable, and at this time, in which there are "wars and rumors of wars," it is particularly appropriate. Also, a close investigation in regard to divine authority for all our social and religious practices, is highly important; and it behooves us to see that we have the scriptures of truth as our warrant for our faith and practice in all things.

And while we see and lament that the love of some has waxed cold, and in many of the departments of Zion, her ways seem truly to languish, we cannot apply the wholesale charge upon the Old School Baptists, that they are living in open violation of the Savior's New Commandment. An open violation implies not only that which is manifest, but that which is designed, determined, and done in contempt of the precept violated. Whereas, so far as we have information, the lack of brotherly love among Old School Baptists is felt, deplored, and lamented by all the Church of God, so far as it really exists. But while we admit that the love of the saints is not so fervent, so pure, so universal as we desire, we are constrained to say that the Old School Baptists are the only people on all the earth among whom we can find that love exemplified to any extent; and there are those, even in this dark and cloudy day, who do sincerely and manifestly love one another with a pure heart fervently, and who prefer Jerusalem above their chief joys. And although the ministers of Christ, at this time, are like those of other times, compassed about with in-

firmities, and never fit to be followed one step farther than they follow Christ, we are not certain that all the difficulty lies at their doors. Ungodly men may creep in unawares, not only into the Church, but into the ministry, and by reason of them the way of truth be evil spoken of. Dissensions may be caused and fomented by them, and an unfaithful ministry may be the cause of much disorder among the saints; but in our censures we should carefully discriminate. Great care should be taken by the Churches, in setting men apart for the work, not only to see that they have the requisite gifts, are apt to teach, but also that they bear the essential marks of men for that purpose approved of God. Full of the Holy Ghost, of unblemished deportment, having a good report of them which are without, sound in the faith, and good disciplinarians; not given to much wine, not greedy of filthy lucre, no strikers, but gentle, and humble. And Churches favored with pastors of the scriptural stamp, should bear in mind that *all death does not come in at the windows*, it may also enter by the doors, if they be not well guarded. In short, the whole Church, pastor and people, should be like a company of horses in Pharaoh's chariots, all pulling together, and all pulling unitedly in the right direction.

In regard to Associations. Apart from and independent of the Churches, we know of no divine authority for any such organizations, nor are we aware that any Old School Baptists contend for them as such. But the frequent meeting together of the saints, not only in Church capacity, but for all social purposes of edifying one another, we find no lack of scriptural authority. "Not forsaking the assembling of yourselves together, as the manner of some is," &c. And as the saints are authorized to assemble together for edifying and comforting each other, when assembled, they must of course have some order in the matter, or they will run into confusion. "God is not the author of confusion." "Let all things be done decently and in order." If we meet, we should do so in an orderly way; having an understanding of the principles on which we meet, how and with whom we meet, and for what purpose. All scriptural meetings of the saints are *associations*, for how can we meet and worship together without association? If the Churches thus covenant that they will meet together annually or oftener, by messengers, to hear of each others welfare, and to avoid the appearance of evil, they also covenant that these meetings shall be so conducted as to avoid recognizing in our communion any with whom we are not in fellowship, and that those who are in fellowship will continue so to meet so long as that fellowship shall continue, and no longer, we see no infringement of gospel order, or disregard of the laws of Christ in so doing.

If some Old School Baptists Associations have been involved in troubles, disorder and confusion, have not Churches, and unassociated brethren also been so involved? The causes of disorder should be investigated, detected and avoided; but let us not prematurely conclude that because disorders have been found in some associations, that, therefore, associations

are to be discarded, unless we can find that such associations have been the cause of the disorders, and that their natural tendency is to produce disorder.

The subject of associations has been frequently discussed, and many improvements have been suggested, and tired, and, as a general thing, we have come to the conclusion that we are but very little, if any, wiser than our fathers on the subject.

Associations should not be regarded as organized bodies existing independently of the Churches, but merely as meetings of the Churches, and subject to them, having no authority over the Churches, farther than to decline to recognize as being of their number any Churches or individuals, who are not of their own faith and order. Their legitimate business being only to meet for devotional purposes, and for keeping up a correspondence with those who are of the same faith and order. Advisory councils should only exist when duly called together by and to assist such Church or Churches as may need their friendly advice, and call them for that express purpose.

Brother Bartley, we trust will take no exceptions to our remarks, as he has called up for consideration the subjects on which our remarks are humbly presented. Other brethren, will, of course, form and offer their views as they may feel inclined.—Ed.

Warwick, N. Y., Sept. 10, 1861.

It is recorded of some of old "Then they that feared the Lord, spake often one to another." Thus have we upon record the custom which prevailed among the people of the Most High, and the record goes on to show that the course pursued by them received the approbation of their Lord, for it is said, "The Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and for them that thought upon his name." Not only have we the authority of God, and the example of the saints, as enforced, and recorded in the Old Testament, for speaking to each other of the "things of the kingdom," but the New also abounds in similar injunctions and admonitions, the observance of which is enforced by divine authority. In the epistle to the Colossians the apostle says, "Let the word of Christ dwell in you richly, in all wisdom; *teaching* and admonishing one another, in psalms, and hymns, and spiritual songs, singing with grace in your hearts."—Col. iii. 16.

The advantages accruing from frequent conversation on spiritual subjects, are so apparent, that any argument to prove them, would be entirely superfluous. Those who have once enjoyed the privileges of communion and association with their brethren, and afterwards have been deprived of them, and placed alone or among strangers, can tell us something of the value of these blessings; and they frequently recall to mind with expressions of fond regret, the seasons when they sat with their brethren, with great delight, under the banner of their Lord, and his fruit was sweet to their taste. How many such are now scattered abroad through our land? How often do we read in the *Signs* of those who say, that weeks and months have passed since they heard a gospel sermon, or saw a brother

or sister with whom they could converse upon those topics which are most congenial with their feelings, and who can fail to sympathize with them surrounded as they are with Arminians, will-worshippers, and "mocking Ishmaels?" They are worse off than if they were in a "lodge in some vast wilderness." To the advocates of a worldly religion, the children of God are as a speckled bird; and it is but little peace they can enjoy in their society. While reading the communications of brethren who are thus situated, my mind has been variously affected. Some have said, that all they see or hear in accordance with the oracles of God, is contained in the *Signs*, which to them is indeed, "good news from a far country." Sometimes, such declarations are an incentive to me to write for the perusal of the brethren, in the hope that some word of encouragement may reach the "strangers scattered abroad;" and again fears prevail, that by so doing, room may be taken up, which otherwise might be more profitably employed. My mind is sometimes drawn to some precious declarations contained in the word of God, and to "the exceeding great and precious promises" left upon record concerning this "peculiar people," and meditations arise which afford me much satisfaction. That the exercises of the children of grace are much alike in their general nature, (although they may differ much in detail,) is, I believe, generally acknowledged. They are all born of the same "Spirit;"—are all led to a greater or less extent to the knowledge of the same glorious truths;—led by the same divine hand, by a right way, "that they may go to a city of habitation;—are partakers of the same joys;—exposed to the same temptations;—alike encounter the opposition of the enemies of truth;—and are constrained "to contend earnestly for the faith once delivered to the saints." When exposed to peculiar temptations, and subjected to fiery trials, we sometimes conclude that none have been so severely tried and tempted; and while we feel almost assured that we shall one day fall beneath their power, and thus bring reproach upon the cause of God and truth, everything seems to conspire against us; to weaken our strength; to impair our faith; and so dark appears the prospect before us, that we long for the close of the contest, even if it resulted as our fears anticipate. "Wherefore is light given to him that is in misery, and life to the bitter in soul?"—Job iii. 20. It is often a subject of surprise to the children of God, that they should be singled out, as it were, from the inhabitants of the earth, as the objects of tribulations and afflictions of every kind. They would most willingly travel in smooth and pleasant paths, and avoid those rough and thorny roads which so many are compelled to tread. But they learn by painful experience the truth of the divine testimony. "It is not in man that walketh to direct his steps." Perhaps nearly all of the people of God, in their early experience, determine in their own mind the course which they will pursue. As they hear those of greater age and experience than themselves complain of the darkness of their mind and of the coldness of their affections and lament the wanderings of their hearts from God, they inwardly resolve that they will, by their faithful

walk and circumspect conversation, avoid the necessity of ever being obliged to make similar complaints. They read that "wisdom's ways are pleasantness, and all her paths are peace," and being taught of God to pray that they may "grow in faith, and love, and every grace," they look for a speedy answer to their prayer, and fondly hope

"That in some favored hour,  
At once he'll answer their request;  
And by his love's contrasting power,  
Subdue their sins and give them rest."

Alas! how little do they know of the road which lies before them;—a road beset with dangers which no human foresight can detect, or sagacity avoid; abounding with obstacles which no human skill is able to remove, or strength overcome; encompassed with temptations and allurements before which the firmest resolutions fail; it is no wonder that the sanguine, hopeful, but inexperienced pilgrim becomes disheartened, and is ready to sink down in utter despair.

How soon the young believer is constrained to ask, in painful astonishment,

"Is this dear Lord the thorny road  
That leads us to the mount of God?"

How different from what they had anticipated; and yet they soon learn that it is a *right way*, and that the Lord in accordance with his declaration, is leading them in a way they knew not, and in paths which their feet had not trod; and blessed be his holy name, he has promised never to leave them nor forsake them; and has graciously declared "that the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever, and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places," saith the Lord. Yours, in love,

WM. L. BENEDICT.

## Circular Letters.

The Lexington Association, in session with Schoharie Church, September 4 and 5, to the Churches composing the same, sends christian salutation.

DEARLY BELOVED BRETHREN IN THE LORD: At this time, we doubt not, you expect from us, a Circular Letter, according to the uniform practice of this and other associations; for which purpose we have selected as a subject, a portion of the word, as follows:

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory, through our Lord Jesus Christ." 1 Cor. xv. 55—57.

This epistle was addressed to the Church of God, which was at Corinth;—to them who are sanctified in Christ Jesus, and called to be saints, with all that in every place call upon the name of our Lord Jesus Christ, both theirs and ours; and we would say with the apostle, Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ, even as the testimony of Christ is confirmed in you. From christians, such as those to whom the epistle was addressed, the sting of death, which is sin, is taken away. For Christ hath appeared to put away sin, by the sacrifice of himself; and having accomplished this, has entered into heaven itself, to appear in the presence of God for us, that is, for the Church of God. Again, "Their Redeemer is strong, the

Lord of Hosts, is his name; he shall thoroughly plead their cause, that he may give rest to the land, (his people) "For there remaineth a rest to the people of God; For he that is entered into his rest, he also hath ceased from his own works, as God did from his." "For he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "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," (that is of all his church.) Again, "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. Therefore it is said of God's redeemed, "Deliver him from going down to the pit, for I have found a ransom." God has said, "I will ransom them from power of the grave; I will redeem them from death, O death, I will be thy plagues, O grave, I will be thy destruction." And again, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners, out of the pit wherein is no water. Turn ye to the stronghold, ye prisoners of hope." &c.

We think the foregoing Scriptures show a complete victory over death, hell and the grave, for all the people of God; and as the sting of death is sin, and as Christ has put away their sin by the sacrifice of himself, and redeemed them from all iniquity, and having removed all their transgressions from them, as far as the East is from the West, not by the blood of goats and calves; but by his own blood, he has entered in, once, into the holy place, having obtained eternal redemption for them. Thus Christ has, through the eternal Spirit offered himself, without spot unto God, for them, and effectually purged their consciences from dead works, to serve the living God. Therefore, we which do believe, do enter into rest, and cease from our own works for justification before God. But we look unto Jesus, the author and finisher of our faith, as the way, the truth, and the Life, and confess that, No man can come unto the Father but by him. In him alone is the salvation of Israel; for he has redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on us through Jesus Christ. For to Abraham and to his seed were the promises made,—He saith not, *And to seeds*, as of many; but as of one, "And to thy seed," which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." But the law was added, by reason of transgression, till the seed should come to whom the promise was made. Is the law then against the promise of God? God forbid! for if there had been a law given that could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise, by faith of Jesus Christ, might be given to them that believe. Therefore let Israel hope in the Lord; for with the Lord there is mercy, and with him is

plentiful redemption. He shall redeem Israel from all his iniquities. Not with corruptible things, as silver and gold; but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifested in these last days for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." And they sung a new song saying, "Thou art worthy to take the Book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us kings and priests unto our God."

When we look to the first Adam, as our federal head, and progenitor, we see that by his disobedience, all his unborn posterity were made sinners. By one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. The first man is of the earth, earthy; and as is the earthy, such are they that are earthy. This confirms the truth of what the apostle has said, that we are by nature, children of wrath, even as others, and share in the vanities of this world, and find that the wages of sin is death, and that we were dead in trespasses and sin. How lamentable is our state by nature. But the second man, which is the Lord from heaven, is the spiritual Head and progenitor of his seed, and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly; for the gift of God is eternal life, through Jesus Christ our Lord. Hence we can say, with the apostle, "We know that all things work together for good, to them that love God, to them who are the called according to his purpose. 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. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth; Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God; who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or 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.

L. P. COLE, Moderator.

J. T. BOUTON, Clerk.

*Annual Address to the Churches Composing the Hazel Creek Regular Baptist Association.*

DEAR BRETHREN IN THE LORD: Time that has constantly prevailed, has measured another year since our last anniversary; and during that short period many changes have taken place with time and things.

But the purposes of God in His providence and grace, remain the same—unchanged; and His immutable purpose embraces all and every part of this vast creation, from the smallest atom to the most ponderous globe, and from the least being, up to the highest seraph that bows before His throne. They are all equally alike governed, provided for, and protected; not a sparrow, or a hair of your head, can fall without his permission; and however mysterious the ways of Providence may appear to us, that all and every part of God's creation and Providence will ultimately bring about and consummate the end for which it was designed, cannot be doubted by a Bible believer. And that it was all intended to bring about and consummate to perfect and complete Salvation and glorification of his chosen family, is equally true—for (says Paul!) we know that all things work together for good to them that love God, to them who are the called according to his purpose; he wills their salvation, and He works all things according to the counsel of His own will. He doeth His will in the armies of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest thou? Hence, in all His creation and providence, we see but shadowed forth His glorious and stupendous works of grace, as developed in bringing His many sons to glory, through the perfecting of the Captain of their salvation; 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 Godhead. (See Rom. i. chapter and 20th verse.) But in the Volume of Inspiration this glorious light shines forth in all its effulgence and splendor. We are there taught that in the infinite mind of Jehovah, the perfect, full and complete salvation of all the heirs of promise, was perfectly consummated before the world began. "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." (See 2d Tim. 1st chapter and 9th verse.) "Because God hath, from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (See 2d Thes. 2d chapter and 13th verse.) "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." (See Eph. 1st chapter and 4th verse.)

The foregoing, with many other declarations of Holy Writ, prove to a demonstration, that not only the end, (the complete glorification of his people) but all the necessary means to accomplish that end, were embraced in the infinite mind and purpose of Jehovah, before the foundation of the earth was laid, or Adam's dust was fashioned to a man. Christ Jesus was the great authorized agent or mediator, through and by whom this great and glorious plan or scheme of grace should be wrought out, accomplished and perfected. Hence, says Jesus, I came down from heaven not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all that he has given me I should lose nothing, but raise it up at the

last day. Lo, I come; in the volume of the book it is written of me, to do thy will, O God. In this will all the heirs of grace are set apart to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last day. Hence Paul affirms that by the Spirit we are sanctified through the offering of the body of Jesus Christ once for all.

By the terms of this will, Christ Jesus, the elder brother or first born, and all the children of God, are made joint heirs to an estate in common; an undivided legacy; it belongs equally to all. So all things are yours, whether Paul, or Apollos, or Cephus, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's and Christ is God's. Then, by the terms of the glorious will of the Father, all the estate given belongs equally to all; for if children, then heirs—heirs of God, and joint heirs with Christ. It being a joint inheritance, then, whatever belongs to one, belongs equally to all; therefore Christ partook of all the infirmities of his people. They being partakers of flesh and blood, he himself likewise took part of the same; they being subject to the temptations and buffetings of Satan, he was likewise tempted in all things like unto them, yet without sin; they being under the law, he was made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons; they being sinners, he took on him and bore their sins in his own body on the tree; they being under the power of death, he partook of death, 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, so they likewise were made partakers of all his glorious perfections; he being infinitely wise, he is made unto them wisdom; he being righteous in a superlative degree, they are thereby made the righteousness of God in him; he being God's beloved Son, they also are the beloved of the Father. Thou lovest them as thou lovest me, and thou lovedst me before the world began. He being holy, they are also an holy nation; he being the sanctified of God, they also are sanctified by God the Father, preserved in Jesus Christ, and called; he having obtained redemption, they also are partakers of the same; he (of God) is made unto us wisdom, righteousness, sanctification and redemption; he met and conquered every enemy, and vanquished every foe, therefore your warfare is accomplished. You become as conquerors, and more than conquerors, through him that first loved us. This, brethren, is the will of the Father and this is the inheritance of the heirs of promise. This heavenly will is recorded in heaven, and Christ Jesus, our elder brother, is ordained to maintain it. As such (executor) he is furnished with every requisite and necessary qualification, having all power in heaven and on earth; having power over all flesh, that he should give eternal life to as many as the Father give him. To execute this work, he lived in obedience to the law and died under the curse, and put away sin by the sacrifice of him-

self, vanquished death and laid in the grave, and the third day arose, ascended on high, having spoiled principalities and powers, he proclaimed the victory to his desponding children, saying, As I live you shall also live. He has gone to glory, whom the heavens must hold until the last enemy shall be destroyed, and all the ransomed of the Lord shall have returned and come to Zion with songs of everlasting joy upon their heads; then, and not till then, shall the end come, and all the heirs of promise be introduced into the joys of the glorious kingdom, prepared for them from the foundation of the world. Then, brethren, viewing those great and precious promises, let us take courage. Though the infidel world may deride and mock, and scoffingly say, Where is the promise of his coming? since the father's fell asleep, all things continue as they were. We know that the Lord is not slack concerning his promises, as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. When all the ransomed shall have been brought to repentance, then, and not till then, shall time be no longer. Be not discouraged, brethren, though darkness may prevail over the world, and even in our hearts, the God of providence and grace is rolling on the wheels of time, and fulfilling his purposes as perfectly now as at any former period.

“His very word of grace is strong, as that which built the skies;  
The voice which rolls the stars along speaks all the promises.  
Great God! I would not long to see my fate with curious eyes;  
What gloomy lines are writ for me, or what bright suns may rise.  
In thy fair book of life and grace, O may I read my name,  
Recorded in some humble place beneath my Lord, the Lamb!”

J. ARMSTRONG, Moderator.

WM. JONES, Clerk.

*The Licking Association of Particular Baptists, now in session with the Church at Bryants', Fayette Co., Ky., to the Churches of which she is composed, sendeth Christian salutation:*

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—In accordance with our former custom, you will, as we suppose, expect a circular from us; and feeling a willingness on our part not to disappoint you, we have concluded to send you the following epistle; resting assured, that you have heretofore been well and ably instructed, and much edified in your former circulars from us to you, written from time to time by brethren well qualified to teach and to write, explain and bring to view the great principles of salvation by grace, so that it seems to us we cannot present you with any other scriptural light than that you have already had offered, and recommend you the example of the noble Bereans.—Acts xvii. 11. And finding you have, a “Thus saith the Lord” to sustain your position, “contend earnestly for the faith once delivered to the saints.”—Jude 3. “And this I say lest any man should beguile you with enticing words.”—Col. ii. 4. For there are some who hold mens' persons in admiration and are led off into error; from such turn away, even if he were above the capacity of man, “or an angel in heaven.”—Gal. i. 8.

And now, dear brethren and sisters, if there has been anything doctrinally heretofore presented to you in any circular from us, and not sustained by the word of God, we erred in writing and sending it

to you; and if you were aware, on examination, that we had done so, then you have erred too, in receiving it, and have done wrong in not pointing out to us that error. But upon a scriptural review of the subject matter of our former circulars, we have found no “Thus saith the Lord” to condemn us, and we have had no scriptural exceptions from you; hence, we are led to the conclusion, that you have received it as bible truth, in the love of it, not because we wrote and sent it to you, but because our Lord authorized us so to write. It has at all times been our aim “to contend earnestly for the faith once delivered to the saints,” and so now we write that man in the fall, was and is dead in trespasses and in sins; and in his best estate was only a good natural being, and so says the bible.—Gen. i. 31, and 1 Cor. xv. 46-47.

Now, notwithstanding the many exceptions that are taken and have been taken by those who are called the worshipers of God and profess to be conformed to his divine image, they read his revealed will, and say they take it as their guide, yet by their practice, they stand opposed to it, which certainly does say if language means anything, that they are not “reconciled to God.”—2 Cor. v. 20. And this being their true condition, “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. And when they thus express their unconciliation, we do them the justice to say, we believe them to be honest, but at the same time, we think them honestly mistaken. How can it be consistently otherwise, we ask? Because they are carnal, and “to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be.”—Rom. viii. 6-7. And again, they are of the world, and the world loves its own; and as such, they are taught the wisdom of the world and hence, they are often heard to boast of their position; often quoting the traditions and words of the wise of this world; in order to sustain them in their position. But this does not help them any, as long as it is written “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”—1 Cor. i. 21. And hence, we see it written “Cursed is the ground for thy sake;” “For out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” Gen. iii. 17, 19. So we see the ground is cursed in consequence of sinful and unrepentant rebellious man.

And so the scriptures inform us that this is the corrupted source from which corrupted man has sprung and continues to spring. “Shapen in iniquity and in sins did my mother conceive me.”—Psalms li. 5. “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it.”—Isaiah i. 5, 6. Thus we see is brought to view, man's outward pollution. Now let us turn and see his inward pollution. “Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed

blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.”—Rom. iii. 13-18. If this is not pollution outwardly and inwardly, then we must confess we know not what language can express it. And now the question is asked, “Who can bring a clean thing out of an unclean? not one.”—Job xiv. 4. And again it is asked, “Can the Ethiopian change his skin, or the leopard his spots?” “Then may ye also do good that are accustomed to evil.” Here we think is a lifetime work proposed for poor sinful and depraved man, which he never performed and never will. We might introduce many other witnesses from the word of God if we deemed it necessary, to prove the sinner's entire depravity and inability to restore himself in whole, or in part; but are admonished that “In the mouth of two or three witnesses shall every word be established.”—2 Cor. xiii. 1. And again, “they have Moses and the prophets; and if they hear not Moses and the prophets, neither will they be convinced though one rise from the dead.” And here we leave the sinner “dead in trespasses and sins.”—Eph. ii. 1, to be quickened by the God of all grace, and say, if it is the will of God,

“Prepare them, gracious God,  
To stand before thy face;  
Thy spirit must the work perform,  
For it is all of grace.”

And hasten briefly to bring to view “The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.”—Eph. iii. 14, 15. “Who hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.” “In whom are hid all the treasures of wisdom and knowledge.” “In whom their life is hid with Christ in God; and when he, Christ our life, shall appear, then shall ye also appear with him in glory.” In union with him as children to a father; hence he teaches them to say, “Our Father, which art in heaven, hallowed be thy name,” &c.—Matt. vi. 9. In union with him as the branch with the vine; “I am the vine: ye are the branches.”—John xv. 5. He hath a title to them; “For the Lord's portion is his people; Jacob is the lot of his inheritance.”—Deut. xxxii. 9. Again, “The Lord possessed me in the beginning of his way, before his works of old.”—Prov. viii. 22. They are his children, beloved sons; hence it is said, “Beloved, now are we the sons of God.”—1 John iii. 2. As such, they are “Heirs of God, and joint heirs with Christ.”—Rom. viii. 17. Heirs to an inheritance incorruptible and undefiled; heirs kept for the inheritance by the power of God, through faith unto salvation, ready to be revealed in the last time. Wherefore, holy brethren, partakers of the heavenly calling, seeing that we are compassed about with so great a cloud of witnesses, all testifying for you, with such a glorious captain, the captain of your salvation, you have nothing to fear; victory is yours as certain as your Savior reigns and lives. You shall and will be brought off conquerors; and more than conquerors, through him that loves you and has given himself for you, and although in the last conflict

“This flesh and heart shall fail,  
And mortal life shall cease,  
You shall possess within the veil,  
A life of joy and peace.”

And although the old man is a son of the bond woman, and is not born to this inheritance as the new man, yet your King, the King of Zion, who reigns in righteousness, has passed the decree that the old man shall be adopted into the heavenly family, but shall appear there in the likeness of God the Savior, and thro' reigning triumphant grace gain the victory through our Lord Jesus Christ. Then the children of the kingdom will hear the welcome plaudit, Enter ye, ye blessed of my Father, into the kingdom prepared for you from the foundation of the world. Then shall the righteous shine forth as the sun in the kingdom of their Father.

And now, dear brethren and sisters, although iniquity abounds, and the love of many is waxing cold, and the world appears to be ripening fast for its destruction, and although in the midst of the crush of worlds and the wreck of matter and universal destruction, yet the Church of God is secure in Christ, the ark of their eternal safety, and shall live and reign with him over death and final destruction. And now, in conclusion, we bid you farewell.

Done by order of the Association.

THOS. P. DUDLEY, Mod.

Attest.

A. F. DUDLEY, Clerk.

**Corresponding Letter.**

*The Licking Association of Particular Baptists, to the Associations with whom she corresponds:*

DEAR BRETHREN:—Though heavy clouds hang over and thick dangers surround us, yet we have been permitted to meet again in our associate capacity: and we can truly say we have had a refreshing season from the presence of the Lord. The messengers composing the association, have come together as brethren of the great spiritual family, leaving all secular differences behind them: have acted as a unit in the promotion of the cause of our heavenly Father, that they might enjoy the blessings of the sanctuary.

Dearly beloved brethren: should we not bear in mind that professed christians have contributed largely to the troubles, dissensions, and threatened overthrow of this once happy God blessed country? Should we not take warning, and shun their bad example, remembering that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, that the Captain of our salvation taught us that his kingdom was not of this world? If so, should we not exert ourselves for the promotion of the best interests of that kingdom, and not like Peter—unbidden—unsheathe our swords for deadly conflict? Should we not remember that our captain rules in the armies of heaven and among the inhabitants of the earth, that he holds the hearts of kings and all people in his hands, that he can restrain the wrath of man and convert it to his glory, and the advancement of the interests of his saints? Should we not remember the admonition of the apostle Paul to Titus, to exhort the brethren to be in subjection to the powers that be, trusting in the Lord's promise that all things work together for good to them that love him, to them who are the called according to his purpose? Should we not then away to our closets instead of the tented field, with the christian weapon of warfare, and like the prophet of old, enquire where we might find him, that we

might pour our complaint before him, and like Jacob, wrestle with him, and not let him go till he bless us? Let us, dear brethren, cultivate charity and forbearance one towards another, remembering, that we should do unto others, as we would have them do unto us. Let not the spirit of intolerance have lodgement within our bosoms; but let us unite in continued fervent prayer to the Lord, to forgive our sins and short-comings, and spare us the wrathful chastisement that is overhanging us.

Dear Brethren: we regret the absence of your messengers, but thankfully acknowledge the receipt of your minutes. We earnestly desire a continuation of your correspondence, and pray the Lord to remove every let and hindrance thereto. But, if it is his pleasure to continue the chastisement, may we receive it submissively, praying him to keep his spiritual family united in the bonds of brotherly love.

Our next association, by divine permission, will be held with our sister church, Mt. Carmel, Clark Co., commencing the second Saturday in September 1862, and will continue three days; when and where we hope to meet your messengers, and receive your correspondence.

Done by order of the Association.

THOS. P. DUDLEY, Mod.

Attest.

A. F. DUDLEY, Clerk.

J. W. ROYSTER, Ass't Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1861.

### "The Lord Reigneth," &c.

When we contemplate the infinite and eternal perfections of Jehovah, contrasted with the highest attributes or attainments of mortals, to bear the government; we have the greatest reason to reiterate the language of the inspired psalmist, "Let the earth rejoice; let the multitude of isles be glad thereof." Let them rejoice that the absolute government of events are not left with finite beings. All their powers are limited, and under the providential government of God himself. His prescience can clearly foresee all the events that time can possibly develop, and his wisdom, is sufficient to provide for all emergencies. He is capable of holding the end of all things with the beginning. No lapse of ages, or intervening contingencies can becloud his omniscient vision, or hide the smallest particle of creation, or the most trivial circumstance from his view. Possessing all knowledge, all wisdom, and all goodness; how important that he should govern and control all things.

"Chain'd to his throne, a volume lies,  
With all the fates of men;  
With every angel's size and form,  
Drawn by the eternal pen.

His Providence unfolds the Book,  
And makes his counsel known;  
Each opening leaf, and every stroke,  
Fulfills some deep design."

We are filled with amazement while we trace his government in nature. The Heavens declare his glory, and the firmament his handy work. The regularity in which each heavenly body moves, obedient to his decrees. Seed time and harvest, winters and summers, days and nights, respond with the most exact precision to the orders of his throne. And can we doubt that in the history of man-

kind—their rise and fall—their present and future destiny—are bounded by his all-wise decree? We can no more doubt his providential supervision of all the affairs of men and angels, than we can doubt his very existence. And we know that he exists, because we exist; and we could have no existence if he did not exist. And it is equally clear that he reigns, as it is that he exists; for no power inferior to that which created the universe, could possibly sustain it one moment, and in this also we have cause for joy and gratitude.

Early as the entrance of sin, and the fall of man, was a Savior promised—and how could a promise be made, requiring four thousand of years for its fulfilment, with any degree of certainty, if he who made the promise had not a full control of all the events which were necessary for its fulfilment? Or how could he "Declare the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure, if he did not hold the reins of universal government in his own almighty grasp?

But while we are constrained to confess the power and absolute government of God—we have also to acknowledge our utter inability to comprehend his universal government. His footsteps are in the mighty deep; and his ways are past finding out. High as the heavens are raised above the earth, so are God's ways and thoughts higher than the ways and thoughts of men—for,

*Clouds and darkness are round about him.*

Our vision is too weak and feeble to gaze upon the unveiled glory of the eternal God. Look we, which way we may, the impenetrable cloud conceals the dazzling splendor of his glory; or we should be consumed. He keepeth back the face of his throne, and spreadeth his cloud upon it. Before, behind, on his right hand and on his left, the intervening cloud conceals from human sight the insufferable splendor of his eternal throne. O, where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Yet, notwithstanding the impenetrable darkness which hides his person and his government from human scrutiny, the faith of the Son of God, implanted in his quickened saints, is permitted to view the Bow which God has, by his spirit disclosed upon that cloud. And the darker the cloud appears to our natural vision, the brighter does the Bow present its living beauties to our faith, giving us the most joyful assurance that "*Righteousness and Judgment are the habitation of his throne.*"

The depravity of our nature inclines us to question the righteousness of the divine government, because from our eyes the cloud conceals the wisdom, majesty and holiness of God. But while the infidelity of our fallen nature doubts and disputes the righteousness of the divine government; and we murmur, complain, find fault, and rebel; the assurance is unmistakably given, that righteousness and judgment are the habitation of his throne. His throne signifies his power and dominion, and that power and dominion is

founded in Righteousness and judgment, and therefore can never depart from the immutable principles of Righteousness, however dark and mysterious his government may seem to our reason. Sometimes we are subjected to trials which seem to us to bear no impress of the judgment, or decree of God, and we are perhaps inclined of attribute them to chance, or to some cause over which the throne of God bears no control; but however wrongly we may judge, all that concerns us for time or eternity must be controlled by the righteousness and judgment in which the eternal throne of God is founded.

When smiling mercy bestrewn our pathway with every desirable blessing, the throne from which our mercies proceed, is to our eyes involved in darkness, and we enquire, How can God bestow such mercies upon us consistently with his eternal perfections, when we are so very sinful, ungrateful and undeserving? Again when he recalls these mercies, our guards are blasted, our comforts dashed, our dearest treasures torn from our fond embrace, the darkness of his cloud hides from our view the gracious hand of our kind and covenant God, and again we cry out in amazement; Lord why is this?

"Blind unbelief is sure to err,  
And scan his works in vain;  
God is his own interpreter,  
And he will make it plain."

### Death of Doctor Harvey A. Horton.

The fears which we expressed in our last number, that our son-in-law, was among the killed, in the shocking disaster which occurred at the Little Platte River, on the Hannibal and St. Joseph Railroad, on the night of the 3d ult., have proved to be a sad reality. We are overwhelmed in grief by the confirmation of the report that he was instantly killed in the crash of the cars in that frightful catastrophe. In the vigor of health, youth and activity, in the pursuit of his legitimate business, bearing no ill-will to any of his fellow mortals, from a life of usefulness, from flattering prospects in the future, and cheering testimonials of a brilliant record of the past, by the cruel wickedness of hidden murderers, whose depravity could conceive the plot, to destroy without discrimination, men, women and children, in one common vortex of death—hurried from these mortal shores, to the world of spirits.

Having passed over that portion of the road which was considered most unsafe, and at the moment of the disaster, Doctor Horton was that very moment congratulating a traveling companion who occupied the same seat with him, on their having accomplished their hazzardous journey safely, being at the time within about one hour's ride of the place of his destination, and unconscious of any further danger, when, alas! a crash, the engine, the tender, the baggage car, and, now the passenger cars, in rapid succession, leap from the abutment adown the fearful precipice, and that manly form is instantly encircled in the cold embrace of death. His young confiding wife is now a widow, his only offspring, the infant daughter of but one month—is an orphan, his dear, his only brother, and the only survivor of their father's family; watching the arrival of the train, to greet his loving brother, has all his fond anticipations dashed, by the sudden announcement of his brother's

death. Indeed the whole city of Atchison is moved with the deepest commotion and sympathy, for in that city adopted as his home, the doctor had only been known to be loved and respected by all.

Dr. Horton's only brother, Albert H. Horton, Esq., repaired to the spot, assisted by generous hearted friends, among whom, we are happy to record the name of Mr. L. D. Tuthill, son of Mr. Benson Tuthill of New Vernon, (an Agent for the Road at St. Joseph), who were very attentive and rendered all the kind offices in their power. They took charge of the body, and conveyed it to Atchison, where it was placed in a metallic coffin, to be brought here at some future day. It was interred at Atchison, after suitable funeral services were performed, in which nearly all the citizens participated.

After temporarily depositing the mortal remains, Mr. Albert H. Horton, came with all prudent speed, to mingle his tears of grief and mourning with the surviving relatives and numerous friends in this vicinity.

The following tribute of regard, and brief biography, we copy from the *Middletown Mercury*:

### Doctor Harvey A. Horton.

[Communicated.]

"His was a frame so frail, so fine,  
The soul was seen through every part,  
A light that could not choose but shine  
In eye and utterance, hand and heart;  
That soul rests now, till God, in his great day,  
Remoulds his image from this perish'd clay."

In the preceding impression of this journal, apprehensions were indicated that the gentleman whose name heads this article, was among the victims at the late terrible catastrophe on the Hannibal and St. Joseph Railroad, the heart rending details of which are already before the public. Subsequent intelligence has but confirmed our fears, and removed all doubt as to the melancholy event.

Deceased left Middletown on the morning of Wednesday, the 28th ult., buoyant in spirit, and flushed with flattering business prospects in the West. The writer never will forget the firm and cordial grasp of his manly hand, nor the pleasant smile which played upon his countenance on bidding him adieu at the depot. He seemed as happy, and as far from the portals of death as any within the range of our circle of friends. Indeed, although we have no human reason to doubt the reality, we can scarcely realize the sad truth, that he with whom we mingled so recently at the social board—whose sands of life seemed as numerous as his future years bright—who was such a source of pleasure to his friends, and substantial joy and comfort to his family, should at this moment be sleeping in the cold and silent embrace of death.

"Oh! God, it is a fearful thing  
To see the human soul take wing  
In any shape, in any mood!"

At the time of the calamity, (for the authors of which, and the fiendish spirit which instigated it, I have no language in my lexicon corresponding in severity with the emotions I feel,) he was on his way to Atchison, in Kansas, where his brother resides, and where he has been engaged in the practice of his profession for several years past. He had been on a visit to his friends in Middletown since last January. Business interests called him back, and owing to the imminent danger of traveling through the State of Missouri at this time, he left his wife and infant child here, who thus narrowly escaped his own melancholy and untimely fate. On the morning preceding the day on which the calamity occurred, he wrote and mailed a letter to his wife, in which he assured her "there was do danger," that "he would be careful," "would run no risks," &c., &c. Poor fellow! How glad I am he could not know he had written his last letter, or feel the bitter sorrow consequent upon a knowledge of the few hours which were to intervene before final separation from those to whom it was directed. How little he dreamed on that bright September morning, that he had seen his last earthly sun rise and set, and that before another day should

dawn he would be launched into eternity, by and through the terrible ordeal indicated, where "darkness and terror mingled their ministry of wrath."

The Doctor was born in Greenville, Orange county, on the 12th day of March, 1832, and was, therefore, in his 30th year. He was the son of Doct. Harvey A. and Mary B. Horton, the former of whom died while he was quite a youth, and the latter in the fall of 1855. He had no sisters living, and but one brother, who is now, as stated above, a resident of the city of Atchison, the place he was en route for when he died. Selecting as an avocation in life, the profession of which his father was an honored and useful member, he commenced the study of medicine about the year 1852, and concluded his labors at the Albany Medical College on the 10th of June, 1856, when he received a diploma, with the degree of M. D. He soon thereafter opened an office in Middletown, and commenced the practice of his profession, which he continued with success and profit until 1859, when he removed West, made pecuniary investments, and settled for life, with every visible prospect of realizing the hopes which lured him thither. But, alas! how uncertain is human life, and how little we know what even a day may bring forth—"shadows we are and shadows we pursue."

It is always a painful duty to record the death of the young, especially under the frightful and heart-rending circumstances involved in this event. We can contemplate the passage from earth of the aged, who have lived out the measure of their days—whose star of life goes gently down into the silent sea of death without leaving a ripple on its surface—not perhaps without a tear of regret; but with emotions mild compared with those we feel when startled by either the accidental or natural death of one such as the subject of this notice. He was a young man of unusual promise, and was esteemed and beloved wherever he was known. He had few equals, and no superiors in any of the relations of life—as son, husband, father, brother or friend. In common with the entire community in which he was known and lived, I deeply mourn his loss, and feel a sincere sympathy for the unconscious babe and afflicted widow he has left behind. To them the loss is irreparable. It is the first shadow which has fallen upon his young wife's pathway, or obscured her tranquil sky, and I trust she will be sustained and comforted in her tribulation by the never-failing promises of Him "who doeth all things well."

The death was so sudden and startling, that I can find few words to express my sense of bereavement. The days of his usefulness have indeed been short, but long enough to be marked by every virtue that should illustrate and adorn true manhood and sterling character. I knew him long and intimately, yet am conscious that no testimony of mine can add anything to that high regard so justly entertained for him in this community. It was permitted him to unite in the same rare combination, all the graces of superior mental endowment with the charms of a kind and genial nature.

While living, he was distinguished as a good and useful man; and now that he is no more, his memory will long remain an enduring monument in the hearts of all who knew him. But to his remains we must bid farewell! It was God's decree, which is as unshunnable as the grave. Heaven claimed its own. "Let dust and ashes learn submission."

"We, too, who gaze Upon this solemn scene, and drop our tears O'er blighted hopes, and ties of friendship sunder'd, Shall soon be swept away by Time's resistless Tide, and number'd with the pale and dusty host.

Oh! who can lift the veil that hides the past And future from our view, and think on man As merely mortal—the creature of a day! The heir of dark oblivion! and not Be humbled at the thought; not envy e'en The insect's lot, that flutters in the sun, Or crawls in dust beneath our feet? Shall man's Aspiring thoughts, his high resolve, his thirst For immortality, be quenched in endless night? Will death triumph forever? and the grave ne'er Yield its victim up? The soul can never die; Nor will the body always lie in dust."

J. D. L.

MIDDLETOWN, Sept. 18, 1861.

DEAR BROTHER BEEBE:—Will you publish the yearly meeting at Welsh Tract, to commence Friday, before the 3d Sunday in October, at 2 o'clock P. M., at which time and place, we shall be glad to see as many of our friends and brethren, as can attend.

T. BARTON.

I had a very pleasant interview with our beloved brother Hartwell, last month. Our meeting was a very pleasant one indeed. It has always been a great satisfaction to me, to meet with my brethren; but the present unhappy state of our country renders such meeting, doubly interesting. Brother H. gave me reason to expect him with us, at our meeting, and as you gave me encouragement to expect you, I look to our meeting with unusual anticipation of a pleasant time, i. e., if your Master comes with you, as I hope he will. I do hope you will try to come. I thought to write something more, when I sat down; but such is the state of my head, that I cannot think of anything more than to say that I remain as ever, Yours in gospel bonds.

T. BARTON.

The Child of Grace.

How happy 's every child of grace  
Who feels his sins forgiven,  
This earth, he cries, is not my place,  
I seek a place in heaven;  
A country far from mortal sight,  
Yet oh, by faith I see  
The land of rest, the saint's delight,  
A heaven prepared for me.

A stranger in this world below,  
I only sojourn here,  
Nor can it happiness or wo  
Provoke my hope or fear.  
Its evils in a moment end,  
Its joys as soon are past,  
But oh, the bliss to which I tend,  
Eternally shall last.

To that Jerusalem above,  
With singing I repair,  
While in this vale, my hope, my love,  
My ravished soul is there.  
There my exalted Savior stands,  
My merciful High Priest,  
And still extends his wounded hands,  
To take me to his breast.

What is there here to court my stay,  
Or keep me back from home,  
When angels beckon me away,  
And Jesus bids me come?  
Shall I regret to leave my friends  
Here in this cell confined?  
To Christ, the Lord, my soul ascends,  
Farewell to all behind.

O, what a blessed hope is ours,  
While here on earth we stay,  
We more than taste the heavenly  
And antedate that day. [powers,  
We feel the resurrection near,  
Our life in Christ concealed,  
And with his glorious presence here,  
Our longing hearts are filled.

When he shall more of heaven bestow,  
And bid my soul remove,  
And let my trembling spirit go,  
To meet the God I love;  
With rapturous awe on him I'll gaze,  
Who died to set me free,  
And sing and shout redeeming grace,  
Through all eternity.

"Behold the Lamb of God."

My soul behold the Lamb of God,  
Let faith now reach its utmost bound,  
Behold him as the great I AM,  
And spread his glories all around.  
Hide not the lustre of his name,  
Nor level him with mortal dust,  
But view him as your sovereign Lord,  
And let his Godhead be your trust.  
Behold his goings forth of old,  
Set up by everlasting love  
To pay the debt his people owed,  
And raise them to himself above.

Behold him as he laid aside  
The glories of his heavenly throne,  
And O, surprising, wondrous love,  
Unites our nature with his own!

Behold him as he dwelt below,  
Suffering in our room and stead;  
Despised, rejected, and reviled,  
No where to lay his weary head.

Behold him in Gethsemane  
Praying, and sweating drops of blood;  
Forsaken,—treading all alone,  
The winepress of the wrath of God!

Behold him hang on Calvary's cross  
An offering for his people's sins—  
Opening the fountain of his blood,  
To cleanse them from their guilty stains.

Behold him as he conquers hell,  
Rising victorious from the tomb,  
The Resurrection and the Life,  
Taking from death its power and gloom.

See him ascending up on high,  
Welcom'd by all the heavenly hosts,  
Taking his seat at God's right hand,  
And ever living there for us.

Behold him now on Zion's hill  
As Zion's God and Zion's King;  
It is in him all fulness dwells,  
From him our peace and comforts spring.

Let me behold the Lamb of God,  
And know that he has died for me;  
My only hope, his precious blood,  
His righteousness, my only plea.

"Then shall I see him as he is,"  
When with his angels he shall come  
To bring the nations to his bar,  
And call his ransom'd people home.

A TERRIBLE DEATH.—Charles Groesbeck, a native of Lansingburgh, residing in Valparaiso, Indiana, with a party of young men, was firing an old cannon. Not having any swab, he put his mouth over the fuse to blow out the fire, at the very moment when another of the party rammed a cartridge into the gun. This cartridge was a broken one, and the concussion of the ramrod caused it to explode and discharge through the fuse, with a report as loud as any previous one, throwing the whole charge into Mr. G.'s throat, nostrils, and lungs. In this condition he lingered five days in the most dreadful agony, being unable to eat anything, or swallow even a drop of water from the ice which was placed in his mouth, when death came to his relief.

The Miflet family, residing in Minot, Me., has lost fourteen children by diphtheria within the last few months; and, what is most singular, not a single child or person of any other family in the vicinity or town has died of this disease. Two of the children in the same branch of the family died the same day and same hour. Three brothers of the family lost each three children. A sister of the brothers lost three children; two others lost, each of them, one, making fourteen children in all, out of one family, who have died of diphtheria within a few months.

POISONED BY MUSHROOMS.—A fatal error was made in Plainfield, N. J., on Tuesday. A Mr. Allen gathered what he thought to be mushrooms, and, with his family, ate of them for breakfast. They ate toadstools, and before night two of his children were dead. On Wednesday morning the third died. Mr. Allen recovered. This is but one of the many terrible results of carelessness or ignorance in selecting this vegetable.

At Philadelphia, on Saturday last, a small child fell down a well forty-two feet in depth, and containing several feet of water. The bucket was loosened, and the child eagerly seized hold of the rope, and was drawn half-way up, when it again fell to the bottom. A man then went down the rope, and succeeded in bringing the little one to the surface but very little injured.

One day last week Mr. Oliver Commo of St. Mary's Bay, N. S., having been informed by one of his children that a hawk was killing young robins in a willow tree near his house, went beneath the tree and fired up in order to shoot the hawk. On climbing to the nest he was horrified to find that he had shot his own son through the heart!

BROTHER BEEBE please publish in the Signs, there will be a two days meeting held with the Old School Baptist church of Olive and Hurley, on Wednesday and Thursday the 13 and 14 of November, 1861, in Olive, Ulster County, New York. A general invitation is given to all our brethren and sisters, to meet with us, and to speak and hear one from another of the goodness of our covenant God.

JACOB WINCHEL.

YEARLY MEETING.—The first Baptist Church of Broome (Schoharie county, N. Y.,) will, with divine permission, hold a two days meeting at the School House, near brother H. B. Roe's, to commence on the Second Saturday in October, 1861, at ten o'clock, a. m. Brethren and sisters, and especially ministers of our faith and order, are affectionately invited to attend. By order of the Church. B. COLE, Ch. Clerk.

YEARLY MEETING.—BROTHER BEEBE—Please publish our yearly meeting in Columbia, Jackson county, Michigan, which is to commence on Saturday before the fourth Sunday in October, 1861, at 10 o'clock a. m. Desiring to have a full meeting, we cordially invite one and all of our brethren and sisters to attend, and especially ministering brethren of our faith and order. We expect Elders Lewis Seitz and Asa Ellis to be with us and to preach for us on the occasion, if the Lord will.

Our meeting-house is on the county line road, two miles East of the north-west corner of Lenawee county. Those who come by the cars from the South, will stop at Napoleon, where they will find brethren who will take them to the meeting. They should be there the day before the meeting. THOMAS SWARTWOUT.

RECORD OF MARRIAGES.

Oct. 3—At the residence of the bride's father, Col. N. Beye, at New Vernon, by Eld. G. Beebe, Mr. U. F. P. BLIVEN, of Walkkill, and Mrs. CAROLINE HARDING, of the former place.

OBITUARY NOTICES.

DIED, at his late residence, near Brookfield, in this county, on Thursday the 19th of Sept., DEACON SAMUEL REED, aged 82 years, 11 months and 5 days.

Our departed brother professed faith in the Redeemer at an early period of his life, the circumstances attending his first awakening were very striking; his conviction of guilt, and of the justice of God in his condemnation, were very pungent, and his deliverance from wrath and banishment, was very clear, and attended with joy unspeakable and full of glory. He united with the Baptist church at Brookfield, on profession of his faith in Christ, soon after he received his hope, and was subsequently called to fill the office of deacon, which office he filled with satisfaction to the church for many years.

When the division took place among the Baptists of this region of country, about thirty years ago, Deacon Reed was found among the firm advocates of the ancient order of the gospel. Subsequently he united by letter with the Middletown and Walkkill Old School Baptist church, where he continued his membership until he was called from this mortal state to his happy destiny above. His companion, sister Reed, who survives him, was called by grace at about the same time, and being taught by the same spirit, they took sweet counsel together, and walked to the house of God in company, like Zacharias and Elizabeth, they walked in the commandments and ordinances of the Lord. Their house and hearts were open for the reception of the saints, whom they delighted to entertain.

For the last few years, their infirmities prevented their frequent attendance at the meetings of the church, but their hearts and conversation were constantly with the brethren. For some weeks past Deacon Reed has been sinking under the weight of years, until at length his passport being sealed, he gently yielded up his spirit and fell asleep in Jesus, and has gone down to his grave like a shock of corn, fully ripe to the the harvest.

"Blessed are the dead that die in the Lord." His funeral was attended by a large and

solemn assembly, on Sunday afternoon, Sept. 2d, at his house, and a discourse was preached by Eld. G. Beebe, from 2 Tim. iv. 7.—“I have fought a good fight, I have finished my course, I have kept the faith.” The text being selected for the occasion by sister Reed.

**DIED.** At her late residence at Circleville, in this town, on Tuesday evening, Sept. 24th, Mrs. MAHALA THOMPSON, relict of Mr. Horace Thompson, daughter of the late Hiram Horton, Sen., and sister of Dea. Hiram Horton, of this town, aged 52 years, and 7 months.

The deceased was a very highly esteemed member of the Middletown and Walkill Old School Baptist church, with which she publicly united, on profession of faith and christian baptism, many years ago. Her life and deportment were exemplary and orderly. She was sound in the faith of the gospel, of which she seemed to have an unusually clear understanding. She delighted much in the society of the saints, and was seldom absent from the meetings of the church, unless providentially detained. Often have we heard her relate, at our social meetings, her spiritual exercises, and speak of her trials and joys,—her conflicts and her victories. At the decease of her lamented husband, she was left in charge of a family of young children, which she has been spared to raise to a mature age, and respectable standing in life, one son and three daughters—two of whom are members of the same communion with her, and three brothers and three sisters, a step-mother, and a very large circle of loving friends and dear relatives; all of whom feel very deeply the loss which they sustain, but mourn not as they who have no hope. Although her health had been imperfect, and her constitution frail for years, her death was sudden; the immediate cause being a hemorrhage of the bowels. She died, as she had lived, resting alone, for her acceptance with God, in her precious Redeemer. A very large and solemn concourse of people attended her funeral, and a discourse was preached on the occasion, by Eld. G. Beebe, from Rom. viii. 2.

“It is not death to fling,  
Aside this sinful dust,  
And rise on strong exulting wing,  
To live among the just.  
Jesus, thou Prince of Life!  
Thy chosen cannot die;  
Like thee, they conquer in the strife  
To reign with thee on high.”—(Hymn

1256.)

**DIED,** at the residence of her brother-in-law, (Mr. Hiram Webb,) in this town, on Friday, August 30, Miss EPPA HULSE, aged 67 years. Miss Hulse had been declining for a long time, and confined to her room for several weeks, her disease was consumption. For many years she has manifested a warm attachment for the Old School Baptists, and gave pleasing assurance that she was a subject of saving grace, although she had not publicly professed her faith in the Redeemer. She was a constant patron of the “Signs of the Times,” almost from the commencement of their publication, and a regular attendant of our meetings, when circumstances were favorable. She has left brothers and sisters to mourn their loss of her society; but we hope she has gone to be with Jesus, which is far better. Her funeral was largely attended, on Sunday Sept. 1, and a discourse was preached on the occasion by Eld. G. Beebe.

Dansville, N. Y., Sept. 21, 1861.

**BROTHER BEEBE:**—I have to inform you that one of your subscribers, brother EDWARD HUDNUT is no more. He died at the house of his son-in-law, Dea. J. Chapman, at Union Corners, in this County, on the 6th of August last, aged about 77 years. I believe he has been a subscriber for the *Signs of the Times*, from nearly the commencement of that publication.

Brother HUDNUT was a member of the Baptist Church, at Lakeville, before the division; and when that church divided, he went with the Old School. He always manifested a deep reverence for the word of divine truth, and delighted in speaking of and hearing the doctrine of salvation by sovereign grace, in the electing love of God by his own will and pleasure. The last time I saw him alive, was in May last; at that time he was very sick, and was not expected to live but a short time. In his conversation with me, he expressed great reconciliation to his lot; said he would be glad

to get well, if it pleased the Lord to restore him, but was willing to die, and thought he was as well prepared then, as he would be. He felt very grateful to his children for their very kind attention to him; said his son-in-law, Dea. Chapman, had done all that any body could do for him; and seemed to be very much affected. I am told that he was rational and in his right mind, until the last; but was speechless during the day that he died at night. His darkness of mind was so great,—or rather, he had such a vivid view of his native depravity of heart, that previous to his becoming speechless, he said, he “had been such a sinner there was no mercy for him; he had no hope, and he never knew anything about true religion; but had always been a hypocrite.” Although his bodily suffering was extreme, he bore it with christian fortitude, and found no fault with the dealings of God with him; and when his time came, he yielded up his life without a struggle. He has left an aged widow, several children, and grand children, with a large circle of friends, to mourn his loss; but they need not mourn as those who have no hope.

Our brother has evidently gone to rest in Jesus, having been taken from the evil to come. He no doubt, like all others, had his faults, he also had his virtues. May we forget his faults, and practice his virtue, and may we, and all his friends be prepared by grace to meet him in that world, where pain and sorrow will never come.

Please give the foregoing a place in your Obituary column, and oblige many friends.

Yours in love,

P. WEST.

**BROTHER BEEBE:** It is consoling to be assured that amidst the upturnings of social and political interests as at the present time, “The foundation of God standeth sure, having this seal, the Lord knoweth them that are his.” Although the children of God may lose confidence in their fellow men, and fear being betrayed into the merciless hands of their insatiate enemies, yet they have the assurance that “all things work together for good, to them that love God,” &c.—and having the Lord for their Rock and fortress, they can take shelter within this impenetrable spiritual fortification, and be secure from all the attacks of their enemies without, knowing that “no weapon formed against them can prosper.”

I hope the children of God, under the name of Old School Baptists, will preserve a consistent and christian deportment through the extreme vicissitudes that may be consequent upon the frightful convulsions that are now rending our once happy and prosperous country. Let it not be said of us that we betray a confidence in human strength or wisdom, but let us call upon the Lord and put our trust in him.

Yours to serve.

P. WEST.

South Gilboa, N. Y., Sept. 17, 1861.

**BROTHER BEEBE:** On the request of her friends, I send you for publication in the *Signs*, the obituary notice of our much esteemed sister, WELTHA PECK, who departed this life, Sept. the 4th, aged 80 years, 9 months, and 15 days. Sister Peck joined the Baptists more than 50 years ago, when all regular Baptists, both in Europe and America, stood firm, on the old Apostolic Baptist platform. When the new measure flood arose, her faith being founded on the rock, was not shaken. She was not only firm for herself, but an able defender of the doctrine of Christ, whereby she being dead, yet speaketh. She lived in a state of widowhood, a number of years, in the village of Catskill, with her children, where she fell asleep, in the bosom of her Saviour, in perfect peace and calmness, being steadfast in the faith. I was acquainted with sister Peck, in early life. I was a member, and present when she was received into the Church, in the time of an old fashioned revival, when more than 40 were received. I think she come to her grave as a shock of corn; gathered in its season. Her children and friends have enjoyed all that assistance and counsel, that the order of nature would allow them to expect of an affectionate mother and friend, and the Church have had all the encouragement from her, to pursue with steadfast feet the unalterable path of the gospel, that could be expected from a faithful sister in Christ, until now, at the appointed time, her

tongue and hands be silent in death; and I trust her happy spirit enjoying the end of her faith, the salvation of her soul. In society, her character was above reproach.

P. S. As her friends live in Catskill, they wish you to send one copy, with this obituary, directed to Wilson Page, in Catskill.

WM. CHOATE.

### Associational Meetings.

PRIMITIVE WESTERN, GA., on Saturday before the third Sunday in October, 1861.

LITTLE BLACK, MISS., with the Elbethel church, Choctaw Co., Miss., on Friday before the fourth Sunday in October, 1861.

SALISBURY, MD.—With the church at Mesongee, Accomac county, Va., on Wednesday before the fourth Sunday in October, 1861.

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**THE EVERLASTING TASK FOR THE ARMINIANS.**—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., OCTOBER 15, 1861.

NO. 20.

## Correspondence.

Near Sharpsburgh, Kentucky,  
August 8, 1861.

DEAR BROTHER BEEBE:—I recently received the following, to me, very interesting, and I believe truthful letter, by the perusal of which, I was much edified; and hoping that it may answer the same end to others, I send it to you for publication, if you deem it worthy a place in your paper. My father, Eld. Samuel Jones, and many of the dear brethren and sisters here, express a great desire to see, and hear you preach at the Licking Association, which is to commence on the second Saturday of September next. Cannot brother Leachman and Hartwell also come and blow the gospel trumpet which gives that sweet but certain sound for which the God of Jacob has so eminently qualified them? Farewell, my dear brother and father in Israel, hoping and trusting in the blood of Christ for happiness now and in the world to come.

MARY I. ROGERS.

Near Sharpsburgh, Ky., June 28, 1861.

MARY I. ROGERS—*My Very Dear Sister in the flesh, and I hope also in the Lord:*—I now attempt to comply with my promise which was made while in the deep, where not a ray of light from on high shone upon my poor, benighted, tempest-tossed soul; viz: that if the Lord would spare and save me from merited ruin, I would try the remainder of my time on earth, to praise and bless his holy name. But it troubles me, and causes me to sigh and groan within, when I see myself so inadequate to perform that promise. I am so much, and so often led off and absorbed with the things pertaining to this present evil world. I hope there is a principle in me that wars against these follies and wanderings. But the old, natural Adamic man is so prone to wander, and so wedded to the things of this world, that the two armies in the poor Shulamite make him the theater of their battle ground. But, by the grace of God, I am what I am. I do not wish to indulge in complaining, but rather to run the race with patience, looking unto Jesus, the Author and Finisher of our faith, and of the salvation of his people.

I will now try to attend to your request, and say something about the glorious and ever living Union of Christ and his people:—the people which he came into this world to save, which are the Bride, the Lamb's wife,—with just such ability as my blessed Jesus confers upon me; for unless he leads and directs, I shall not be able to write anything to your comfort or edification, or for the advancement of truth.

The Union of Christ and his people, his Bride, the Spiritual Birth, and the Atonement he has made for his people, are

subjects dear indeed to the saints, and constitute the main grounds of the christian hope. Just take away the Union of Christ and his Bride, and destroy the doctrine of the Spiritual Birth—or that of a man's being born again of an incorruptible seed—and all hope of heaven with the regenerated man or woman, are simultaneously obliterated,—forever gone. These are indeed deep subjects for me to say anything upon; but having made you the promise, I will proceed and say, that Jesus came forth from the bright and happy abode of heaven, into this world of sin, pain and death, to save his people from their sins, for they were, by nature, children of wrath even as others. In Matthew i. 21, we are informed what was his errand, and the object of his coming into this world. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." There can be no failure of his accomplishing this grand object of his advent; for the words of the blessed Savior, uttered on the most momentous occasion that ever transpired on this earth, and which, to the saints, are fraught with unparalleled interest, admit of no doubt on the subject.

My dear sister, his own blessed lips uttered the soul-cheering assurance, which seems to be in response to the words of the angel, "It is Finished!" and he bowed his head and gave up the ghost. Finished—a perfect word, denoting the entire accomplishment of an action, or work. A scene, a time, to which the christian's hope flies and clings, as the great and only ground upon which the poor sinner has to rest, that his sins are washed away and his pardon sealed. O, my dear sister, what is it which was finished when the man Christ Jesus bowed his head and gave up the ghost? The great work of atonement for the sins of the blessed Savior's people. Thus they were redeemed from the curse of the law, and their eternal salvation perfected through the sufferings, death, burial, and resurrection of Christ, the Son of the living and true God. The very thing which the angel told Joseph should be done was then accomplished and forever finished. It was a perfect work;—nothing can be added to it, or anything taken from the perfect work finished by the God of heaven and earth. The words used will not allow the least possible ground for dispute or cavil. He first said, through the angel of the Lord, what he would do; and then came into the world and performed it,—finished it. Now can anything remain unfinished, or at all imperfect, that the immaculate Christ has finished? We are fully warranted to answer, No. For he teaches as never man taught. When he speaks the word, it stands fast, and in him is no variableness nor shadow

of turning. But although he says, "It is finished, the Pharisees and Sadducees take issue with him, and say it is not finished, and depend upon the works of the law for life and salvation, and thereby contradict the word and action and doctrine of Christ, and deny the efficacy of his atoning blood, and the declaration of the angel of the Lord. Truly, there is a way that seemeth right to man, but the end thereof are the ways of death. "Search the scriptures, for in them ye think ye have eternal life; but they are they that testify of me." The saints are dead to the law, by the body of Christ; and their spiritual life is hid with Christ in God, beyond the reach of harm: for, says the apostle, Rom. viii. 2,—"For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." So we see the Lord Jesus did possess a people in the world, before his advent; and he came into the world to save them from their sins. If there is any promise to any other person or people, which were not his own, I am not able to find it.—A very close connection exists between the possessor and possessed. There is nothing in the Holy Bible more plainly taught than the Union of Christ and his people. They are the members of his body, which body is in the Bride, the Lamb's wife. And to make this appear more strikingly plain, the blessed Savior says, John xv. 5,—"I am the Vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing." O, my dear sister, what a vital and life-giving union is here brought to view! To demonstrate which, just sever a branch from the vine that bears it and see how quickly life is extinguished in the branch; thus proving that the branch, in and of itself has no ability to sustain life or support. But it depends entirely upon the vine. Mark the close and indispensable connection. The vine does not depend upon that connection, but the branch does. So the members which constitute the body of which Jesus Christ as the Head, can have no more spiritual or divine life separate or apart from him, their spiritual Head, than the natural branches of a grape vine can have of natural life, if separated from the vine. Independently from the vine that bears it, the branch can have no life or growth, nor can it expand, or bloom, or reach maturity, or yield the delicious fruit. Just so with the members which compose the body of our Lord Jesus Christ, all their spiritual life is in him, and all the spiritual blessings they receive are derived from him; for aside from Jesus, there is no Savior. They never did, do not now, nor ever will receive a single spiritual blessing. I know of no salvation, my dear sister, except Jesus Christ. Now

Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. Paul says, "I am determined to know nothing among you, save Jesus Christ and him crucified. There is no other name given under heaven, among men, whereby we must be saved." No, my sister, there is no other way. Men may make themselves gods out of wood or metal, or chimerical gods of their natural minds, and fall down and make a natural or worldly prayer to them, and call on them for salvation, but they will never come to their relief. No, no, it is not that which is made that can save, but He who is the Maker. So I have come to the conclusion that those who have made themselves gods, do not abide in the Lord Jesus Christ, nor do they bring forth fruits unto holiness; but what they bring forth are bad fruits; and, by their fruits ye shall know them; and the fruit is sure to be worthless if the branch that bears it is not in union with a good living vine or tree; for the branch of itself does not bear the fruit; but the vine or tree, through the branch. All the spiritual blessings that a man who is born again receives, emanate in and flow from their spiritual Head, just as the fluid of natural life flows through the stem or stock of the vine to its branches, and thus affords life, health, and all the blessings by which they live, flourish, exhilarate and expand to full maturity, and the final development of blooms, and the blessings and fruits. All of which life and blessings were in the vine before any of them were developed. Throughout all the ramifications of nature, there is no figure that can more beautifully or forcibly exemplify the indissoluble Union of Christ and his church, than that of the vine and its branches. The branches with all the graces of bloom, beauty and perfume, as well as the ripened fruit upon them, were all in the vine before; and their manifestation was fully provided for by the laws of nature, and vegetable economy. And so were the members which constitute the Bride, the Lamb's wife, chosen in the Lord Jesus Christ long before the creation, formation, or transgression of our natural earthly parent, Adam. And they were then just as well known to the eternal God who created all things, as they are in their development by being born again of incorruptible seed. The first birth is natural, the second birth is spiritual. That which is born of the flesh is flesh. That which is born of the spirit, is spirit. The first is only flesh, and traced in every iota of it to the earthly Adam. The second is spirit, and is derived from no other source than the spiritual one, the Lord Jesus Christ. So the two natures, principles, or men, are from different sources altogether; each constituting a unit, but not a particle alike. One is natural and timely; the

other is spiritual and eternal. They differ as widely as do the sources from which they severally emanate. They bear no more similitude to each other than does a natural fleshly man, and the spirit which no human optic can scan. All the blessed Savior's people, or bride, before their development by the second or spiritual birth. For Paul writes to the saints at Ephesus, and to the faithful in Christ Jesus.—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.” What does the pronoun *us*, and the pronoun *him* represent? There can be no cavil or doubt, that the *us* here represents the writer and the saints at Ephesus, and the faithful in Christ Jesus, and the pronoun *him* represents Christ Jesus, as named in the preceding verse. He who doubts this must be blind indeed. If then there can be no dispute on this matter, we arrive at the cause and justice of Jesus Christ the Righteous coming from the unclouded region of glory into this world of sin, pain and death, and undergoing all the temptations, scoffs, derision, shame, pain, racks and torture of the Roman cross, and suffering death between two thieves; ah, the most shameful death of the cross; and all to redeem them that were his, from the curse of the law. The relation, tie, and Union of Jesus and his people, and the everlasting love he bore them, is the ground and the only ground the poor helpless sinner has to rest his hope of heaven upon. If he had had no people on the earth, we have no promise or even indication that the Savior ever would have come, or one particle of redemption ever been made. If he had not had a right of property in his people before he came and suffered, bled and died for them, it would not have been called redemption; for redemption is buying back, or legally releasing from captivity or bondage, that to which the redeemer had an original claim. So the ownership must exist before the word redemption can apply. But after the redemption price is paid, and the demands of the law and justice are fully met and satisfied, the lawful captives must be delivered;—the ransomed must be discharged; for to no just law or judge must the same debt be twice paid. When once fully paid that is a finality, a *quietus*, and a bar against any farther demand for the same obligation. Then, my dear sister, what consistency or scriptural ground can there be for any to contend that the ransomed, the redeemed of the Lord, or that any of them are still under the curse of the law, and required to save themselves, or meet and satisfy the demands of the law by their own works? There is no curse of the law resting upon the Savior's people whom he has saved by his atoning blood. How emphatically and beautifully the dear inspired apostle speaks acquittal and perfect redemption, in Rom. viii. 1.—“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.” Why, my sister, did the apostle, in the sentence use the qualifying words, *therefore*, and *now*? Evidently to show that the people included in the pronoun *them*, had been held under the condemnation of the law; but Jesus Christ, their Surety,

Savior and Redeemer had redeemed them and saved them with an everlasting salvation. Hence he said *therefore*, and *now*. The atonement made by the blood of Christ, the Son of the living God, upon the cross nearly two thousand years ago, is full and sufficient, and did save all his people from their sins. There never was any other Savior, but Jesus, who could save a single one of Adam's race; nor will there ever be: for he is the everlasting Savior, and he saves with an everlasting salvation.

He left his starry crown,  
And laid his robes aside;  
On wings of love came down,  
And wept and bled and died.  
What he endured no tongue can tell,  
To save his Bride, from death and hell.  
Shout believer to thy God,  
Who once the wine-press trod,  
Peace procur'd by his blood,  
Cancel'd your sins and mine.

My dear sister, Except a man be born again, he cannot see the kingdom of God. The kingdom of God is an everlasting kingdom, over which the blessed Jesus, who was once put to death in the flesh, now reigns in righteousness, dispensing all the spiritual and heavenly blessings that his subjects have need of. This is the kingdom of righteousness, in which He who is the King of kings, and Lord of lords reigns, and as different from all the kingdoms of this world, as flesh and spirit are different to each other. All the generations of Adam, born of the flesh, are born into this natural world; and all who are born of the spirit, are born into the spiritual kingdom of righteousness, where in Jesus is the King, who reigns in righteousness. So there are two kingdoms, as there are two births spoken of by the Savior. Cæsar was then reigning in the natural world, and he instructed his disciples to render to Cæsar the things which belong to Cæsar, such as tribute of silver and gold, and perishable things. A natural birth brings the infant into the kingdom of this world, and a spiritual birth brings its subject into the kingdom of Christ. There is this very plain difference between the two characters spoken of. The one is born twice, or the second time; the other is born but once, and is simply elemented and adapted to a state of natural life, and there is where his treasure is, and his heart is there, nor can it be otherwise; for all his propensities are earthly. But he that is of the spirit, is capacitated for spiritual enjoyments in the kingdom over which Jesus reigns; but except a man be born of the water and of the spirit, he cannot enter the spiritual kingdom. Not as some falsely teach, that baptism in the natural element of water is the second birth; for such a birth would be but a second natural birth, if a birth at all, and not a birth of an incorruptible seed, by the word of God which liveth and abideth forever; and such a theory predicates salvation on creature works, and not on grace. While we deny that Baptism or Immersion, is the second birth, we appreciate and love the ordinance instituted by our divine Lord and Master, and believe in the proper observance of it, and desire humbly to follow our Lord and Savior in all his institutions. And as his spouse, his undefiled, we would obey his commands, and come out from Mystery Babylon.

My sister, this may tire your patience; but if so, please excuse the poor imperfect writer. I am aware that the subjects

mentioned are but barely hinted on; but if we ever reach that House which is not made with hands, which is eternal in the heavens, then it will be,

O, how sweet to sing and trace  
The amazing heights and depths of grace,  
And spend, from sin and sorrow free,  
A blissful, vast eternity.

I subscribe myself, your brother in great tribulation, and in hope of a happy immortality.  
D. C. JONES.

Frankfort, O., Aug. 25, 1861.

BROTHER BEEBE:—I shall assume to call you brother, because I believe you are a child of God; and all children of God are brethren in the true sense of the word; however, they differ in some things. In reply to your answer to my queries, I would say, in the main we are one. But I would beg leave to correct one error you made in the outset. You couple me with the New School Baptists. Truly, you might apply the Spanish proverb, and say, “You are known by the company you keep.” But I never belonged to the New School; I am among what is called the Old School Baptists, and ever have been. But where will you find a denomination on earth free from all error? Now I am just as far from being a New School Baptist, as you yourself. I detest and abhor their doctrine as a base heresy, based upon salvation by works, and not of grace. Upon the great and fundamental doctrines of salvation by grace, I am with you, though we may differ upon some minor points. You say, “Our condemnation does rest on our doing or not doing.” It is possible you did not fully understand me when I said, Our condemnation does not rest on our doing or not doing. My understanding is, that outward acts or actions do not criminate, or justify any one in the sight of God. It is only an evidence or manifestation to men, what kind of a tree it is, as the tree is known by its fruit; for they are already under condemnation; yea, before they had their mortal existence. Adam before he touched the forbidden fruit, was condemned. “Satan beguiled them and they did eat.” What does our blessed Savior say upon the subject? “If a man look upon a woman to lust after her, he hath committed adultery already in his heart.” To men, it is proper and right to judge by actions; indeed, we can judge no other way; but God judges the hearts. If Satan had not beguiled Eve, she never would have partaken of the forbidden fruit; but it was all, or all happened, or took place according to the counsel and foreknowledge of God. All actions flow from their kindred spirits, whether good or evil. Make the tree good first, and then will the fruit be good also. This is the doctrine of him that spake as man never spake. It is clear to me that the mind is consulted previous to all actions, good or evil. If the mind had not consulted with Satan, Eve would never have become alienated from God, and she never would have partaken of the forbidden fruit. The condemnation is, that men “loved darkness rather than light.” So that it appears clear to me, that outward acts, either good or evil, are not the *prime cause* of good or evil: are not the cause of our condemnation, or justification in the sight of God. Brother Beebe says, “Death is the wages of sin, and turns upon our doing or not doing.” I admit,

that the wages of sin is *death*; yea, death temporal and eternal. But that it rests upon our doing or not doing, is not so clear to me. It is *sin* that separates between us and our God. God never inflicted punishment upon any of his creatures. He declares he has no pleasure in the death of him that dieth, &c. Would he do a thing in which he has no pleasure? I think not. What is hell, but an eternal separation from God, the only source of happiness. A union with God is heaven, a disunion, hell. I do not believe in literal or material punishment. The mind is the man, and that is all that can suffer pain or punishment after death. It is that inveterate hatred and malice against God, that nonconformity to him and his ways, that constitute hell and damnation; and not upon our *doings* and *acts*, as all acts or doings are only praiseworthy or blameworthy according to the motives from whence they spring. My question, “Are all under obligation to keep the law in the most strict sense, and to suffer the penalty at the same time?” Brother Beebe has not answered unequivocally, rather ambiguously; he has not positively. In another place he has said “After violation of the law, the penalty is all that is required.” So I think. We know that it is in the power, and that all are under obligations to suffer the penalty of a violated law; it is unavoidable according to the very nature of things. Whenever the laws of nature are violated, we have to suffer in like proportion. But that we are bound to keep the law at the same time—which is a thing impossible for any to do—is somewhat of a puzzle to me. We know that sin is the transgression of the law; but is there no sin, or was there no sin, when, or before there was the written law in existence? Sin was always in the world. But the law was added that sin might appear just what it is, exceeding sinful. If sin is the cause of *all evil*, I should like to know how God could or would inflict punishment on any of his creatures, where it is already full and complete, unless it should be to leave them where sin found them to their own destruction and ruin? But that could not properly be said inflicting punishment. I do not understand that God ever did, or will inflict, or add to the punishment of any of his creatures, any farther than they have brought it upon themselves by sin and transgression. “Christ is not the minister of sin;” if he were, he would be the cause of our punishment: God forbid. Notwithstanding Eld. Beebe's views to the contrary, on my position, “That sin naturally and necessarily brings its own punishment.” I beg leave to dissent. The law does not prevent men from committing sin, nor does it cause any to sin; it is not the minister of sin, though it is of death. I do not exactly know what our brother Beebe means by free agent. He says, “If men were free agents, they would have a right to do as they please.” All men act freely either in doing good or evil; or else, it would not be their acts. All men act under the influence, either of good or evil spirits. The law never made a good man. Because a person has it in his power to do as he pleases, does that justify him in doing evil? Shall we do evil that good may come? God forbid. Brother Beebe says, “In the absence of the law there is neither sin nor transgres-

sion." I confess it is a novel idea to me. What does the apostle Paul mean, where he says, "Sin was in the world before the law."—Rom. v. 13. Paul says, "The law was added because of transgressions." Is it possible the world was without *sin* for four hundred and thirty years? It must have been a blessed period. If the law makes sin, we had much better be without it. Paul says, "When the law came sin revived, and I died. When it came in power, and the Holy Ghost," &c. Paul knew the law, and had read it again and again; but it was a dead letter to him until the mighty power of God accompanied it; then it became spirit and life. Brother Beebe, says he "Does not agree that the Old Regular Baptists hold that all are under obligations to keep the whole law, but without power to do it." Well, you are at liberty to call them what school you please. I know there are many who *profess* to be Old Regular Baptists who endorse that doctrine; but I do not. Would it not in the absence of law or gospel, civil or religious, be a heinous crime in the sight of God, for one man to kill another, and especially so, if done wickedly and maliciously? God says, "He that sheds man's blood, his blood shall be shed. Again, This is part of the Holy Decalogue." Was it not as hateful in the sight of God when Cain killed his brother, as it would be now for one to kill his brother? "God is a God of holiness, justice, and truth; who can not look upon sin, nor pass by iniquity." You know Cain had to suffer for that wicked act. It was sin, notwithstanding the written law of Moses was not given yet. Then you see it is *sin* that is the cause of all evil, and not the law.

I. SPERRY.

REMARKS ON BROTHER I. SPERRY'S LETTER.—We cheerfully correct the mistake we were under in supposing brother Sperry was a New School Baptist. How we received that impression, we do not recollect. In former years we certainly differed widely on some important subjects; but we have not time now to review our old files to see what our differences were. And we probably still differ on some points: but we will not do him the injustice to call him a New School Baptist, as he disclaims all connection with them. It would require much space in our columns, to discuss elaborately every point in regard to the law—and the condemnation of sinners, their accountability—obligations—volitions and agencies—which may be more profitably filled. The difference between us may be more in our manner of applying terms, and our use of words, than in sentiment, if we could correctly comprehend each other's views. The apostle admonishes Titus, and the admonition may be equally applicable to us: "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."—Titus iii. 9. We wish to strictly observe this admonition—and avoid that which is unprofitable and vain. Still we regard it as a duty and privilege to labor in meekness, to edify the saints to the extent of such ability as the Lord may give us, and to give such views as we have, upon all subjects, the elucidation of which, may tend to enlighten, instruct, or comfort our readers.

In our former article we mentioned the scripture, which says, "Where no law is, there is no transgression." And again, "Sin is a transgression of the law." Therefore, as "until the law," that is, until the law of which Paul was then speaking, in its preceptive and covenant form, was given on Sinai, "Sin was in the world, and death reigned by sin, from Adam to Moses. We proved that man was created under law to God, and that he transgressed the law of his creation, and by his offence, death entered the world and passed upon all men, because all have sinned; hence there is a connection between sin and condemnation."—"The wages of sin is death." From the moment of our transgression in Adam, all the unborn progeny of Adam are condemned, and so utterly condemned that no works of their own could possibly deliver them from condemnation and wrath. "By the offence of one, judgment came upon all men to condemnation." Being thus involved in guilt and ruin, no works of ours could possibly release us from wrath; for as many as are of the works of the law are under the curse. And being condemned already and the wrath of God abiding on us, no farther works of transgression were required to complete our ruin. Still our guilty state is demonstrated by our depraved nature constantly in violation of the purity of the holy, just and good law, which consigns us to wrath.

What we intended in our former article, by a *free agent* was, that an *agent* to be free, is under no restriction—no law, has a right to do as he pleases; for if he is restricted in his liberty, he is not absolutely free, and, therefore, a free agent would be under no obligation to God or man, and consequently could not be a sinner. But such an agent does not exist upon the footstool of God, and it is preposterous to talk of men being free agents, when the scriptures show that they are slaves to lust, and that they are under the power of darkness; and in chains of darkness, reserved unto the judgment of the great day to be punished. But we are extending our remarks too far; we only designed to apologise to brother Sperry for representing him—as a New School Baptist, which we are glad to learn is not so. He will please forgive us.

Near Moravia, Iowa, Sept. 1, 1861.

DEAR BROTHER BEEBE: Having received a request for my views on a portion of Scripture, and the letter containing the same, being such as will comfort the saints, I send you a copy of it as follows:

Van Buren Co., Iowa, Aug. 11, 1861.

DEAR BROTHER ARMSTRONG:—When you have a few spare moments, if it will not be asking too much, I should like to hear your views, through the *Signs of the Times*, on Romans the sixth chapter, 17th and 18th verses; and you will greatly oblige one who is seeking to be instructed; and who seldom hears the word of God proclaimed; for it is very seldom that we have preaching, and my health has been so poor, for better than a year, that the most preaching that I get, is from the *Signs of the Times* and *Southern Baptist Messenger*; which I am always glad to receive; for they always come richly laden. And I am often made to rejoice, while reading the many precious communications and editorials that they contain. For there is nothing that gives me more pleasure than to read the many communi-

cations from precious brethren and sisters whom I have never seen. But I hope we may be permitted to meet around the throne, and join in praising God. Brother Armstrong, I want you to pray the Lord to warm my cold affections towards him, and give me grace to live nearer to him; may he in his infinite mercy teach me my duty in all things, and give me strength and wisdom to perform it. May the Lord sustain you in all your trials, is the prayer of your sister in the strongest ties of christian affection.

MARTHA E. PRICE.

In compliance with the above request, I would remark, that the exhibition of God's providence and grace, is the development of his eternal purpose. What God does, is the result of his purpose or predestination, and what devils and wicked men do, he purposes to let them do; for they cannot go beyond the bounds that he purposes to suffer them to go. That it was God's purpose to save his people from their sins, is developed by the declaration, that Jesus should save his people from their sins. Now the text reads, "But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Now, persons can never be saved from a condition that they were not in. If God's purpose had been, that his people should not become dead in sin, there would have been no need of a Savior to save them from their sins. But, they becoming sinners or the servants of sin, was one of the links in the grand chain; hence Paul would thank God for that link, ("that ye were the servants of sin,") It was intended also, no doubt, to comfort the children of God. They are often distressed and almost become despondent, not only from the corruption of the old man, but because their lives, before conversion, had been in the service of sin, and free from righteousness, of which, the apostle lets them know that they are now ashamed; for the corruptions of the old man after conversion are the same that they were before, but now they are crucified and kept under by the new man which is created in righteousness and true holiness, renewed in knowledge after the image of him that created him. The apostle speaks of them being made free from sin; now, if they had not been the servants of sin, they could not have been freed from it; therefore that link is as necessary in the chain of God's works as any other. Therefore God's children must remember, that, had they not been sinners, they would have had no Savior. Hence we can praise, adore, and exalt his holy name, for saving the chief of sinners, such as we. "But ye have obeyed from the heart that form of doctrine which was delivered you." Now, in order for a person to obey naturally, he must have natural life and capacity; and it would be as good common sense to talk about a person obeying, naturally, without natural life and capacity, as it would be good religious sense, to talk about a person obeying, spiritually, without spiritual life and capacity. This doctrine that the Roman brethren had obeyed from the heart, was not the doctrines of devils, neither doctrine of men, as exhibited in their soul saving institutions, no difference what kind, whether missionary societies, bible, or tract societies

&c. &c., if it is not found in the Scripture, it is the doctrine of men; for the Scripture is given by inspiration, that the man of God may be thoroughly furnished unto all good works. But the doctrine that we have under consideration, is the doctrine of God our Savior; that doctrine that Paul told Timothy to take heed unto; that doctrine which can only be obeyed from the heart. Let us remember, that the preparation of God's people to qualify them to obey from the heart this form of doctrine, is just as much a link in the chain as anything else; hence Christ received power over all flesh to give eternal life to as many as the Father had given him, (not to offer life and Salvation upon terms and conditions,)—And now children, you have not forgotten the time when you saw yourselves poor lost sinners; (which you discovered by this life that Jesus gave you, although you knew it not at the time;) the worm-wood and the gall were bitter, it was a day of mourning indeed, till you were stripped of all your power, then you fell at, (not come to,) the feet of Jesus; little did you know that this was the Lord's work bringing you to his feet, preparing you to obey from the heart, the doctrine of God our Savior. But the remembrance of that time is soul cheering, when you saw for the first time how God could be just and save such a sinner as you were. Hence the text says, "*being then made free from sin, ye became the servants of righteousness.*" Instead of being the servants of righteousness before; the apostle says; "when ye were the servants of sin ye were free from righteousness." Thus being made free from sin, and become the servants of righteousness, you can say, not with the conditionalists, (come and I will tell you what good things I have done,) but, with David; come hither all ye that fear the Lord and I will tell you what he has done for my soul; well child, what has he done? he has taken me out of the horrible pit and miry clay; and set my feet upon a rock, and established my going, and put a new song into my mouth, (what sort? a conditional one? no,) even praises unto our God. And now my brethren; though tempests may rage, billows roar, nations be dashed to pieces against nations, and even our beloved country crushed by a fratricidal war, yet Christ's people shall be made free from sin, and become the servants of righteousness; and finally be made spiritual throughout and reign in glory. Christ had a purpose in delivering himself, for it was according to the determinate counsel and foreknowledge of God. And Paul tells us the object to be accomplished by it, for he says: And gave himself for it, (the church,) that he might sanctify and cleanse it, with the washing of water by the word, (not the paper and ink,) that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. And now brethren, though we are far separated, yet we meet around one common altar, and there, at times, have sweet communion with our blessed Lord, which feasts our souls on the hidden manna, and we drink of the sweet streams of his everlasting love; which make us go on our way rejoicing; but brethren! it does not yet appear what we shall be; but we know that when the

appeareth we shall be like him, for we shall see him as he is. Brother Beebe, in compliance with the request, I have hastily thrown together, in a scattering way, some of my views; they are at your disposal. Yours in Gospel bonds.

JOSEPH ARMSTRONG.

Atlanta, Ill., Sept. 1, 1861.

MY BROTHER, in christian fellowship, although a stranger to you personally, I have been privileged with your paper, the *Signs of the Times*, for four years this day, and I can truly say I have been both edified and instructed, and in reading the experiences of the dear brethren and sisters, my heart has glowed with love and gratitude to my heavenly Father for his unspeakable goodness to the dear people of his care, and even to me also, who am the least, and unworthy to be called one of the chosen people of the Lord. But I am constrained to say, by the grace of God I am what I am.

The place of my nativity is Vermont; but I am now a resident of Illinois. Hitherto the Lord has helped me, in all my tribulations. I am now in my sixty-sixth year, feeble in body and mind; and perhaps before this reaches you I shall lay off this tabernacle of clay and be at rest. I have no mind of my own, to make a choice, but can only say, My Father, Thy will be done. When at the age of fourteen years, it pleased the Lord to call me by his grace, and to show me my sinful nature, which is prone to evil, and that continually. Although I was educated by christian parents, my father was a pastor of a Baptist church, yet my heart was stubborn and desperately wicked. But praised be my living Head, it was not left to my choice, to choose death rather than life. Surely it is the Lord's doings that saved a worm like me, and it is marvelous in my eyes. Even in this day of calamity, whilst I sorrow, my heart rejoices that my heavenly Father is at the helm, and he will do all things well. My heart cries out:

O Father, if thy will be so,  
That I must wander here below,  
And whilst thy wrath o'er earth presides,  
Hide me; in thy pavillion, hide.

And when my work is fully done,  
Then take thy weary wanderer home;  
In thy embrace O let me rest,  
And lean my head upon thy breast.

Farewell then to earth's gloomy cares,  
No more your wo, my bosom shares;  
My spirit freed, would wing its way,  
To sing the notes of sweetest lay.

I have already, perhaps, trespassed on your patience; as I only intended to write a few lines, to enclose a remittance for the *Signs*, as it contains about all the preaching I have; although I am amongst different churches,—all claiming that they are right. I hope, dear brother, you will be long spared to feed the flock of Christ, and that they may be built up in the most holy faith, which is the desire of one who is unworthy, but who has a hope in the worthiness of the crucified and risen Savior.

MINERVA ADAMS.

P. S. Will some brother communicate through the *Signs of the Times*, their views on the Scripture which reads, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none. He saith to himself, I will return to the house whence I came out; and when he cometh, he findeth it empty, swept and garnished; then he taketh with him 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 beginning." M. A.

Marion Co., Iowa, Sept. 20, 1861.

BROTHER BEEBE: I have been much interested in reading in the *Signs of the Times*, the experiences of my brethren and sisters, who have written from different States. They all speak the same things, and in the same language declaring that Salvation is of the Lord alone. The words of Isaiah are thus fulfilled; "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Also the words of Jeremiah are verified, concerning the new covenant; "But this shall be the covenant that I will make with the house of Israel. After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Christ alluded to the same prophesy, when he said, "It is written in the prophets, And they shall be all taught of God; Every man therefore that hath heard and hath learned of the Father, cometh unto me." No others come to him. Again, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." O, brethren, rejoice in God; for he hath given us the victory, through our Lord Jesus Christ who trod the wine-press of God's wrath alone, and of the people, there was none to help him; for the day of vengeance was in his heart, and the year of his redeemed had come.

Brother Beebe, I commenced this with a design to write you a brief account of my own experience. From my youth, I was taught to read the Scriptures, yet I had no correct idea of what they contained. I thought they contained commandments which if we kept or obeyed we would be saved, and if not we would be damned. In the year 1853, I was living in Ohio, at the time the Free Will Baptists had a great revival, and I got what the world calls *religion*, and, like the Pharisees of old, I thought myself better than other men, because I thought I had got what they all could get if they would only make use of the means. How many Pharisees there are in the world at this time! I often opened their meetings and exhorted poor sinners to do what no one could do; to save themselves, by complying with the terms and conditions of the gospel; but I had the law for gospel. This I did for nearly a year, then the church thought I had a call to preach error; so they gave me a licence to preach it. I then went to work, studying the Scriptures in search for arminianism, in order to help build my Babel, or some way to get to heaven without Christ, who is the true and living way. But, thanks be to God, I never found it, nor can any man find it in the bible. I was not searching for Christ; but, O my brethren, he was searching for me, and he sent the Holy Comforter to me; even the Holy

Ghost which reproved me of sin, of righteousness, and of Judgment to come; and he showed me that I was the chief of sinners, that I had been dead in trespasses and sins. But thanks be unto God, he had laid help on one that is mighty, even on him who is the Lion of the tribe of Judah. He bore all your sins in his own body on the tree, and with his stripes, ye are healed. It is vain for me to try on paper to tell all that I passed through. I felt like the poor publican,—I could not look upward, I could only cry out, God be merciful to me, a sinner. Sin was like a burden to me, and in vain I tried to get it off, for I could not; but God, in his own appointed time took it off. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. There is no burden so heavy as sin; for it would, if not taken away, crush us down to hell. Christ took away my sin, and I have ever since been wearing his yoke; and I find it easy, and his burden is light, and he has given my poor soul rest. Yet I find that, when I would do good, evil is present; the christian life is a constant warfare, as long as we are in the flesh. The flesh lusteth against the spirit, and the spirit against the flesh; for that which is born of the flesh is flesh, and that which is born of the spirit is spirit.

I was twenty-two years of age when the Free Will Baptists gave me licence to preach; but I thank God, I never preached the free will doctrine after they gave me licence; for that shows that God can work, and none can hinder. It was man's will that I should preach error; but it was God's will that I should preach truth. I preached three times after the Free Will Baptists gave me licence, in their meeting house, but I preached anything but *free-willism*. I tried to preach Christ and him crucified. They found a great deal of fault with it. I asked them if what I preached was in the Scriptures? They acknowledged it was; and I asked them, why do you then find fault? O, they said, the fact of the matter is, you preach too much Scripture! Well, that is the way the Old Baptists preach; too much Scripture to suit the world. For the time has come when they will not endure sound doctrine; for they have heaped to themselves teachers, having itching ears, and they have turned them away from the truth, and are turned to fables. They cannot bear the truth, for they have put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter.

From the time God enlightened my mind to understand the truth, I felt it my duty to preach that gospel to others, which had given such joy to my poor soul; but I cannot relate all my troubles. I had never heard a gospel sermon preached in my life, and I would not have known, only from the Bible, that God had a church in the world. I could find no church bordering on the discription given of the church of God in the scriptures, and I felt as Paul expressed: Wo unto me if I preach not the gospel. But Oh, where was I to preach it? I could not find the church of Christ though I sought it prayerfully, and with tears. Yet I knew God's church was in the world, though it was not of the world. I often felt like Elijah, that I only was left alone; then again, I knew that, as it was in Elijah's day, so it is now; God has always

had a people reserved to himself that have not bowed their knee to Baal. I had heard of nearly every religious denomination in the world, and among the rest, of the Old Baptists; but they were everywhere spoken against; so I thought they could not be the true church. I did not, at that time, understand the words of the Lord Jesus: "Ye are not of the world; but I have chosen you out of the world; therefore the world hateth you, but know this, the world hated me before it hated you. Again John, in speaking of popular preachers, says: 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." I was for about a year before I left Ohio, very unwell, and scarcely able to do anything except reading. My daily companion was the Bible; I could not have lived without it. My prayer to God was that he would conduct me to his people, to his church, that I might enjoy the society of his saints, and that he would grant me health and strength, for no other purpose but to preach the gospel, and proclaim glad tidings unto the chosen vessels of his mercy who were dead in trespasses and sins; for no others will hear the gospel, only those that were given to Christ by his Heavenly Father. For seven years this was my prayer, and I felt confident that God would, in his own appointed time, answer my prayer, for Jesus' sake. And the Lord has answered my prayers. Two years ago, this fall, one of my neighbors told me that the Old Baptists were going to hold an Association thirteen miles from here, and asked me to go with him to the meeting. I told him I would go and hear the Old Hard Shells preach, so I went just through curiosity. But, O the joy and comfort I received. Pen cannot describe it. I heard, for the first time in my life the true gospel preached. I knew the sound of the trumpet. David says, blessed are they that know the joyful sound. At once I said, this people is my people, and their God is my God. One year ago last June I united with them, and the next month they gave me liberty to preach the gospel, which I have through much weakness been trying to preach ever since. I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; and, as many as are ordained unto editorial life, shall believe.

Brother Beebe, if you see fit to publish this poor scribble, do so. I need not tell you that I am not a scholar, as my writing will show that very plainly. I feel that the words of the apostle Paul are very appropriate in my case; recorded, 1 Cor. i, beginning at the twenty-sixth verse, and to the end of the chapter. Yours in gospel bonds.

ROBERT S. BANKS.

Southampton, Pa., May 15, 1861.

ELDER BEEBE:—Having a few leisure moments, I will write a few lines to you; although a stranger, yet I feel that I can enjoy, through the *Signs of the Times*, correspondence with those who are strangers to me, in the flesh. Although I am conscious that there are others who are more able to write to the edification of your readers, than I am; for I am a poor unworthy creature, deserving nothing from

the hand of God but eternal banishment; and if I had my just deserts I should long ago have been where hope and mercy never would have reached me. But, thanks and praise be to him who died to redeem his chosen people. He showed his everlasting mercy to me, in sparing me a little longer, and may I render all the praise to him.

Since I first wrote, I have withdrawn from the church of which I was then a member; for I could not fellowship the doctrine which was there set forth; for I felt that God deserved all the praise of our salvation, and not man. Therefore I left the home of my childhood to be with those whom I trust give to God alone all the glory; and who feel that in and of themselves, they are poor, weak and dependent creatures, leaning on Christ and trusting in him to bear them up. And who can fall, with such a prop? I will close. Do as you think proper with this. Remember me at the throne of grace; and may the love of Christ be with you all. Yours, &c.,

GEORGE M. LEEDOM.

Ogansburgh, N. Y., July 15, 1861.

ELDER BEEBE: I see by the scrap of paper on the envelope of the *Signs*, that my term of subscription is up, and it is time to remit for another year, as I wish to continue to receive them. They have come to me very regularly, and always are welcome. I think it is more necessary now to be prompt in sending on to renew subscriptions than at any other in the history of the past, owing to the suspension of the Mails to some parts of the country, and also to the difficulty of obtaining current money; and I have no doubt that Editors feel this as much, or more, than any other class of men. If the subscribers to the *Signs* would take these things into consideration, it would tend to alleviate, in a great degree, the embarrassment under which I have no doubt you have many times labored.

I belong to the Baptist church here, but am sometimes almost starved, spiritually; we have plenty of philosophy, and for doctrine, the commandments of men; and the *Signs of the Times*, on that account, are all the more welcome to me. I hope the Lord will yet spare you many years, and so sustain you, that you may always be enabled to declare the unsearchable riches of Christ.—But I have written already more than I intended, and I will stop. Excuse all defects, and dispose of this as you may think best.

With my best wishes for your health and prosperity, I remain yours truly,

WILLIAM HART.

Hopewell, N. J. Sept. 27, 1861.

DEAR BROTHER BEEBE: May God sustain you and yours, under the dispensation of his providence, by which you are so deeply afflicted. My dear brother, may you realize the presence of your heavenly Father, and feel that underneath you are the everlasting arms. God is good even while he afflicts; he mingles mercies with the stripes which, in the plenitude of his wisdom, he inflicts upon his children. He has mercifully spared to you your daughter and grandchild, whilst he has taken your son-in-law. "Thy judgments Lord, are just." God is too wise to err, and too good to be unkind.—I saw by the *Signs*, that you both hoped and feared. But

brother Bradner informed me that you have received positive intelligence that Dr. Horton is really dead. I can feel for, and sympathize with you, and your family. But, it is the hand of God that hath touched you, and not the hand of an enemy. Truly we have to say,

"God moves in a mysterious way His wonders to perform."

May you hear his voice, saying to you, "It is I, be not afraid." And may you realize that even this sore trial is included with the *all things* which work together for good to them that love God; to them who are the called according to his purpose. Our family are in about our usual health. Your brother in Christ, and fellow sufferer for Christ's sake.

P. HARTWELL.

Mud Creek, Mich., Oct. 11, 1861.

DEAR ELDER BEEBE:—Will you bear with me a little, while I tell you and the dear saints that are scattered abroad what the Lord has done for us in this wilderness? He has not left himself without witnesses: and O, that I might be led to praise his great name in truth, for the great love wherewith he loved us, in that he has made us sit together in heavenly places in Christ Jesus. A few of us have long desired that the Lord would send us one of his servants this way, laden with some of the choice fruits from our Master's table, that the little ones might be fed, and thereby strengthened in the inner man, and grow in grace and in the knowledge of the truth.

Elder J. P. Howell, accompanied by his wife, sister Welch, and brothers S. J. Carpenter and Horton of Mason, came to the three days' meeting which was held with us, that commenced August 31. Yes, dear Elder Beebe, we, who feel ourselves to be the most unworthy of all the saints, were permitted to sit under the droppings of His sanctuary, and listen to the sound of the glorious gospel of the Son of God. For truly I felt that their coming here, was like the coming of Titus to the brethren of olden times; and surely the Lord made his tongue as a pen of a ready writer, in proclaiming the truth in soberness; so that *those who sat in darkness saw great light*, and the feeble knees were strengthened.

On Saturday, p. m., we met; and after due deliberation, three of us mutually organized ourselves into a church, to be known as the Regular Baptist Church of Oneida. After which, an aged brother related what the Lord had done for him. He was received for baptism the next day, that being Sunday. The Elder preached a very interesting discourse on the words, "Known unto God are all his works from the beginning of the world." After a very instructive sermon in the evening, two more told their experiences, and were received into church fellowship for baptism next day morning. When morning came, a few of us repaired to the water side to witness the burial in the liquid grave and also the resurrection therefrom of the dear disciples of the blessed Jesus. The ceremony being performed, our friends returned to their homes.

O, my brethren and sisters in Christ: I now look back to that meeting with a feeling of joy inexpressible, except by referring to Hannah's song in thankfulness, 1 Sam. ii., commencing at the 6th verse and ending with the 11th verse, inclusive.

Brother Beebe, pardon me for intruding on your columns so soon. May the Lord's right arm sustain you in these times of trial, when iniquity doth abound, and the love of many is waxing cold, and when our beloved country is almost, if not quite in ruins, through the instrumentality of wicked designing men. But God is at the helm, let the saints rejoice.

Yours, in the hope of eternal life.

DELILAH W. BALL.

CORRESPONDING LETTERS.

*The Maine Old School Baptist Conference convened with the Church at North Berwick, York Co., Maine, September 6th, 7th, and 8th, 1861, to all with whom we correspond, grace, mercy and peace be with you:*

DEARLY BELOVED BRETHREN:—God has blessed us with another yearly meeting, for which we desire to be thankful, knowing that God is the author of all blessings. We yet continue an afflicted and poor people, hoping that we are living as pilgrims and strangers in this world of trouble, for here we have no continuing City, but seek one whose maker and builder is God. We also have a desire to be free from sin in all its forms, and to walk in all the commands of Christ blameless, but to our grief we daily experience that we have a nature that is just as prone to evil as the sparks are to fly upwards, so that we are daily and hourly doing the things that we allow not, and that which we would, that do we not, and we know that it is out of our power to get free from that evil nature while living in the flesh; and as it often brings us into bondage, we cry out: O, wretched man that I am! who shall deliver me from the body of this death? We can also inform you that we are a sect that is everywhere spoken against. These things teach us to put no confidence in ourselves, (as we can see nothing there but the sentence of death,) but in God, that he would keep us by his own power through faith unto salvation, ready to be revealed in the last time. This makes us glad, if not thankful, that there is an Almighty Being who ever dwelleth in his own eternity, not under any law, or obligation out of or above himself, and that he is the God of purpose, will, and power; 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. We do not believe that God would ever create a world and beings to inhabit it, that he could not govern at pleasure, or that could disappoint him, so that he could not work all things after the counsel of his own will, which would cause him to meet with a disappointment, and of course to be unhappy. Therefore, we do believe that God, in creating this world and beings to inhabit it, did have something great in view to accomplish by the same which was purposed in himself, and that of course holds all worlds and beings passive in his own hand, and will cause time to continue just long enough for a full development of the same. And to make all of this plain to the children of God, so that they should be children of light and not remain in the dark, and know something of their own whereabouts, God raised up prophets in his own light and caused them by the eye of faith to look forward through the ages of time

and to see and foretell what God had purposed to do. And under the gospel dispensation God raised up apostles in the same light causing them by the eye of faith to look back to prophesy, seeing that this great plan (in spite of all opposition) was moving on with firm steps just according to divine arraignment, or according to prophesy. One of them said, "Having, therefore, obtained help of God, I continue to this day, witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come." This proves beyond a doubt that the prophets and apostles, one looking forward, and the other back, did see eye to eye in this well ordered and sure plan. We believe that the purpose of God is concerned in the salvation of all his people,—for the angel said to Joseph That Mary, his wife, should bring forth a son, and thou shall call his name Jesus, for he shall save his people from their sins. And Paul said, "We know that all things work together for good, to them that love God, to them who are the called according to his purpose." And Christ said, "I say also unto thee that thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it." This shows that the devil is under the control of God, and that he never had the power, wisdom or independence to lay one of his plans deep enough to overthrow one of God's purposes. Now, while the devil is like a roaring lion walking up and down upon the earth seeking whom he may devour, (his bounds being set,) his plans are laid just right to prove his own downfall in all things. Then, dear brethren, let us not fear him, in any of his crooked ways, but fear God who causes the wrath of man to praise him, and the remainder he will restrain, for he must reign, till he hath put all enemies under his feet. Glorious thought! that the Lord Omnipotent reigneth! We also believe that all of Adam's posterity, with only their natural birth, are dead to all spiritual animation: "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." So that when God's children are born a spiritual birth, and brought to know the truth, they then can see that they were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the effect of the new birth is this: it causes the man or woman to cry out, "God's law is holy, just and good—but I am carnal sold under sin." They abhor themselves on the account of sin, and repent in dust and ashes. Their prayer is, "God be merciful to me, a sinner! Lord save, or I perish!" They try to mend their ways, and so make themselves better—and to seek Him whom their souls love. But as they find Him not, in their own estimation they grow worse—their sins still rising up before them like hills and mountains—or as a thick cloud. And as he cannot give a reasonable excuse for one of a thousand of his sins—he says that he is justly condemned—

"And if God should send my soul to hell, His righteous law would 'prove it well.'"

But as God's law is a schoolmaster to bring his people to Christ, he finds Christ the end of the law, his Savior and Re-

deemer. He then sees that it is by grace God has saved him, through faith, and that not of himself. It is the gift of God; not of works lest he should boast. And as he is created in Christ Jesus unto good works, which God hath before ordained, that he should walk in them, he is now fitted to work out his own salvation, with fear and trembling. For it is God that worketh in him both to will and to do of his own good pleasure.

Our meeting has been harmonious. Brother Hartwell came to us in the spirit and power of the gospel of Christ, and it was very evident that the Lord opened the hearts of his children to receive the word, so that it was sweet to our spiritual taste.

Our next meeting is appointed to be held with the Church at North Berwick, York county, Maine, to commence on Friday before the second Monday in September, 1862.

We still solicit your correspondence.

WILLIAM QUINT, Mod.

DANIEL R. FORD, Clerk.

*The Maine Old School Baptist Association in session with the Baptist Church at Jay, Sept. 13th and 14th, 1861, sendeth christian salvation to all the Associations with whom we correspond.*

HOLY BRETHREN, PARTAKERS OF THE HEAVENLY CALLING:—Our heavenly Father, in his infinite goodness and mercy, has permitted us again to meet together for his worship, and to stir up each others pure minds by way of remembrance of his eternal truth, and of the exceeding great and precious promises contained in his holy word. Many changes have occurred in the world since our last anniversary meeting, but we have great reason to rejoice in this, that the Almighty changes not, that he is the same, yesterday, to-day, and forever, of one mind and none can turn him; and that amidst all the commotion and perplexity which is in the world, and among nations, he carries on his undisturbed affairs, working all things after the counsel of his own will; causing the wrath of man to praise him, and by his eternal purposes he makes all things work together for good to them that love him, to them who are the called according to his purpose. We believe the prophecies are fast fulfilling, that we are living in the "last days," and that the beginning of "perilous times" is now upon us. But is this a reason why the heads and hands of the dear children of God should hang down, and their hearts be filled with fear? No, in no wise. For our dear Saviour says, "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth." And in another place He says, "Ye shall hear of wars, and rumors of wars, Nation shall rise against nation, and Kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." But notwithstanding all this, and amidst all the trouble and perplexity which may occur on the earth, the dear Redeemer cautions his beloved children not to be troubled, and comforts them with these words, "When these things begin to come to pass, then look up, and lift up your heads; for your

redemption draweth nigh." Blessed and soul-cheering words, coming as they do from him who cannot lie;—from him who has all power in heaven, and on the earth, and is Lord of lords, and King of kings, and they are spoken to, and for the comfort and consolation of all who are dead to the law by the body of Christ. And now all ye poor and afflicted ones, ye weak and feeble lambs of God, do you love the name of Christ? Is He chiefest among ten thousand, and the one altogether lovely to you? Do you love to hear the name of Christ praised and extolled above every name? If so, it is a sure evidence that you have been washed in that fountain which has been opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness, and that Christ is preparing you to join the heavenly company of saints that have been redeemed from among men, to praise his name in his everlasting kingdom for ever and ever. God grant that this may be our happy lot, is the prayer of your sister Association in Maine.

Our meeting has been interesting, and the brethren have been edified and comforted. Eld Wm. Quint, of North Berwick, Maine, and brother H. Campbell, licentiate, were the only preachers that visited us. We trust that they came to us in the fulness of the blessings of the gospel of Christ.

Our next meeting will be held if God permit, with the Whitefield church, at Kings Mills, in Whitefield, on Friday and Saturday after the second Monday in Sept., 1862.

WILLIAM QUINT, Moderator.

REUBEN TOWNSEND, Clerk.

#### CORRESPONDING CIRCULAR.

*The Old School Corresponding Meeting of California, now in session with the Suisun Church, in Solano Co., California, to the brethren scattered abroad, we send this our Circular and Corresponding letter.*

DEAR BRETHREN IN THE LORD:—Through the mercy of our Heavenly Father, a few of our scattered brethren, according to appointment, have been permitted to meet once more on the shores of time, for worship and correspondence. It seems that our scattered condition, in consequence of which many of us, have been deprived of regular church privileges, has made our meeting the more joyous. We regret the absence of some of our preaching brethren, as well as others of our brethren, with whom we have been accustomed to meet at our yearly meetings. Yet we were made glad to meet some strange brethren who had never been permitted the privilege of being at our Old School Baptist meeting in California. And notwithstanding our number is small, our meeting, of a truth, has been one of great joy and satisfaction. We have nothing flattering or encouraging to communicate to you; but we feel to deplore the cold and languid state of Zion: And now our present national difficulties seem to increase the gloom. No people have so much to fear a change in the government, or the breaking up of our nationality, as the Old School Baptists; for the reason that during the last eighteen hundred years, while empires have fallen and monarchs have arisen, and have been divided and subdivided into kingdoms and dynas-

ties, both political and religious, in no form of government that has existed in any part of the world, during that time, has the church of Christ found a resting place from persecution, even unto death, until the establishment of our Republican form of government. Notwithstanding she may have rested from persecution in some parts of the world for a period of time as long as our government has been established; but it has always been through the forbearance of the rulers, and not owing to their protection, in the form of government. Our denomination has everything to lose, and nothing to gain by a change of government. But if the dreaded calamity should take place, we hope that our brethren will use care and diligence to keep up a unity of feeling, of brotherly kindness and fellowship throughout the entire borders of Zion, both North and South, East and West, and suffer no sectional prejudices to produce an estrangement of feelings, as has been the case with other denominations. If your brethren of California could be permitted to advise, we would say to our brethren: Let no sectional differences of opinion or circumstances create any breach in our christian fellowship one to another. Politically we are all under obligations to the government we are under; spiritually we are under obligation to our spiritual King, High Priest and Ruler. And we should not let our differences of opinion on national matters mar our christian peace and union.

We see a prominent trait in the progress of many denominations of the world, showing that pecuniary considerations and sectional prejudices govern them largely, in their religious practices. But we hope the time may never come when the Old School Baptists shall not be one Church, and one people, throughout every land, nation, clime and country. And while it is our duty to submit to the powers that be, let us never forget our obligation to our divine Master, and the relationship we bear to each other, as children of the same heavenly parentage; knowing that whatsoever is the interest of one, in our Church relation, is the interest of all; no matter where we are located. Our present national troubles may be designed to chastise us as a nation, for our ingratitude; for while we have been blessed and prospered more than any nation on the globe, instead of being thankful to God for his favors, we have grown proud, arrogant and disobedient; forgetful of our obligations to him who holds the destinies of nations and worlds in his own hand. And, notwithstanding, his children must suffer in these calamities, we learn from his word that he chastises not for our injury but for our good. And now, dear brethren, let us examine ourselves, and see if we have been as grateful to our Heavenly Father as we should have been for such superior blessings during the last 80 years, under our happy form of government, which were denied to our brethren under all other governments. May we not justly be complained of as the church of Ephesus was. The angel said, I know thy works and thy patience, and how thou canst not bear them that are evil; and that they had labored, and had not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love, Rev. ii. 45. He commended them for their oppo-

sition to evil and false apostles, and for their hatred of false doctrine; yet he threatened them with a removal of the candlestick out of his place, except they repented. Now brethren, we are conscious that our denomination has opposed evil, and false teachers, as far as we have been capable of judging, and have had patience in bearing the abuse and scorn of the arminian world; but are we not guilty of leaving our first love, and many other duties which God requires of his followers? Have we not become proud and caring more for the things of the world than for the things of the kingdom of Christ? If so, should we not try to heed the voice of him that spake from heaven, and repent and do our first works, lest he should remove the candlestick out of its place and, we be left to walk in darkness and without the light of the golden candlestick which lighteth the city New Jerusalem?

No great changes have taken place in our churches since the last year. We have been blessed with the coming of another preacher from Oregon, namely, brother John Mansfield. Still it seems to us, that the harvest is great and the laborers are few. Brethren, cannot you join with us in prayer to the Lord of the harvest, to send more laborers into his vineyard? We desire to express our gratitude to our brethren of the Western Association of Predestinarian Baptists of Iowa, for the flattering notice they have taken of us, and for responding favorably to our request for correspondence. And now, dear brethren, we hope that our correspondence will not become irksome to you or to us; and notwithstanding the distance forbids our visiting each other, we have a very convenient medium of correspondence through the columns of the *Signs of the Times*; through which we shall be happy to hear from you, and those whom you represent, for correspondence with other Associations and churches is continued. And as we are so far removed from our brethren, and denied personal intercourse with them, any word of advice or admonition in relation to the cause of truth will be thankfully received.

Our next meeting will be held with the Santa Rosa church, in Sonoma county, California, commencing on the Friday before the second Sunday in September 1862, at 11 o'clock A. M.

THOMAS H. OWENS, Mod.

D. B. HOLEMAN, Clerk.

#### OLD SCHOOL YEARLY MEETINGS.

YEARLY MEETING.—BROTHER BEEBE—Please give notice that there will be a two days meeting held with the Waterloo Church, at Mount Salem, Sussex county, N. J., on Wednesday and Thursday, the 20th and 21st days of November, 1861—to commence on each day at ten o'clock, a. m. Brethren and sisters from abroad are affectionately invited to attend with us—especially our ministering brethren. Those who come by railroad, will please be at Middletown on the day before the meeting, and they will find brethren there to convey them to and from the meeting. ASA ELSTON.

YEARLY MEETING.—BROTHER BEEBE—Please publish that there will be a two days meeting held with the Old School Baptist Church, of Olive and Hurley, on Wednesday and Thursday, the 13th and 14th days of November, 1861, in Olive, Ulster county, N. Y. A general invitation is given to all our brethren and sisters to meet with us, and to speak and hear one from another of the goodness of our covenant God. JACOB WINCHEL.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 15, 1861.

DARKE Co., Oho, Sept. 21, 1861.

FRIEND BEEBE:—Please give your views on 1 Timothy v. 24, 25, "Some men's sins are open beforehand, going to judgment: and some men they follow after: Likewise the good works of some are manifest beforehand: and they that are otherwise cannot be hid." By so doing, you will oblige a sincere enquirer after truth. Your friend, in tribulation, J. CHILDERS.

REPLY.—This chapter abounds with practical rules to be observed by Timothy in the discharge of his pastoral duties in the Church of God, in which he was an ordained Bishop, (or Elder.) Among other instructions he is cautioned against laying hands suddenly on any man. That is, if we rightly understand, in setting them apart to the office of Elders, Deacons or other responsible places in the Church. To avoid premature ordinations, it would be necessary to form a judgment in regard to the prospective proclivities of candidates for ordination. Let these first be proved, and when the Church becomes satisfied that they possess the proper qualifications, let them be set apart to the work, by prayer, fasting and the laying on of the hands of the presbytery. But be not hasty. There are perceptible indications which, if judiciously watched, will enable the Church and the presbytery to judge even beforehand whether the assignment would be beneficial. Some men, even in the Church, are by no means qualified for the office of Pastor or Deacon—their failings or sins, may be anticipated. For instance, if the candidate for the ministry be a novice, his prospective sin is "that being lifted up with pride, he will fall into the condemnation of the devil." The Church and the presbytery must judge in this matter beforehand. Or if he be given to much wine, or in his natural disposition greedy of filthy lucre, or passionate, a striker, one who is not able to rule well his own house, we are not at liberty to lay hands on him; but from these evidences we are to judge of him beforehand. The evil consequences which would result from their being installed in the sacred office, are open, and need not that time or trial be given, for the consequence is so open and apparent that it may be judged beforehand. The Bishop, for instance, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach.

In the absence of these qualifications, we may righteously and scripturally judge beforehand, that his future, if set apart to the work, would be unprofitable, and hazardous to the peace of the Church.

Likewise also the good works of some are manifest beforehand; for, if we find them in possession of all the requisites, named in the third chapter of this epistle, we may judge beforehand that his ministry will be edifying, comforting, instructing, and every way beneficial to the Church of God.

Some have understood the apostle to mean that the sins of God's elect people, have gone to judgment, before death, and that the sins of the non-elect, follow to judgment, and are not judged until after death and the resurrection. But we do not understand this to be the subject on which the inspired apostle was, in this text or its connection, instructing Timothy.

We do believe that the sins of all God's people were as fully known, and adjudged by God before the world began, as they are or will be at any subsequent period. And farther, they were *judicially* judged, summed up, and laid upon Christ, when God laid on him the iniquity of all his people. And *experimentally*, when they were first quickened with spiritual life and arraigned before their Eternal Judge, in their first convictions for sin. And we also believe that all the wicked deeds of men and devils were known unto God from everlasting; and that the final destiny of both saints and sinners is unchangeably fixed in the purpose and wisdom of the divine mind as it will ever be. But still, to our mind, the text under consideration does not relate to that subject; but, as we have endeavored to show, to the judgment of the Church, and of the presbytery in regard to those on whom hands should or should not be laid in solemn ordination, as Elders, Deacons, &c.

For the Signs of the Times.

The following lines were addressed to a dear sister in Christ on the eve of her departure to the "Far West," where, after a short residence, she was called to eternal rest:

Sister, adieu! The time draws near,  
When for a season call'd to part;  
The joys we have partaken here,  
Must cease, and absence pain the heart.

Our fellowship while here below,  
How like to that of saints above—  
For tho' far from us you must go,  
Our hearts shall still be joined by love.

Fond memory shall often bring  
To mind the scenes of other days;  
When brethren dear convened to sing  
Their glorious Redeemer's praise!

And blessed be His holy name,  
Tho' friends must speak the sad farewell,  
He is forever still the same—  
His love for us unchangeable.

He sought us in our low estate,  
When dead in sins we grovelling lay,—  
When wrath eternal seem'd our fate,  
He raised us from the miry clay.

He raised us from the depths of sin,  
And from destruction's horrid pit,  
Our guilty consciences made clean—  
While on a Rock he placed our feet.

As a kind shepherd guards his sheep,  
'And folds his flock with tender care,  
So shall our Savior safely keep  
His ransomed ones from every snare.

His sheep shall Jesus gently lead,  
His lambs He'll gather in his arms,  
In pastures green his flock shall feed,  
Secure from hell and death's alarms.

In every age, in every land,  
Where'er we roam, where'er we dwell,  
He is the kind supporting hand,  
Whose wonders saints and angels tell.

Shall we then doubt our Savior's power,  
To keep us whereso'er we roam—  
To save us from temptation's hour,  
And guide us safe to heaven our home?

No! For to Him is power given  
O'er earth and sin, o'er death and hell,  
To keep us safe, to meet in heaven,  
Farewell! my sister dear! Farewell!

W. L. B.

WARWICK, N. Y., Oct. 1, 1861.

BROTHER BEEBE:—Please notice in the *Signs of the Times*, that my address is changed from Old Hickory, Bradford county, Pennsylvania, to Roseville, Tioga county, Pennsylvania, and for the future send all matters there. As ever, yours, in gospel bonds, JOSEPH BEAMAN.

Columbia, Penn., Oct. 12, 1861.

**Dreadful Seaquake.**

The *Singapore Free Press* gives an account of the seaquake that devastated Simo, one of the Batu group on the west coast of Sumatra, on the 9th of March last: Simo before the occurrence, had thirteen campongs or villages, four of which, however, although they bore the names of former campongs, only consisted of a single hut, the rest of the houses having, from time to time, removed to the other campongs. Besides these campongs there were huts here and there, inhabited by persons who watched the cocoa-nut trees, and by swine herds. Previous to the disaster of the 9th March, there were on the island 120 houses and a population of 1,045; on this unlucky day 96 houses were destroyed, and 675 of the inhabitants, besides 103 temporary residents, lost their lives. Of the campongs nothing more is to be distinguished than the stones here and there, on which the Batu islander places the posts of his house, or which serve as seats in the gatherings in the campongs, and the wells which are found near each campong. On some places were great piles of trunks of trees, beams and planks of houses, clothes and furniture, and among them the bodies of the dead, which had not yet been removed, some in a state of decomposition, others completely stripped of the flesh by the vultures, dogs and swine, of which last many were also drowned, but a number still wandered in the jungle. These skeletons and bodies presented a dismal sight, and rendered the atmosphere intolerable. It may be reckoned fortunate that most of the bodies were carried into the sea, because otherwise the tainted state of the atmosphere would probably have produced a contagious pestilence among the remaining population. The sea appears to have been most violent between the campongs Simo, Babanirege, and Lakao, on the west side of the island, where much the greatest numbers of persons perished. According to the account of a survivor of the campong Babanirege, an earthquake was felt at the fall of the evening, shortly before the inundation. All the inhabitants then assembled, by order of the panghulu, on the open space in the middle of the campong, but a moment afterward they tried to make their escape from thence, as they dreaded the fall of the houses, which were already tottering. They were driven back, however, by a rush of water which approached from the back of the campong. Running back from this, they were overwhelmed by another terrific wave, which, out of 282 persons, swept off 206. The informant lost his wife and three children, and was himself, with other persons, swept into the jungle inland, where they were caught by the trees, or managed to hold on. According to the account of this man, as well as others, two waves met each other at this point, and wrought a fearful destruction. Large masses of rock were carried from the sea for 100 or 200 paces inland.

**YEARLY MEETING.—BROTHER BEEBE—**

Please publish our yearly meeting in Columbia, Jackson county, Michigan, which is to commence on Saturday before the fourth Sunday in October, 1861, at 10 o'clock a. m. Desiring to have a full meeting, we cordially invite one and all of our brethren and sisters to attend, and especially ministering brethren of our faith and order. We expect Elders Lewis Seitz and Asa Ellis to be with us and to preach for us on the occasion, if the Lord will.

Our meeting-house is on the county line road, two miles East of the north-west corner of Lena-wee county. Those who come by the cars from the South, will stop at Napoleon, where they will find brethren who will take them to the meeting. They should be there the day before the meeting. THOMAS SWARTWOUT.

**Receipts for Subscriptions.**

NEW YORK—William L. Benedict \$1, for books 4.75, Dea. E. Comstock 1, Col. Wilkinson 1.75, Eld. J. Winchel 2, M. W. Halleck 9.50, L. A. Seybolt 3, Mrs. M. Vail 2, Sallie Hubbell 1, Mrs. J. H. Rockafellow 1, Mrs. A. Sly 1, \$28 00	
MAINE—Mrs. Sarah M. Savage.....	1 00
NEW-JERSEY—Eld. G. Conklin 3, Eld. P. Hartwell 3, Miss H. I. Van Winkle 1,...	7 00
PENNSYLVANIA—Mrs. Lucretia Gilbert 1, I. Sherwood 1,.....	2 00
MARYLAND—Eld. William Grafton 1, Mrs. Betsey Waters 1,.....	2 00
KENTUCKY—F. D. Enslee 1, B. Farmer 1, Eld. T. P. Dunley 2, Licking Association 30.....	34 00
OHIO—John Clawson 2, Eld. Lewis Seitz 1, D. Whitsell 1, Isaac Sperry 1, Mary Lively 1,.....	6 00
INDIANA—Henry Moore.....	1 00
ILLINOIS—A. Castelow 2, Jos. Deulow 1, John Humphrey 1,.....	4 00
MISSOURI—Hazle Creek Association.....	10 00
IOWA—Ezekiel Rush 1, Sarah Anderson 1,.....	2 00
MICHIGAN—Eld. J. P. Mowell.....	4 00
CANADA-WEST—James Black.....	1 00
Total.....	\$102 00

**OBITUARY NOTICES.**

DIED.—At the residence of the editor of the *Signs of the Times*, in Middletown, on Monday morning, October 21, 1861, MARY EVELYN, infant daughter of the late lamented Doctor Harvey A. and Fannie C. Horton, and grand daughter of Eld. Gilbert Beebe, aged 11 weeks and 2 days. In our last number we announced the particulars of the instantaneous death of our son-in-law, in the disaster at the bridge of the Little Platte River, in Missouri. The babe, whose death we are now called to register, was on the day of its father's death but one month old, and appeared to be healthy, and remarkably fascinating; but before its third month was accomplished, it was beckoned away from the transitory scenes of earth, and as we hope and believe, to bright mansions of eternal day.

Our daughter, within the brief space of a few short weeks, has been called to feel the loss of a dear and affectionate husband; and now so soon, while grieving under her deep affliction—has still again the bitter cup pressed to her unwilling lips. Their only child, on whom both were united in lavishing their fond caresses, is now sleeping sweetly in its infant loveliness, and its blessed, peaceful slumber shall not be disturbed by all the strife and turmoil which agitates this world of sin and sorrow.

One incident, which was certainly remarkable, occurred, which we will relate. When the deceased babe was dressed in its grave habiliments, a simple bud of a geranium was placed in her little hand; and as soon as her mother and the family were called in to see the corpse, while gazing on the child the bud suddenly burst into a full bloom, which brought forcibly to our mind the stanza, in Hymn No. 1248.

"Death is to her a sweet repose,  
The bud was open'd to shew the rose;  
The cage was broke to let her fly,  
And build her happy rest on high."

RAY, Michigan, Sept. 29, 1861.

BROTHER BEEBE:—For the satisfaction of surviving friends and relatives, please insert the obituary of my brother, ASAHEL WHITCOMB, who departed this life on Saturday, September 21, 1861, at his residence, in the township of Ray, Macomb county, Michigan, aged 68 years and 11 months. He was the eldest son of Dea. Israel Whitcomb, of Lexington, Green county, N. Y. He was born October 21, 1792, in Lexington, N. Y. At the age of twenty years he enlisted in the United States service, in 1812. Served nine months, and then returned home, and followed the pursuits of a respectable citizen; was married February 6, 1819, and has raised a large family of children. In the Reformation in Lexington, in 1848, he united with the Old School Baptist Church of that place, and walked as an orderly member for several years. At the age of forty-five years he received a letter from that Church and moved with his family to Michigan, where he united with a small Church of the same faith and order. By toil and industry he acquired the comforts of life and maintained an orderly walk in the house of God, as a father in Israel, instructing the feeble minded, and confirming the wavering, in the bonds of love, and union between Christ and his members, by frequently relating his own experience, and in bringing from the record of eternal truth the testimony of the doctrine of free and sovereign grace, which was his theme; and to hold to view the

depravity of human nature, and to present Christ in his predestinating and electing love, and salvation unconditional of all creature works. Although his pathway through life was strewn with trials, he desired to be reconciled to the will of God and await the time that his change should come; but often expressed a desire to be freed from this inconsistent world, and to depart and be with Christ. As in the doctrine of salvation by grace alone he was unmoved by the isms and scisms which abound, so also in his political principles, giving unquestionable evidence that he was an unwavering friend to his country, a lover of peace, of liberty and of union. The present disordered state of the country has greatly excited his mind on his bed of languishing, but frequently remarked "As the Lord had humbled other nations and cities for their wickedness, so he would this." His sufferings for the last six months were great; being confined to the house, and much of the time to his bed. His complaint commenced with the jaunders and terminated in dropsy and consumption. As his spirit was departing, he closed his eyes, a momentary frown shaded his brow, and immediately a heavenly radiance illuminated his countenance; leaving the impression on those present, that as he had borne the image of the earthy, so he should bear the image of the heavenly. —He has left a wife and eight children, together with the Church and society, to mourn their loss; but with the hope that it is his gain. His funeral was attended on the 23d by a large assemblage, and an appropriate discourse was delivered from Psalms cxxviii. 1, 2, "Blessed is every one that feareth the Lord," &c. After which his remains were deposited in the tomb to await the final resurrection. He was a faithful attendant at the appointments of the Church, as long as his health would permit; and he took great satisfaction in reading the *Signs of the Times*, as the doctrine and experience which it sets forth corresponded with his own. May the Lord sanctify the bereavement to the surviving, is the prayer of one who wishes Mount Zion well. Yours, in the hope of eternal life,  
RUEL WHITCOMB.

LExINGTON, N. Y., Oct. 10, 1861.

BROTHER BEEBE:—Please publish the obituary of our brother, HEZEKIAH PETTIT, (youngest son of the late Eld. Hezekiah Pettit, of this place,) who departed this life September 21, 1861, aged forty years. He has left a wife and five small children to mourn their loss, besides a brother and sisters, who deeply feel the loss of a near and dear brother. His death was very sudden and unexpected to all; he was confined to his house but a short time. He had never made a profession of religion, but we think he had a hope in the Lord Jesus, for a number of years. He had manifested a deep interest for the Church, and greatly desired the members all to be united and to walk in the paths laid down in the bible. He was sound in doctrine, and knew when he heard the gospel preached. On the day before he died his mind was flighty part of the time, but sensible at times. He said a number of times, "Lord Jesus, have mercy on me, a poor sinner!" "Jesus can make a dying bed feel soft." His funeral sermon was preached by Eld. Loren P. Cole, to a very large congregation, and prayer by E. Hewitt, after which his body was conveyed to the tomb, there to remain until the last trumpet shall sound, and then to come forth to meet the Lord in the air; and may the same be the happy lot of us all.  
LYDIA FAULKNER.

HOPWELL, N. J., Sept. 27, 1861.

BROTHER BEEBE:—Our esteemed and aged brother, THOMAS HOOPER, of Hamilton Square, N. J., died on Saturday, the 21st inst., aged 81 years. His funeral was numerously attended on Tuesday, the 24th, and a discourse was delivered on the occasion from Rom. viii. 11. Brother Hooper leaves an aged widow and several children, and grand-children, to mourn their loss; but we have reason to believe that what is loss to them, is gain to him. He suffered much in his last sickness, but bore it with patience. He longed to go, but was willing to wait all the days of his appointed time until his change come. He had been a member of the Baptist Church between fifty and sixty years. I hope some one will prepare an obitu-

ary notice for the *Signs of the Times*. Perhaps in the meantime it may be best to just announce his death now, which need not prevent a more full notice being prepared. His membership was with the First Baptist Church of Hopewell. We mourn, but sorrow not without hope. May his death be sanctified to our aged sister and to all the surviving family and friends, and to the Church of God. And may we all learn obedience by the things which we are called to suffer. Your brother, in Christ,  
P. HARTWELL.

MERCER Co., N. J., Oct., 1861.

ELDER BEEBE:—At the request of my sister, I send you the following obituary notice: The subject of this notice was an interesting little girl, HENRIETTA, aged 5 years, 4 months and 19 days, daughter of Brother William S. C. and Mary M. Pettenger, of Ringoes, N. J., members of the First Hopewell Church. The deceased, youngest of the four children, was violently attacked with Diphtheria, and closed her eyes in death August 15, 1861. Her funeral was attended by a large number of sympathizing friends. Eld. Hartwell preached a comforting and interesting sermon on the occasion—bringing to view the sovereignty of God—the certainty of death—a happy resurrection from the dead, for all the elect of God, whose names are not to be but were written in the Lamb's book of life, before the earth's foundations were laid, which was instructing to the bereaved parents, and friends. —Dear brethren, in this day of strife and confusion, when God's people are pressed down with the burden of sorrow and distress in our land, can we mourn that one so young as Henrietta is taken from the evil to come? Yes, the affections of our nature call forth the sympathizing tear; but we mourn not as those who have no hope; for we deposited her earthly remains beneath the clods of the valley, in the hope of a glorious resurrection, and blessed immortality. May the Lord grant unto each of his children grace to help in every time of need—that we may walk worthy the high vocation wherewith we are called, and his name shall have the glory. Your brother, in the hope of eternal life,  
ELIJAH LEIGH.

WAYNE, Wisconsin, Sept. 26, 1861.

DEAR BROTHER BEEBE:—Please publish the following obituary: In Gratiot, Lafayette county, Wisconsin, on the 25th of June last, of Dropsy, Eld. ROBERT JEFFERS, aged about 75 years. Mr. Jeffers was a native of Kentucky. Was ordained an Elder in the Old School Baptist Church, in that State, in the year of 1836. After preaching ten years in Kentucky, he removed to Crawford county, Illinois, and continued to labor in his Master's cause through Southern Illinois, and Indiana, until the year of 1846, when he removed to Wisconsin. Since that time he has been ably contending for the faith once delivered to the saints, until his Master called him, when he departed, using the words of Paul, "I am now ready to be offered, and the time of my departure is at hand: I have fought the good fight," &c. He leaves a beloved wife, with whom he had lived forty-nine years in bonds of the greatest affection, and seven children are left, all, except two of whom, were present at his death. His funeral sermon was preached by Eld. Samuel L. Dark, of Schuyler county, Illinois, which he delivered to a very large and attentive audience. Yours, in affliction,  
E. A. NORTON.

OTEGO, N. Y., Oct. 15, 1861.

ELDER BEEBE:—Please publish the death of sister ELIZABETH BUNDY, of this place, who died August 12, 1861. Sister Bundy experienced religion and united with the Baptist Church of Otego, in 1850. She was so anxious to walk in the Savior's footsteps, that she could scarcely wait for an opportunity to be baptized. While arranging herself for the water, she said she felt it to be the best cause she was ever engaged in. Her christian walk and conversation were very uniform and consistent. Subsequently the Church became divided, and sister B. from that time stood alone, but she always attended our meetings, and professed to believe the doctrine preached by Old School Baptists to be the truth, and that she loved to hear. When first attacked with the disease that caused her death, she told her family she must die, and leave them.

Gave very minute directions about her burial, and requested that Eld. St. John should preach her funeral sermon. Soon after her reason left and she never seemed to realize anything after. She was a great sufferer ten or twelve days, but at last she gently fell asleep without a struggle. She has left a husband, a son and daughter in deep affliction. But,  
Dear brother, dry your falling tears,  
She has attain'd that heavenly rest,  
Where you, tho' filled with griefs and fears,  
Shall dwell forever with the blest.  
M. HELIKER.

### Books, Pamphlets, &c.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 8,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following cash terms: In substantial plain binding, at \$1 for single copies, or for any number less than six copies; six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single copies, \$1 00; six copies for \$5 00, or twelve copies for \$9. Blue binding, with gilt edges, single copies, \$1 25; six copies for \$6, or twelve copies for \$11. Imitation of Turkey morocco, elegant style, single copies, \$1 50; six copies for \$8, or twelve copies for \$15. Best quality of morocco, single copies, \$2; six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by express, to such destinations on public railroads, or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., NOVEMBER 1, 1861.

NO. 21.

## "With Supplications Will I Lead Them."

Thou blessed Son of God most high,  
That liv'st and reign'st above the sky,  
Yet, condescension great indeed!  
For sinners once cam'st down to bleed;

Though thou art high, enthroned in light,  
And angels veil beneath thy sight,  
Yet thou dost stoop, thy grace to show,  
To visit sinful worms below.

Thou hast convinced me of my sin,  
And made me feel the plague within,  
Hast made me long for that rich blood  
By which alone there 's peace with God.

Look down upon my wounded soul;  
Thy balmy blood can make it whole,  
Can hope, and rest, and comfort give;  
O speak the word; say, "Look and live."

Give me to know that thou art mine;  
Clothe me with righteousness divine,  
From all self-trust and bondage free;  
Dear Lord, do thou remember me.

O bid me seek thy blessed face,  
Enlarge my heart with thy rich grace,  
Give me to taste thy pard'ning love,  
And my election fully prove.

O shed abroad thy sov'reign love,  
And all my doubts and fears remove.  
Give me the joy of saving faith,  
That I may triumph over death.

I have no claim, O Lord, on thee;  
Thy grace is altogether free;  
'Tis undeserved, and is bestow'd  
On souls who cry for help to God.

From day to day, from week to week,  
I cry to thee, thy mercy seek;  
And yet how far, O Lord, I feel  
From thee and thine own Spirit's seal.

Hast thou not kindled that desire  
Which thus doth oft to heaven aspire?  
And wilt thou, then, cast me aside?  
Shall seeking souls thus be denied?

No—bless thy name, thy word tells me  
That thou wilt set thy chosen free,  
Who day and night to God do cry  
Until he help them from on high.

Hear my request, thou God of grace;  
Behold me in this wilderness,  
Struggling with foes and fears so strong,  
Dear Savior, do not tarry long!

## Correspondence.

Anally, Cal., Dec. 12, 1860.

BROTHER BEEBE:—If one so unworthy may be permitted to use the appellation, I have had some thought of writing an account of my experience and of the reason of my hope, which is so small that I often feel as though it is not safe to rely upon it. I was born of pious parents, whose ancestors were Baptists of the Primitive order. But that made me no better in my nature than any other person. When I was about twelve years old, by the grace of God I was brought to see my sinful state, and the deceitfulness of my heart. Like all the rest of mankind, I thought there was something I could do to commend me to the favor of God; so I tried my system of works; but it only served to show me how depraved I was, until I felt as though my prayers were vain and my tears unavailing. At times I tried to get rid of my troubles by mingling with the vain and gay, but all to no purpose; they would return with double force. At length it seemed to me, that of all sinners I was the chief, and that I had sinned away my day of grace. And it did seem to me that there was

none like me; for my father was an example of piety, although not a professor at that time, and my mother had given me precept upon precept, and when I thought of this it would sink me in the lowest depths. Thus I went on for about three years, until at length my effort system failed to be of any worth to me, and I gave up to die; but my prayer was, Lord, receive my soul at last, if thou canst mercy afford. This was on an evening when I was about to retire. I thought of death and of my condition, which seemed to be the worst of all living mortals. But I did not feel as though I should live to see the next rising sun; and to add to my wretchedness, my father was gone from home and had been for some months. To die in this situation was more than I could bear; for die, I thought I must. In this frame of mind I went to bed, and to sleep with these words rolling through my mind, "Lord, have mercy on me a sinner." I awoke, the sun was shining full in my face through a window, and I was praising God for his goodness; I had also dreamed of my father's return. I took the bible early in the morning, and went some distance from the house, and sat down in a corner of the fence, where I thought no one would find me, to read; for I had a great desire to know what was my duty, if I was a christian, or a subject of grace, which I as yet had not realized a doubt of; but my mother happened along about this time and enquired what I was doing; and I told her my story, and that I wanted to be baptized, and hoped that father would join the church, when he returned, as I thought it the duty of all children, to obey their parents. My mother simply said, "My child you may be deceived." In a moment so I also thought.

I will now try to finish my narrative. After my deliverance, I had many doubts about the reality of my hope, whether I was the subject of a real change or the effect of imagination. I tried to feel as I had felt before, but could not. I mourned because I could not mourn; in the meantime I would come pretty nearly to the conclusion to offer myself to the church. Then there arose a difficulty in the church in reference to the Two-seed doctrine, which caused the firmest members to err. In this I thought they did not do as christians should; and that certainly there was something very wrong, and I would not join. (This was the Pleasant Gap church, in Bates Co., Mo.) About this time I was led away captive by the prince of the power of the air, and I concluded that religion was all a delusion, at least with regard to myself, for it did not seem to me possible for a christian to act, and live, and do as I did. Thus I continued until my twentieth year. I resolved to go to California, and as I was the only

child of my father and mother, they would not let me leave them, so they came with me. Crossing the plains did not improve me; but if any thing I got worse; and when in California, my occupation was such as to throw me into the midst of eompany. Although I would think of the past, and sometimes try to pray, it seemed that I could not. About the year 1857, at which time I was twenty-five years of age, I was, by the grace of God brought to see how far I had wandered from him whom I once thought I had loved, and who had given himself a ransom for me.

I was then in the mercantile business, in the mines, in Placer county; and in my meditation I came to the conclusion that money was all I was living for, and that I could not serve God and Mammon; so I resolved to settle up my business and move into a farming country. I now began to try to reform, at least my outward conduct, and to pray God to give me to know that my sins were forgiven. Still I could not feel as I had once felt, that deep sense of guilt. I could only mourn that I had been so wicked, and had strayed so far: still I could not see how a christian could go so far astray; but it was so, and I was so strong a predestinarian, that I could not believe in the doctrine of salvation by works. In 1858, we moved to Sonoma Co., where we now live. I attended meeting and read the bible, and saw the promises plainly for all but myself; and I oftentimes would read the *Signs of the Times*, and the *Messenger*. The experiences of the dear brethren and sisters were like good news from a far country; but I was afraid that it would never be my happy lot to relate a genuine christian experience. About this time I attended a meeting at Santa Rosa, Elder Owen was present, and we lodged together at the same house, and occupied the same bed, and we entered into conversation, and he told me that I was a subject of grace, which I doubted; I told him I would be glad if I could claim the least shadow of a hope. Now what to do I did not know; for as yet my parents had not the least idea of the state of my mind. This was in 1859. In this condition I remained until in June, I went into the woods where I could pray in secret to God to give me to know that my sins were forgiven; the anguish of my soul I cannot describe. I felt that I had no power to extricate myself; yet my soul was, as it were, continually poured out in prayer: and on my return to the house it seemed as if some one said, "Son, be of good cheer, thy sins are forgiven thee." "My grace is sufficient for thee." In a moment my mind was carried back to the time and place of my first deliverance, in which I had once seen so much beauty. And here I was made to realize the same

to its fullest extent. I was made to rejoice; but not as I had always anticipated—I wanted a bright evidence, a big hope, such an one as the most skeptical could not doubt; but instead, I simply felt a calmness of mind. I went on, sometimes doubting and sometimes rejoicing until the August meeting at Santa Rosa, on Saturday before the second Sunday, I gave a revelation of my little hope, and was received, and on the next day baptized by Elder Owen.

Brother Beebe, I have been somewhat lengthy; but I have only given a mere outline of the most prominent marks of my travail of mind; to which I will only add that I am a poor doubting worthless christian, if I am one at all. As my sheet is not full, I will say, for the consolation of the saints, that it does my soul good to pore over the pages of the *Signs*, and read of the dealings of our God with his children. There is not one who does not complain of his *little hope*. But what is that hope? Is it not "Christ in you, the hope of glory?" And can that be a little hope? Nay, verily, for if it be Christ, he filleth all in all. This hope the world knows nothing about. Then let us buckle on the whole armor, and work out our own salvation; for it is God that worketh in us both to will and to do of his good pleasure. Let us all work, only let works be applied in their proper places. Christians should work and thereby exemplify their faith; as the apostle says, faith without works is dead, being alone. Not that works can advance the kingdom of Christ, or effect salvation, which is of grace and grace alone. By works of obedience to Christ resulting from living faith, may we shew forth the praises of him who hath called us out of darkness into his marvelous light. We cannot by any works of ours evangelize the world, in advance of the plan and purpose of God who worketh all things after the counsel of his own will, and none can hinder. Our salvation is a perfect and complete salvation; therefore let us rejoice and be glad.

Brother Beebe, dispose of this as you think best, if you think it worthy of a place in your paper, insert it, but not to the exclusion of better matter. Remember us in California, we are lonely and distant from our brethren, and it is a cold and dreary time. Farewell.

ALFRED H. HAGANS.

Union Co., Pa., Oct. 18, 1861.

DEAR BROTHER BEEBE: The Lord, in his great mercy has spared me another year, and endowed me with usual health, and I trust my reasoning faculties have not all been taken from me, though very old and feeble. I will attempt to address you, as I have a remittance to make you for the *Signs of the Times*.

I think, when we parted at Kingwood,

N. J., I requested you to write me a private letter; the reason of this request was, I have had, from the first time I saw your paper, a desire to converse with you, particularly on the subject of the salvation of our souls; for, as for myself I have had much misgiving as to my prospect of reaching that happy place where God's children shall never part. I thought you might be the person, in God's hands, to throw some light on my path; but the reason of our not getting together in private seems to be hidden from my sight. So I am still laboring to find out. A good many things which are now got up for the salvation of souls, by our great and learned men, who say we all can do something, and that even money will help on the work. So I tried their new way about thirty years or upwards, and gave considerable money for missionary purposes at home and abroad; for a College, and for a number of Meeting houses, for Sunday Schools, and for a number of other things, that our learned men have found out; but still conscience says the same, You are a sinner; you have broken God's holy law; and your money cannot clear you at God's holy throne. So now, dear brother I will try to tell you of the good old way which God himself says is without money and without price, for he told me I was a sinner, and that I had broken God's holy law, and if I continued in the road in which I was walking, I must go down to everlasting burnings. But for a considerable time I paid but little attention to the great teacher, thinking him to be a great way off; but once in a while I would cast my eyes over the sacred volume which says, Cursed is every one that continueth not in all things which are written in the book of the law to do them, and this began to disturb my mind, but I thought there was time enough, as I was very young; and when I became older I would pay more and better attention to these things. But something seemed to impress me that life was uncertain, and my conscience said, You have broken God's holy law, and how do you expect to escape the wrath of him who cannot look on sin with any allowance, whose justice demands the payment of every jot and tittle. This made me think it was time for me to begin to settle up with my judge; for my conscience said I was greatly in debt. Now I began to read the Bible more carefully, and there I found that, By the deeds of the law no flesh should be justified in the sight of God; for the law could only show us what sinners we are. Still I could not understand that the law was a school master to bring us to Christ, that we might be justified by faith. This made me the more anxious to search the Scriptures. My mind became more and more distressed, and I began to call on God to have mercy on me, a sinner; but my unbelief kept God out of my sight; for I could not believe that God could be so merciful to vile sinners without their helping hand; for I began to see myself a great sinner before God. So to work I went, in prayer and supplication, and in trying to reform, from all my bad habits, and I thought now God surely would be merciful to me, and help me keep his holy law, that I had so shamefully transgressed. But in this struggle I was again disappointed; for the word of God said, by

the deeds of the law no flesh should be justified. This was a damper to my self-righteousness, and my soul was filled with distress. Now it seemed to me I could not live, and I dared not to die. I saw no way to escape God's wrath, knowing that I had broken his holy law; I knew not where to look, or what to do. But something seemed to say, You have been working hard, and struggling to gain heaven by your good works; now how can you be sure of your acceptance,—you have broken his law, and your best services cannot satisfy it. My soul was filled with distress, and my conscience said, God is just and holy; and I have no way of escape, I throw myself into the hands of Jesus; if I am saved it must be by him alone, if I am lost, God is just. But, although I confessed to throw myself into the hands of Jesus, I still struggled, and held on to the law for some time. But in my distress the great Shepherd opened my understanding to see his way of saving sinners; for in his gospel he says we are justified freely through the redemption which is in him, by grace, through faith, and that not of ourselves, it is the gift of God. This brought a calmness and comfort to my soul, for now I saw that this lovely Jesus had fulfilled the holy law which I had broken, and God looked on his Son, and not on the sinner; and I also saw that whom the Son maketh free, are free indeed. But the enemy tried to persuade me that this was all a delusion; and he has tried times and ways without number to make me believe that Jesus will have nothing to do with poor sinful me. I have told you, my brother, as you see in the foregoing, that my sins have pressed me sorely; but now, bless and praise the Lord, Salvation is not by works of righteousness which we have done; but according to his mercy and grace he saves, by the washing of regeneration and renewing of the Holy Ghost. And now the Gospel has become the food and desire of my soul, by day and by night; for I now begin to learn that true and vital religion that which God by his Holy Spirit carries on in the inner man, and I begin to understand what Jesus said, "Without me, ye can do nothing." And every day shows me the reality of the heavenly doctrine; and if I am so happy as to reach the mansions of heavenly rest, it is all of pure grace and mercy, freely bestowed on me, without money and without price. And my dear brother, as I told you I wished you to write me a private letter—by this you can see something of my standing for another world. I wish you to examine closely, and if I am in error, please write me wherein I am wrong. If you should sanction this scribble and think any part of it would be beneficial to any of God's dear children, or worthy of a place in your paper, please correct, and send it forth; otherwise throw it aside. Please excuse my mistakes, my memory fails me, and my eyes are dim, so that I can hardly see the lines when I am writing. I will now close, hoping that the great God may keep you a faithful herald of his cross, and from the foes of the truth. Yours, in the bonds of christian love,

JOHN LEWIS.

Mexico, Mo., Oct. 4, 1861.

DEAR BROTHER BEEBE:—In reviewing my recent correspondence, I was much

comforted in reading one from a friend, and believe it particularly applicable to the present times: I therefore send it on for publication in the *Signs*, with your permission. From feelings of delicacy, I withhold names, as I have not received permission to have it published.

#### A SUBSCRIBER.

MY DEAR —: The present deeply imperiled and as deeply distressed condition of our once highly favored, extraordinarily prosperous and happy country, furnishes a topic for writers and speakers of all grades: and yet how widely different the views of antagonistic parties, with regard to the causes which have precipitated us into that condition!

May it not be said of us as it was said of ancient Israel, "O Israel, thou hast destroyed thyself, but in me is thy help?" Should not saints rejoice that the Lord God omnipotent reigneth, that "he is the shield of thy help, and the sword of thine excellency; and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places?"

None but an Almighty arm can bring deliverance—then "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Madness seems to rule the hour. Mens' hearts seem to be failing. But O, how soothing to remember our God can work as great a change as on the man who was cutting himself among the tombs, after the Lord took him in hand, he is "found clothed and in his right mind." O, that our God would take into his Almighty hand, the authors of our troubles and distresses, and so influence them as to bring peace, substantial peace, harmony, and fraternal feeling to the belligerent parties. God has a controversy with his people; they have sinned, and by transgression have brought the rod upon themselves. May we not cry with David, the man of God, "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men?" Let each of us imitate the disciples of old, "Lord is it I?" Let us beg the Lord to love our stubborn hearts,

"Search us as with a candle,  
Convince us of our sin,  
Then lead to Jesus' blood."

It is our interest to be brought to conviction of every sin; for, "If we say we have no sin, we deceive ourselves and the truth is not in us: if we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." Hence the exhortation, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord for he will have mercy on him, and to our God for he will abundantly pardon." Thank God for the reproof and the encouragement. O, how slow are we to learn the divine precepts; when we are plunged into the ditch, we are apt to conclude, well, if deliverance shall come, I will be more watchful—more prayerful—more constant in my devotion to God. But when deliverance does come, how soon do we forget the kind hand that has brought it? And how soon are we constrained to cry,

"I vow, and straight my vows forget,  
And then these very vows repeat."

All this but impresses more deeply the wholesome truth, "It is not in man that walketh to direct his steps," and "A good man's steps are ordered by the Lord."

"Our very falls, they make us wise,  
And teach us where our victory lies."

We are necessarily reminded of our entire dependence on the leadings and guidings of the divine Spirit, and humbling as is the thought, it is realized to be experimentally true, "That in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." Then how soothing, how cheering and consoling, to feel a home application of the divine Savior's words, "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins." How deeply penitent should we feel when we hear him say, "Mine own arm hath brought salvation, and of the people there were none to help." Then sing, O sing,

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

Prone to wander, Lord I feel it,  
Prone to leave the God I'd love;  
Here's my heart, Lord, take and seal it,  
Seal it for thy courts above."

In view of the impending judgments hanging over Israel, Moses cried, "O, that they were wise that they understood this; that they would consider their latter end. How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, except the Lord had shut them up."

May we not repeat the lamentation with regard to our hitherto highly favored people? What nation on earth so blessed? What one so unmindful of its blessings? Let us implore the divine Guide's direction and protection, that we may realize indeed, that "Wisdom's ways are pleasantness, and all her paths are peace." Let us beg with all our acknowledgments of unworthiness, that we may realize indeed that, "In his presence is fulness of joy, and at his right hand there are pleasures forevermore." And O, may the mercies hitherto received, inspire our hearts with gratitude and thanksgiving to his holy name. May we,

"Thank him for blessings hitherto received,  
And trust him for the rest."

May the future of our lives manifest more sincere gratitude than the past. I expect to be debtor so long as I live. I can never, no never, repay the blessings received. I am constrained to cry,

"Dear Lord with such an heart as mine,  
Unless thou hold me fast,  
I feel I must, I shall decline,  
And prove like them at last."

For thou alone hast power I know,  
To save a wretch like me,  
To whom or wither shall I go,  
If I should fly from thee?"

The help of men and angels joined,  
Could never reach my case;  
Nor can I hope relief to find,  
But in thy boundless grace."

O, how precious, how priceless, that little hope, though often mixed with doubt; that when our earthly trials and sorrows are over, we being clothed in the spotless righteousness of the Son of God, shall be ushered into the Divine presence, where "We shall know even as we also are known," and sorrow forever fly away. With all our unworthiness, I yet take comfort, remembering it is "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior." What rational hope could you indulge were it not that salvation is of the Lord, for "It is not of him that willeth, nor of him that runneth, but

of God that sheweth mercy." "Thou son of David have mercy on me."

"My crimes are great but can't surpass,  
The power and glory of thy grace;  
Lord should thy judgments grow severe,  
I am condemned, but thou art clear.

Should sudden vengeance seize my breath,  
I must pronounce thee just in death;  
And if my soul were sent to hell,  
Thy righteous law approves it well.

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."

But can a soul thus exercised be ever left to perish? Never, no never. "When thou passeth 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." O, how soothing just at this time, when you conclude you are passing through deep waters, and fiery trials. But Sir, can I, ought I to take comfort; I, who am an atom of creation—"A worm and no man?" But what is the answer of God? "Fear not thou worm Jacob. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy redeemer. 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 wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed from thee, saith the Lord that hath mercy on thee." What more do you want? I want, yes I want to know that I am the subject of the promise. Are you a sinner, sensible that you have sinned against a holy and just God? O yes sir; yes, I know I am a sinner. Then, "I am not come to call the righteous, but sinners to repentance." But I am a lost sinner. "For the son of man came to seek and to save that which was lost." But mine is an outside case. "Christ Jesus came into the world to save sinners of whom I am chief." "The whole need not the physician, but they that are sick." But I am so unworthy, so ungrateful, so perverse in my returns to God. " whatsoever doth make manifest is light." Do you suppose you would have seen the hidden evils of your heart, if God had not shined in it? Did you always see those evils there? No sir. Why? Because you were blinded by the God of this world.

"But help me to declare to-day,  
If many things I cannot say;  
One thing I know: all praise to thee,  
Though blind I was, yet now I see."

And what do you see? I see myself a poor, helpless sinner—and I see and know Jesus as able to save me if he will. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." May you not then sing,

"Enough my gracious Lord,  
Let faith triumphant cry;  
My heart can on this promise live,  
Can on this promise die.

Then "Bless the Lord O my soul, and all that is within me bless his holy name. Bless the Lord O my soul, and forget not all his benefits." Best regards to your wife and friends generally.

Affectionately, yours, \* \* \*

Hannibal, Mo., Oct. 20, 1861.

DEAR BROTHER BEEBE:—In the midst of the strife and confusion of our once

united and happy country, O how "good" and how "pleasant" it is, to find the dear saints of God joined together in love and the fellowship of the gospel of Christ: even more united in love, (if that could be,) in consequence of the present distress.

It is truly refreshing to read such letters as brother West's, (in the 1st of July Number,) referring to your letter to the brethren of the South. I am sure it met the hearty response of every child of grace who had the inexpressible pleasure of reading it, and what he said. I had a desire to say, when I read your letter in the *Messenger*—but he has said it so much better than I could have done—I receive it as belonging to the entire household of faith: and indeed, there seems to be such an entire fitness in every thing presented to the children of God, in the gospel, and by the brethren in unison with it, that I sometimes wonder why I am so soon drawn away into the meshes of unbelief. But so it is, and many sore trials and conflicts do I have with it, with that and the other depravities of my old nature I find the most, if not all of my troubles; and were it not for the promises and consolations of the gospel of Christ, and the testimony of all the saints with whom I hope I have fellowship in Christ Jesus, I would despair. In this view of the subject how important it is to our mutual comfort, that we speak often to one another. And when reading the soul-stirring and comforting letters and editorials in the *Signs*, I feel a desire also to speak of the goodness of our God, and of his long suffering to usward. But when I look at myself, I seem to fall so far short of the standard up to which my brethren come in their communications, I conclude what I might say could add nothing to the subject, and therefore forbear. Yet at other times, as at present, in all the troubles which surround us, we can look to the future only with forebodings. It seems appropriate that we speak to one another often; and as I receive so much encouragement from the brethren who write, I will say as much at least, as to testify to them how much I am comforted by their words. O, what *fulness* there is in the gospel of Jesus; something to meet our *every need*. The apostle says, Jesus is a *present help* in time of need. How comforting to reflect, that whenever and wherever we meet with troubles, there is help *present*, and one that is able to help as well as willing: for the testimony is, that "He is able to succor them that are tempted." We sometimes look to man for help in time of trouble, but if he is willing, he is often not able to do for us what we need. But the blessed Lord is both present, willing, and able to succor his tried and tempted children; in him *alone* is their hope. But how often do his children feel like the poor leper, when he said, "Lord if thou wilt, thou canst make me clean." They feel that the Lord is almighty to save, but how unworthy they feel of that grace. We can say, I know he is able, but will he look upon such a poor polluted creature as I am? But "sorrow endureth for the *night*, but joy cometh in the *morning*." Dear brethren: when we take a retrospective view of ourselves, and of the plan of redeeming grace, what a perfect fitness there seems in it all, while we view ourselves as perfectly destitute of

every ability to do anything for ourselves, or of ourselves in order to make our justification and acceptance before God, at the same time there is *nothing* required at our hands; and if only a good thought was required, we could not even think one; and while we see ourselves all over sin defiled, from the "crown of the head to the sole of the foot" there being *no soundness*, yet in Christ Jesus we are perfect; his righteousness covers all our nakedness, and all our deformity. When Jesus hung upon the cross he cried, "*It is finished*," and all his people needed and justice required, was included in those blessed words. O what comfort to that "afflicted and poor people" are those words. Dear brethren: many of you, I have had the pleasure of seeing in the flesh. Write often through the *Signs*. Your words are "like apples of gold in pictures of silver;" (and you know that is a strong and beautiful figure,) and though they may not seem so to you, they are so, or most of them, to those who read; and as a consequence greatly to be desired, to help us in our weary pilgrimage.

Brother Beebe has something to say to us twice a month; and while we have this inestimable privilege of communication, let us use it as far as God, in his providence, may permit. What may be in store for us, or how long this chastisement may endure, we know not; but we have this testimony of an inspired apostle, "That all things work *together* for good to them that love God," and we may feel confident that he will overrule this commotion for his glory and the welfare of his people. O that we could be reconciled to his chastising rod, and could with heartfelt gratitude say, "*Thy will be done*."

Brethren, remember one another in love, and may the love of God, and the fellowship of his saints, *rest* and *abide* with us for ever more. Brother Beebe, do as you deem best with this, in which I have only desired to testify to the goodness of God and the fellowship of his saints.

W. F. KERCHEVAL.

P. S. Brother Beebe, I do most truly sympathize with you and family, in the bereavement caused by the lamentable death of Dr. Horton, whom I so highly esteemed for the short acquaintance I had with him. Present my condolence to his afflicted widow, and may the Lord bless this sore affliction to her future comfort. The brother of the late Dr. Horton, called to see me on his way West, but I am truly sorry to say that I was absent, and did not see him. I was so anxious to see him, as he had just returned from a visit to you.

W. F. K.

Mason Co., Ky., March 25, 1861.

BROTHER BEEBE:—I have concluded to pen a few of my thoughts on the glorious plan of salvation by and through the reigning grace of God alone as manifested by Jesus Christ, the Son of God, according to God's eternal and alwise purpose, which he purposed before the creation of this natural world. Not that I am sufficient of myself to pen or to say one word to the comfort or benefit of the poor that has an interest within the borders of the Zion of God, unless I am aided by God's counsel, and instructed by the Holy Spirit. There is no subject of such vital interest, or so charming, so loving as that of salvation, to the poor and afflicted who

are born in Zion to an inheritance of unfading glory which is reserved in heaven for them who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. That salvation is sure to all the seed; to all the heirs, to all those whose names are written in the Lamb's book of life before the foundation of the world. Notwithstanding, brethren and sisters, we have the privilege and comfort of meeting one another and of spending some of our fleeting moments in praising the God of salvation, and we hope and trust we have received a manifestation of pardoning love, and our hearts have been made to glow with love, as actuated by the love of God to walk in obedience to the commands of Christ in the church of the true God and eternal life: notwithstanding we have received so many manifestations of God's love, let us rather rejoice in that our names are written in heaven, and that we are loved with an everlasting love, rather than in the mere enjoyment of the tokens of love. Let us give glory to the cause more than to the effects. It is true, every one that is born of an incorruptible seed, by the word of God which liveth and abideth forever, can witness and say with Jonah, "Salvation is of the Lord." They have received an unction from on high, by which they know that God is love. Their confidence and trust is alone in Jesus for salvation and acceptance with God. The Holy Spirit bears testimony of his goodness, mercy, and love, in that we are manifested as saints of the Most High. He that has tasted of the riches of divine grace and been made partaker of this grace, has found it indeed precious and lovely. All the comforts which are enjoyed by heaven-born heirs of glory, testify to us, as we pass along on our pilgrimage with all the sorrows and afflictions of this vale of gloom and sin, they can still witness that, Salvation is of the Lord, and with an inspired apostle that here they only know in part, they walk by faith and not by sight, but when that glorious morn shall dawn, they shall walk by faith no more, for that faith which is the gift of God will be open vision, and the hope now enjoyed by the saints will be fully realized. The saints will then no longer look through a glass, they will then no longer know only in part, but they will enjoy a full and complete redemption from all sorrow, and the portals of heaven shall be opened to every one that was loved with an everlasting love in Christ Jesus, the blessed Redeemer. Then that salvation shall be full to every heir of glory. O, the delightful theme! While I write, the enquiry occurs to me, Shall I be one of that happy number, and know something of that complete redemption, that complete resurrection? O, shall I be one to enjoy that eternal salvation through the merits of the Lamb of God? It seems too wonderful for a poor sinner like me.

Brethren and sisters, beloved in the Lord, every gospel promise will be realized by the Bride, the Lamb's wife. Then, in all your troubles, trust in him. But O, do I not almost hear some brother or sister say, O sir, that is true; I believe everything concerning Jesus, the everlasting Shepherd of his flock will be fulfilled; and at times, it seems that I have some interest in those exceeding

great and precious promises; but at other times all is dark and gloomy. I seem as one alone, and I am constrained to confess that it is not with me as it once was. There is a change with me, and it is not as it once was. I feel that I can witness a love that I did not always feel, and my only hope of acceptance with God is thro' the imputed righteousness of Jesus. As there is no other name given amongst men whereby any poor sinner can be saved. It is evident that where there is no sorrow felt, there can be no joy. In this world the children of God must have tribulation, yea, and all who live godly, shall suffer persecution. But O, hear the consoling words of the blessed Savior, "Be of good comfort. My peace I leave with you, my peace I give unto you."

Brother Beebe, if we have received that peace, we need not fear; for Jesus will be with all his children, in all their trials. He has said unto them, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And we are farther told, "For ye are dead, and your life is hid with Christ in God." When Christ who is our life shall appear, we shall not only see him as he is, but also be like him.

Beloved sisters, you who write for the *Signs*: Can you not still go to the King, and ask him to fill your sacks with corn, that you may give to some of the hungry travelers, to support them on their way? Ask also for a few bunches of grapes from the true Vine, some figs, and a cup of wine, or even of cold water which is needful for the maimed, the halt, and all who are afflicted in consequence of the plague of sin to comfort and support them. Let us hear from you.

In conclusion, brother Beebe, the churches of our faith and order which I visit, are in peace; they cannot boast of great additions; but they seem to be firm in the doctrine of the "One Lord, one Faith, and one Baptism." May the Lord still sustain and guide you, and give you more of his grace to enable you to still discharge the high office you fill.

Yours, in hope of a better world,

D. S. BRADLY.

*New Castle Co., Del. Oct. 25, 1861.*

DEAR BROTHER BEEBE:—Our yearly meeting at Welsh Tract has passed, but we did not have the pleasure of your company there. We had, however, a very good meeting. Elders Hartwell and Grafton were with us from abroad. They seemed to come to us in the fulness of the blessing of the gospel of Christ. The yearly meetings of this Association, four in number have now all passed, and they have all been very precious and interesting seasons. I think some of them at least will not very soon be forgotten; and brethren who have visited us from abroad I am persuaded, felt that it was good for them to be here. The highest anticipations of good preaching and heavenly seasons have, I think, been fully realized. Yet in the midst of all our joy and comfort, there was perceptible a shade of sorrow and sadness. One circumstance and only one gave rise to it. Yet it was manifest at all our meetings and in the midst of our highest joys. It was the remembrance of our dear brethren who are separated from us by the distracted state of our country. An anxious inquiry

is everywhere met with: "Does anybody know anything of brethren Trott and Leachman?" "Has anybody heard anything from them since the war?" To these and similar inquiries nobody can give satisfactory replies. No tidings have reached us from any of the brethren south of the Potomac, since May. I wish if any of the brethren of Kentucky or elsewhere have heard from the brethren in Virginia, or can communicate with them, they would inform us through the *Signs*, of their welfare. It is gratifying to hear from brethren occasionally, whom we love and with whom we have long enjoyed acquaintance, even under the most favorable circumstances and general prosperity. It must be especially so now when the country where some of them reside, is being overrun with desolating armies.

We can now appreciate more than ever before the privilege of intercourse and correspondence with brethren. We can be assured that there is a bond uniting us that no national discord and strife can sunder. Brethren of the North and South are brethren still. It is a time now when those who fear the Lord would be glad to speak often one to another if they could. But separated from one another and deprived of the sympathies of each other and their society, they are not separated from the love and protection of their Heavenly Father. And if he will afford them his presence and unfold his precious truth to them, they will be able to surmount their trials, and amid the general desolation "be of good cheer."

The future looks dark to me; and I can find no consolation for myself, nor can I present any to my brethren, save this; that there is a God in Israel, and that he rideth upon the heavens in their help. The temple of God will go up; the building not even being suspended on account of the present commotion. In nature, storms and tempests are necessary, and seem a purpose in the economy of providence. The "voice of the turtle" and "the time of singing of birds" follows the dreary, inclement winter. The ice and storms of winter, and the thundergusts of summer, all go to make up the order and harmony of nature, to secure seed to the sower and bread to the eater, as much as do the warming sunbeams and the refreshing dews. We may be assured that Jehovah is not disappointed nor his purposes overthrown by the winds that are now striving upon the great sea. He some times sees fit to frustrate the ambitious designs of men, by confounding their language. The excellent King of Judea, Hezekiah, was perhaps actuated by a proper spirit and feeling when he uttered this saying, "It is the Lord, let him do what seemeth him good."

We have heard nothing whether the Salisbury Association goes on or no. In the fellowship of the truth.

E. RITTENHOUSE.

*Warwick, N. Y., Oct. 26, 1861.*

DEAR BROTHER BEEBE: Yours of the 21st Inst., announcing the death of Frances' dear babe, was received, and it was an earnest wish that we might attend the funeral; but circumstances seemed to forbid. I had been absent the day before, attending the County Convention at Goshen, and as we had arranged to go to Carmel this week, so many things required

our attention, that it seemed impossible for us to leave home.

Most sincerely do we sympathize with your family, and particularly with Frances, in this peculiarly painful bereavement. What a comfort it seemed to me when at Middletown, was her babe to her, as it occupied her mind, and the attention it required had, I thought, a tendency to keep her thoughts from dwelling upon the heavy loss, she had experienced in the death of her husband, under such dreadful and afflicting circumstances, and I felt to rejoice that God had given her a babe.

But my dear brother, that same God has redeemed the precious gift, and can we for a moment doubt that the hand that has taken, is not as kind as the one that gave? God forbid. O that the consolator of his Holy Spirit may be afforded to the young and bereaved wife and mother, and may she be enabled to bow in resignation to the righteous mandate of heaven. My wife and myself were much grieved at the intelligence of the death of George Carpenter. You probably recollect that he attended school at Warwick, and boarded with us. His kind gentlemanly deportment, and the manly virtues which he ever exhibited, won for him a high place in our regard and esteem, and I looked for a bright and useful career for him, as a man and citizen, and feel that the death of such a youth is a public loss, particularly in such times as we are now witnessing. But what a loss to his parents. May the God of all grace and of all consolation, comfort them in this hour of their affliction, and of sore bereavement, and enable them to bow in resignation to his holy and righteous will.

Give our love, and the expression of sincere sympathy to your family, and believe me as ever your brother in love.

W. L. BENEDICT.

*Bloomville, Ohio, Oct. 29, 1861.*

DEAR BROTHER BEEBE: Having to send a remittance for a new subscriber, I will inform you, that I have this day returned from a two days meeting in Jackson county, Michigan, which was held with the Old School Baptist church of Columbia, where I found a band of dear brethren and sisters, and a goodly number with them, who had come from several other places in that State, some of whom came forty miles. We had truly an interesting meeting. I tried to preach twice each day, and also in the evening to a well composed congregation; a number of brethren and sisters bearing witness to the truth of the blessed gospel of the Son of God, who hath loved us, and given himself for us. I left them on yesterday morning, verily believing that a portion of God's redeemed family are there. I think as my feelings were while there, and as they still continue, as James said, "If the Lord will," I shall ere long meet them again at that place, and also try to go to some other places in that State, where there are some dear brethren, and preach to them, at least some of the exceeding great and precious promises of the gospel, which belong to God's people, for their comfort and enjoyment while sojourning in this world of affliction and sorrow, but though many are the afflictions of the righteous; the Lord delivereth him out of them all; for so God hath said in his written word. If you think proper you may publish this in the *Signs*; but if not, lay it aside, and all will be right with me.

LEWIS SEITZ.

*Near Middletown, N. Y., Nov. 5, 1861.*

DEAR BRETHREN AND SISTERS:—While we are deprived of correspondence with our brethren and sisters in the Southern States, in consequence of the troubles which agitate the country, and interrupt the mail arrangements which were formerly enjoyed; let us embrace every opportunity to speak one to another, for mutual comfort and edification; for the present is a day of trouble and commotion, and we may not long enjoy the privilege—therefore, dear brethren and sisters, let us not regard the privilege as a task. May our affections be weaned from the earth, and may we be taught to look, by faith, beyond this vale of tears. Oh that we may have grace to run with patience the race which is set before us, looking unto Jesus, the Author and Finisher of our faith.

I had a dream a short time since, that gave me some encouragement, as I reflected upon it, and if you will bear with me, in my weakness, I will relate it. I dreamed that I had set out on a journey to the city of Jerusalem, and, as I journeyed, I soon came to a very miry place, and had great difficulty to get across it, but at length succeeded, and as I stood wondering why somebody did not fix the road, I turned to go on my way, and I saw my sister Jane, whom I rejoiced to see, was going to the same place and would bear me company. We began to talk about the way to the city which we could see at a great distance, and I told my sister we would have to go over Mt. Nebo, as it was called, and which was before us. We scarcely knew that we were going right until we came into a path, which my sister said was the pilgrim's path. This path led us to the top of the Mount, and into a narrow way which was enclosed on each side, and leading to the city. As we entered into the city, it seemed like a large room, in which was a long table, full of refreshments, and two seats prepared for us at the table; for it seemed they had anticipated our arrival, and the women received us cordially and were glad that we had come, for their business was to entertain pilgrims, and such we really were. I cannot describe the pleasure manifested when we arrived, and I was so weary with my long journey, that I was glad to rest, and go out no more; for it seemed that I had got to my journey's end.

I sometimes hope that I shall one day rest from all the conflicts here on earth, and O, may I realize the full enjoyment of that celestial city, if indeed so happy as to reach it. And O, that it may be the will of the Lord to incline the heart of my dear sisters, with many others, to walk in the path of Zion.

Dear brother and sister Beebe, you have been called to pass through trials and afflictions of late, which have been both keen and deep; but the Lord has graciously sustained you through them all. And he has remembered you in love; for he has made several of your beloved children spiritually acquainted with the great truth that you have so long proclaimed and defended; may his loving kindness still continue with you, in your declining years. I hope you will pardon me for troubling you so often with my poor scribbling. Your unworthy sister,

MARY CAREY.

P. S. I should like to read your views on Songs ii. 15. "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes." M. C.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1861.

BRUNSWICK, Maine, Oct. 31, 1861.

Dear Brother Beebe:

Will you gratify me, your unworthy brother, by giving your views on Rev. xxii. 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." More particularly on the city. What city? Where is it? And when do we enter it? Yours, as ever,

HIRAM CAMPBELL.

REPLY.—The names and description of the city as given in the connection, leave no room to doubt that the city mentioned in our text, is the Holy City, New Jerusalem—which descended from God out of heaven, and is a presentation of the Church of the living God, which is also called the Bride, the Lamb's Wife. It is also called the tabernacle of God, with men, in which God dwells, owning the citizens as his people, and manifesting himself to them as their God; wiping away the tears from their eyes, and shielding them from sorrow, crying, pain and death. In this case we have a singular combination and blending of figures. A city, a Bride, a Wife, a tabernacle, &c., all of which are elsewhere in the scriptures used to represent the Church of God in her union with and subjection to our Lord Jesus Christ. We should not forget that figures familiar to us, are employed by the Spirit, to set forth and illustrate to us things of a spiritual and heavenly character. The figure of a city, presents the subjects of grace, as a congregation of the Lord, in their congregational capacity, as fellow citizens, in the Church or City of God, and of the household of faith, and all under the regulations of a well disciplined community, under the same government, protected by the same walls and bulwarks which fortify and defend all who have the privilege of citizenship. And in this City, are the common provisions which are so amply provided, for meat and drink, for light and comfort; for protection and safety. In this City the laws of naturalization exclude dogs, sorcerers, whoremongers and idolators, and whosoever loveth and maketh a lie; admitting only those who are blessed of the Lord, and who as a manifest evidence that they are blessed, cheerfully take Christ's yoke on them, and show their allegiance to him by doing his commandments. As he has said, Then are ye my disciples indeed, if ye do whatsoever I command you: and for a more manifest token to all, if they obey his new commandment: for, By this shall all men know that ye are my disciples, if ye love one another. As citizens they all have certain rights of citizenship; such as the right to the tree of life, which is in the midst of the street of the City, and on either side, which bears twelve manner of fruits, and yields her fruits every month; the leaves of which are for the healing of the nations. Instead of being forbidden, and kept back from the tree of life, by the cherubim and flaming sword, which turneth every way to keep the way of the tree of life, as under the legal dispensation, in the earthly paradise, or in the Jerusalem which is in bondage with her children in this New Jerusalem, all who are written among the living in Jerusalem, whose names are registered in the book of life, have a right to the tree of life, and to the pure river of water of life, which is clear as crystal, which proceedeth out of the throne of God and the Lamb. For unto all such the Spirit and the Bride saith, Come: and they have the privilege of taking of the water of life freely. While as citizens, they are a multitude which no man can number; as the Bride, the Lamb's Wife they all make but one Bride, one Church, one Body. For ye are all one in Christ

Jesus. There is one Body and one Spirit, even as ye are all called in one hope of your calling. Here then, is identity, Christ himself is the Head of the Body, the Church, and the Church is his body and the fulness of him that filleth all in all. As the Bride of Christ, her creation was in him, as the creation of Eve, in the figure, was in Adam. She is one with him, They twain shall be one. Bone of his bones, and flesh of his flesh; and she shall be called woman, because she was taken out of man. She is not merely the bride, but the married wife of the Lamb. For thy Maker is thy Husband, the Lord of Hosts is his name, and thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called. The testimony of John the Baptist, when he identified and pointed out the Husband, saying, Behold the Lamb of God that taketh away the sin of the world, was, He that hath the bride is the bridegroom: but the friend of the bridegroom standeth without and rejoiceth because of the bridegroom's voice; thus my joy is fulfilled. This City is the City of God, and Ezekiel says, (xviii. 35) The name of the City shall be, THE LORD IS THERE. And God has said, by Isaiah, And they shall call them the Holy People, the Redeemed of the Lord. And thou shalt be called Sought Out, A City not forsaken, Isaiah lxii. 12. From this last mentioned passage, we learn that the city is composed of the Redeemed of the Lord, whom the Lord has not only redeemed, but whom he has sought out; he found this people as he did Jacob, in a waste howling wilderness, and led him about and instructed him, and kept him as the apple of his eye. These are redeemed from among men, out of every kindred and tribe of mankind; and they are redeemed into God, and made priests and kings, and they shall reign with Christ in immortal glory. They shall all of them come with singing to Zion, the Holy City, and they shall sit down in the kingdom of God, with Abraham and Isaac and Jacob, and they shall sing this song, We have a strong City; Salvation will God appoint for walls and for bulwarks. God himself is a wall of fire round about; and the glory in her midst. This is the city of which God has said, Here will I dwell forever; for I have desired it for an habitation. He will abundantly bless her provisions, and fill her poor with bread. The Lord God is her Sun and her Shield; He will give grace and glory, and no good thing will he withhold from them that walk uprightly. God is in the midst of her; she shall not be moved. God will help her, and that right early. Truly, glorious things are spoken of thee, O, City of God: Not one of her stakes shall ever be removed, not one of her cords shall ever be broken.

"Her ancient walls appear to be  
The workmanship of deity.  
Founded in grace, they still appear,  
Without a flaw or chasm there.

Oft has this city's strength been tried,  
By mighty foes on every side;  
But all in vain it yet hath been,  
She baffles Satan, hell, and sin.

Count ye her towers, how high they rise,  
Her golden spires, they reach the skies;  
Her golden streets are fair to view,  
Her palaces and bulwarks too.

Then round her walk, her turrets tell,  
Mark all her brazen bulwarks well,  
Spread far and wide her deathless fame,  
Her pearly gates, and walls of flame."

Much more might be written in answer to the first enquiry of brother Campbell, What City? But we trust enough has been said to show that we understand the City mentioned (Rev. xxii. 14) to be the Holy City, New Jerusalem, which John saw in his vision, coming down from God out of heaven, and which he describes in and throughout the last two chapters of the New Testament; and which is designed to describe her in her gospel organization, and primitive purity, as the spiritual kingdom of our Lord Jesus Christ.

Second. Where is it? We reply, it is where two or three are gathered to gather in Christ's name. It is in all places where God has recorded his name. It is in the holy place of the tabernacles of the Most High. Of her locality the Psalmist has said, Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North. Her locality is marked by stakes that shall never be removed, and confined by cords that shall never be broken. The sacred records of eternity show that God has been her dwelling place in all generations. She dwells in the secret place of the Most High, and abides under the shadow of the Almighty. Her life is hid with Christ in God. Her place of defence is the munitions of rocks. The Eternal God is her refuge, and underneath her are the everlasting arms. We find her in the Eternal, Immutable love of God; she is found in his decrees; wrapped up in the bundle of Eternal life, which is in his Son. She has her place in the Eternal purpose of God, which he purposed in himself before the world began; which purpose shall unshaken remain, when the world shall be no more. She is found in the Election of grace, chosen of God in Christ before the foundation of the world. She has her standing in the redemption which is in Christ Jesus, and in his justifying righteousness she outshines the Sun, is more fair than the moon, and terrible as an army with banners. She inhabits the Rock, is in the secret places of the stairs, and she sits in the heavenly places in Christ Jesus.

But in regard to the house of her pilgrimage, God has chosen her in a furnace of afflictions. In this world she has tribulations, but in Christ she has peace. The place assigned her by the world, is as the off-scourings of all things, unto this day. Hated by the world, tried and tempted by the devil, opposed by the flesh, a jest and a by-word to all the children of the bond woman. But her home is in Jesus Christ, and in the earth she has no abiding place nor continuing city. As to her sorrows, trials, persecutions, and her triumphs and victories, she is sometimes encompassed about by the armies of Gog and Magog; but some times she is seen upon Mount Zion, with the seal of God indelibly marked in her forehead, or on the sea of glass, which is mingled with fire, singing a song which none but the redeemed can learn or sing. She has had a place prepared for her in the wilderness, to be nourished and protected from the serpent, for twelve hundred three score and six days; and if the writer of this article is not mistaken, that period is about run out, and to be succeeded by three days and an half, in which the witnesses shall be slain and be trodden under foot in the streets of the Great City which is spiritually Sodom and Egypt, where also our Lord was crucified. But whatever of sorrow, affliction, persecution or tribulation may be appointed for her here below, she has the assurance that she shall ultimately triumph through the blood of the Lamb and the word of her testimony. For we know that all things work together for good to them that love God; to them who are called according to his purpose.

Third. When do we enter the city? As we view the whole church of God, existing in Christ, and chosen in him before the foundation of the world, according to Eph. i. 4. we regard the citizens as natives of the holy city. Sanctified by God, the Father, preserved in Christ Jesus and called. Jude 1, 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. Jerusalem which is above is free, which is the mother of us all. Gal. iv. 26. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Psa. lxxxvii. 5, 6. Judicially

the saints entered when they were quickened together with Christ, in his resurrection, when they were raised up together, and made to sit together in the heavenly places. For they are risen with Christ—and are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First Born, which are written in heaven, and to God the Judge of all, and to the spirits of just men, made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel.—Heb. xii. 24-26.

But in what we regard as the immediate sense of the text proposed, (Rev. xxii. 14.) the saints come when they do his commandments; and thereby manifest that they are the blessed of the Lord. This coming in through the gates, is an experimental matter. Except a man be born again he cannot see the kingdom of God; and Except a man be born of the water and of the spirit he cannot enter into the kingdom of God.—John iii. 3, 5. The city in which the tree of life yields her fruit is a spiritual city, and can only be entered by the gates which are called Praise.—Isa. lx. 18. The Lord loveth the gates of Zion more than all the dwellings of Jacob.—Psa. lxxxvii. 2. David says, "I was glad when they said unto me, Let us go into the house of the Lord, Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord."—Psa. cxxii. 1-4.

As the tribes of Israel went up to the Old Jerusalem to worship, and entered the city by the gates of that city, so the tribes of the Lord go through the gates of the New Jerusalem, experimentally in their devotion, to worship the Lord in his holy temple in the spiritual Jerusalem. As the names of the tribes of Israel, are written on the angels of the gates—Rev. xxi. 12.—we learn that the ministry of praise—embracing gospel experience, gospel doctrine and ordinances, and all gospel privileges—belongs to the tribes of the Lord, to the children of God, and to them exclusively. The gates of Zion which are called Praise, are used to signify wisdom, honor, power, counsel, and peculiar privileges. And when the hearts of God's people are led by the Spirit in their heavenly exercises, of worship and praise; they enter into the spiritual privileges of the kingdom, into the counsels of wisdom, and contemplate the glory of their Redeemer's kingdom, and talk of his power. "In that day shall this song be sung in the land of Judah: We have a strong city, Salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in." Isaiah xxvi. 1, 2. The gates of the Holy City are only open to the righteous nation, for who else can enter by the gates of Praise? They are not accessible to those who love and make a lie, but to the righteous nation that keepeth the truth.

"Those holy gates forever bar  
Pollution, sin, and shame,  
None shall obtain admittance there,  
But followers of the Lamb."

"Blessed are they that do his commandments." The commandments of him who says in the preceding verse, "I am Alpha and Omega, the Beginning and the End, the First and the Last." Who also says, in verse sixteen, "I, Jesus, have sent mine angel to testify unto you, these in the Churches, I am the Root and the Offspring of David, and the bright morning Star." He is the King of Righteousness, the King Eternal, and our only wise God and Savior. His commands are proclaimed from his throne in the Holy City, and are applicable to all who are under the law to Christ. Their faith and obedience are the evidences that they are his

disciples, and that they have a right to the tree of life, and to enter in to their peculiar privileges through the gates of the city; for the gates are open to the righteous continually, and his blessed people who know the joyful sound of his voice, shall go in and out and find pasture. They have right to the tree of life, and may eat of its fruits freely, and live forever; for their right is a birth-right—it is their inheritance, and it is their Father's good pleasure that they shall inherit the kingdom.

There is a manifest entering into the holy city, by the gate of christian recognition and fellowship; not only when the new born babes in Christ declare in Zion what God has done for them; and when they publicly espouse his cause and take on them a profession of his name, and by the gate of baptism, declare their allegiance to Jesus as their King, but throughout their whole course it is by their obedience to the Lord Jesus that their feet are to stand within the gates of christian fellowship.

Should any of the citizens walk disorderly, and neglect to observe and to obey the commandments of Christ, the order and discipline which he has instituted, will dispute their right to the privilege of Church fellowship, until God shall give them repentance; and while shut out from communion and fellowship of their fellow citizens of Zion, they will be associated with dogs, and sorcerers, whoremongers, murderers and idolators, and whosoever loveth and maketh a lie. And they shall weep when they remember Zion; for how can they sing the Lord's songs when in a strange land?

Finally, whenever the saints are enabled to worship God in the spirit, to rejoice in Christ Jesus, having no confidence in the flesh, in their social songs of praise, their prayers and supplications, in their love of fellowship, union and communion, in walking in the ordinances and order, the doctrine, discipline of the house of God, then we conclude they enter in through the gates, and enjoy their right to the tree of life.

We have been somewhat lengthy in our remarks, and perhaps have failed to meet the wishes of brother Campbell; but if any of our readers are edified or comforted in what we have written, our labor will not be in vain.

REPLY TO SISTER M. CAREY.—REMARKS ON SONGS II. 15: "Take us the foxes, the little foxes that spoil the vines: for our vines have tender grapes." Vines are often mentioned in the inspired scriptures in a figurative manner, and the figure is used in the illustration of a variety of doctrinal, experimental and practical subjects. In John xv. 1-18, our Lord Jesus Christ applies the figure to himself, saying, "I am the true vine; and my Father is the husbandman," &c., and in this application, showing the vital relationship of the branches with the vine, and their dependence on the vine for life, vigor, and fruitfulness; and strikingly setting forth the impossibility of his members glorifying God in the production of fruit, except they abide in him. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches; he that abideth in me, and I in him,

the same bringeth forth much fruit: for without me, ye can do nothing." The false church or churches are compared to vines, but, their vine, is of the vine of Sodom, and of the fields of Gomorrah, their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."—Deut. xxxii. 32, 33. But the church of God is also frequently brought to view in the scriptures, under the figure of a vine, a vineyard, &c., as in the eightieth psalm. "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land: the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars: she sent out her boughs unto the sea, and her branches unto the river." "Return, we beseech thee, O God of Hosts, look down from heaven, and behold and visit this vine: and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." "Sing ye unto her, a vineyard of red wine; I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."—Isa. xxvii. 2, 3. We might multiply references to passages both in the Old and New Testaments where this figure is applied to the church of God, as a vine of his own hand's planting; but in this Song the figure is so frequently used, that we can safely rely upon its application to the church of God, in the text which we have under consideration. Foxes are a wild cunning and mischievous animal, and greatly to be dreaded in the culture of vines, not so much from their power or disposition to destroy vines, as for their thievish disposition to rob them, by stealing the grapes. The saints are represented as being deeply interested in the prosperity of the vine, as representing the church, and their spiritual privileges in the church; and their vigilant watchfulness to guard against every influence that is prejudicial to the prosperity of the church. By foxes we presume all enemies of the cause of God and truth may be intended, as our Lord called Herod a fox; but the charge in our text is more especially in reference to the *little foxes*, that spoil, or rob the vine, by depredations on the tender grapes. Herod was not a little fox, and his object seemed to be not merely to rob or spoil the vine, but, if possible to destroy it, root and branch. We are not sure that we understand the precise meaning of the little foxes in the figurative import of the text. But we will assume that it is intended to signify all such things or influences in and about the church, as are calculated to prevent the fruitfulness, and mar the beauty of the church of God. Not only disorderly members, including hypocrites, false professors, and those of God's children who walk disorderly, are like foxes in spoiling the church of much of her beauty, vigor, and fruitfulness, if they be not taken, or arrested in their pernicious course by the discipline of the house of God; but there are some foxes which seem to be so small, as to cause but little or no apprehension by those who are keepers of the vineyard, until they have done immense damage to the tender grapes. For instance, pride, arrogance, selfishness, jealousy, wrath, strife, seditions, heresies,

whisperings, back-bitings, envies, negligence, disobedience, indifference, wordliness and self-gratification. Has any christian church or vine ever existed long in any place, without being molested with some little foxes of this description, more fatal to the peace and harmony of the church, than Sampson's three hundred foxes were to the Philistian's standing corn.

If we may regard the fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, against which there is no law, if these be the tender grapes which cluster on the vigorous vine, are not the works of the flesh, as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, the foxes which spoil the tender grapes?

But what shall we do to protect the vine and the clusters of tender grapes? Say some, "let us shoot them, or stone them." But our text says: Take us the foxes, &c. If we shoot or stone them, we may miss our mark, and only wound the vine. Let us beware that our zeal to destroy the foxes, does not itself become a fox, and a very sly one too, to hurt the tender grape which we attempt to protect. Take them. How shall we take them? The idea seems to be that we are to detect them, and in such a way as shall not hurt the wine nor the oil, the vine nor the clusters. When Sampson took his three hundred foxes, we suppose he had some way of entrapping them without violence; and so, if the word of truth dwells richly in our hearts, and we walk in the spirit and do not fulfil the lusts or desires of the flesh, it is fair to believe we shall detect, and take nearly all of these little foxes.

Our application of the figure of foxes, may seem speculative; but could we take, that is, detect and arrest all the works of the flesh which war against the spirit, in and about the church of God, shall we have any farther occasion to fear from the depredation of foxes. For who, or what shall harm you, if ye be followers of that which is good. If ye be led by the spirit, ye shall not fulfil the lusts of the flesh. It is the candid opinion of the writer of this article, that the little foxes which spoil or rob the vine, do burrow in the earthly nature of the children of God. Then if thine eye offend thee, pluck it out, or if thy hand or foot offend thee, cut them off, or—

"The dearest idol I have known,  
What ere that idol be,  
Help me to tear it from thy throne,  
And worship none but thee."

Whether we have correctly applied the figure in our text or not, we will not pretend to say; but we feel confident that there are foxes little and big, of the kind which we have described; and we would wish every child of God were a Nimrod, or mighty hunter before the Lord, to take the foxes, and to protect the tender grapes.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, for the help of his countenance."—Psa. xlii. 5.

The inspired psalmist and sweet singer of Israel, like all the children of God, was subject to seasons of great depression of spirit. There were times with him, as with us, when he could attune his harp to strains of joy and gladness—when he could sing, "Return unto thy rest, O my soul,

for the Lord hath dealt bountifully with thee." His mountain stood so firmly at times, that he felt assured that he should never be moved. But when the presence of his God was withheld he was in trouble. Then in the plaintive notes of this psalm he was reduced to great distress, and many tears. Though elevated to the regal honors of a throne, with thousands of waiting attendants to execute his orders, with wealth at his command, he could not be happy without the manifest presence of the Lord. His case was like the panting hart in the desert, panting for the water brooks—and famishing with thirst; so did his soul pant after God. Observe the striking figure. The panting hart, has but one object in view; he must drink or die. Nothing but water will meet the necessity of his case. And it is even thus with the christian, he says, "Whom have I in heaven but thee? and there is none on earth that I desire beside thee." How intense must be the desire of the child of God, when constrained to cry out, "My soul thirsteth for God, for the living God: when shall I come and appear before God. My tears have been my meat day and night, while they continually say unto me, Where is thy God?" As though to aggravate the wo of the desolate saints, the enemy seems ever ready to tauntingly sneer at them. And how keenly is the tempter's malice felt, when he suggests to the troubled soul, that his confidence in God is misplaced; that God will not deliver, that he will not listen to their prayer—is unmoved by their supplications—that his mercy is clean gone for ever more, and he will no more be gracious. A saint in this condition cannot refrain from praying, though he may not be able to express in words the groanings of his spirit; yet the language of his heart is, When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day. The remembrance of former joys, of social seasons of worship at the house of God, the privileges of the sanctuary, cause the tears to flow the more freely.

"We wept when we remembered Zion,  
Where my best friends, my kindred dwell,  
Where God, my Savior reigns."

But, Satan avaunt! My faith revives; a ray of light breaks in; my fainting heart lays hold on hope, and listens to the words of faith. Why art thou cast down, O my soul? Why art thou disquieted within me? Perhaps the soul responds, How can I be cheerful under such trying circumstances. My Savior's face is hidden from my view, I am thirsting, panting, fainting to behold the light of his countenance. I am sorely tempted and fear that I shall enjoy his presence no more; I have sought him, but I could not find him. I called him, but he gave me no answer. Oh that I knew where I might find him; but I am driven almost to despair. I have poured out my soul in me, in vain supplication and prayer; my tears have been my food. My days are consumed like smoke, and my bones are burned as an hearth. "My heart is smitten and withered as grass, so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness; and like an owl of the desert. I watch, and

am as a sparrow alone upon the housetop. Mine enemies reproach me all the day; and they that are mad against me are sworn against me: for I have eaten ashes like bread, and mingled my drink with weeping; because of thine indignation and thy wrath; for thou hast lifted me up, and cast me down." In whom can I now trust; who shall now bear up my hope? "Hope thou in God," says faith, for I shall yet praise him. Notwithstanding all my fears, my doubts, my unbelief, and bitter lamentations. I shall yet praise him; but not as the result of any effort of my own, or any help which can come from any other source but God. Hope thou in God, not in man; not in thy self, nor in thy cries, or tears, or prayers, but in God; for he is the Hope of Israel, and the Savior thereof in the time of trouble. He hears thy mourning voice, he knows the sorrows of thy troubled soul, and he has pledged his word that he will never leave thee, nor forsake thee.

If through the deep waters he calls thee to go, The rivers of wo shall not thee overflow; For he will be with thee thy troubles to bless, And sanctify to thee, thy deepest distress. When through fiery trials thy pathway shall lie, His grace allsufficient, shall be thy supply. The flame shall not burn thee, his only design— Thy dross to consume, and thy gold to refine.

I shall yet praise him. Well that is a most blessed assurance; for I had feared that I should no more enjoy that blessed privilege. Surely I can ask no more. I shall yet praise him, not only for his electing love, his boundless goodness, and his saving grace, for the unspeakable gift of his dear Son; for my redemption from sin death and hell; for a Savior's righteousness; for my complete justification in his sight; my calling, my new birth—my translation from the power of darkness into the kingdom of his dear Son; but I shall also praise him for the help of his countenance. O what an efficient help to me is his blessed countenance.

In darkest shades, if he appear,  
My dawning is begun;  
He is my soul's sweet Morning Star,  
And he's my rising Sun.

When his countenance is hidden from my view, I sink down in sadness, sorrow and grief, and there is nothing else can cheer me. But whatever trial, or tribulation I may be involved in, if his beaming countenance be revealed to me, I can rush through a troop, or leap over a wall; yea, though I walk through the valley and shadow of death, if he be with me, and I can see his countenance, I will fear no evil, for his rod and his staff, they comfort me. His countenance is as the sun shineth in his strength. And his brightness is as the light. And God who commanded the light to shine out of darkness, shines in the hearts of his children, to give the light of the glory of God in the face, or countenance of our Lord Jesus Christ. What floods of living light and joy, and comfort flow from him as the Sun of Righteousness, with healing in his wings. In his presence, or in the light of his countenance, is fulness of joy, and at his right hand there are pleasures forevermore. Then let me praise him for the help of his countenance, by which I am delivered from the power of darkness, and ushered into his marvelous light.

I shall yet praise him. O what a change, from the deeps of affliction, from distress, temptation, sorrow, grief and pain, raised up by the help of his countenance, to mingle my joyful notes of praise, with glorified spirits round his throne.

"He will arise and plead my cause,  
Nor will my Lord delay,  
Beyond th'appointed hour of grace.  
That long expected day."

I shall yet praise him, with the congregation of his saints within the walls of his sanctuary here: but when my voice shall falter in death, and my spirit wing its way up to the paradise of God, I shall see him as he is, and behold his countenance without a veil between—in more heavenly strains shall I praise him, forever.

"There we shall see his face,  
And never, never sin;  
There from the rivers of his grace  
Drink endless pleasures in."

WINTERSSETT, Iowa, Oct. 27, 1861.

BROTHER BEEBE:—If not too much trouble, I would like to read your views on Heb. ix. 27. If death is the penalty of the law, how could it precede judgment. This may seem to show weakness in me, which I know is so, but please excuse. Yours in bonds of love,

JOHN NOSLER.

The text reads thus: "And as it is appointed unto men once to die, but after this the judgment: The sentence is not perfect without the next verse; as follows: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

If we consider the general mortality of the human family to be here intended, we should understand the demise or death of our earthly bodies, which is clearly an appointment of God. As he said to man, "For in the day thou eatest thereof thou shalt surely die." And again; "For dust thou art, and unto dust shalt thou return." Regarding the execution of this sentence, as the penalty of the law of God, there was clearly a judgment preceding the execution of the penalty. And Paul says, Rom. v. 17, 18. "For if by one man's offence 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 offence of one judgment came upon all men to condemnation." &c. Thus we see that the infliction of death is the execution of judgment, and this judgment by the stern decree of God has become an appointment, extending to men, and to all men; as death has passed upon all men, for that all have sinned. This judgment however passed on all men from the date of the first transgression, "In the day," he ate of the forbidden fruit. But the Scriptures speak of a judgment to come. By which however we do not understand that God has not already adjudicated the case of all the human family, and fixed their everlasting destiny, for he is of one mind, and none can turn him. But the term judgment, in its scriptural sense, as relating to God's judgments—means the execution of the penalties of his law. Hence we read that He that believeth not is condemned already, and the wrath of God abideth on him, and of some at least it is written, "Whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Hence when the inspired writers speak of a judgment that shall take place after the death of our mortal bodies, we understand the execution of the righteous decrees of the eternal Judge, even as the decree of God now stands and hath forever stood. We cannot, without disparaging thoughts of God, suppose him less capable to adjudicate the state of all men before the world began, than he will be

when the world shall be no more. Can we conceive that he has learned anything that he did not always know; how then could he declare the end from the beginning, which he says he has done. Nor could there possibly be any less of equity, righteousness, or purity in his decisions maturely existing in his mind before, than subsequently to the existence of this world.

Paul speaks of an appointed day—when God will judge the world in righteousness, by that man whom he hath appointed; but he also tells us that this judgment shall be according to my gospel. Not on some new plan, law, or the development of something new to him. The judgment of all, both saints and sinners, is recorded in the scriptures—just as it shall be executed. The wicked shall receive the judgment now in store for them, when God shall turn them into hell with the nations which know him not. And the saints shall also receive the judgments or what God has already decreed for them, when they shall be raised up from the dead in incorruptible and spiritual bodies, to be forever with the Lord.

But although we have thus written our views on the subject of the final judgment of the last day; we cannot understand the text proposed by our brother to be treating on this subject. The whole connection shows the inspired writer engaged in illustrating the Mediatorial work of our Lord Jesus Christ as the Apostle and High Priest of our profession. And in regard to how he was once offered to bear the sins of many. Now if brother Nosler will observe the figure used in the tenth and eleventh verses of this chapter; he will, if we mistake not, find the key to this text. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. The law of testaments then in requiring the testator's death to give validity to the will recognizes the appointment unto men once to die. And once dying is sufficient to make his will or testament perfectly valid. So Christ was once offered. Not as Moses required the frequent offering of sacrifices, and shedding of blood under the Levitical priesthood, but He was once offered to bear the sins of many: How? As it is appointed unto men once to die, in order that their testament shall have force. Well, when a man has made his last will and testament, the document remains without strength until he, the testator is dead. Then the testament is brought into the proper court for judgment, and upon the establishment of the facts which prove first that this is the last will and testament of the testator, and that the testator is dead, judgment is legally pronounced, the testament is judged, recognized and comes in full force. So Christ was once offered to bear the sins of many. Justice and law received the offering, and acknowledge the force and validity of the will, and therefore the heirs identified in his testament look for the complete execution of the will of the testator. And as the will of the testator, in this testament was to bear the sins of many, and to put away their sins by the sacrifice of himself; this will is established beyond all controversy, and therefore the saints, for none others

are looking for him to appear in the glory of his resurrection, and triumph over death, hell and sin; nor do they look in vain, for unto them he shall appear the second time; but not with all our sins laying upon him, and law and justice still demanding the payment; for having put away sin, and all the sins which he bore, and all the iniquities of his people which were laid on him, he shall appear without sin, unto salvation. He dieth no more; death hath no more dominion over him. He has the keys of death and hell. To them who look for him he shall appear, it cannot be otherwise; and they shall see him as he is, holy, harmless, separate from sinners, and higher than the heavens; and what is more wonderful, is that when he shall appear, they shall be like him, for whom Jehovah did foreknow, them he also did predestinate to be conformed to the image of his Son. The enraptured psalmist could sing, and so can all who are looking for him, and who love his appearing, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness.

"O glorious hour! O blest abode!  
I shall be near, and like my God;  
And flesh and sense no more control  
The rising pleasures of my soul.

My flesh shall slumber in the ground,  
'Till the last trumpet's joyful sound,  
Then burst her hands in sweet surprise,  
And in my Savior's image rise."

OLD SCHOOL YEARLY MEETINGS.

YEARLY MEETING.—BROTHER BEEBE:—Please publish, in the *Signs of the Times*, that there will be a two days meeting held with the Old School Baptist Church, of Lexington, on Wednesday and Thursday, the 20th and 21st of November, 1861, in Lexington, Green county, N. Y. A general invitation is given to all our brethren and sisters to meet with us, and to speak and hear one from another of the goodness of our God. Elder Beebe, please attend with us. Done by order of the Church. LUMAN WHITCOMB, Church Clerk.

YEARLY MEETING.—BROTHER BEEBE:—Please give notice that there will be a two days meeting held with the Waterloo Church, at Mount Salem, Sussex county, N. J., on Wednesday and Thursday, the 20th and 21st days of November, 1861—to commence on each day at ten o'clock, a. m. Brethren and sisters from abroad are affectionately invited to attend with us—especially our ministering brethren. Those who come by railroad, will please be at Middletown on the day before the meeting, and they will find brethren there to convey them to and from the meeting. ASA ELSTON.

YEARLY MEETING.—BROTHER BEEBE:—Please publish that there will be a two days meeting held with the Old School Baptist Church, of Olive and Hurley, on Wednesday and Thursday, the 13th and 14th days of November, 1861, in Olive, Ulster county, N. Y. A general invitation is given to all our brethren and sisters to meet with us, and to speak and hear one from another of the goodness of our covenant God. JACOB WINCHEL.

MARRIAGES.

September 16—In Lexington, Green county, N. Y., by Eld. Harvey Alling, Mr. ABRAM VAN VALKENBURGH to Miss MIRIAM M. PECK, both of Lexington.

October 5—At Jersey City, by Eld. P. Hartwell, Mr. PAUL M. TULANE, of Princeton, to Miss MARY H. MORSE, of Mount Rose, N. J.

Same day, by the same, at the residence of the bride's father, at Hopewell, Mr. ENOCH DRAKE to Miss ELLEN M. TITUS, daughter of Johnson Titus, all of Hopewell, N. J.

October 17—By the same, at the house of the bride's father, Mr. John S. Hoagland, Mr. RICHARD LOWE, of Neshanic, to Miss SALLE M. HOAGLAND, of Hopewell, N. J.

October 31—At the house of the bride's father, in Hopewell, N. J., Mr. RICHARD L. ANDERSON, of Cedar Grove, to Miss MARY UPDIKE, daughter of John Updike, of Hopewell.

October 31—By Eld. Wm. J. Fellingham, Mr. SHELDEN F. PHILLIPS to Miss SUSAN A. LEE.

November 8—By Eld. G. Beebe, at his house in Middletown, N. Y., Mr. CHARLES C. KELLOGG and Miss EVA D. BATES, both of Boston, Mass.

OBITUARY NOTICES.

DIED—At his father's residence in Middletown, (Wallkill,) October 23, Mr. GEORGE W. CARPENTER, only son of Mr. William H. Carpenter, aged 23 years. Deceased was a young man of more than ordinary promise, of strictly moral deportment, and of a most amiable disposition; universally beloved by all his acquaintances. As an only son, the fond affections of his parents and only sister, were centered in him. But no human excellence is exempt from

mortality, nor can the most ardent love of parents or dear relatives repel the shafts of death. The typhoid fever which has for many months prevailed in this vicinity prostrated him, and despite the most tender care of parents and friends, and the most vigilant watchfulness of his able physician, a few brief weeks of suffering terminated his earthly pilgrimage. His funeral was attended on the 24th ult., by a very numerous and deeply affected assembly, and a very appropriate discourse was preached on the occasion, by Eld. P. Hartwell, at the New Vernon Meeting house, and the earthly remains of our esteemed friend were committed to the silent grave, to await the voice of the Arch angel, and the trump of God, in the resurrection of the last day.

"Unvail thy bosom, faithful tomb,  
Take this new treasure to thy trust;  
And give these sacred relics room  
To slumber in the silent dust."

May the Lord graciously sanctify this afflictive dispensation to the disconsolate and heart-broken parents and surviving sister, to the aged grand-parents, and all the numerous family connections, and also to the dear friends and young associates of his former acquaintance.

Morris, Grundy Co., Ill., Oct. 16, 1861.

DEAR BROTHER BEEBE:—It becomes my painful duty to write the obituary notice of my dearly beloved daughter, who died at her residence in the town of Mason, Grundy Co., Ill., on the 16th of October, 1861, BETSEY C. BELDING, aged 22 years 5 months and 16 days. She leaves behind her a beloved husband, and one little daughter 2 years old last June, and a large number of relations and friends to mourn their loss. But we sorrow not as those who have no hope. Our loss is her eternal gain. Her complaint, of which she died, was the old fashioned consumption. She bore her affliction with christian fortitude and resignation. She never made a public profession of religion, nor did we know that her mind was exercised on the subject of religion, until her last sickness, when in conversation with me on the subject of death, she gave a good evidence of having a good hope through grace, and longing to depart and be with Christ, which is far better. She fell asleep in Jesus without a struggle. Her remains were followed to the grave by a large number of friends and relations. A sermon was preached upon the occasion by Elder J. B. Chenowith, from Numbers xxiii. 10.

WM. J. FELLINGHAM.

DES MOINES CITY, Iowa, Oct. 12, 1861.

BROTHER BEEBE:—It becomes my painful duty, by request of sister Tonnahill, to send you the obituary notice of our beloved brother, Elder D. S. TONNAHILL, who departed this life September 29, 1861, aged 47 years and 20 days. He was born in Lincoln county, Tennessee, and emigrated to Illinois with his parents in 1830. He was married in 1835 to Louisa Oneal, by whom he had eight children; six of whom, and his widow, are still living. He and his wife were baptized by Eld. Crow, in 1842, and became identified with the Union Church, in Morgan county, Illinois. He then removed within the bounds of Salem, Sugar Creek, Sangamon county, Illinois, and was there ordained to the work of the gospel ministry in 1847, in which work he shunned not to proclaim the gospel of Christ, far and near. And truly we can say he was greatly beloved by all who knew him. His orderly walk and godly conversation were such as the scriptures enjoin on all the saints. He moved into Dallas county, Iowa, in 1852, but as there was no Church there, he sold out, and moved into Madison county, where his family now are. He was pastor of the North River Church, and was a faithful shepherd of the flock. Although almost unlearned when he commenced preaching, by the grace of God, and the teachings of the Holy Spirit, he became an able minister of the New Testament, and was truly eloquent. His labors were wonderfully blessed; he gave much of his time to traveling and preaching. He was taken sick when on his way to the Boonesborough Association, and never sat up but a few minutes at a time after he got there. On Monday morning they started for home, but he grew worse all the time, and they had to stop at brother Jesse's, four miles from Des Moines City, where he lay sick about twenty days. He was unconscious during his whole illness, and suffered greatly. We had not the satisfaction to hear him tell his feelings in view of his departure; but if he had retained his mind, we doubt not he would have exclaimed, "O Death, where is thy sting? O Grave, where is thy victory?" Truly he lived and died in the faith of the Primitive Baptists, which is the faith of God's elect; the faith which works by love, and purifies the heart; and which is the substance of things hoped for, and the evidence of things not seen. He claimed no righteousness of his own, as a ground of acceptance with God. He has finished his course on earth, and gone to that world where the spirits of just men are perfected; where the weary are at rest; and where he is now basking in the smiles of his Redeemer, enjoying in fruition the glory which our Lord Jesus Christ had with the Father before the world began. As a minister of the gospel, he was sober, grave and sound in faith, in charity, in patience, and in all things he endeavored to keep the unity of the spirit in the bonds of peace. Our settlement have lost

a good neighbor, the widow, an affectionate husband, and the children, a kind father, and the Church, a father in Israel, which causes our hearts to mourn; but we mourn not as those who are without hope; for we believe our loss his eternal gain. May the Lord sanctify this bereavement to the good of surviving kindred and friends, and may the example, the counsel and advice of this dear father still live in the hearts of his children, and exert a good influence over them as long as they live; and may the Lord more than make up the loss by His divine presence; and may He enable sister Tonnahill to bear her bereavement as a christian; knowing that all things do work together for good to them that love God; to them who are the called according to His purpose.

Your unworthy sister in the Lord,

E. HART.

ROXBURY, N. Y., Oct. 15, 1861.

BROTHER BEEBE:—At the request of my relatives, I write to you, for publication, the obituary of my dear mother, MARY KELLEY, who died September 3, 1861, at the residence of her son, Kelsey R. Kelley, of Oneonta, Otsego county, N. Y., in her 83d year. Her maiden name was Ellis. She married Reuben Kelley, who died in 1813, from which time she remained a widow until her death, rearing her family of six fatherless children, and discharging all the duties of a mother, until they were all settled in life. She then retired from care and toil, and lived with her younger son. She was a member of the Second Old School Baptist Church, in Roxbury, (where she formerly resided,) some forty-five years. She was a strict Bible reader, and rejoiced in no other preaching than such as corresponds with the word of God. She was taken with summer complaint on Thursday and died on Tuesday following, running rapidly down, yet was conscious of her situation. She was asked: "Mother, do you find it hard to pass over the River of Death?" She said: "Yes, but I am not gone yet, but soon shall be." "Mother, do you see bright joys in the future?" She answered: "Yes! yes! yes!" with an earnestness in her meaning, although unable to talk much. There was no pulse for the last five hours, nor beating of the heart, that was perceptible. She drew not a muscle in death, and went as a candle goeth out, and her disembodied spirit entered another state of existence, where eternal realities are continually upholding to her enraptured vision throughout an endless duration. Happy thought and exclamation! To die is gain! We mourn her absence, but believe that our loss is her infinite gain. Yours, in christian fellowship,

ESTHER BARLOW.

INDIANAPOLIS, Oct. 31, 1861.

DIED—At the residence of her father, in Hancock county, Illinois, on the 20th day of June, 1861, ANNA MCKINNIE, daughter of Matthew and Rhoda McKinnie, aged 27 years, 7 months and 6 days. She had been laying perfectly helpless for fourteen years and ten months. She was a model of patience, whose misfortunes seemed to be borne with a martyr's forbearance, and her long suffering served but to add strength to her fortitude. How could it have been otherwise than that the Allwise and Beneficent Ruler of the universe gave to her a degree of patience and humble submission that cannot be of earthly origin, but must be a special dispensation from the most High, for the ways of the Almighty are invisible, and Whosoever he loveth he chasteneth. Poor child! She had rendered herself doubly dear to us all by her misfortunes. We ardently hope that she has gone to that better world where sin, sorrow, sighing, pain or sickness never comes. She died when no one was present in the room. Her father and mother not knowing but that she was as well as usual. When they awoke in the morning, she seemed to talk just as usual; and they went about their work as common, and when her mother went to the bed to dress her, in five minutes after her father had moved her feet, by her request, she found that her spirit had departed.

HENRY MCKINNIE.

CHARITON, Iowa, Nov. 1, 1861.

BROTHER BEEBE:—Publish the following, and oblige: Died, on the 21st ult., Mrs. SARAH DUNHAM, aged 84 years and 8 months. Sister Dunham joined the Church at Elk Lick, Scott county, Kentucky, sixty years ago, with her first husband, Jeremiah Leach, and was baptized by Eld. Absalom Bainbridge, on profession of faith. In 1823 she removed to Muchlenburgh county, Kentucky, and attached herself to Cypress Church, by letter. In 1825, her husband died, and in 1826 she moved into Johnson county, Indiana, and united with the Nineveh Church, contending against the errors of the day, and had been unshaken from the time she joined the Church. In 1828, she married I. Dunham, but the marriage was not a happy one on her part. When the split on Parkerism took place in 1836, by the persuasion of children and friends, she went with the Two Seeds party, through weakness. She told me at the time that she feared they would go to nothing; which ultimately proved to be the case. She was ill four weeks, but was willing to die, and be at rest in Jesus. She was exemplary in her deportment, and universally respected by the Church, and by her friends. She has left nine children, of whom one is my wife, to mourn their loss, which is her gain. She often talked of the old servants of God in

Kentucky, with whom she had been acquainted in her younger days, namely, Ambrose Dudley, Joseph Reding, George Eve, John Conner, and others, all of whom now rest from their labors.

Also, died on the 24th of August last, of putrid sore throat, my little grand son, JEREMIAH R. CALLAHAN, aged 7 years and 8 months. He was, no doubt, one of the elect. He told his parents not to grieve for him; that he was going to the mansions of peace, and that the following lines, which he often sung, should be engraved on his tomb stone, namely:

"Oh! was it for crimes I have done,  
The Savior was hail'd with a kiss,  
By Judas, the traitor, alone?  
Was ever compassion like this?"

I. R. CALLAHAN.

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THE EVERLASTING TASK FOR THE ARMINIANS.—We have a few hundred copies of this little pamphlet still on hand, which we will send by mail at 6 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., NOVEMBER 15, 1861.

NO. 22.

## Correspondence.

Warwick, N. Y., Nov. 25, 1861.

TO ELDER HENRY HAIT, OF LONG ISLAND.

DEAR BROTHER IN THE LORD:—In a communication sent by you last summer to the Warwick Association, and directed to me, you added at the close the following words:—"Write through the *Signs* on Heb. xii. 1-2." When I read the request, I supposed it was intended for brother Beebe, and called his attention to it. He replied, "I think it is intended for the person to whom the communication is addressed." This seemed at the time rather improbable, but occasionally the request would recur to my mind, and gave rise to some reflections upon the passage. But many *weights* were clinging about me, some of which I could not easily lay aside.

A few days since, I had a brief interview with brother Beebe at his house, and found him quite unwell. He said that he had walked over to his office to arrange some copy for the *Signs*, but found his strength inadequate to the task, and had been obliged to lay it aside, and added, I wish you had brought a communication with you. On my way home, your request was again brought to my mind, and I concluded to try and comply with it, as it might afford some assistance to brother Beebe, whom I believe all our brethren regard as "laboring more abundantly than them all," and trusting that in so doing the "corn and the wine may receive no hurt."

The passage reads as follows:—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The attentive bible reader has doubtless observed, that in the introduction to the epistle to the Hebrews, the apostle has departed from the custom which he has uniformly observed in all the other epistles to the churches. While in all the others, he has proclaimed his apostleship and authority; in addressing his Hebrew brethren, he has omitted to name himself.

The reason of this omission may not be obvious, but I have thought, that as Paul was by birth a Hebrew, and was regarded by many of his own nation as having apostatized from the religion of his fathers, he forbore to name himself, lest he might awaken those prejudices which he knew existed in their minds against him. Be this as it may, one thing is very certain. If he used delicacy with regard to his own

name, he used great boldness when he presented for their consideration the name of the Lord Jesus; and the great principles of the gospel of Christ, are nowhere presented with more clearness and force, than in the epistle to the Hebrews. The introductory language is of the most sublime character. He calls their attention to a fact known and acknowledged by the whole nation of the Jews; and then as fearlessly proclaims another fact recognized only by those who were believers in the Lord, viz: that Jesus Christ is the Son of God. He confirms and establishes this important truth, by referring them directly to the proofs contained in their own sacred writings; and declared by those whom they had been taught to regard as the prophets of God. The apostle knew that they would acknowledge these two important facts, first, because they were by nature Jews, and had been taught the history of their nation and the traditions of the fathers; and secondly, because they were God's spiritual children, and as such, addressed as "holy brethren, partakers of the heavenly calling." The first seven chapters of the epistle contain one of the clearest and most powerful arguments which the pen of inspiration has ever recorded respecting the divinity of the Lord Jesus; his vicarious sufferings; the sufficiency and efficiency of his atonement; and its sure application to all the heirs of promise. In the eighth and ninth chapters, the apostle presents Christ in his characters of High Priest, and Mediator of the new covenant, and shows that the principles upon which that covenant was established, were infinitely above those upon which the first covenant was based. The first rested upon the obedience of the people; the last was based upon the oath and promise of God.

In the tenth chapter, the apostle shows conclusively the insufficiency of the sacrifices under the law, to "make the comers thereunto perfect," and the absolute necessity of a greater and more enduring sacrifice; one fully commensurate with the requirements of the holy law of God. He then calls the attention of his brethren to the certainty of the punishment incurred by the violation of the law of Moses, and asks a question of momentous importance relative to those who "reject the Son of God, and count the blood of the covenant wherewith he was sanctified, an unholy thing." But, as if the language he used was of such a fearful character that it was calculated to inspire terror, he closes the chapter with that which is full of encouragement and consolation.

In the eleventh chapter, the apostle presents a noble array of witnesses to the faith which he preached, and enumerates the wonders which had been achieved through faith, and the next chapter opens with the declaration that "we," that is

the children of God, under the gospel dispensation, are compassed about with this great cloud of witnesses. That the testimonies borne by holy men, who of old spake as they were moved by the Holy Ghost, embrace the substance of the gospel of Christ, is evident from many declarations contained in the Scriptures of Truth; and Paul did not hesitate to avow this upon many important occasions. In his noble defence before Festus and Agrippa, he says:—"Having therefore obtained help from God, I continue unto this day, *witnessing* both to small and great, saying no other things, than those which the prophets and Moses did say should come." That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles; and when he met his countrymen at Rome, he "persuaded them, concerning Jesus, *both out of the law of Moses, and out of the prophets* from morning till evening." Every child of grace knows that the preaching which cannot be supported by a "thus saith the Lord," is but of little value. The apostle therefore, in view of the abundance of the evidence and the noble character of the witnesses, calls upon the brethren to "lay aside every weight." The believer in his early experience, fondly hopes that he is fully delivered from every thing which can possibly impede his progress in the "race set before him," and feels such strength and agility, that like David, he can run through a troop, and leap over a wall; but he soon learns that there are many weights hanging around and clinging to him, which greatly obstruct him, cause him much distress, and fill his mind with astonishment and perplexity. "The flesh lusteth against the spirit, and the spirit against the flesh, so that we cannot do the things that we would." But can we lay the flesh aside? Surely not, nor is it required of us. "God remembers that we are but flesh."—Psa. lxxviii. 39, but the believer can keep his body in subjection. Paul himself says:—"But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away.—1 Cor. ix. 27. And he declares, that "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. And again, "For 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."—Gal. vi. 8.

Sometimes, even believers, appear to act as if they were under no higher or holier influences than their own fleshly inclinations. Such surely learn, sooner or later, that all they reap is of a corrupting and evil tendency, and brings them into subjection to that evil or depraved princi-

ple in our nature, which in the scriptures is called the "old man, which is corrupt according to the deceitful lusts."—Eph. iv. 22. The world and that which it contains, embraces many things which operate as weights, to press down and retard the believer in his pilgrimage. "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God."—James iv. 4. If we seek to make the world our friend, we cannot manifest much alacrity in our approaches to our Lord and Master; for no man willingly draws near him whom he believes to be his enemy. From very many testimonies contained in the scriptures, it is impossible not to conclude, that whatever properly belongs and pertains to the world is a foe to grace, and therefore is concluded among the weights which we are enjoined to lay aside. "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."—1 John ii. 15.

"Let us lay aside every weight, and the sin which doth so easily beset us." Men have differed very much relative to the meaning of the apostle respecting the sin here spoken of. Some have supposed that every child of grace has some leading or besetting sin which it is his duty to resist and contend against, and that in so doing, he renders obedience to the injunction of the apostle. Others have believed that the sin was "impatience;" and I once heard a man from the pulpit take this view, and urge it with much earnestness, and many arguments. Patience, if not one of the graces of the Spirit, is a quality which is much needed by christians, and adds much to their character; while it is productive of great advantage to themselves, and those with whom they may be associated. A hasty and impatient man is a foe to his own comfort, and a torment to others. It is true he may be so destitute of judgment as to pride himself upon being "as quick as a flash," but it is a vain-glorious boast, and such a disposition and temper is strongly reprehended by the sacred writers. The wise man saith, "He that is slow to wrath, is of great understanding; but he that is hasty of spirit, exalteth folly." And again, "A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife." The apostles have faithfully admonished the brethren against impatience. "Let patience have her perfect work," says James; and Peter enumerates patience as one of the qualities which believers should add to their faith; and Paul says, "Let your moderation be known unto all men;" adding, "the Lord is at hand."—Phil. iv. 4. Important as these admonitions are, and essential as patience may be to the christian, (and I consider it indispensable,) I cannot come to the

conclusion that it is "impatience" or the darling sin to which believers as individuals are subject, to which the apostle calls the attention of his brethren. But he says, "the sin which doth so easily beset us." In perusing the history of our Lord, while sojourning upon the earth, we find that he very frequently reproved his disciples for their want of faith; and his severest woes were denounced against those cities, in which his mighty works were done, for their unbelief. "O fools and slow of heart to believe," is the language applied to his disciples; and in Matt. xi. 20-24; and also in Mark xvi. 16, the fearful consequences of unbelief are clearly set forth; and in this very epistle (Heb.) the apostle gives a most solemn admonition to his brethren—"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—iii. 12. And asks the question, "But with whom was he (God) grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?"—Heb. iii. 17. Num. xiv. 29, and xxvi. 64, 65. "And to whom sware he that they should not enter into his rest, but to them that believed not?" So we see they could not enter in, because of unbelief."

In the seventy-eighth Psalm, the psalmist enumerates many of the wonders which the Lord performed in the deliverance of the children of Israel from Egyptian bondage, and the miracles wrought in their sight, in the desert; together with the judgments which were sent upon them for their unbelief and the hardness of their hearts; and says, "For all this they sinned still, and believed not for his wondrous works."—32 v. But time would fail me to enumerate the various testimonies which I think the scriptures afford, that it is the sin of unbelief which doth so easily beset us. And my dear brother does not the experience of the children of God confirm this view of the subject? How often we sing the beautiful lines—  
"How firm a foundation ye saints of the Lord  
Is laid for your faith, in his excellent word;  
What more can he say than to you he hath said,  
You who unto Jesus for refuge have fled."

And yet how frequently when doubts and fears assail us, like one of old, we complain that we shall surely one day fall by the hand of our enemy, and dare not rest upon the promise of God—"that as our days, so shall our strength be." Often in reading the communications of brethren in the *Signs*, our souls are cheered by the divine testimonies presented by them—or at the relation of the gracious dealings of the Lord with them—affording every evidence that they are among the Lord's redeemed ones. And if the question were asked them, they no doubt would express themselves willing to relinquish everything else, rather than part with their hope in the mercy of God. Yet when they come to subscribe their names, they prefix "your unworthy brother or sister, if a brother or sister at all." What is it but unbelief that causes them to write the "if"? "If thou be the Son of God" said Satan when he tempted the Divine Redeemer. "If thou be the Son of God" said Peter when he saw Christ walking upon the water. "If I be a child of God" says the poor, doubting and trembling disciple, and the "if," the doubt, seems to exclude them from the rest which God has prepared for his children.

"Often our gracious Friend we grieve  
Neglect, distrust, and disobey;  
And often Satan's lies believe,  
Sooner than all our Friend can say."

Paul says, "Ye that are troubled rest with us."

May God grant that his dear children may enter into the rest which remaineth for the people of God, and into which they who believe do enter.

"O, could we but believe,  
Then all would easy be;  
We would, but cannot, Lord relieve,  
Our help must come from thee."

W. L. BENEDICT.

To ELDER HENRY HAIT.

(To be continued.)

Livingstonville, N. Y.,  
Nov. 18, 1861.

BROTHER BEEBE:—The following communication, addressed to me by an esteemed sister in Christ, I herewith send to you for publication in the *Signs of the Times*, if you think proper to insert it. It was not written for publication, but I have obtained permission from the writer to send it to you. It is a letter which I have read with much interest and satisfaction; and I trust it will prove interesting also to others.

As poor and unworthy as I, at times, feel myself to be, I feel to claim relationship with God's dear children, and it is a great consolation to me to read their communications in the *Signs of the Times*, and to hear from our Father's children in so many parts of the world; all speaking the same things, and all taught by the same God. By that God who never changes, who is the same, yesterday, to-day, and forever, who has the destiny of all men in his hand. He can do with them as seemeth good in His sight; and He will rule and over-rule all things for our good and His glory. I am glad that He is just such a God as He is; and desire, above all things, to be reconciled perfectly in all things to His holy will. But I have such a wandering mind, that many times when I read the scriptures, the Bible seems to be to me a sealed book, and that I have no understanding of. And I many times fear that I have no reason to believe that I know anything about the grace of God in my heart. Yet my hope I cannot give up. I would not exchange it for any earthly treasure. At times it is to me, as an anchor of my soul, both sure and steadfast. But—

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

If I pray, or hear or read,  
Sin is mix'd with all I do;  
You that love the Lord indeed,  
Tell me, Is it thus with you?"

But, notwithstanding all my coldness, I sometimes think I receive a few crumbs from our Heavenly Father's table, which revive my drooping spirits, and cause me to rejoice in the God of my salvation.

It was my privilege to attend the Yearly Meeting at Broome. It was very interesting to me to hear the gospel proclaimed in its purity, and to hear so many brethren and sisters from different parts of the country speak of the goodness of God. I felt that my spiritual strength was renewed. And on the 22d and 23d of October we had a two days meeting here, in the Middleburgh Church, which I think was a refreshing season to us. Eld. Choate was with us, and Elders Hewitt and Cole preached for us that

gospel which I believe will stand forever. O, how thankful we should be to our Heavenly Father for the privileges we enjoyed with them and with the brethren and sisters who had taken the pains to meet with us. The time was one which I think will be long remembered by me. To associate with the saints is a privilege that I prize above all others; but I often think I do not feel as thankful as I ought. But I desire that the Lord may keep me humble and at the feet of Jesus, and never leave me to bring a wound or reproach upon the cause of Zion; for I feel that if I am a saint I am the least of all.

"Yet, though of sinners I'm the worst,  
I cannot doubt Thy will;  
For if Thou had'st not chose me first,  
I had refus'd Thee still."

But I must stop; I fear I have troubled you too much already; but I have not written this for publication. When I commenced I only intended to write a few lines. I desire an interest in your prayers. Your sister in Christ, if a sister at all,  
ORPHA BORTHWICK.

P. S.—Please give your views on Matt. xxv. 24-29. I desire to know who is intended by the servant that had but one talent. O. B.

Middletown, Delaware Co., N. Y.,  
September 1, 1861.

DEARLY BELOVED SISTER IN THE LORD:

I surely owe you an apology for not writing to you long ere this. However, I trust you will pardon me. I can assure you, you have not been forgotten all this time. God's dear children have a place near my heart. They are my kindred—and I sometimes, unworthy as I am, call them my Father's children. O, that blessed relationship that exists among the spiritual family! It is above natural kindred! Yet the inquiry often arises in my mind, Am I one of that happy number? One thing is certain, all whose names are written in the Lamb's Book of Life will enjoy that rest that remains for the people of God. Not one will be missing. His Bride will be complete. Do you not, my dear sister, at times look forward to that happy period when the saints will all get home to dwell with their blessed Lord forever? There they will be free from the afflictions of this vain world! No more sorrow! Their faith will then be changed to sight, and the redeemed's song will be sung. Not unto us, but unto thy name be the glory. The subject of death has occupied my mind much of late. It appears to me that I shall soon know the reality of these things. That I have not long to remain here on earth. This does not trouble me. I many times have desired to see my blessed Savior as he is. Then again doubts and fears will arise in my mind whether I have ever met with a saving change or not. When this blessed text will occur to my mind, We know that we have passed from death unto life, because we love the brethren. This seems to renew my spiritual strength, for I think in soul I can say I love all those that give evidence they are born of God. If I do not enjoy the company of the dear saints in the New Jerusalem above, I can say I take sweet comfort with them here on earth. Sometimes I think I can see the love of God in their countenance. Yet the saints have many conflicts in this militant state. The world, the flesh, and the enemy of all righteousness often worry and perplex the christian. We have it on

record that Many are the afflictions of the righteous, but the Lord will deliver them out of them all: and it is given to them in behalf of Christ, not only to believe on him, but also to suffer for his sake. O! what precious promises are left on record for the comfort of his dear children while passing through this world of sorrow! Are you, my dear sister, like the unworthy writer, frequently enquiring, Do they apply to me? They surely apply to all of God's dear children wherever they are. Sometimes I feel to claim some of them, and what sweet comfort I find in reading the Sacred Volume—it often times is a sealed book—no enjoyment can I find there. Is it thus with you? Yet if we always enjoyed the light of God's countenance we would forget from whence all spiritual blessings flow; if we never had any dark seasons, we would not know how to prize the light. O, my dear sister, we need many afflictions to keep us where we ought to be, to keep us humble at the feet of Jesus; that we should not get exalted. Paul, that good man, in ancient times, felt that he was even less than the least of all the saints. How many times I have thought if Paul felt so small, how is it with poor me? Truly, I feel the least and most unworthy of them all, if one at all. Unto you that believe he is precious. If I am not much deceived, Jesus many times appears precious to my poor soul. He is the chiefest among ten thousand, the one altogether lovely. O that I could live more as becomes one of his professed followers than I do. I am such a sinful mortal that I do not set such examples before the world as a professor ought. My daily walk and conversation is so unlike a christian. I often go back to the time when peace was spoken to my troubled soul, (if I ever experienced such a time,) and think can it be, it was all a delusion! I think I can in soul say, There was a change wrought in my feelings at that time. Yet the inquiry is with me, Did that change constitute me a christian? I often fear it did not. Yet since that time, what was my enjoyment in former days has been no comfort to me. The preaching that I had heard all my life now seemed so different; it was, indeed, a joyful sound to me. The Bible seemed like a new book, and God's dear people appeared like the excellent ones of the earth to me. That happy time I never shall forget; though nearly eight years have passed away since that time, it is still as fresh in memory as if but yesterday. Those precious words that relieved my troubled soul, have ever seemed precious to me, Daughter be of good cheer, thy sins are forgiven thee! I trust I am conversing with one that has been made acquainted with these things. I well remember reading the exercises of your mind in the *Signs of the Times* a few years ago. Then, my dear sister, I became acquainted with you,—many acquaintances have I formed with God's dear children through that excellent medium of christian correspondence, whose faces I never expect to see in this world. Yet, when I read their excellent communications, they seem near my heart. I think I can witness to their joys and sorrows. Sisters Dutton, Izor, Whitcomb, and many others, I could mention, whose soul-comforting communications frequently appeared, we have not heard from in a long time. It is encouraging to read that the Lord is reviving his work in some parts of the world, and in some of our sister Churches, not far distant from this place, the Lord is making additions of such as we believe he will save when he makes up his jewels. It is a gloomy time

with the Church here, no additions, notwithstanding, our meetings are quite well attended. I sometimes think the time is not far distant when we shall hear some precious ones declare what God has done for their souls. I often think of this verse,

Savior visit thy plantation,  
Grant us Lord a gracious rain;  
All will come to desolation,  
Unless thou return again.

If not providentially prevented, I hope to meet you at Schoharie the first Wednesday and Thursday in September; to hear from many able servants of the Lord whose voices we seldom hear; yet we have the same gospel proclaimed here. When I commenced this letter I intended it should have been in your hands ere this time, but I have laid it aside unfinished. Last Saturday and Sunday it was my privilege to attend a meeting at a place called Union Grove, some fifteen miles from this place, and on Sunday saw three willing converts follow their Lord and Master into the liquid grave. My sheet is now full, I must bid you adieu. Please write, and I will try and be more punctual in answering your communications.

Yours, in the hope of eternal life,  
EMILY VERMILYA.

Kingston, N. Y., Nov. 19, 1861.

ELD. G. BEEBE:—Respected Sir. I esteem you as a brother, in Christ, as you reflect his image in your editorials, from time to time. In writing to you, I feel as though I had been personally acquainted with you, and I can sympathize with you in your trials and afflictions, and desire that those exceeding great and precious promises which you have so frequently published to others, may be applied by the Spirit to your every circumstance, so that you may say with David, "I will bless the Lord at all times" I am sorry to hear of the tribulation there is in your body, through the calamity that has come upon our nation. But one thing is consoling to those who are in Christ Jesus, that, although the Lord's ways are not man's ways, yet the Lord reigneth, and Zion is built upon the eternal Rock of Ages, and she shall never be moved. I was much gratified in reading your last paper. Your *little foxes*, the trials and doubts of the children of God, and the joys, and hopes of the saints; they came to me at a time I needed them, under afflictions. The Mediatorship of Christ was pleasing to me. Also the Holy City. Please, sometime when convenient, carry the child of God, or the church from her state of grace to her state of glory; do so from Revelation.

Perhaps you may think I have used some freedom in thus expressing myself to you, for a stranger, but as I have to send you a remittance for myself and Mr. A. Near, I thought I would tell you, in a few words, of my feelings towards you and your brethren, for I think I love all who love our Lord Jesus Christ. And although there are a great many things in our body wrong,—I forbear, seeing there is so much imperfection everywhere, and try to do all the good I can in declaring the love of God through Christ Jesus. Please state the true position of the church in the trying circumstances of our nation. Yours in the gospel.

GEORGE BARNES.

Crawfordsville, Ind., Oct. 1861.

DEAR BROTHER BEEBE:—With feelings of fellowship, I take up my pen to address you as a dear faithful brother in Christ—one who has been long tried—and will, like Job of old, when done being tried, come forth as gold, Job xxiii. 10.

The *Signs of the Times* come to us regularly; in their folds we find much to profit and entertain often building up, and refreshing our care-worn and weary minds. Every number brings something new for our faith, to be exercised upon—new trials for our faith—and stirring up the pure mind by way of remembrance, to have on the whole armor of God—striving to make our calling and election sure—walking and talking with the faithful in Christ Jesus. Often, very often when reading the *Signs*, I am made to feel like taking up my pen to respond to those who fear the Lord and speak often one to another; but so many subjects present themselves to my mind, that I hardly know how to begin an answer—and finally conclude I would rather read from their pens than use my own. This you may think is a wrong conclusion, and is not following after charity, as brother Paul advised, for charity seeketh not her own—is kind, doth not behave itself unseemly. Dear brother, I do read your paper with much interest, sympathizing more or less with every brother and sister, whether far or near, who write for it; sometimes I am made glad and do greatly rejoice with those who do rejoice in Christ Jesus and have no confidence in the flesh. Then again I am made to weep with those who weep. If I were to write down only a small part of the exercise of my mind, after reviewing and reading a number, it would fill one sheet of paper every week, the year round. O, has not our dear Heavenly Father been very kind and good in this, that He has continued for so long a time such a good medium of correspondence, to his tried children; through which they dared to speak to one another, things which became sound doctrine; yes—the dear friends will say: through this medium, we have dared to speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand, double for all her sins, Isa. xl. O how often we have been fed to the *full* with this good news. Truly blessed are the people who know the joyful sound. What can be more joyful than an interest in a "finished" salvation to a poor lost sinner.—"It is finished" Dear Brother, I well recollect the first time the Holy Spirit took these things or sayings of Jesus and showed them unto me. Immediately I inquired: "What is finished? The answer said: "all the work which his Father gave him to do;" "I came down from heaven not to do mine own will, but the will of him that sent me." "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." All this, and many other Scriptures He showed me, which proved the words of Jesus true to my understanding, and I asked: "Is there nothing for the creature to do, if his own salvation? The answer replied: the Savior has said "It is finished." Then how can there be anything left for the creature to do. Brother Beebe, if I should go on to tell you all the lesson I was taught at that time, and how I learned about that accomplished warfare, and iniquity pardoned—it would make a longer letter than I intended to write at this time.

Dear brother, we feel that your trials

of late, have been very great. In No. 19, we read with tearful eyes, the painful reality of your fears expressed in the number before. We feel much, and sympathize with you and yours. It seems the hand of the Lord has fallen heavily upon you, but His promise I think has been made good to you. He promised: "As thy day is, thy strength shall be; so I think you found it. He had been before hand with you, by giving you his reconciling spirit. I know, by reading the editorials in that same number, that He has reconciled you to Himself. Like David you have been taught to say "the Lord reigneth." The Psalmist cried, when my heart is overwhelmed, lead me to the rock which is higher than I. To this same high Rock, I think your willing feet have been led. In this I did feel a joy unspeakable, mixed with much sorrow for the great affliction. We say bless the Lord, He took but what he gave.

"By thy hands the boon was given,  
Thou hast taken but thine own;  
Lord of Earth, and God of heaven,  
Evermore, "Thy will be done."

Hymn—668.

There appears one feeling prevalent among your correspondents at this time; it is our hopeless, hopeless condition, except as God undertakes for us, and I have been gratified to find so general a feeling of child-like trust in the mighty God of Heaven and Earth. If this is the fruit of faith, may we not hope? The effectual fervent prayer of the righteous availeth much.

Brother Beebe, the following letter I received from my sister-in-law, as private, but it so corresponded with the spirit of the children of God at this time, that I thought of sending it to you, for publication, if you see proper. It, and others, have forcibly put me in mind of the prophet Zechariah, "Turn you to the strong hold, ye prisoners of hope."

Now dear brother, I would close by praying, with sister Delilah W. Ball, "May the Lord's right arm sustain you in all your many trials." Yours in hope of eternal life.

ANN JOHNSON.

The following letter was inclosed, by sister Johnson, for publication, with the foregoing, in the *Signs*.—Ed.

Littleton, N. J., Aug. 4, 1861.

DEAR BROTHER AND SISTER:—I did not intend to let so much time pass before I sent a letter to you; but so it has been. I have thought often about you, and of trying to visit you, but the state of our Nation keeps me yet awhile at home. I feel sad, and want to see an end of this terrible conflict. Oh! where can rest be found at this time, but in God the eternal resting and hiding place of his people; how delightful to believe that our Lord is King and Head in Zion, and that all things—*war or peace*, will work together for the good of Her children. No weapon formed against Zion can prosper, and every tongue that shall rise up in judgment against her, she shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, Isa. liv. 17.

None of God's plans or purposes can be thwarted by man, or by any number of men. Here is an *almighty resting place* in time of trouble. Where could we at this time of great commotion and trouble which seems to reach from one end of the world to the other, find rest

but in His great and precious promises to His church; she is not of the world. The dear great King has told us that his Kingdom is not of this world." The gates of Hell shall not prevail against it, nothing can transpire without His notice. The church then is safe and secure, and will out-ride all the storms that may assail her while in this militant state. O, how safe the believer in Jesus; made to partake of His divine nature, one with Christ—"I in them and thou in me, that they all may be made perfect in one." How impossible for such to be lost; there is no power in earth or hell that is able to pluck them out of his Father's hands. Here my language fails to express what I feel on this point; that Power which holds the destinies of all worlds; this is an attribute belonging alone to the great and glorious Jehovah. His power! Who can comprehend? And when His power is put forth for the security of His bride, can any thing touch or harm or destroy? Impossible, O, my brother and sister, how my soul is filled with wonder, love, praise and thankfulness, that these things which are hid from the wise and prudent, have been revealed to me, a babe; to feel a resting in His everlasting arms of love; which rest, I feel to need at this time. I'm sorrowful for the state of our Nation; but when I read and understand the promises of God to his church, eternally saved by the washing of regeneration, and the renewing of the Holy Ghost, and so made partaker of the divine nature of Christ the living Vine. She lives then by the life and virtue of the parent vine, and bears no good fruit, only as it flows through Him. Like Paul, I live, yet, not I, but the life that I now live is by the faith of the Son of God, who hath given himself for me; I am no longer my own; I am bought with a price; and must be forever the Lord's.

Time, to me seems very short. Days, months and years make such rapid flight, that I'm led to turn away from all that tends to invite my stay here. I see, *passing away*, written on all below. I see, too, that I'm not contented, but to find my all in Him, whom my soul loveth. O, how good, supremely good. I am overcome with the thought, that the dear good Saviour, God of Heaven and earth, should have such care over me, a worm of the dust, in that He teaches me by his word and spirit;

"He gently leads my soul along,  
His loving kindness, O, how strong."

And all the time fitting me more and more for the enjoyment of Himself, and less and less for this world. At times I can say: How glorious the prospects beyond the veil; often am I led to cross over in spirit, and to try in a small measure to realize the bliss which is to follow when the flesh drops. I can get but a small glimpse; but my blessed Lord lets me have enough to keep me encouraged by the way, and makes me willing to stay as long as He sees best; hoping that His grace will be sufficient for me, Yea, though I walk through the valley of the shadow of death, I shall fear no evil, for thou art with me, thy rod and thy staff they comfort me. The dear Savior is teaching me precious lessons, every change I pass through, no matter what the circumstances are; he lets me know, that all things are to work together for the good of His chosen, and that nothing can escape his all seeing eye.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1861.

LICKING Co., OHIO, June 28, 1861.

ELDER BEEBE:—Please give your views on Acts, xvii. 27. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

RODHAM TULLOSS.

O, how wonderfully good it is to contemplate the infinite condescension of our Heavenly Father, that, "In each event of life, His ruling hand I see." Much like a tender mother—she not only cares for the general good of her offspring, but condescends to all their wants the most minute. The Lord by the mouth of Isa. chap. 49, hath comforted his people—"Can a woman forget her child? yes, she may forget, yet will I not forget thee," verse 15. O, how blessed to hope in such a mighty Shepherd who leadeth Israel like a flock—He leadeth into green pastures and beside still waters; their leaf shall not wither. I feel the good Father will make use of all things in his own way, and for his own glory; his will be done in earth as it is in Heaven. How blessed to be like a little child, waiting at His feet ready to do His will, or to be used as He shall see best. It is a secret but few seem to know; how we are passive as clay in the hand of the potter; how we must be still to hear the still small voice of the Spirit within. It is the natural heart that thinks to make a noise and do something to please God. It is just contrary to nature to give up to be nothing; this knowledge is given us by our Heavenly teacher; then He is our resting place; He plans, and works in us to will and to do his own good pleasure. It is no more, I that do it, but Christ that dwelleth in me. Now my dear sister, my paper is full; but I would love to talk on, on this blessed theme. I feel that the dear Lord has blessed me in writing this to you. I hope you may enjoy some of the comfort while reading. To His great name be all praise. Your sister in much love.

S. D. JOHNSON.

Troy, Pa., Nov. 17, 1861.

DEAR BROTHER BEEBE: As my paper, the *Signs of the Times*, does not come to me, I write to request you to let me know why they are stopped; for I do not know how to do without them. I have received none since Oct. 1., for I feel uneasy, and fear that you may be sick, or that a mighty man has fallen in Israel. My dear brother; Spare not—Lift up your voice like a trumpet, and cry aloud; for, it appears to me that the day of the Lord's wrath is come, and to be poured out upon this people; and that I do see the shooting forth of the tender branches, which indicate that summer is nigh, even at the doors. But men of corrupt minds do think that we, as a christian nation, have engaged in a holy, christian war, to put away the sin of slavery and oppression; and we hear of great revivals of religion among the soldiers in their camps, by means of the distribution of tracts &c. But I would say, "Be not deceived; God is not mocked. He has put it in the hearts of the people to execute his will, that his children, according to his word, may come through great tribulation—having their robes washed and made white in the blood of the Lamb. If the *Signs* are stopped, please write and let me know. Your brother in Christ.

NICHOLAS POTTER.

Brother Potter is informed that his paper has been forwarded by mail, as fast as they have been issued. We have fallen behind our dates, in consequence of afflictions, and hinderances, over which we had no control. We will send him the missing numbers, and hope to soon gain the time which we have lost.—Ed.

REPLY. It is sometimes less difficult to tell what a passage does not mean, than to demonstrate clearly its precise import. This text with its immediate connection is often brought forward by the advocates of free-will, free-agency, and conditional salvation to prove that all mankind are capable of, and are called upon to seek the Lord, and to repent, &c., as conditions on which the Lord has promised to remit their sins, and save them. We are abundantly prepared to controvert such a perversion of the text, first by the express declaration of the Scriptures, that salvation is not of works, lest any man should boast, that by the deeds of the law, no flesh shall be justified in the sight of God. That it is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior. That being justified by his grace (not by our will or works) we should be made heirs, according to the hope of eternal life. And Paul's hope of eternal life, was based on the promise which God that cannot lie, promised before the world began.

Secondly. Because that repentance which is unto life is the gift of God, and cannot be obtained from any other source than from him whom God has exalted to be a Prince and a Savior; to give repentance unto Israel and the forgiveness of sins. And as to *seeking after God*, in any saving sense; the same apostle, who uttered the words of our text, on Mar's Hill in Athens, has proved from the Scriptures, that, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. Rom. iii. 10, 11. compared with Psa. xiv. 2, 3, and Isa. ix. 4—8. The total incompetency of unregenerate sinners to seek God, in any spiritual sense is proved by the declaration, that the natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them; because they are spiritually discerned. 1 Cor. ii. 14. Also, John, iii. 3. "Except a man be born again, he cannot see the kingdom of God." Men who cannot know the things of the spirit, cannot be qualified to seek after God who is a Spirit, infinite, eternal and invisible, and whom no man by searching can find out. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. 1 Cor. ii. 11. These scriptures very clearly prove the negative of what is asserted by will-worshippers and arminians, as to the import of Paul's address to the idolatrous Athenians. But we have now to search for the true meaning of the apostle's address.

Let us remember that we are not at liberty to adopt any exposition of the scriptures, which would involve the scriptures themselves in contradiction. When-

ever we arrive at the true sense of any portion of the divine testimony, it will harmonize perfectly with all other parts of the scriptures of truth. However plausible therefore, any interpretation of the word may seem, if such interpretation does not perfectly agree with all the scriptures, we must reject it as false and delusive, or we shall be liable to the charge of handling the word of God deceitfully.

Now in the case of Paul in speaking to the Athenians, he did not address them, as spiritual children, qualified to hear and understand spiritual things; but as natural men who knew not the things of the spirit of God, and to whom the things of the spirit were foolishness, and things which they could not know, without being first born of God and taught by the Spirit. Yet he could and did address them as wise men of this world; as men of learning, of intelligence, of strong intellectual capacity, as rational men, and reasoned with them on the manifest folly, of their idolatry. He called their attention to their numerous altars, with their inscriptions, and showed that they were gods which were made by men's hands, and therefore the creatures of men, and not the creator of men, and therefore not intitled to the worship of their makers. He also told them that he had observed among their altars one, inscribed to what they called the unknown God; thus acknowledging their ignorance of the true God. All their flourish of altars and devotion to the true God, was ignorantly performed, as fully acknowledged by their inscription. This God, of whom they were confessedly ignorant, Paul proceeds to declare unto them, as the "God that made the world and all things therein; seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands, as though he needed anything, seeing that he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him; though he be not far from every one of us."

Thus Paul declared to them the true God, whom they ignorantly worshiped, as the Creator of all things, as the Lord of heaven and earth, as the Independent God who needs nothing from men; and who cannot be worshiped by the physical or mental powers of his creatures, or by any works of men's hands, or imaginations of their unrenewed hearts; he is a Spirit, and they that worship him must worship him in spirit and in truth. Totally inaccessible to men, by any power or ability which they possess; as "No man can come unto him, but by Christ, who is the way, and the truth and the life." This God, of one blood, hath made all nations of men, for to dwell on all the face of the earth. As his creatures then all are alike; whether they be wise men or fools, civilized or savage—Jews or Gentiles, learned or unlearned, and as he cannot be worshiped by their hands or acts, all are on a level. The time of their existence on the earth, the number of their days, the place of their birth, habitation and death, are determined and before appointed of the Lord. And the reason

assigned by the apostle, for this wise reservation of all power, and absolute government in the hands of the Sovereign God who presides over all beings and all events in earth and in heaven, is, that men, instead of looking to the works of their own hands, or idols of their own make, should be compelled to look to him, or to seek after him as the controller of all events, and the sole ruler of the universe. God hath determined and before appointed all that comes to pass. Those whom he before appointed unto salvation, shall, in strict harmony with his pre-determination, have their times and habitation, as he has arranged them in his inscrutable wisdom, so as to secure the end which God hath from the beginning declared and ordained, thus securing the accomplishment of his decree, that they shall *seek the Lord*, instead of looking for salvation from stocks or stones, or from their own works—good or bad. The absolute sovereignty of God, alone can secure this; for no man, independently of his special power and grace, ever did, or ever will truly seek the Lord. When God said to the psalmist, "Seek my face," the psalmist replied, "Thy face, Lord, will I seek. And God has informed us, that he, "Said not unto Israel, Seek ye my face, in vain." God makes no effort in vain. He speaks the word, and it stands fast; he commands, and it is done. And whenever God speaks the word, in calling sinners to repentance, whether it be at Jerusalem or at Athens, among Jews or Gentiles, in pagan or christian countries, his word is quick and powerful; it is like the rain and the snow that cometh down from heaven, (unbidden and unrestrained by mortals), and it returneth not thither; but accomplishes the purpose of God, so shall it be with his word which goeth out of his mouth, it shall accomplish the work whereunto he hath sent it, and prosper in the thing which he please.

If there then be a determination on the part of God, by his *before appointment*, that any sinner, in Athens, or any where else, shall feel after God, they shall be found seasonably, where he has before appointed for that purpose, and surrounded by all the circumstances which are necessary to make them seek the Lord, and as by the quickening power, and instructing wisdom of the spirit they shall be taught to see the vanity of idols, and to look away from themselves, they shall feel after God, from a conviction that none but God can save them. None but quickened sinners know what it is to *feel after God*. When the quickened sinner becomes convinced of his helplessness, and that none but God can save him; it is with him doubtful whether there be any mercy in store for one so vile, so wretched, and so helpless. But if by heaven's high appointment, he is led to seek the Lord as a Savior, it is with an *if haply* he may find him. The word *haply* means a peradventure, on the part of the seeking soul; if it may be so; and it is with this kind of fear and trembling he seeks; saying perhaps with the poet,

"I'll to the gracious king approach  
Whose sceptre pardon gives;  
Perhaps he may command my touch,  
And then the suppliant lives."

Feeling after him, is an expressive idea. One who is blind, or in the dark, cannot see the object of his desire, but he feels after it, and if successful he knows by the

sense of feeling that he has found that which he desired. So with the awakened sinner, who is thoroughly convinced that there is salvation in no other name; all is dark to him, as to how God can maintain his justice and truth in his salvation, still from dire necessity he is constrained to feel after what he cannot see; and it is with a peradventure; if haply, I may find him of whom Moses and the prophets did write and when he finds him, he knows by his feelings as well as by the revelation of the blessed Savior to his faith, that it is his God and Savior, and he fully knows, and cheerfully confesses,

"My seeking his face, was all of his grace; His mercy demands, and shall have all the praise. "Though he be not far from every one of us. Jehovah, who alone can save sinners, with an everlasting salvation, is not a God afar off; he is everywhere present, beholding the evil and the good. However blind and incompetent we are to see him; he always sees us. All things are naked and open to him with whom we have to do. We are, with all his creatures surrounded by his presence, his power and his providence; "For in him we live, and move and have our being." That is, as his creatures. We can neither live nor move independently of him. If he did not exist, we could have no being. Our life and breath, and all things depend on him.

"My thoughts, before they are my own, Are to my God distinctly known; He knows the words I mean to speak, Ere from my opening lips they break. Within thy circling power I stand, On every side, I find thy hand; Awake, asleep, at home, abroad, I am surrounded still with God. If up to heaven, I take my flight, 'Tis there thou dwells't enthron'd in light; Or dive to hell, there vengeance reigns, And Satan groans beneath his chains. If mounted on a morning ray, I fly beyond the western sea, Thy swifter hand would first arrive, And there arrest thy fugitive. Or should I try to shun thy sight, Beneath the spreading veil of night, One glance of thine, one piercing ray, Would kindle darkness into day."

Having thus faithfully declared the true God, to the Athenians, in his power, providence, sovereignty, purpose, determinations, appointments, and omnipresence, he appealed to certain of their poets, who had acknowledged their dependence on God for their being, and then deduced from the argument, that we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. For such were the gods which they worshiped, and such we may add, are worshiped very extensively, even by professors of christianity at the present day by all who depend on gold, or silver, or the arts and devices of men for the salvation of souls. The apostle admits the long-suffering of God, with the idolatry of former times; when the sable shades of heathen darkness mantled all the Gentile world. But now, that the Son of God has made his advent to the world, has broken down the separating wall between Jews and Gentiles, and given open testimony of his divine character and mission, in his resurrection from the dead. All men everywhere are commanded to *repent*; that is to desist from idolatry. No longer shall they with impunity, in Gentile land's ascribe salvation to gold or silver, or to the arts or works, or to the devices of men. Because he hath appointed, not only the bounds of our habitation, for the purposes before

considered; but he hath also appointed a day in the 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."

The resurrection of Christ from the dead, is given by Paul, as an indisputable evidence, that God will judge the world in righteousness, and punish idolatry in due time. For if the sins of God's own chosen people, when found on the immaculate Lamb of God, could not be expiated with less than the Redeemer's life and blood, how shall they escape the righteous judgment of God, who dare to have any other God before him?

The term *repent* as applied by Paul to the Athenians, and to all men everywhere, is not the repentance which Christ is exalted to give to Israel, which is unto salvation, and needeth not to be repented of; but is that repentance, which implies a discontinuance of their idolatrous and heathen devotion—as rational men, and a due acknowledgement of the true and living God, in his manifested perfections, in Creation, Providence, Wisdom, Sovereignty and Omnipresence.

We have thus, by request, written our views, on the text proposed, if they, or any portion of them, shall be found to conflict with any part of the scriptures of truth, let them be rejected. But first let them be carefully compared with the divine testimony, and for whatever of truth which this article contains, let God be praised; and may he forgive all our errors, and save us with his everlasting salvation, through Jesus Christ our Lord.

REMARKS ON THE PARABLE OF THE TALENTS, MAT. XXV. 14—30, IN REPLY TO SISTER BERTHWICK.—We have often been requested to give our views on this parable, and we have sometimes ventured to give such views as we have had on the subject; but we have never pretended to have any special light upon the subject, nor do we now feel competent to the undertaking. We have always found it difficult to explain satisfactorily to our own mind any of the parables contained in the sacred volume, excepting so far as their obvious intention may be inferred from the subjects and circumstances on which they were spoken. God has been pleased to open his mouth in parables, and to utter dark sayings of old, Psa. lxxviii. 2. and it was the practice of our Redeemer in the days of his flesh to use parables, and without a parable spake he not unto the multitude, Matt. xiii. 34. "And the disciples came, and said unto him, "Why speaketh thou unto them in parables?" He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." "Therefore speak I to them in parables; because they seeing, see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith: "By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive." &c., Matt. xiii. 10—14.

Herein is the wisdom, purpose and pleasure of God displayed in hiding these things from the wise and prudent of this world, and in revealing them unto babes in his kingdom; that no man shall glory in his presence; but he that glorieth, let

him glory in the Lord. The very parables which involve the instructions of Christ in impenetrable darkness to the multitude, are employed by the Spirit to illustrate the same things to those, unto whom it is given, to know the mysteries of the kingdom. A parable, is in itself simply a similitude, or a supposed case, used to illustrate a reality. And these similitudes and comparisons are so chosen and used by infinite wisdom, as to secure the great design of God, both in concealing the things of the Spirit from the carnal, and in instructing his disciples. Thus, like the cloud which attended Israel in the wilderness, it afforded light and protection to them, while it was darkness to their enemies.

The parable now to be considered is given, with several others of like import, for the special admonition of the disciples, as it was not addressed to the multitude, as there were none present but disciples, who had asked him certain questions privately, as he sat with them on the mount of Olives, and was therefore spoken to them for their exclusive benefit, see chap. xxiv. 3.

The subject on which these parables were spoken must be understood in order to know their design and application. Our Lord had been personally with these disciples from the time they were called to be his servants, but now he was soon to go into a *far country*, or to suffer, and die upon the cross, and then arise from the dead and ascend up into heaven, which from earth is a *far country*; but he was also to return again in due time. One of the three questions which they had asked him, was, "What shall be the sign of thy coming?" To which he had replied, Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh. Blessed is that servant, whom his lord when he cometh shall find so doing; verily I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping, and gnashing of teeth." Matt. xxiv. 42—50.

From all these preceeding admonitions in the twenty-fourth chapter we may safely infer that the three parables in the twenty-fifth chapter were used by our Lord to solemnly impress his disciples with an understanding of the importance of their obligation to obey him as their divine Master, and especially when he should go to his Father, and they see him no more in the flesh. For although he was about to go away, he had assured them he would come to them again, and as a Master, who had an undisputed right to their service; he would hold them to a rigid account of their stewardship, at his coming. Now speaking of the time of his coming to reckon with them, he says,

"Then shall the kingdom of heaven be likened unto ten virgins," &c. That is, at the time of his coming, which time they did not know, for it should be as a thief in the night. The wise virgins represent the faithful servants, who shall be prepared for the coming of their lord, as they were with lamps trimmed and burning, at the coming of the bridegroom, and the foolish virgins—represent the wicked and slothful servants which had concluded their lord delayed his coming, and were carelessly mingling with the drunken. And in applying the parable of the virgins, he adds this parable of the talents, saying, For *the kingdom of heaven is as a man traveling into a far country*" &c. These *italicized* words are supplied by our translators. Should we omit them, the text will read, For, as a man traveling into a far country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another, one; to every man according to his several ability, and straightway took his journey. If we have understood the foregoing correctly, Christ alludes to himself, as the lord, or master of the servants, and to his being about to leave them, as stewards, in charge of his goods; the servants are said to be his own servants, and he invests them with talent, or talents, according to their respective ability. The talents and the ability of all the servants of our Lord Jesus Christ are furnished them by him, he is their Lord and Master, all that they have, and all they are, are his property, and they are not their own, hence he has a right to direct and control them, and to discriminate in the amount of talents and responsibility. And certainly Christ has done this; when he took his journey, in his ascension; "When he ascended up on high, he gave some apostles, and some prophets; and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, 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." There is a diversity of gifts, but all by the same spirit, and this diversity is set forth in our parable, as, five, two, and one talents. Having thus commissioned his own servants, straitway he took his journey. The very last interview he held with his disciples, he breathed upon them, and said Receive ye the Holy Ghost; and bid them, Go, teach all nations, &c., and straitway a cloud received him out of their sight. But an angel informed them that he would return again in like manner as they had seen him go up into heaven; all of which seems to agree perfectly with the import of this parable. But when he should so return, he did not tell them; but bid them watch—for it should be like a thief in the night, or at least at a time when the unruly servants would least expect his return. The servant which had five, and he who had two talents, improved them, and received the approbation of their lord, at his coming, and were welcomed into the joy of their lord. Not however as a reward of merit, for they being servants, as we have before said, with all their ability and talents, belonged to, and were the property of their Master.

This idea is expressly stated, these were his own servants, hence their service belonged to him; but as a gracious act, he made them partakers of his joy. Thus Paul, while disclaiming all merit, says, I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing. The crown is a gift, not a debt, or payment for service rendered; and as to Paul, so also to all who love the appearing of Christ.

Thus far perhaps, our views of the parable may seem sufficiently clear, to sister Borthwick, and others; but the more difficult part of the subject remains to be discussed, or elucidated. The wicked and slothful servant, also had a talent and did not improve it, and it is taken from him, and given to him that had ten talents, and he is cast into outer darkness, there shall be weeping and gnashing of teeth.

The supposed difficulty will be obviated, when we consider the difference between servants of the Lord, and the children of God. Christ not only is the Everlasting Father of that seed which God has said shall serve him, and be counted to him for a generation, but he is also their Master, their owner, their Lord, and their King. In all the parables and figures as in every express declaration of the scriptures, where God's people are brought to view in the relationship of children, their vital, and indissoluble union and joint heirship with him is distinctly expressed, and they can no more fail of their inheritance of glory than Christ can fail of the glory which he had with his Father before the world began. But when the disciples are presented in the relation of servants; their relative duties, obligations, and punishment for delinquencies, are implied. The servant abideth not in the house forever, but the son abideth ever. The discipline of the servant, and that of a son, until the son becomes of age may be alike, but the privilege and certain inheritance of the two are widely different. As it is said, "A seed shall serve him, &c. Psa. xxii. 30, we infer that all the seed, or children of God are called into the service of Christ, to obey his commands, walk in his precepts and keep his judgments, and in doing this they are servants, as well as sons; but we presume Christ has servants which are not sons; or at least not manifest as sons. A servant of Christ is equivalent to a disciple, and a disciple of Christ is one who serves, and obeys whatsoever he commands them. But Christ himself has said, "And whosoever doth not bear his cross and come after me, cannot be my disciple."—Luke xiv. 27. But he does not say they cannot be his children. To be a child depends wholly on relationship; but to be a servant on allegiance and service. "His servants ye are to whom ye yield yourselves servants to obey."

The difference will more clearly appear by considering the disciples, or servants of Jesus to whom this parable was originally spoken. They were all certainly the servants of our Lord Jesus Christ, for he said he was their Master. But of at least one of them, we presume it will not be contended that he was a son. Judas Iscariot was a disciple, Jesus called to him

twelve disciples, whom he named apostles, and Judas was one of that number. And according to the sense of this parable, he received a talent;—or a part of the ministry. "And in those days Peter stood in the midst of the disciples, and said, Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry." "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, his bishopric let another take."—Acts i. 15-17, 20.

Now should we suppose Judas to have been a servant, or disciple, as he is really called, and "this ministry to be the goods divided among the servants, and Judas to have received one talent, and Paul to have received five, and as he labored more abundantly than all the servants, to have gained the other five; the one talent was ultimately taken from Judas, and given to Paul, for Paul was called to take the bishopric vacated by Judas, and Paul, as we have shown did finish his course with joy, and the ministry which he had received, and has entered into the joy of his Lord, to wear the crown of righteousness which the righteous Judge has given to him; and Judas is fallen, and goes to his own place where there is darkness, weeping and gnashing of teeth. The case of Judas among the disciples—his wickedness, and punishment, answers well to the servant who was cast out into outer darkness.

But not only Judas, among the apostles, but there were multitudes of disciples who called Jesus, Master, who could not endure his doctrine, and turned away and walked no more with him.

But as we have presented some servants who give no evidence of being sons, before we close, we will enquire if there be not some sons or children, who are not, strictly speaking, servants or disciples? Are there not some, yea, many who have passed from death unto life, have tasted the good word of life and of the joys of the world to come;—who have seen themselves poor, guilty, lost and perishing sinners, justly condemned by the righteous law of God; who in their extremity cried out, Lord, save, I perish, who have felt the joy of pardoned sins, unto whom Jesus has been revealed as their Savior, the chiefest among ten thousand, and altogether lovely, who have never taken up their cross and followed their Lord and Master in Baptism, or any of his ordinances? If there are such, and we believe we know of many, they certainly are children, for they were born again, not of blood nor of the will of the flesh, nor of the will of man, but of God:—can they be disciples. Jesus says they cannot; and if they do not obey him how can they be his servants? "A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear, saith the Lord of hosts?"—Mal. i. 6. But how is it that a son who loves his father should withhold the honor due, by obeying and serving him? How is it set forth in the parable? The undutiful servant says, "I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid,

and went and hid thy talent in the earth." In the application of the admonition presented in this subject, let us enquire whether there be not some of God's children, who are reasoning as did the slothful servant, and saying their Lord's requirements are hard and unreasonable? If he requires me to come out and improve my talent, by public profession of his name, and obedience to his command, he would reap where he has not sown. If he would relieve me of all my doubts and fears, and give me more light, joy and comfort; more zeal and strength, and remove this troublesome cross out of my way, and give me a full assurance that my pathway shall be smooth and pleasant, then I would not think it hard that he should have my service.

Not only are there multitudes of this class of delinquents, but also among those who have publicly espoused his cause, there may be found those who say, if the Lord would give me a greater gift so that I could speak like some who have five times the amount of talent that I have, I would lift up my voice as a witness for God and truth; but as it is, why should I show my ignorance, by exhibiting my one talent, and so perhaps bring down on me the scorn and reproach of the enemy? And among the ministers of the word, there may be some who say, alas! for me, if the Lord requires me to preach his gospel, that he has sowed so sparingly. I know so little, and am surrounded by so many hindrances, which the Lord could, if it were his pleasure, so easily remove. My time and attention is so closely occupied to know how to answer the questions, What shall I eat? What shall I drink, and where withal shall I be clothed? How can I neglect my farm or merchandise, or whatever my worldly occupation may be, without injustice to myself and to my family? Thus the earth of our carnal reasoning, and the affairs of the world may bury up, to some extent, if not altogether, the talent. But let us be assured, if we are the Lord's children, we shall be saved, yet so as by fire: and as his servants, we shall feel his chastening scourge, and go into outer darkness where there is weeping and gnashing of teeth. Of course we do not mean that God's children shall finally fail of their inheritance in glory; for God is faithful, he will not deny himself; but he is also righteous, and he will visit our transgressions with his rod, and our disobedience and slothfulness with many stripes.

When Israel for their disobedience and idolatry were sent down into Babylon, then some of them wept when they remembered Zion; it was to them a place of darkness—of weeping—and lamentation; while there was also, on the part of their adversaries, gnashing of teeth. The tumults which now prevail in the world, the wars and rumors of wars which agitate the nations of the earth, and especially our own beloved States, should admonish us, that God's righteous judgments are abroad; that the day of reckoning is at hand; that our Lord cometh, in an hour when transgressors think not. And the prophet saith he cometh suddenly to his temple. But who shall abide the day of his coming, and who shall stand when he appeareth?

Whatever our ability or opportunity

may be, our Lord has given us the full amount of talent that he requires us to improve. He will reap no more than he has sown, he will not gather what he has not strewed. He will not require of us the improvement of talents given to others. Where much is given, much will be required, and where little is given, but little will be required. If any of us cannot reap, perhaps we can bind some of the sheaves. Let us be active, for the harvest is great and the laborers are few.

#### Corresponding Letter of the Muskingum Association, Ohio.

To our sister Associations with whom we Correspond, Mercy unto you, and Grace, and Peace, and Love be multiplied, through the knowledge of God, and of Jesus Christ our Lord:

DEARLY BELOVED:—We avail ourselves of this, our Letter of Correspondence, to renew to you the token of our christian love and fellowship, and to express the hope that we may long continue to enjoy the refreshing influence of the presence of your messengers, and correspondence, as we were permitted to enjoy it at this our present session. They came to us in the fulness of the blessing of the gospel of Christ.

We take occasion, dear brethren, to reiterate the expression of our anxious wish for a continuance of this peaceful state, and that because we have fears that it may be seriously interrupted, we have room for but a few words only of explanation.

We, as the Old Regular Predestinarian Baptist Church of Jesus Christ, stand before the world in the maintenance of the ordinances of the church of God, which testify, and all three of which agree in testifying to the death, burial, and resurrection of Jesus Christ, as the only and exclusive way of life and salvation; agreeing in this sacred testimony, with that which is borne by the Triune God himself.—John v. 6-9. Reference is made to the 8th verse, particularly, for the ordinances of the church. Here the witnessing of the Spirit is doubtless that of the Holy Spirit in the ministry of the gospel, pointing alone to a crucified and risen Savior. The water—an emblematical setting forth of the death, burial, and resurrection of Jesus Christ, by water baptism. The blood is obviously the Lord's Supper, emblematically holding up the crucified body, and shed blood of Christ; looking directly to the Lord's death till he come.—1 Cor. xi. 26.

That such an organization should greatly disturb and excite the world against it, and should, in view of its powerful influence and patronage, tend to the raising up of churches, with institutions and ordinances suited, as near as possible, to its tastes, and as near into a direct opposition and open contradiction to the heaven appointed ordinances of this true church, as the ingenuity of man could devise, is not to be wondered at. Nor is it at all a wonder, that these churches, thus giving tone, under the sanction and prestige of their religious character, should themselves become the seat of great power in swaying the minds of men, such as to make them now in their turn, the great engines through which to wage such a war upon the true doctrine of Christ, as maintained and held up in the institutions of the true church, as to cause, at times, some of its weaker elements to swerve and give way.

One of the sad instances of this kind of yielding, and giving way, has comparatively recently passed over us, in the going out from amongst us, of what is now known as the New School order of Baptists. That movement was undoubtedly the result of one of those great pressures, which at times become almost irresistible.—Matt. xxiv. 24. A new era had arisen. What is called the benevolent system had just then sprung into being, and had become a rallying point, for seemingly all the world. The churches generally had bowed the knee before it, and hastened to put on its livery. It was now no longer persuasion, but a peremptory demand that the old, tardy, slow moving and now obsolete doctrine of salvation by grace in Christ alone, should yield the place to the more liberal and fast moving system addressed to, and calling into action the power and will of the human heart. Under this exigency the Fuller system with its various subtleties—the main one of which is to refer to the creature the power of accepting or rejecting the gospel—was made the specious device for preaching to the sinner as if his whole salvation depended altogether upon himself. Nor is this all, but as if for the purpose more effectually to depreciate and humiliate the Holy Institution and mission of the Gospel of Christ, instead of ministers of Jesus Christ, called and sent of God, with gifts received and sent down by the ascended Savior himself from the throne of the Eternal, seated far above all heavens.—Eph. iv. 11–13. Being sent out to preach the way of life and salvation, fictitious tales, in the form of tracts, were sent out—and young lads and lasses, themselves utter strangers to a work of grace upon the heart, were set forward in Sunday Schools, as teachers of the religion of Christ. Here therefore is a complete concession of the victory to the world—a yielding up of the whole ground—an unconditional and inglorious surrender of all to its dictum and control, in so far as a preached gospel is concerned.

That which we apprehend as being now in the way of making its approach upon us, is but the same kind of yielding and giving way, only in another form. It is now Baptism; the emblematic form of setting up a crucified and risen Christ, instead of the oral proclamation or preaching of a crucified and risen Savior. This ordinance, viz, Baptism, has withstood the assaults of all its enemies from its earliest day up to the present day, and will to the end of time, while the assault is a direct one, only against the mode itself. But it is now being subjected to a new, and more insidious form of attack; and that is to accept as Baptism that which is done in the way of assimilation to the true ordinance of Baptism by persons and churches who utterly condemn and deny the true meaning and spirit of the ordinance itself, and some of whom actually set at naught its form or mode.

We need not say that in this we are not sounding a false alarm. The evil is upon us; and to attempt to conceal it any longer from our eyes is, we think, neither prudent nor safe. Some of the churches are already so deeply involved in the mischief, that they are in great danger of being lost. Such is the progress which it has already made, that the timid are awed into silence from fear of disturbing the peace of Zion; while those who favor the

thing itself, knowing how to take advantage of these fears, affect to be greatly alarmed and profoundly concerned for the safety of poor bleeding Zion. Peace, peace, say they, be still, do not agitate this disturbing subject, it will utterly destroy the peace of the churches—at all events not yet—it is time enough yet—wait, refrain until the proper time comes. While as already intimated, a more sincere and honest portion of the brethren plead earnestly for silent acquiescence upon the ground, that the evil has already become so deeply rooted in, that it is no longer safe to attempt to arrest it. And here again the advocates of this innovation, standing ready on all sides, and adroitly shifting their ground, in the exact reverse direction of their former argument, cry out, If it be wrong to receive, it will also be wrong to retain those already received upon these ambiguous baptisms. We shall not stop to answer this in any other way than by saying that this, above of all others, is the very reason which impels us now to raise the alarm, before it shall have become so wide spread, and shall have grown into such unwieldy dimensions as to become entirely unmanageable.

It now remains to say a few words upon the extent to which the rejection of this foreign baptism ought to be carried, and we are free to say that it must be limited to the Old Predestinarian Baptist order, or if once passing beyond this, you must go on to the remotest end of all pretension to a christian system. That of the New School Baptists, has the merit, (at least in outward appearance,) of being believed in, and practiced in good faith, but so also has that of the Campbellites and Mormons. The grand requisite is that the three great ordinances of the church of God must in their witnessing agree in one.—John v. 8. This they do not. They (the New School Baptists) have, as we have already shown, perverted the whole tenor of their preached gospel from the power of an endless life in a crucified and risen Savior alone, to an addressing of itself to, and a setting up of creature powers, and creature merits, thus openly and directly contradicting the true import and meaning of their Baptism. This is a perversion differing only in degree, from that of the Campbellites and Mormons. Again it is but too true, that there is no other denomination in existence so bitterly hostile to the Old Baptists, as are the New School. None other so leagued with the whole world in its efforts to drive them from their holy entrenchment in the true gospel of the grace of God—none other so fierce and loud in denunciation and expressions of contempt for what they call the narrow doctrine—and therefore, if this doctrine thus derided really be true, and in full agreement and harmony in the testimony which it bears with that of Baptism, what then is the deriding of it, and setting at naught, but a virtual deriding and setting at naught of the meaning and spirit of Baptism itself.

To the humble and unpretending Old Baptist order alone, belongs the high and distinguishing honor of having thus far openly maintained the true doctrine of Christ; let it not falter or give way before this now approaching and impending storm. This may be one of its sore trials; but we hope it may also be amongst the last. It is in our judgment simply a

question of life or death. Open Baptism will inevitably bring in with it open Communion; and with these, open Baptism and open Communion, once in and established, the distinct visibility of the Old Baptist Church will have forever passed away. It may continue for some time in name; but it will be as Sampson in the hands of the Philistines, with his locks shorn and eyes put out.

May the great God of Israel stretch forth his mighty arm for the defence, support, and upbuilding of his Zion.

SAMUEL CARPENTER, Mod.

JOHN BURLEY, Clerk.

#### His Mercy Endureth Forever.

From the Gospel Standard, Eng.

I, a poor unworthy worm, would make a feeble attempt to show forth the praises of the great and merciful Lord God of heaven and earth, who I trust hath remembered me in my low estate, because his mercy endureth forever.

In the good providence of Almighty God, I was the offspring of God-fearing parents, which I desire to esteem a very great mercy, as it was a means of preserving me from many outward snares and temptations, to which numbers are exposed whose parents care nothing about the souls of their children. But as it is impossible for the most gracious and God-taught parents to give grace to their children, so I lived to prove, as I grew in years, that I was dead before the heart-searching Jehovah. I was naturally fond of reading, and used to peruse almost any book that came in my way, except those that treated on experimental and divine things, for which I had not the least mind or inclination, as they appeared to be a complete mystery to me; so I would cast them on one side, as not worth while spending my time to look at. Thus I was destitute of any concern about eternal things, as the very beasts which perish. But God, who is rich in mercy, was pleased, in his infinite compassion, I trust, to quicken my poor dead soul into spiritual life, and cause me to know and feel that I was a sinner before him, and that his eyes were as a flame of fire that could see into the depth of my wicked and deceitful heart. I used to have terrible apprehensions of death and the day of judgment, often fearing I should be cast into hell. Under these guilty fears and apprehensions, I would try to pacify the alarms of my conscience by reading a great deal more, saying prayers, and doing many things which I thought were pleasing to God. The preaching I heard at this time was all on the "Do and live" system, and I was permitted, for a time, to lull my conscience asleep in a false peace; but still there would be times when I was dissatisfied with myself, feeling I wanted a better religion than I was at present in possession of. I came short in a great many things which I thought I ought to perform in order to obtain the favor of God; but all this time I was quite ignorant of a blessed Jesus and a full and complete salvation by him.

After some time had elapsed in this way, there came a man to preach in the neighborhood where I then lived who was a strenuous advocate of the doctrine of sovereign grace. He appeared to preach in a dry systematic sort of way, and as this sort of preaching and doctrine was

quite a new thing to me, I drank it in very greedily and received these glorious truths into my judgment and natural understanding without the divine power and unction of them being applied to my soul; and thus did I rest in a form of words whilst destitute of the saving power thereof, and thought myself a good Christian when, in reality, I knew nothing of the Lord Jesus Christ. I was left for a short time in a sad condition; but, as the Lord would have it, it pleased him to send Mr. P. to preach at S., and I believe put it into my heart to go and hear him. I cannot recollect that anything particular occurred to my mind the first few times of hearing him, but one Lord's day morning he spoke from these words: "Wilt thou not revive us again, that the people may rejoice in thee?" O the cutting-up time I had in my soul's feelings under that discourse! I shall never be able to express it. I was brought to see and feel too that all religion which stood not in the power and teachings of God in a sinner's soul would not stand at the hour of death nor screen my guilty soul from the wrath of the Almighty. Now was judgment laid to the line and righteousness to the plummet. The hail swept away the refuge of lies, and the waters overflowed the hiding place; for I plainly saw that I had been hiding under the letter of truth, while at the same time I knew nothing of the vital power. I concluded that I was a mere dead professor, and that it was of no use going to hear preaching any more, but that I must give it all up, as I had neither part nor lot in the matter. But I could not rest. My soul would often be going out in breathings and earnest desires after a manifestation of mercy.

In these days I also became very much puzzled and perplexed in my mind about the doctrine of election. O how my poor mind was tossed up and down with these things; until one day, as I was engaged in the field at my usual occupation, this sweet verse was applied to my heart with great power:

"He for the sins of the elect  
Hath a complete atonement made;  
And Justice never can expect  
That the same debt should twice be paid."

My mind from that moment was led to embrace the glorious doctrine of electing love, and now all I wanted to know was my own interest in it; but this was not to be learnt so easily as at first I imagined; for I knew but very little as yet of the desperate wickedness and depravity of my corrupt nature. The original fountain of all evil was not opened up to my view; but under the weight of it I have often groaned since then, being burdened, and forced to cry out with one of the old, "O wretched man that I am! Who shall deliver me from the body of this death?" And sometimes I trust I have been enabled to say, I thank God, through Jesus Christ our Lord.

I received but little comfort under the preached word until one Lord's day morning Mr. P. was led to speak from these remarkable words: "What is truth?" O the power and blessedness I felt under that sermon! It was applied with such a sweet constraining influence to my heart that it will never be erased from my mind. I felt such a firm persuasion in my soul that I was interested in the truth of God that I was delivered from all guilt, and doubts, and misgivings. Such a sweet

and blessed deliverance was felt in my poor soul that all I could do on the road home was to bless and praise the dear Lord for what he had done for me, a poor vile, unbelieving wretch. But it was not very long before I began to question all, thinking it might all prove to be nothing but a delusion, or the fleshy joys of the stony-ground hearers. How my poor heart sank within me! Thus was I robbed of all the comfort and left in the dark again, full of doubts, and fears, and evil questionings; but still, in the midst of all my unbelieving fears, the Lord, I trust, did not wholly leave me. That precious word was a great comfort to my despairing, sin-sick soul: "I came not to call the righteous but sinners to repentance." Thus was I "holpen with a little help." On another occasion, when I was bewailing my sad state as a sinful wretch before the eyes of infinite Purity, I was favored with such a blessed view of the dear Redeemer as the Advocate and Intercessor at the Father's right hand, that I was enabled, by precious faith, to see that I was interested in all he had done and suffered, and that he was pleading my cause at the right hand of the Majesty on high. O how I hated myself for my vile sins against such a blessed Savior. I could not abhor myself enough nor think too highly of him. These seasons were very rare and of short duration; but I was led to prize them very highly, because greatly needed. I have been at times overwhelmed with the goodness and mercy of the Lord towards such a vile, unbelieving worm as I very frequently felt myself to be, so utterly unworthy of the least of all his mercies. I well remember one evening, when laboring under a guilty conscience and a dreadful sense of the wrath of God, feeling every moment as though he was about to let loose his hand and cut me down as a cumbrer of the ground, and appoint me my portion with the hypocrites and unbelievers, even a justly-merited hell, I knelt beside the bed and made an attempt to pray, but durst not say one word; and so I crept into bed with all the horror of mind imaginable; but before I had been long there, the blessed Lord whispered to my sin-burdened soul, "I have put away thy sins. I cannot find words to express the blessed change I experienced by the application of these gracious words to my soul at this time better than what Hart says in his own case: "I look'd for hell, he brought me heaven." This was exactly my feeling. Guilt and bondage and fear all fled, and joy and peace and enlargement of heart, with love to God and his people, took possession of my soul. I went on in the strength of these sweet feelings for several days; but, alas! the temptations of the enemy, the power of unbelief, with the prevailing corruptions of my depraved nature, soon brought me to call it all into question. I was tempted to believe it was all nothing but a delusion, or the effect of a heated imagination, and down I sank again in my feelings as low as ever. But, blessed be the God of salvation, he hath, I trust, revived his own work from time to time in my heart. Sometimes, under the preached word, and at other times when all alone, he has sent his word home with sweet power to my downcast spirit, so that I have rejoiced in him with joy unspeakable and full of glory.

Thus have I been preserved for upwards of twenty years in the fear of his holy and blessed name. Bless the Lord, O my soul, and praise him for all of his benefits! What shall I render unto him for all his mercies? I cannot forget how very good and kind he has been to me through the last three months, during which I have not been able to work. It is quite wonderful to me when I am able to look back and see his hand in providence supplying all our necessities and wants. What a wonder-working God he is! When I look all around me and see what numbers of poor fellow-creatures there are destitute of the true fear of God, who live as if there was no hereafter, I stand astonished at the distinguishing favor and goodness of the Lord towards such a poor, foolish, weak, and insignificant worm. O that I could praise him more and serve him better! But, alas! How often hardness of heart and unbelief prevail over me, and bring me to doubt everything I am willing to hope the Lord hath done in a way of mercy for my poor soul; but bless his precious name, he does visit this wretched heart, and cause these mountains to flow down at his presence, so that I am willing to lie at his dear feet, as clay in the hands of the potter, for him to mould and fashion me as seemeth good in his sight; and then it is sweet work indeed. But these are very rare moments with me. Bless his dear name for any such times. He might have justly left me to fill up my measure of iniquity and consigned me over to eternal death; therefore I am constrained to say it is of the Lord's mercy that I am not consumed. Amen.

A DEBTOR TO MERCY.

MARRIAGES.

November 7—At Wells, Maine, by Eld. Wm. Quint, Mr. HENRY PEASE, of York, Maine, and Mrs. LYDIA F. SMALL, of the former place.

OBITUARY NOTICES.

Lives on the Death of Mrs. Martha Wood, who Died September 5, 1861.

Dearest mother, thou hast left us, And thy loss we deeply feel; But 't is God who has bereft us, He only can our sorrows heal.

Farewell, mother, how we miss thee, How we miss thy loving voice— But we trust that thou art praising, And with angels dost rejoice.

Thou art sleeping, mother, sleeping In the cold and silent earth; But thy spirit dwells with Jesus, Freed from sorrow, pain and death.

We are lonely, very lonely— Yet we 'll not murmur or repine— For 't is Jesus, he has call'd thee— Call'd thee from this world of sin.

We will try to look to Jesus, He 'll both comfort and sustain; He 'll protect thy children, mother, In this world of grief and pain. C.J.W.

DIED—In this town (Walkill, N. Y.) on Tuesday, October 22, Mrs. FRANCES JANE KING, wife of Elisha R. King, and daughter of Allen Nichols, aged twenty-three years. On the sixth day of December, 1860, the writer of this solemnized the marriage of this then happy couple—surrounded by numerous friends and relatives, the joyful bride-groom led forth his lovely bride, and solemnly pledged himself to love, cherish and support her, as long as they both should live; and many cheering congratulations and ardent wishes for the future happiness of the covenanting parties were freely expressed. Their morning seemed to dawn with a cloudless sky—but, alas! before the ponderous wheels of time had made one annual evolution, the youthful and loving bride, impressed the maternal kiss upon the infant pledge of early love, and sank in the icy arms of death. On the 10th day of March, 1860, her mother, sister Lucinda Nichols, bid adieu to all things here below, and, as we trust, past from these mortal shores to realms of unfading glory. Mrs. King was dearly loved and highly esteemed by her numerous relatives and devoted friends. She survived the birth of her only

child but a few days. Her sudden and unlooked for death, has spread a gloom over the surviving members of the family, and especially on the husband of her youth, who is left with the double charge of their little infant. May the Lord support him in his grief, and give him the spirit of true submission to the will of God.

DIED—At Sanford, Maine, on the 11th of November, 1861, Mrs. DRACXY CLARK, wife of Daniel Clark, aged seventy years. She has been for a number of years very feeble with the heart disease, but died with the consumption. She has for many a year given good evidence that she was heaven-born, but never moved forward in the ordinance of baptism. She was a strong Old School Baptist in belief, and would talk very understandingly of the way that God saves his people. The Arminian preaching was no food for her,—but when she could hear the doctrine of grace proclaimed, she always loved it. She was well reconciled to her fate in her last hours—had no desire to get well. She was as affectionate and kind a companion, mother and friend, that ever lived in this world. She has left a kind husband and six children to mourn. WILLIAM QUINT.

Receipts for Subscriptions.

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Agents for the Signs of the Times.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., DECEMBER 1, 1861.

NO. 23.

## Correspondence.

### Thanksgiving Day.

GEORGETOWN, KENTUCKY, NOV. 28, 1861.

BROTHER BEEBE:—I believe that to-day has been set apart by twelve or fifteen of the Governors of this Government as a day of thanksgiving and prayer. I desire not to indulge myself in an unbecoming censoriousness, or an unjustifiable fault finding disposition in relation to the appointments and exercises of the day; but one thing is certain, and that is, that "The preparation of the heart in man and the answer of the tongue is from the Lord;" and another thing is equally certain, which is, that where that preparation is lacking the requisitions of the civil magistracy will never supply the deficiency. And, as it is impossible to please God without that *faith*, which is His *gift*, and a fruit of the Spirit, all the outward forms and words of the professed worship of God in the absence of that gift, is but solemn mockery—a delusive counterfeit; and however well that counterfeit may be executed, it is none the better, unless that it is better calculated to deceive the simple. When the time drew near for the commencement of the appointed service in our town, it was made musical with the chiming of bells, twirling notes of the fife, and the rumbling roll of the drum in annunciation of the occasion. I had learned in the morning that a sermon was to be delivered at the Methodist church to the "Home Guards," a military company in this place; and soon the martial procession was seen wending its way to the *place of worship*, with fife playing, drum beating, banner flying and muskets shouldered with bristling bayonets "pointing heavenward." Inside, a majestically imposing looking "Rev. gentleman," with sanctified appearance, occupied the "sacred desk;" and the soldiers, after placing the flag-staff beside the *sanctum*, clad in martial uniform, took their seats on his right hand and on his left hand. The well arranged "prayer" of the operator as well as his lecture, during the service, would seem to prove to all competent judges that he was one of the "*wise and prudent*" ones of the earth. While he was addressing the "solemn audience," one of the militant officials walked along the aisle with sword upon his thigh, as though he "went forth conquering and to conquer." I felt solemn, while gazing upon the wild contrast before me. There stood the professed minister of the mild gentle Lamb of God, with the sacred oracles that proclaim "peace on earth and good will toward men" before his eyes; on his right hand and his left hand were arrayed the representations of war on earth and ill will toward men, and that ill will

so exasperated as to call to its aid the deadliest weapons to do the dreadful work of carnage. Recorded upon that hallowed register is found the language of the Prince of Peace, "I came not to destroy mens' lives but to save them." On either side of the minister the representation would seem to suggest, We come not to save mens' lives—but to destroy them! In the centre it is said, Put up thy sword, they that take the sword shall perish with the sword. On either side it is exhibited, Draw out the sword, we that take the sword must cause others to perish with the sword. There it is written, "Our weapons are not carnal, but mighty through God to the pulling down of strong holds." On either side it is portrayed, Our weapons are carnal, and mighty through men to the building of strong holds. There it is said, "Love your enemies—bless them that curse you—do good to them that hate you—and pray for them that despitefully use you and persecute you." On the right and on the left the signs would say, Hate your enemies—curse and destroy them that offend you—do evil and deal destruction to them that hate you—and instead of praying for them that despitefully use you, give them the contents of your muskets—the points of the daggers on their muzzles, and bathe your swords in their blood. Thus we might pursue the contrast almost *ad infinitum*, for there in a professed house of worship, was the Bible representing Christ with the messages of life, peace and joy; and there, too, in the same house, was specimens of this sin stricken world with the missiles of death, war and mourning. But let this suffice for the contrast for the present. The reader is not to suppose that the writer of this article would intimate that men should under no circumstances take up arms for the defence of their lawful rights; or that he would by any means deprive those who bear arms from attending to and enjoying their religious privileges. But why all this hostile array while professing to worship the God of peace? Why those instruments of cruelty where the God of mercy should be adored, as though it was necessary to mingle human blood with the sacrifices? But I am glad that it was not an Old School Baptist demonstration. The church of Christ has no use for the weapons of death in their houses when she approaches the throne of grace. She hopes there to obtain mercy and find *grace*, (not muskets and swords,) to help in time of need.

Dear brethren, let us not wait for an annual requisition of civil magistrates to call out our thanksgiving and prayers to the God of providence and grace once in three hundred and sixty-five days! Every day should be a day of thanksgiving and prayer with those who are born of God—

who know our Lord and Savior, whom to know is life eternal. No day is a day of acceptable thanksgiving and prayer with those who know Him not, though called to the formal observance of it by the Governor or President. Surely, my brethren, we are bound to give thanks always to God for mercies extended to us—blessings received and privileges enjoyed; and most assuredly it is our happy privilege to pray without ceasing for the perpetuation of those mercies, blessings and immunities. We should remember, too, that we are dependent upon the Lord for the true spirit of prayer; and also that we are often led by our carnal nature to ask and receive not, because we ask amiss; and that it is often the case with us that we know not how to pray as we ought; but should rejoice that the Spirit makes intercession for us with groanings which cannot be uttered; and that, too, according to the will of God. But further, while we appreciate the privilege, and are sensible that this is a time that should call us to the throne of grace to pour out our thanks and prayers to the Lord for His favors, we should recollect, too, that it is a day of deep humiliation—that our sins have brought upon us the sore evils under which we mourn—the sad desolations that meet our eyes, and the reports of which cause our ears to tingle. Should not this consideration humble us before God, and urge us to deep and hearty repentance in dust and ashes? My dear brethren, are we thus repenting for our sins? Can we? If not, let us humbly call upon the Lord to give us hearts of repentance. But above all, let us endeavor to forsake our sins, for it may be, that we are all more or less guilty. Let us strictly scrutinize our every word and every act. Have we said any word—done any deed to engender the strife, and bring about the desolations that afflict us? Let us speak and act thus no more. Shall we—can we bear to add fuel to the flames that are so terribly consuming all our earthly enjoyments? How appalling the scenes that surround us! The son stands ready to hurl the shaft of death at his *father*—his *brother*—and even at his *own son*. The dearest ties of consanguinity are relentlessly torn away, and fraternity in many instances has yielded the empire of the heart to an unnatural malignity. Who can look upon the heart-rending scenes that surround us, without feeling some of the emotions of the Prophet Jeremiah when he plaintively cried out, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

O, my brethren, while we mourn for the dissolution of those natural ties that should bind father to son, son to father, and brother to brother; let us give thanks

unto the Father of mercies, that he has united the saints to each other and to him, in more enduring bonds. But alas! were it possible for our carnal nature to sever and destroy them, they too would soon give way. We have seen them tried; racked and wrenched to the utmost tension to which carnal nature could expose them. Have not some of us been made to forbear, and strive and pray that their perpetuity might be preserved when our brother has seemed determined to destroy them. The fleshly passions appear at times to insinuate themselves between the affections that should bind us together until they become so callous that we are almost insensible of their force. But thanks to the Lord; where those heavenly bonds have once existed, though smothered for a time by the fogs and mists of passion that conceal and render them dormant, their Author will revive them and we shall feel all their force renewed and increased; if not in this weary wilderness of sin, in that brighter, higher, holier, happier clime.

There bound by those eternal ties,  
Indissolubly strong;  
We all shall see the top-stone rise,  
And grace shall crown the song.

No more the dreadful tyrants art,  
The flesh shall vex no more,  
Pure love and peace shall bind each heart  
In bonds forever sure.

The works of discord, contention and confusion are conjoined with, and constitute a conspicuous part of our carnal nature. May we then, dear brethren, be prepared to crucify the flesh with its affections and lusts, and "live to Him who died for us and rose again." Let each one of us endeavor not to mar the work of peace or hinder the exercise of love. We look around us, and see with heart-felt grief that the sweet angel of peace has spread her wings and flown from our once happy and prosperous, but now distracted and afflicted country. Shall she be driven too, from the abodes of the saints? O, God forbid. What a sad scene must inevitably follow her exit! May we endeavor brethren, to cultivate and court her stay in our midst. Shall the church of God, around which clings our last lingering hope of peace on earth and good will towards men strive to urge from her embrace the heaven-given messenger, to mourn over the loss and repent in sable sack-cloth and ashes? No, never, never. While Jesus, the Author of peace and love lives, as a few gleanings grapes and berries were to be left in the former vine and olive, (Isa. xvii. 6.) so shall a residue of the fruits of the Spirit be left with the few that find the strait gate, and the narrow way. If the ties of flesh and blood relationship must be snapped assunder—if our enemies are to be those of our own household, may we not disturb the work of brotherly love. A precious sister lately, when nearing the portals of her final rest

observed to a brother, "I wish that brotherly love could continue more." When her earthly career was fast hastening to a close—when she had but little more to see, or know, or wish for beneath the sun—and when she was about to enter into the plenitude of its enjoyment in a happier sphere, she forgot not her relatives in Jesus here below, but sent up one of her last petitions for the perpetuity of brotherly love. O, that blessed principle, brotherly love. We too, like her must soon leave these mortal shores. Our earthly preferences and perplexities must soon be laid aside. What then will be their value when compared with that eternally-enduring principle of brotherly love? If no earthly ties or earthly interests are sufficient to bind us together, let us cling to our dear brethren and sisters in the Lord. May we enfold and hold them in the arms of our christian affections with an undying embrace, until it shall please our God and Father to gather us to our blissful home in one bundle of eternal life, love and peace; where we shall realize all the force of that eternal bond of union—where the lovely cords shall never more be tried by the torturing touch of our depraved nature—or by time's blighting influences; but where peace shall flow like a river—love abound as a wide-spread ocean, and joyful songs of harmony and concord regale the saints in ultimate glory forever, and forever.

That grace, mercy, love and peace may abound in the household of faith, is the sincere desire of

Your brother in the midst of trials,  
J. F. JOHNSON.

Athens, Penn., Dec. 2, 1861.

MY BELOVED FRIEND:—The wise man says, "There is a time for all things," and methinks this is a proper time for me to enclose to you the letter of one who was much respected by us, and by others. First, I think the reading of it will be pleasing to many. And second, Surely, it must be gratifying to your troubled mind under your state of trial, and thirdly, As this unnatural and cruel war has cut off many of your correspondents, methought it might be a benefit to you. Therefore, I will send it for you to do with it as you please. If you print it, all will be well; if you think best not to print it, then all well, if you send it back to me.

For weeks past I have had a desire to write you a sympathizing letter; but feeling my weakness I have omitted to do so. Give my feeling regards to Mrs. Horton. Tell her I well recollect riding in the cars with her from Waverly to Jefferson, when she was quite a child. It was the year that Mr. and Mrs. Beebe and Eld. Pettit met me at Eld. Burritt's where we had a little talk about family prayer.

Farewell, my dear friend; may you be enabled to preach Christ Jesus the Lord, as the wisdom, righteousness, sanctification and redemption of his people. And may you also abominate to set up a single prop against the Building to keep it up. I do not want to say one word to offend you, but I do not like to conclude without saying, There was neither hammer, nor axe, nor any iron tool heard or used on the House or Temple builded by Solomon. Surely, if he could build such a temple, the King of Zion can build his TEMPLE and keep it together without

man's help. And this is part of the food that I wish you and many others to preach, and feed upon also. With this wish I am yours truly,  
T. PAGE.

The following letter, written in 1842, by our now deceased brother, Elder Hezekiah West, will, no doubt, be read with interest and profit by many who well remember the many communications which, many years since, appeared in the Signs of the Times, over his welcome signature. Our dear friend, Page, has our thanks for his kind sympathies for us; and for the letter from the dear departed brother, who, though he be dead, yet speaketh:

SOUTH HILL, Bradford Co., Penn.  
April 16, 1842.

TO MR. AND MRS. PAGE:—Having received your donation at the hand of brother Rowland, your kindness to one who was an almost stranger, claims a grateful acknowledgment from the unworthy recipient, who is sensible of the truth of the adage, "A friend in need, is a friend indeed." And as such, I feel under obligation gratefully to esteem you, and pray that you may richly enjoy in your bosoms the consolation, "That it is more blessed to give than to receive." And may I always feel truly grateful to the Supreme Governor of all events for raising me up unlooked for friends, and giving them the means, the disposition and opportunity to show their kindness to His unworthy servant; when He had in His righteous providence cut off some other streams of comfort. How sweet to feel that we have a covenant God, who, in covenant love, administers covenant blessings, in a covenant way, to creatures which He hath taken into covenant with Himself in Christ, who was given as a covenant of His people. And to know that when He chastens, it is in covenant kindness; for He doth not afflict willingly, nor grieve His children; but if need be for a season they are in heaviness, through many great and deep sorrows, for the trial of their faith, which is much more precious than that of gold that perisheth, though it be tried with fire, that His people might be found unto praise and honor and glory at the appearing of Jesus Christ. Whom having not seen they love, and in whom though now they see Him not, in His person, as when He ministered with His disciples on the earth; yet believing in Him, they rejoice; while they by His spirit feel the work of grace in their hearts, and by faith depend upon His unerring wisdom, have confidence in His love, and almighty power, hoping in His mercy and of His fulness, receiving grace for grace. Knowing that God's plan of saving sinners is a plan of grace, free grace, rich and sovereign grace. That grace begins, and grace carries on, and grace completes the salvation of its subjects. And thus God builds a temple of grace, to the glory of His rich grace, as an habitation for Himself, as the God of grace, and His people through grace, enjoy His gracious presence.

Hence, we read of grace reigning through righteousness unto eternal life; because the God of grace gives more grace to the objects of His grace, and as the God of grace reigns in His people as the temple of His grace, having by grace prepared them as an habitation for Himself; He takes up His abode with them, and there displays His throne of grace. Thus it is the effect of His grace that they receive, which is grace for grace. Hence, all the holy joys of His

people are the joys of grace; and all their afflictions are the afflictions of grace; and all their deep sorrows are the sorrows of grace; into which they are brought by the God of grace, as the effect of His distinguishing grace, to prepare them to receive and enjoy more grace, to qualify them to reign with Christ the foundation of grace, in eternal life, through abounding grace to the chief of sinners.

"How firm a foundation ye saints of the Lord, Is laid for your hope in His excellent word; His saints what is fitting shall ne'er be denied, As long as 't is written The Lord shall provide."

How infinitely wise and kind is God in the administration of His grace; He knows what is best for his children, much better than they know themselves; and in loving kindness and tender mercy, He deals out to them either joys or afflictions, mercies or judgments, (as we are apt to call them,) so that His people can join with the sweet singer of Israel, and say, "I will sing of mercy and judgment, unto thee, O, Lord, will I sing."

The deepest wounds, the keenest afflictions, the heaviest burdens, the most cutting sufferings, of His people, that attend their passage through this world, flow from His kindness, saving kindness, infinite kindness, that they may know the fellowship of the sufferings of Christ, and be made conformable to His death. For as many as are led by the spirit of God they are the children of God, and if children then heirs, heirs of God, and joint heirs with Jesus Christ. It is by the witness of the Spirit known, For the Spirit itself beareth witness with their spirit that they are the children of God. If so be that we suffer with Him that we may be glorified together. And the apostle reckoned that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. All the sufferings of the children of God, that they endure in this world, are only to prepare and qualify them for such enjoyment as God designs to bestow upon them in the world to come. As the furnace is used to refine metals, or for separating them from the ore, so the trials of God's people are in His gracious hand, used to cleanse the souls He loves from sin, and the love of sin, and to wean them from this world, and the love of it.

"A faith so much divine,  
Many trials we 'll endure;"  
Since they do but refine,  
And only make us pure.  
May we the spirit of His grace,  
Enjoy until we see His face.

Moses chose rather to suffer afflictions with the people of God than to enjoy the pleasure of sin for a season. The apostle had an idea that they that suffered with Christ should also reign with Him. Peter directed his brethren that were scattered abroad to Arm themselves with the same mind that was in Christ, who suffered in the flesh, and informs them that he that hath suffered in the flesh, hath ceased from sin.

"Our troubles and our trials here,  
Will only makes richer there,  
When we arrive at home."

Again, he says, But the God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish strengthen, settle you. To Him be glory and dominion forever and ever, Amen.

How unspeakably kind then is God in visiting us with His rod, correcting, chastening and afflicting His chosen people.

"Since all that they meet shall work for their good—  
The bitter is sweet, the medicine is food."

All things work together for good to them that love God, to them who are the called according to His purpose.

We poor frail sinful creatures are apt to complain, it is true, and feel uneasy, and sometimes fret under the trials of our way. But if God purifies our souls thereby and gives us more fellowship with Christ, increases our communion with Himself, cleanses us from sin, and qualifies us more for heaven, and fills us in the end with more glory!

"Why should we complain of want or distress? Temptation or pain? He told us no less!"

He hath said, In this world ye shall have tribulation: but be of good cheer: I have overcome the world. His children experience the fulfillment of His promise in their afflictions. Then why not trust Him for the rest? He is fulfilling as fast as they are qualified to receive, enjoy and improve to His declarative glory, and their own benefit.

And having hope in His mercy I blush and am ashamed while I write, and fain would grieve and mourn, to see what a creature I have been, and am yet, when I have enjoyed so many mercies at His hand, have seen so much of the faithfulness of God; and by experience have been led to believe in His wisdom and goodness; to think I am so apt to complain, am so much afraid that I shall not have all that I so foolishly think would be for my comfort, when I, at times, feel so well satisfied that God knows infinitely better than I do what will be best for me to possess. And I am so much afraid to trust Him, when I know that He is a faithful God, and that He will not fail nor be discouraged, until He hath brought forth judgment unto victory. A bruised reed He will not break, and the smoking flax He will not quench. He shall bring forth judgment unto truth. Many times have I feared that I should tempt Him so that He would grant some request, and send barrenness into my soul, as He did Israel in the wilderness. Alas! for him that is visited with such a judgment from God, that hears his murmurs as He did the Hebrews, when they lusted after flesh on their journey to the promised inheritance. When God gave them flesh to the full, and while it was yet between their teeth, ere it was chewed, the wrath of the Lord come upon them, and the Lord smote them with a very great plague. Alas! for the man whose table is made a snare and a trap, and a stumbling block, when that which should have been for his welfare proves his destruction. Rather let me be chastened, afflicted and corrected, and made patient and submissive with the despised children of the kingdom, that I may be saved in the day of the Lord, than have my portion among the sons of luxury and comfort in this world, to be destroyed with the wicked in the day of the wrath of the Lord of Hosts. For the Lord God is a sun and a shield. The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.

Evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. Again, 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; they shall walk and not faint. And the reason is plain, Because God is their salvation, as saith Isaiah, For the LORD JEHOVAH is my strength and my song: He also is become my salvation. And David said, Thou art my lamp, O LORD, and the LORD will lighten my darkness: For by thee have I run through a troop: by my God I have leaped over a wall. As for God His way is perfect, the word of the LORD is tried, He is a buckler to all them that trust in Him. And Paul said, I can do all things, through Christ, which strengtheneth me.

There is nothing too hard for a God—He can thresh mountains with worms—cause the sun to stand still—the stars in their courses to fight for his people, and the river Kishon to sweep away their enemies. God come from Teman, the holy one from Mount Paran—His glory covered the heavens, and the earth was full of his praise. And His brightness was as the light—He had horns coming out of His hand, and there was the hiding of His power. Before Him went the pestilence, and burning coals at His feet. The earth shook and trembled—the foundations of the heavens moved and shook. There went up a smoke out of His nostrils and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also, and darkness was under His feet: And He rode upon a cherub, and did fly; and He was seen upon the wings of the wind: And He made darkness pavilions round about Him, dark waters and thick clouds: Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne: Mercy and truth go before His face: Blessed are the people that know the joyful sound—they shall walk O Lord, in the light of Thy countenance: In Thy name shall they rejoice all the day—and in Thy righteousness, shall they be exalted: For the LORD is our defence, and the Holy One of Israel is our King.

Please to accept this as a token of the grateful sense I feel of the kindness received from you. By yours, truly,  
HEZEKIAH WEST.

Boone Co., Ky., Nov. 19, 1861.

MY DEAR BROTHERS AND SISTERS IN CHRIST:—After reading your communications and editorials in the *Signs*, I feel such a warm affection for you and the cause you have espoused that I am constrained in my feeble manner to try to testify to those precious truths therein contained. But the fear of bringing reproach upon the cause of Christ almost makes me shrink from the task. But if you see anything wrong I hope you will attribute it to the imperfections of the writer. My mind often wanders to my absent friends and though many miles separate us I feel as though we were united in heart, and have the same Father to protect and care for us and try to worship Him in the same way which (I hope) is after the inward teaching of the Lord. How thankful we ought to be for that kind friend and guardian who neither slumbers nor sleeps, but has a continual watch-care over His people in all their goings forth. Although we often feel as though He had departed from us and we left to mourn a hardened heart and an

absent God, yet it is all for our good, and causes us to examine ourselves and the source from whence our strength comes. O how gloomy the hours and how slowly do they pass away, when we feel the want of that divine presence. The clouds seem dark and heavy and no light can we discern, but have to grope our way in the dark, with seemingly no guiding star to lead our wandering footsteps right. How distressing it is when that bright view of Jesus is obscured, and diligently do we go to work to see him, and with aching heart plead for his return, but with all our exertions, no where can we find him, but have to wait his own time. How trying to our souls when entirely shut out, and can feel no companion, but the corruptions of our flesh. We feel as though we were in a prison of gloom, never more to behold the light of that Sun which in days past we hoped would be our guide while here below, and when time was no more, would lead us to a home where troubles and trials never come to enjoy a sweet repose near our lovely Savior's side. But, alas now that hope is faint and that Sun is set, we fear, never more to appear on our horizon with its bright beams to light our poor benighted hearts, and cause us to see beauty and loveliness in our Savior, or behold Him whom our soul loveth. The question with me, is, if I have an interest in the atoning blood of Christ, why do I so often stray from the way of righteousness or the path of peace? or why do I feel such a burden of guilt and sins? We have foes without and within to contend with, but that which is within how much more formidable and more deceiving in its snares, and how much trouble and sorrow do we have from its inward workings. How often are we led astray, and when we would do good, evil is present with us. Daily do I find another law in my members, warring against the law of my mind, and am made to cry out "O when shall I be delivered from the body of this death, or realize the promise of the blessed Savior, that in me ye shall have peace. Then for a moment we would like to be delivered from this bondage of corruption, leave all cares behind, and be permitted to rest with our Savior in mansions above. O, the troubles and trials we have to pass through, while prisoned in this house of clay. Our complaining heart would ask, what is it all for, and why does the Lord suffer us to be thus tempted and tried, or so often cast upon the billows of a raging sea, to guide our own feeble bark? But our heart will respond, because it is the Lord's will and it is evidently intended for our good, and often can we perceive

"The clouds we so much dread,  
Are big with mercy and shall break,  
In blessings on our head."

It is often a wonder to me that a sinless God can look upon us poor fallen creatures with any compassion. And I know if there was no medium through which to view us but our own natural state, we would have to depart with those the Lord never knew, and be forever banished from his peaceful presence. But thanks be to His ever blessed name, and O happy thought there is another medium through which poor sinners can be saved, and that is through the blood and righteousness of the Son of God, who left his bright home above and came to these low grounds of

sorrow to die the shameful death of the cross, for the sins of a poor rebellious people. While contemplating upon the picture, my mind is led with wonder and amazement at the condescension of our God. But it is all included in the eternal love and plans of Jehovah. And his decrees nothing in Heaven or earth can thwart, for they are as immovable and unchangeable as himself and "he is the same yesterday, to-day and forever, and "his counsel shall stand and he will do all his pleasure." In many ways which seem strange to us, has the Lord accomplished his designs. And many hours do we spend in reflecting what will be the end, or what good the Lord intends. But with our feeble comprehension, we cannot look, or so much as glance through the deep vista of time. Kingdoms have been torn down and raised again, and the wicked spirit of the old serpent has been let loose among the people, and they have had fighting and war among them and many have been slain in their wicked career, and it all seemed for the accomplishment of some good, and we could behold the hand of the Lord in it, see good come out of evil, or in other words, it was all for the glory of God. But O the gloomy picture which is before us now who can scan it or know the end. My brethren and sisters, how do you feel to see our once happy and prosperous country, engaged in a bloody and fratricidal war? I feel as though the country was in commotion from centre to circumference, and little else but wickedness and ambition can we perceive. There don't seem to be any fear of God in their hearts, neither are they willing to trust in his all powerful arm, or be guided by his precepts; but are led on madly to accomplish their own designs. Many serious thoughts have I had concerning this unnatural strife, the cause, or the end of it. Often times do I cast the blame upon the people, and censure them for all our troubles, or for disturbing our tranquility. But upon further reflection, I am compelled to acknowledge that it is one of the great plans of Jehovah, which will ultimately result in good to them that love God, or those that are called according to his purpose. But O, the scene we have to pass through, methinks is dark indeed, and the troubles and trials which await us none can know. But the Lord has promised to be with his children in six troubles, and in the seventh he would not forsake them, or "When thou passeth thro' the waters I will be with thee; and thro' the rivers they shall not overflow thee; when thou walkest through the fire thou shall not be burnt; neither shall the flames kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior. O what precious promises are these; and happy are those that can feel that assurance within, that these promises to them will be verified; or that they can have that hope kindled up in their breast and can say the God of Abraham, Isaac and Jacob is my God, and in him will I put my trust, to lead me safely through these scenes below, and land me safely on Heaven's happy shore. Many pleasant and happy interviews have I had with my friends in Christ, since I have had an humble name with them; yes, scenes that I can never describe; they give me pleasure to meditate on now, and those pleasures I

hope will still be permitted by our Heavenly Father for in them I hope I have had a foretaste of those Heavenly joys which will be realized around our Father's throne. And happy are we when we can have but a faint glance in those blissful scenes; all earthly things vanish into insignificance and we are made to feast on the hope of being a recipient of those celestial joys. And can say with the poet—

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

I am thankful to the Lord that we yet have a medium of correspondence, the *Signs of the Times*. And much comfort and information have I gained from them; but am sorry to see the names of some of your able correspondents appear no more in its columns. Brother Beebe I had the pleasure of hearing you preach once, in our house, when you were on a visit to the Salem Association, and I have since indulged a hope that we would have that pleasure again. And can't you come and see us when you have an opportunity? We are few in number but live together in peace and harmony, and are happy to have our ministering brethren visit us. My dear brother, may the Lord strengthen and uphold you (in these trying times) in the arduous duties you have to perform, and may you be bountifully fed with that precious manna which cometh from above, is the prayer of your unworthy sister,  
ANGELINE E. STANSIFER.

Hopewell, N. J. Nov. 18, 1861.

DEAR BROTHER BEEBE:—Although I am not intimately acquainted with you, I have concluded to send you a few lines, informing you and the dear brethren and sisters how I am getting along. The season through which I am now passing is one of much coldness and barrenness. Like the earth when the sun has been hidden long from view, is deprived of its warming influence. Still I know that Christ is behind the cloud, and as gracious as when the cloud does not intervene. But to know this requires stronger faith than I am at times exercised with. The cares of this world and the deceitfulness of riches often embarrass and allure the christian; and perhaps there are none more liable, or so often allured by worldly things than myself. But the Savior sometimes looks upon me, as he did on Peter, and seems to say to me, "Lovest thou me more than these?" Sometimes I can reply, "yea, Lord, thou knowest that I love thee. Sometimes in reading the scriptures, or in singing the songs of Zion, my soul is drawn out in love and gratitude to God; and this, like the widow's oil, or meal, a fresh supply is from day to day given; but for the morrow we must rely upon his word of promise. As to the cares in regard to the needful things of this world, Christ has directed our attention to the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. And then he asked, Are ye not much better than they? Which of you, by taking thought, can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." But how often do we murmur and repine, with blessings in our hands—

"There's nothing here can satisfy;  
Nor gold, nor house, nor land."

Yet our heavenly Father knoweth that we have need of these things, and he has directed us to pray for them; but he has also warned us not to set our hearts on them; for we cannot serve God and mammon. Where our treasure is, our hearts will also be. Let us then, dear brethren and sisters, look away from the things of this world, from the things which are needful for the body, as we have Christ's word for it that all these things shall be added unto us. We have an inheritance which is more enduring, if we are the children of God, even an house, not made with hands, which is eternal, in the heavens, where Christ, as our great High Priest has for us entered, and where he ever liveth to make intercession for all who love him. Although the tender care of a mother may cease towards her child; yet our God has declared that he will not forget Zion. Her name is indelibly written on the palms of his hands, and her walls are continually before him; and his spirit maketh intercession for, and within us with groanings that we cannot utter. How often do we fail to find language to express the desires of the soul, or of the new man. But let us, dear brethren come boldly to the throne of grace that we may ask for mercy, and find grace to help in every time of need. We cannot possibly bear fruit except we abide in the vine. "Herein is our Father glorified that we bear much fruit, so shall ye be my disciples." Christ is the vine, we are the branches, and the Father is the Husbandman, and he is the dresser of the vineyard. Awake, O thou North wind, and come thou South wind, and blow upon the garden, that our spices may flow out; that the sap and vigor of the vine may be extended to the branches, that the buds may swell and blossom, and the fruit appear. And may the time of the singing of birds come. In the winter when the vine is stripped of foliage, the passer by can see no beauty or comeliness in the vine, but when the spring returns and the south winds blow upon the garden of the Lord, the buds appear and soon new branches are developed. But who are these buds and tender boughs? They denote the souls which have been quickened by the spirit and made to feel that they are the chief of sinners, and they can see no way of escape from wrath which they have so justly merited; those souls who repent of sin and cannot help repenting. Once they could be as gay as others, but now the scene is changed. Once they could say, when we are older, when settled in life, &c., we will attend to these things. But now they have to seek some retired spot and plead for mercy; for there is some faint hope in their breasts, still hovering round God's word; and soon to their astonishment, a Savior is revealed to them, who is pitiful and kind, who does them all receive. Then the Savior appears to them to be truly the chiefest among ten thousand, and altogether lovely. And not only does the Savior appear lovely, but God's children also, who bear the heavenly image; for they are all one with him. They hear him say, "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, and

ye shall find rest to your souls, for my yoke is easy and my burden is light." Now they are ready to say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Then they come to his banqueting house, and his banner over them is love.

"'Twas love that taught our souls to pray,  
And made our eyes o'erflow:—

But drops of grief cannot repay  
The debt of love I owe;  
Here, Lord, I give myself away,  
'Tis all that I can do."

But I must close. You are at liberty to publish this, brother Beebe, if you think proper; but not to the exclusion of better matter. Farewell, may the great head of the church direct your pen and tongue for his honor and glory while in his service. Your brother in hope of eternal life.

WM. C. TINDALL.

Jasper Co., Illinois, Nov. 20, 1861.

DEAR BROTHER BEEBE:—In reference to your remarks on my letter, of Aug. 10, published in the *Signs*, current Vol., No. 19, I feel to say, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head." Ps. cxli. 5. But on the first part of my letter I think you have misapprehended my meaning, and therefore, as I was not explicit enough to make myself understood, if you will kindly allow me a little further space in the *Signs*, I feel it to be my duty to offer an explanation.

My dear brother, I did not intend to charge all the Old School Baptists, with living in open violation of the Savior's new commandment; for with you I do entirely agree that, "while we admit that the love of the saints is not so fervent, so pure, so universal as we desire, we are constrained to say that the Old School Baptists are the only people on all the earth, among whom we can find that love exemplified to any extent; and there are those, even in this dark and cloudy day, who do sincerely and manifestly love one another with a pure heart fervently, and who prefer Jerusalem above their chief joys."

If you will notice, I say in that letter, "Who, that loves Zion, and prefers Jerusalem above his chief joy, and prays for her prosperity, does not mourn over her cold and languishing state?"

Hence when I said that, "we, the Old School Baptist order, are living in open violation of them—the sayings of our Lord—among ourselves," I meant about what you say in your remarks on my letter, that, "we see and lament that the love of some has waxed cold, and in many of the departments of Zion, her ways seem truly to languish."

That is, the disorders of which I spoke exist in the Old School Baptist order or body, and hence, the whole body is involved, and suffers.

As to the Ministry; I agree with you, brother Beebe, that all the difficulty does not lie at their doors. For, though "death is come up into our windows," yet I think the churches are responsible for its having "entered in our palaces."

Your views and mine, brother Beebe, are somewhat different, perhaps, about Associations. But I am sure that we do not differ about the propriety and utility of association among the saints, or the assembling of themselves together, for the social worship of God, &c.

I only wish to inquire, if all this could not be done without the existence of any other religious organization than the Church, either separate from, or auxiliary to the church? Seeing that such a religious organization does exercise an undue influence over the churches,—more, I think, from the light in which many of our brethren view Associations, than from any real action of such bodies.

Dear brother Beebe, and dear brethren everywhere, my fervent prayer is, that our dear Lord will, in any event, lead us all beside the still waters, and cause us to realize that there is only "one fold, and one Shepherd." May you find the grace of God sufficient for you; brother Beebe, in all your heavy afflictions and arduous labors.

In hope of everlasting rest, through the Prince of Peace, I remain your most unworthy brother in tribulation,

D. BARTLEY.

REMARKS.—We had no intention to smite our young brother in our former remarks, but simply to show wherein we had failed to understand some points, as we understood him to hold them. We are satisfied with his explanation, and hope that he will not attribute any strictures we have or which we may make on his, or on any other brother's communications, to any disposition on our part, to criticise or to censure. It devolves on us as a duty, to point out wherein we may differ from our correspondents, otherwise we may be regarded as virtually indorsing them. This is not however the case; for we do not always indorse all that we publish over the signatures of our brethren, but when our attention is especially called to what are represented as disorders in the Old School Baptist family, we are required to express our agreement or dissent.

Appanoose Co., Iowa, Nov. 15, 1861.

BROTHER BEEBE:—Having finished the business part of my letter, and having seen a request from a sister Adams, wishing some one to give his views on the passage—"When the unclean spirit is gone out of a man," &c., I will drop you a few lines upon that subject. I understand that that parable is spoken in reference to the old covenant, and not in reference to spiritual things; and was designed to illustrate the condition of the Jews as a nation. This parable is spoken of by Matthew and Luke, but appears to be the fullest in the 12th chapter of Matthew. It seems that the term, possessed with an unclean spirit or spirits, was applied to a certain mental disease;—see Matt. x. 1, Acts v. 16, also viii. 7. Now it is an acknowledged fact, that a relapsed state of a disease is worse than the first; and I understand that parable was used to illustrate the sufferings they had experienced, and the sufferings that they were yet to experience; for it is said at the conclusion of the parable—"Even so shall it be also unto this wicked generation." As much as if he had said—you have been greatly afflicted heretofore, now have peace and quietude, but as a relapsed state of the disease is worse than the first, even so shall it be with you. Alluding, no doubt, to the awful calamity that was to come upon them in the destruction of their temple, and their dispersion. For although they had suffered greatly, and although at that time they

were free from such sufferings, yet the time was coming, at the destruction of Jerusalem, when their afflictions should be far greater than they had been; therefore it was said—"The last state of that man is worse than the first. Even so shall it be also unto this wicked generation." I think that most of parables are spoken in reference to the Jews under the old covenant; and that many are bewildered by trying to apply them to the new covenant or spiritual things.

Brother Beebe: while it is the right and privilege of the Old School Baptists to enjoy and express their political sentiments as well as other citizens, yet I rejoice to find that they have kept, (and I hope always will,) politics out of their churches and associations; and that the Old School preachers keep it out of their pulpits. I often feel deeply distressed at the great calamity that our country is experiencing, and the awful suffering that hundreds and thousands have to undergo; and all the solace that I can find, is in the feeling expressed by the sea captain's little boy, viz: *my father's at the helm*; that the Lord rules, and scourges nations as well as individuals; and, although hid from mortal sight, he has a purpose that is certain to be accomplished. Samuel, giving David's words, says—"With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. And the afflicted people thou wilt save: But thine eyes are upon the haughty, that thou mayest bring them down. For thou art my lamp, O Lord; and the Lord will lighten my darkness." May the Lord ever lighten your path. Yours, in faith, hope, patience, tribulation, and rejoicing ever more in Christ.

JOSEPH ARMSTRONG.

Muskingum Co., Ohio, Nov. 18, 1861.

BROTHER BEEBE:—Enclosed I send you one dollar towards my subscription for the *Signs*. My wife was a devoted reader of the *Signs*; but she has gone, I trust, to join the church triumphant. She departed this life the 4th of May last; her disease was the bone erysipelas which she bore with christian fortitude—desiring to depart from this tenement of clay, whenever the Lord would send the summons. When she was about to depart, she expressed herself, "I am so glad, I am so happy." She bid all of her children and myself an affectionate farewell, by shaking hands with all in order, after which she fell asleep in Jesus, without a struggle or a groan.

I also send you a minute of our Association. Brother Parker who was appointed to write the Circular Letter last year, was so well pleased with the Circular Letter printed in the *Signs* he presented it, and it was adopted. The letter was written for the Warwick Association. From your brother in gospel bonds,

JOHN BURLEY.

Logan Co., Ill., Nov. 7, 1861.

DEAR BROTHER BEEBE:—May the Lord bless you and your bereaved family in this time of deep affliction, with His cheering presence and all-sustaining grace, enabling you to bow in humble submission to the stroke of the chastening rod. With Mrs. Horton, I most deeply sympa-

thize. This sad event has destroyed her brightest earthly hopes, and overspread her future pathway with the deepest gloom. But in this trying dispensation of an All-wise Providence, may she be enabled to trust in the immutable promises of God, and with the consolation He so graciously bestows on His confiding children, fully adopt, as her own, the following language of the Poet,

"It is the Lord, and He is good,  
Unchangably the same;  
Tho' sorrow rises like a flood,  
I'll bless His holy name."

Your unworthy sister,

ELIZABETH K. PIPER,  
formerly Elizabeth K. Landis,  
LINCOLN, LOGAN CO., ILLINOIS.

FRIEND BEEBE:—I have long known the *Signs of the Times* as a medium for the circulation of the truth, the doctrine, and precepts of the gospel. I find from time to time some of your corresponding brethren have written on Associations, some on their advantages, others their disadvantages.

I would like to suppose a case, and ask a few questions for you or some other brother to answer. In some localities there may be a number of churches all professing to be Old School Baptist churches. They meet together at stated times for preaching and other gospel worship, commune together when convenient, but discard all interference with the discipline of each other. Now it may be that the minister falls into error in doctrine or in practice, and thereby divides the church; and those members that have conscientiously withdrawn for the truth's sake go to a neighboring church and say, "We have lost all fellowship with our brethren at B—, have we also lost our fellowship with you?" What should be the answer? Should they also cast them off without knowing the case? There is no Association having a right to interfere, and shall they go on in fellowship with the Elder and those that remain with them, thereby giving countenance to all their errors and inconsistencies? Now I am anxious (and it may be that others are) to know the proper course in such a case.

Yours, &c.,

AN ENQUIRER AFTER THE TRUTH.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1861.

### Associations, Their Power, &c.

REPLY TO AN ENQUIRER AFTER THE TRUTH.

Among the various religious denominations whose churches are formed into what are called Associations—there is much difference in regard to the subject of ecclesiastical power vested in them; but as the enquiries of our correspondent relate exclusively to those of the Old School Baptists, we will confine our remarks to them. But as we are not authorized to define the views of all Old School Baptists on the subject, we will not hold any of them responsible for such views as we may give; but we will only say that the following views are substantially what we understand to be the views of the Old School Baptists generally.

An Old School Baptist Association, is a community of Old School Baptist churches, harmoniously agreeing in faith and practice, who, for the purpose of general edification, and correspondence, and

to strengthen each others hands, and for mutual comfort, agree or covenant together, that they will meet together periodically, as often as they may agree, by messengers—bearing letters from the several churches, certifying the due appointment of the messengers, and giving information of the state and condition of the churches, of their steadfastness in the faith and order of the gospel, of their general prosperity or adversity—that they may participate in each others joys and griefs as the case may be. This association or intercourse to be kept up so long as all the several churches may continue to walk together in fellowship and harmony. No church of our order is required to unite in this arrangement, to entitle them to our fellowship—as all must be in fellowship before they can be admitted into the arrangement.

All Old School Baptist Associations, so far as our knowledge extends assert emphatically the independence of the churches as such, and disavow the right of the association to interfere with their acts of church discipline. We claim that the power is vested in every church of Christ to discipline her own members according to the rule given in the New Testament, without the interference of any other religious body on earth. Or, in other words, that the church of Christ, when acting according to the word and spirit of Christ, is the highest court under heaven, and from her decisions, there is no court of appeals divinely authorized on earth.

Nevertheless, if any church, either in or out of any such associational compact, shall manifestly depart from the faith or order of the New Testament, the Association, and every orderly church, and every individual disciple, may, and is in duty bound to withdraw, and withhold their fellowship from such disorderly church, as they should from every disorderly brother, until they shall be restored to gospel order.

Associations being intended to facilitate christian correspondence, generally hold correspondence also with sister associations, so long as they are satisfied that they are of one heart and of one mind; and for this purpose they interchange letters of correspondence, in which they severally publish their understanding of the faith and order of the gospel, and by the interchange of ministers and messengers, they compare their views carefully from time to time, each association holding the right to drop the correspondence with any association which, in their judgment has departed from the faith and order of the gospel. In short, the associations have the same right and are under the same obligation in their associated capacity, as each individual composing it has, to withdraw from every brother, or church that walks disorderly, but no more; while the authority to adjudicate the case of any brother or sister that may be accused of disorder, belongs to the church to which he or she belongs.

Every church however, while rightfully claiming her conceded right to transact her own business, independently of associations—other churches or councils, if she desire to be recognized as walking orderly, will feel desirous of the concurrence of sister churches in her judgment in each case, lest confidence in her order should be shaken, and fellowship impaired.

Universally we have found the maxim of our Lord fully verified, He that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God: while it is equally certain that They who do wrong shun the light, lest their deeds should be reproved.

There is a courtesy due from every church to sister churches, where cases occur, which effect other churches, as in acts of discipline in relation to ministers, deacons, and other prominent members who frequently visit sister churches, to seek for a concurrence of judgment in all such cases. But churches actuated by the least humility and christian meekness are the most apt to put themselves upon their dignity—and refuse all friendly advice in such cases, and often much to their own injury; while those churches most desirous of keeping the unity of the spirit in the bonds of peace being most jealous of their ability to act, desire to avail themselves of all the counsel of brethren in whom they have confidence.

We are no advocate for Ecclesiastical Councils, (so called) to sit as a court over the church; as no church has a right to shift off the responsibility of her acts upon any such unscriptural body: but we do believe that it is in perfect harmony with the spirit and the letter of the word, for churches, in all difficult matters which are likely to involve their standing in the eyes of their sister churches, to secure, as far as possible, the advice, (not dictation) of faithful brethren from abroad, and after considering their advice duly, to act for themselves.

We have thus far indulged in some general remarks, and much more might be written on the subject, but we will come more directly to the case supposed by the Enquirer after the Truth.

The case as stated, supposes a preacher, having a standing as pastor, in an Old School Baptist church which is associated with other churches professing the same faith and order: this preacher has fallen into error in faith or practice; so that a portion of the church of which he is a member cannot fellowship him, or the majority of the church, because they sustain him in his error; must all other churches of the association, act with the disorderly minister, because his disorder is endorsed or winked at by a majority of the church?

Our judgment on this supposition is, that the churches being associated or un-associated, providing they have recognized each other as sister churches, makes no difference. If the righteous decision of a gospel church, walking in unquestionably gospel order, is final, and no other church has any right to annul or interfere with it; it does not follow, that if a church depart from the order of the gospel, in sustaining a disorderly pastor, that other churches are bound to endorse or respect their unrighteous decisions, for that would rob orderly churches of their independence, and give undue power to disorderly churches to drag others into their disorder.

Individual members, or minorities of churches ought to be exceedingly cautious of taking ground against the judgment of the majority—lest they become factious, unruly, heady, high minded and contentious. But there may be cases where it is their duty to dissent from the action of the majority. And the case supposed

above, if correctly stated, we think is undoubtedly one. We hold that no church act, whether passed by a majority or a minority, or even if it be unanimous, can be binding unless it be dictated by the spirit and letter of the divine rule. When therefore whole churches, or associations of churches depart from the faith and order of the gospel, they are, (if they cannot be reclaimed,) to be dropped from the connection of all orderly churches, associations and brethren. How can we walk together if we be not agreed? When a minister departs from the divine rule, either in doctrine or practice, or in both, it concerns more than the church in which he holds his membership. Most ministers are ordained and set apart to the work by a presbytery called together from churches of the connection. The reason of this is, that they may be competent to preach or administer ordinances in any church of the same faith and order, when they may be called on so to do. Their commission, if called of God to preach, is in all the world, and to every creature; hence, all are very deeply interested in his character and standing; and as the church to which he belongs, as well as the presbytery by whom he was ordained, including the churches to whom the members of the presbytery belong, are to some extent responsible for his character, and as his public standing makes his disorders more prominent than those of private members, a departure on his part, from the truth in doctrine, or any unbecoming course of conduct is attended with bitter results not only to himself personally, but to the church, the churches, and all who desire to be fed, comforted and edified by his ministry; and a greater reproach falls upon the cause of truth and righteousness of which he professes to be the advocate. Hence, the very solemn charge, not only to the minister, but also to the church as to the character they shall bear. Men, full of the Holy Ghost, not given to much wine, no strikers, of good report of them which are without, good disciplinarians, of unexceptionable morals, as ensamples to the flock, keeping their body—or the passions and carnal propensities of the body—under patient, meek, affectionate, God-fearing men.

Men possessing all these excellent qualities to a good degree, may nevertheless fail to give full satisfaction to all the members of a church, and they may suffer persecution from the world; but they will bear it patiently for their Master's sake. But in the absence of these characteristics, they cannot be of much service to the church of God. If they assume a haughty bearing, and a careless indifference to the complaints of brethren, and fortify themselves by their popularity with a majority in the church, become obstinate and willful, heady and high-minded, they may retain an influence for great evil, but of no benefit to the church, or to the cause.

Parties will naturally arise, divisions will appear, gospel travel will be interrupted and disorder will spread throughout the church, and like a devastating conflagration will extend from church to church, until the visibility of the church will be involved in a darksome cloud if not totally obliterated.

A brother or a minister of Christ, should not be made an offender for a word, nor for a mere difference of judgment on

unimportant subjects; for ministers, as well as others are in the flesh, and have infirmities which need the forbearance and sympathy of the saints, but their ministry should be faithfully and prayerfully watched by the saints. One shall speak and the rest judge. The saints shall judge angels. But this watchfulness must not be with a sensorious and fault-finding spirit, but with singleness of heart for the glory of God. And if the minister advances anything in opposition to the word, or to the law and the testimony; approach him tenderly, lovingly and in the spirit of meekness, and call his attention to the subject. If he willfully persists in error, and the aggrieved brother is satisfied that it is error, let the matter be brought before the church, but only in an orderly way. If the church sustain the pastor, let the aggrieved brother or brethren carefully re-consider the matter, but if fully convicted that it be error, and of an important nature and tendency, so that they cannot comfortably submit to the decision; it is customary to request the church to invite sister churches to send faithful and judicious brethren to advise with them on the subject. And it is presumed that if the church feels a consciousness that she is right, she will not hesitate to submit the matter to the judgment of brethren who are unprejudiced, to advise them on the subject. But if they refuse to do so, especially where the matter has assumed such dimensions as not only threaten a division of the church, but to infect sister churches, than an appeal should be made by the aggrieved party to orderly churches of the connection. And if they entertain the complaint, which they will be likely to do, in the case supposed, they will correspond with the church, which is said to have departed from gospel order; and if satisfaction be not obtained; the delinquent church will be dropped, with her heretical minister from the connection of all orderly and sound churches; and the aggrieved members driven out from their former home, may be received on profession of faith, by those who are of the same faith and order with them.

We confine our remarks to such cases as are described in the supposition in the queries presented. But we would faithfully warn all brethren to beware how they indulge in a factious, or fault-finding spirit. Such a spirit will be detected by all who are spiritual.

The independence of all the churches being equal, the action of one church in sustaining a disorderly minister, has no power to impose him upon other churches who being equally independent have as good right to reject him; and on the other hand, the act of one church in expelling members because they cannot fellowship a disorderly minister who is sustained by the church, cannot impose the obligation of other churches equally independent, also to reject them from communion and fellowship. But the two churches acting so oppositely can no longer be of the same faith and order, whether in or out of the Association. An Association being but a meeting of churches, gives them no more nor any less authority than though they were unassociated, hence Associations can in no sense be regarded as courts of appeal, their legitimate sphere being only to encourage

christian correspondence, love and union, where fellowship already exists.

We have answered the queries of our friend, honestly giving our own views on the subject. Other brethren may differ with us, as we have no right to speak for others, and we claim no infallibility, but are as liable to err as others.

The queries came to us from a portion of the country where there are several highly esteemed churches of the Old School Baptist order, who are not associated at all, by any formal organization, and who have heretofore repudiated associations, fearing that they may grow to become instruments of mischief; we have taken the more pains to show, that in our view, their being associated or unassociated, can make no difference in the case supposed.

May the Lord give us all grace to enable us to walk circumspectly, that we may avoid all disorders, live in love and fellowship with all who are of the household of faith, and teach us to "Deal justly, Love mercy, and walk humbly with our God."

#### The True Position of the Church.

A correspondent in our last number, page 171, desires us to state what is the true position of the church, in the trying circumstances of our nation; to which we reply, that the church of the living God has but one legitimate or true position to occupy at any time, or under any circumstances, and that position is very clearly laid down in the New Testament. The nations of the earth, including our own, are of this world; the kingdom of Christ is not of this world; they are natural, temporal, and like all earthly things, must ultimately decay; but the kingdom of Christ is spiritual, heavenly and everlasting. They have no affinity to each other, and the less each has to do in meddling with the other, the better it will be with both. It is true that the members of the church of God, while here on earth, have to do with both church and state, but their duties to the one do not interfere with their faithful performance of every just obligation to the other. The true position of the church, is as a city which is set upon a hill, whose light cannot be hidden. Beautiful for situation, the joy of the whole earth is Mount Zion upon the sides of the North. Her foundation is in the Holy mountain. She is built upon the foundation of the apostles and prophets, and Jesus Christ is the chief corner stone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom all the saints are builded together for an habitation of God, through the spirit. Thus her true position is on Christ as her Foundation, and in him as her chief corner stone—and her true destination is for the indwelling of the eternal God, through the Spirit.

Doctrinally her position is immovably in the sovereign eternal and electing love of God; Chosen in Christ Jesus before the foundation of the world, that she should be holy and without blame before him in love. God has graciously given her a position in his irrevocable purpose, grace, and decrees, Salvation hath he appointed for her walls and bulwarks. He is himself a wall of fire around about her, and the glory in her midst. Her position

as emblematically seen by John, was as a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Also as the holy city New Jerusalem, coming down from God out of heaven, adorned as a bride, prepared for her husband.

Although she is not of the world, at present she is in the world. God has chosen her in the furnace of afflictions and ordained that, in the world she shall have tribulations, but, he has also provided for her ultimate deliverance, from all her tribulations and trials. In her loyalty to her eternal King, her position is at Jesus feet, bowing her neck to his yoke, and observing all things whatsoever he has commanded her. Here she is to stand fast in the liberty wherewith Christ has made her free, but under no circumstances is she at liberty to change her position. Trusting in her God, she is like Mount Zion which cannot be removed; God is her Refuge and her Strength, she needs no more. He has been her Dwelling place in all generations, even from everlasting. He has carried and borne her all the days of old. She dwells in the secret place of the Most High, and shall abide under the shadow of the Almighty.

Circumstances by which she is surrounded, so far as this world and the things of the world are concerned, are ever changing. Kingdoms and nations rise and fall around her. Principalities and Powers, Thrones and Dominions, are all subject to the power and providence of her God. All things are put under and in subjection to Zion's King. He has power over all flesh, that he may give eternal life to as many as the Father has given him. The perfect allegiance of all the saints to Christ, does not by any means disqualify them for the faithful discharge of all relative duties to their fellow men; nor does it lessen their obligation to submit, (as citizens of this world) to every ordinance of man. The laws of Zion require that every soul shall be subject to the higher power. "Children, obey your parents." "Servants, obey your masters." All are to obey magistrates, and rulers—such as King's or Governors, or whatever the form of earthly government may be under which christians are providentially placed, they must be loyal.

The church of God, as such, should keep her garments unspotted from the world, and all her members in their religious capacity are forbidden to conform to the fashions of the world, or to be moved from their true position, as followers of the Meek and lowly Savior, by any strife or commotion which may agitate the nations of the earth. While as citizens of the world, as we have remarked their respectful loyalty is due to the powers that be, and they may themselves be called to take part in administering, as well as in sustaining human governments, they should discharge all such duties, not in their religious, but in their civil capacities. The present is no doubt a very trying time to all who truly fear God, and tremble at his word; but it is calculated to try their patience, and prove their faith in, and fidelity to their Lord and Master. It is their privilege and duty as churches and as individual christians, in their religious capacity, to make prayers and intercessions to God for the government we are under; that God may so di-

rect and overrule all things, that we may be permitted to live peaceably, quietly and unblamably with all men; for this is good and acceptable to God our Savior. As citizens of the world it is our duty to be peaceable and loyal, while as christians it is required of us, by the Lord of hosts, that we should "Do justly, love mercy, and walk humbly with our God." Micah. vi. 8.

#### An Appeal to the Agents and Subscribers of the Signs of the Times.

Friends and Brethren: The Twentieth volume of our paper will soon be complete, and the Thirtieth is at hand. You are all aware that our circulation is greatly reduced by the unhappy state of affairs in our country. The discontinuance of mailing facilities has deprived us of all our support from the Southern States, and the unsettled condition of affairs in some other parts of our country have deprived others of the ability to renew their subscriptions. To save us from actual loss in publishing the forthcoming volume, we rely upon the prompt and generous aid of those who feel interested in the perpetuity of our paper. As we have resolved, with divine permission to face the adversity which bears so heavily upon us, at the risk of loss, we feel confident that our patrons will not desert us, because the times are hard. A little extra exertion on the part of our old friends who have sustained us for almost one third of a century; will enable us to outlive the present storm, and keep our banner unfurled.

There probably never was a time when its publication was needed more than in the troublesome times which are now upon us. In more prosperous times we could better afford to dispense with it, as a medium through which to speak comfortably one to another. We trust that our brethren will make a grand rally, and obtain as large a list of paying subscribers as possible, and forward them at the earliest possible moment.

*From the Gospel (England) Standard.*

#### A Bruised Reed and Smoking Flax.

*Being the Substance of a Sermon, by J. C. Philpot, Preached at Eden Street Chapel, London, August 10, 1851.*

"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—Matthew xii. 20.

A child of God in himself is all weakness. Others may boast of their strength; he has none, and feels to have none. But it is one thing to subscribe to this as a matter of doctrine, and another to be acquainted with it as a matter of personal experience. It must be learnt, painfully for the most part, inwardly learnt under the teachings of the Spirit. But it is this weakness which fits a soul for Christ, for he himself declared to his own Apostle, Paul, when he was groaning and suffering under the buffetings of Satan, and the sharp, pungent stabbings of the thorn in the flesh, "My grace is sufficient for thee, for my strength is made perfect in weakness." Therefore, if we know not experimentally what weakness is, we cannot know experimentally what it is to have the strength of Christ made perfect in that weakness.

In our text a tried Christian is set forth under two similitudes. He is com-

pared to "a bruised reed," and "smoking flax;" and of the Lord it is most precious said, that "a bruised reed he will not break, and smoking flax he will not quench," nay, more, that so far from breaking the one, or quenching the other, he will never leave his work until he "sends forth judgment unto victory."

In looking at these words this evening, I shall, as far as the Lord may enable,—

I. First, consider the character of a Christian under these two similitudes, a *bruised reed*, and *smoking flax*;

II. Secondly, with God's blessing, show that the gracious Redeemer will not *break the one, nor quench the other*; and

III. Thirdly, that he will eventually *send forth judgment unto victory*.

I. Can we find a more striking emblem of weakness than a "reed?" A tried Christian is not spoken of as an oak that spreads its roots deep in the soil, and thrusts its sturdy arms abroad in the sky, that can stand the burnt of a thousand storms, and live through three hundred winters; but when the blessed Spirit would use a similitude to describe a tender-hearted child of God, he takes a reed.

i. But let us look a little at the similitude here brought forward by the blessed Spirit. A *reed* has its roots deep in the mud, and yet it is distinguished from the mud. Such is the life of God in the soul. It is surrounded with all the mud and mire of nature's corruption, as the reed is surrounded with all the mud and mire of a filthy ditch, and yet is not only distinguished from it, but is not contaminated by it. But the reed pushes its inward germ, its tender shoot through the mud and mire, in which it finds its roots. So in the first teachings and leadings of grace does the infant germ of divine life rear its head above, and amidst all the corruptions by which it is surrounded. But the reed seeks, naturally seeks the light of day, and though buried in mud below, yet lifts up its infant head to catch the warm, vivifying beams of the sun. So it is with respect to the life of God in the soul; it is always, especially in the first teachings of the Spirit, struggling upwards; for though surrounded with mud and mire, and ever washed and overborne by the swelling waters of corruption, yet as drawn by the Sun of righteousness, it lifts up its infant head to catch the beams of his blessed countenance, and receive the warm rays of his grace, mercy, and love. What a blessed moment it is when the plant of grace first lifts up its head above the waters, when the green shoot is for the first time played upon by the south wind, and basks beneath the warm, vivifying beams of the sun. Grace in the heart may long struggle with corruption and filth, and be overcome from time to time by the waves of doubt and despair; but when for the first time, strengthened by the power of God, it lifts up its infant head, receives the warm breath of the Holy Spirit upon it, and catches some heavenly rays and beams of the Sun of righteousness, what a start it makes in growth; and how it seems, when the head is lifted up, to have forgotten the mud and mire in which the root lies, as well as the angry waves that once beat over its head! Here then is the young Christian, who after many doubts, many fears, many temptations, and many exercises, is indulged with some

manifestation of the Lord's mercy and love to his soul. O, how green his leaf, how sweet his bloom! I compare sometimes young Christians to hedgerows in Spring. How verdant they are! how full of sap and juice are the shoots! how bright and refreshing to the eye! And how, when the rays of the sun play upon them, they drink in his beams, and shine forth in his reflected light! But let a few weeks and months pass, let there be a season of drought, let the dust of a turnpike-road blow over them, and let Autumn be coming on; now look at the same leaves, O, how covered with dust, how shrivelled up, how burnt and dried, and almost ready to fall! And yet the hedge is stronger in Autumn than it was in Spring; for though it looked, and was so beautiful, and every shoot and every leaf was so tender, there was little strength in it. But when Autumn comes, the shoot is ripened, and though the leaves be brown and shrivelled, yet the hedgerow is all the stronger for having passed through that season. So with the Christian; when he has lived some years in the divine life, gone through some storms, been dusted over by the cares and anxieties of the world, and got well browned and shrivelled, yet, after all, he has a strength and a ripeness which the young believer has not.

But to revert to our figure. Here is the reed starting up out of the water, and basking in the beams of day; it grows up, gets stronger, and shoots up into more vigorous life; but a change takes place. The text speaks of a *bruised reed*, but the reed we have just been considering is not yet bruised; nothing has taken place, so to speak, to bruise and crush it. A Christian, then, must pass through a certain experience, in order to bring him into the position spoken of in the text, to make him "a bruised reed." For what is a bruised reed? It is not a broken reed; the head does not fall off, nor does it sink under the water and die; but it is *bruised*. And what makes a Christian a bruised reed? Many things.

1. *Afflictions* sadly bruise. Let a man pass through many troubles, let him be denied the presence of God in them, let trial upon trial, and affliction after affliction come upon him; it will bruise him; he will not have the strength he had before; he will lose that verdure which he had in times past. Though it does not break him utterly, yet it bruises. For God means to bruise him by afflictions. His own dear Son was bruised thereby, for he was "a man of sorrows, and acquainted with grief;" grief and he were no strangers, they were intimate companions, for by grief was he bruised, and had a broken heart, and became a man of sorrows. If, then, we are to have fellowship with the Son of God in his sorrows, we must have our measure that we may have some sympathy with our broken-hearted Head.

We perhaps sometimes long after closer union and communion with the Lord Jesus Christ, lament our distance from him, and the wandering of heart and affection from him. But do we ever think of the way whereby we are to be brought near? that affliction is the path? or in order to enter into union and communion with a broken-hearted Lord, we must have broken hearts too? that to be brought into intimate relationship and acquaintance with the Man

of sorrows, we must have sorrows also? We dare not, we must not, pray for afflictions; that is too venturesome a prayer; but if we pray for union with the Lord Jesus Christ, we are praying indirectly for them. I would counsel no man to pray for afflictions, for young Christians have done so till they have trembled under them. But if we pray for union with the Lord Jesus Christ, we can only have real and felt union with him by walking in the same path. These afflictions, then, bruise, and by bruising the reed, make a blessed way for Jesus to bind up.

2 But *temptations*, also, sadly bruise the reed; few things, indeed, bruise it more. But why should the reed be bruised? Because, unbruised, it is too strong. We need to be taught, sensibly taught our weakness; and there is nothing, I believe, that makes us feel that weakness so much as an acquaintance with temptation; for there is that in our heart which is akin to it. Were there no sin in us, we should be like Jesus, when he said, "The prince of this world cometh, but hath nothing in me;" but he hath everything in us; and therefore, when temptation comes, he finds in us something that is akin to it, and would, but for the preventing grace of God, secretly entangle it. By these temptations is the soul bruised, that is to say, weakened, crushed, made sensible of its inability to stand, except so far as the Lord upholds it by his mighty power.

But if the reed be *bruised*, it must have lost a great deal of the sap that once flowed through it. The bringing together of the sides of the reed, which must take place if it be bruised, must very much prevent the flowing of the sap. So it is in grace; bruising temptations shut out the access of the soul to God, and the incomings of the spirit of liberty and love.

3. But *Satan* especially is permitted, in God's wonderful providence, to bruise the reed. It was said of him in the ancient promise, that "the seed of the woman should bruise the serpent's head," but it was added, that it "should bruise his heel." The very part that trod upon him, the heel of Christ's humanity, the serpent was allowed to bruise; and if he was allowed to bruise him, much more may he bruise us. And bruise us he will to good purpose. How the apostle Paul had experience of this; Satan buffeted him. The word buffet, there means to bruise. But Satan buffeted him, or bruised him, by his powerful temptations. And it is by powerful temptations that Satan is permitted to bruise us. Do infidel thoughts never come into your mind? can you get rid of them? Do not vile insinuations sometimes start up in a mass? Are you not a pray sometimes to every vile imagination? Do not you find that Satan, when you are upon your knees, or reading the Scriptures hearing preaching, or even at the Lord's table, can thrust in some fiery dart? This bruises. Where the conscience is tender, it bruises it, chafes it, and makes it sore.

4. But *sin*, too, that is, the guilt of sin, sadly bruises. You get entangled in temptation; you are overtaken by some snare, you slip secretly; and what is the consequence? Guilt falls hard and heavy upon the conscience, it seems to come down like a club upon the soul, so as to bruise the flesh and break the bone.

But this bruised reed is bruised all over; and, being bruised all over, everything in it seems to be bruised too. Faith seems bruised and hope is bruised, and love is bruised too, and everything within seems ready to die away.

Here, then, is the bruised reed, drooping its head over the water, and ready to fall, ready to hide beneath the wave, and to sink down into its native corruption and die. Who would think that this is the way to prove, experimentally, the love and power of the Savior.

Who would think, till taught of God, that this is the way to get at true religion, a feeling knowledge, not only of the work of God upon the soul, but a feeling acquaintance with the Man of sorrows, inward union, blessed communion with the Lord of life and glory? Were we called upon to choose a path, this is the last we should think of. Our plan would be this, every day to get better and better, holier and holier, and more and more religious; and then, by degrees, to grow up into a deeper, closer knowledge of Jesus. But God has not appointed such a way as this. His way is to make his strength perfect in weakness; and therefore to make a Christian feel himself a bruised reed, and as such, weaker than the weakest, viler than the vilest, and worse than the worst.

II. But the blessed Spirit, speaking of the Lord Jesus Christ and his work, compares a tried Christian also to *smoking flax*. Now, the word flax, here, rather means what is called tow, that is, the refuse of the flax, which the fire burns in a smouldering manner. This is the figure, the similitude that the Holy Spirit has employed, to set forth the life of faith in a Christian bosom. What is this flax? Is it not the filth and corruption of our evil nature, the refuse and scum, as it were, of the Adam fall? And what is the fire that makes the smoke? Is it not the life of God within, that fire which is kindled by a live coal from off his altar? One, then, is here spoken of, not as ever breaking forth into a bright and shining flame, but as smoking flax; having just so much of the life of God in his soul as to make a smoke, without much flame or without much heat. Many of God's children are here, feeling, deeply feeling their corruptions, and yet in the midst of them all having a fire, a blessed fire of God's own kindling. They would, if they could, burst forth into a holy flame; they would not be so stifled by the smoke of their own corruptions; they would break forth, they would burst out, they would flame up unto God in the clear, bright ascendings of faith, hope, and love. But their corruptions, unbelief, sin, and shame all seem to press and bear down the life of God in their soul. So, in the smoking flax, the filth and refuse so choke the fire that it can smoke and smoulder, but not break forth into a lively flame; it cannot consume the smoke and burn away brightly. Have we no smoking flax? Do not you find this day by day? How much of this there is in the cares of a family, occupation in business, a crowd of foolish, worldly thoughts, and everything sinful, and everything sensual; and all these lying, as it were, upon the heart, and suffocating, apparently, the life of God in our souls.

And yet, how, as it smoulders, it gives some evidence of life. The smoking flax

does not break forth into a lively flame, but it smoulders. There is a breathing after God, there is a desire after his presence and love; there is a struggling against and resisting of corruption, as the flame in the midst of the smoking flax struggles against the filth it is surrounded by; but alas, it wants a more vigorous breath to puff it up into a flame; it wants the mouth of God to be applied, and blow it up into a sweet and holy glow. But there is life where there is even smoke; where it secretly smoulders there is fire.

(Concluded in our next.)

#### The Backslider in Heart Shall be Filled With His Own Ways.

Ye poor backsliders, come,  
And listen while I tell  
The wonders grace has done;  
Yes, I am out of hell!  
And yet I often, feel quite sure  
No rebel fiend deserves it more.

While ignorant and blind,  
By Satan captive led,  
Quite void of life divine,  
I lay among the dead;  
For sin I felt nor shame nor grief,  
Committed then in unbelief.

But since I've known the Lord,  
My base deceitful heart,  
With every evil stored,  
Has caused me bitter smart;  
Neglecting soon to watch and pray,  
My heedless feet soon went astray.

By Satan's wily snares  
My heedless feet were caught,  
And I, ere well aware,  
Was near destruction brought;  
But Jesus, by his unseen power,  
Upheld me in that dangerous hour!

From those whom Jesus loved  
I now could stand aloof;  
Pleased those who "chew'd the cud,  
But do not part the hoof;"  
Yet all the while could see quite plain  
Their wordy confidence was vain.

I wish'd to be restored,  
But for it fear'd to pray,  
Lest my offended Lord  
Should take some trying way  
To humble my backsliding heart  
And make me for my folly smart.

At length the Lord was pleased  
To turn, and on me look;  
I felt how I'd him grieved,  
My heart in pieces broke;  
With flowing tears I all confess'd,  
While shame and sorrow fill'd my breast.

Dear Lord, now hold me fast,  
Nor let me wander more,  
Or my base heart, alas!  
Will leave thee as before;  
Thy poor backsliders, Lord, restore,  
And keep them humble, weak, and poor.

N. T.

#### The Poor Wayfaring Man.

A poor wayfaring man of grief  
Hath oft encrossed me on my way,  
Who sued so humbly for relief,  
That I could never answer, Nay.  
I had not power to ask his name,  
Whither he went, or whence he came;  
Yet there was something in his eye,  
That won my love, I knew not why.  
Once, when my scanty meal was spread,  
He entered, not a word he spake,  
Just perishing for want of bread,  
I gave him all; he blessed and brake,  
And ate, but gave me part again,—  
Mine was an angel's portion then,  
And while I fed with eager haste,  
The crust was manna to my taste.

I spied him where a fountain burst  
Clear from the rock; his strength was gone,  
The heedless water mock'd his thirst;  
He heard it, saw it hurrying on;  
I ran and rais'd the sufferer up,  
Thrice from the stream he drain'd my cup;

Dipped and returned it, running o'er;  
I drank, and never thirsted more.  
'T was night, the floods were out; it blew  
A wintry hurricane aloof,  
I heard his voice abroad, and flew  
To bid him welcome to my roof. [guest,  
I warmed, and clothed, and cheered my  
Laid him on mine own couch to rest;  
Then made the earth my bed, and seemed  
In Eden's Garden while I dreamed.

Sripped, wounded, beaten nigh to death  
I found him by the high-way side;  
I roused his pulse, bro't back his breath,  
Revived his spirit, and supplied  
Wine, oil, refreshments—he was healed—  
I had myself a wound concealed,  
But from that hour forgot the smart,  
And peace bound up my broken heart.

In prison I saw him next, condemned  
To meet a traitor's death at morn;  
The tide of lying tongues; I stemmed—  
And honored him, 'mid shame and scorn,  
My friendship's utmost zeal to try,  
He asked if I for him would die;  
The flesh was weak, my blood ran chill,  
But the free spirit cried, I will.

Then, in a moment, to my view  
The stranger started from disguise;  
The tokens in his hands I knew,—  
My Savior stood before my eyes!  
He spake, and my poor name He named;  
"Of me thou hast not been ashamed;  
These deeds, shall thy memorial be;  
Fear not, thou didst it unto me."

MONTGOMERY.

#### MARRIAGES.

At North Berwick, Maine, Nov. 21,  
by Eld. William Quint, Mr. FRANK N.  
JOHNSON, of North Berwick, and Miss  
MARY E. HATCH, of Wells, Maine.

#### OBITUARY NOTICES.

Caldwell Co., Mo., Nov. 21, 1861.

ESTEEMED BROTHER IN CHRIST:—I write  
you of the departure of brother DAVID  
GEORGE, of this county, from this world of  
sorrow, sickness, pain, and death, to the  
celestial world. Brother George was born  
the second week in February, 1800, in  
Franklin county, Kentucky, now Anderson  
county, Ky. He departed this life, Oct.  
26, 1861. His disease was *Chronic Di-*  
*arrhea*, after an illness of about two weeks,  
having been much exposed and harassed  
by the cruel war which has swept over our  
State with its devastating effects.

I had known brother George from our  
boyhood, as we were born within two or  
three miles of Lawrenceburg, Ky., and  
being about the same age. He was son  
of an amiable widow, sister George, and  
brother of Wm. George and brother Dud-  
ley George. This widow, sister George,  
had two daughters I think, and had but  
little property in 1808; but by their in-  
dustry, frugality and economy, all of them  
have become wealthy and liberal to wid-  
ows, to their Old School Baptist preachers,  
and other objects of true charity. Brother  
David George became a Baptist in the  
year 1833, or 1834, and had lived a  
peaceful and godly life. He lived and  
died a sound, orthodox Old School, or  
Particular Baptist; and in his death, was  
resigned, calm and serene. He said he  
had no fears of his future; for his way was  
clear. He has left this sinful world in  
peace, and is now at rest with Jesus  
Christ our Lord, our King, our Elder  
Brother, and our only Savior. He has  
left an affectionate wife, sister Arrenar  
George; she is sister of brother Randolph,  
and Elder Jordan H. Walker, of Ander-  
son Co., Ky. With both, or all of them  
you, brother Beebe, are acquainted, and  
by her request I write this notice of her  
husband's death.

Brother George has also left three  
daughters to feel the loss of a dear father,  
with an afflicted daughter, who has lost  
her mind, and two sons—who are in the  
army, namely, John, who is nearly 21  
years of age, and Thomas, who is nearly  
19 years old. Please publish this that  
the relatives in Kentucky and elsewhere  
may know of his decease. I am in pray-  
ers and tears often, that God may grant  
us deliverance from the painful strife that  
agitates our country. ELI PENNY.

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# Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 29.

MIDDLETOWN, N. Y., DECEMBER 15, 1861.

NO. 24.

## Correspondence.

Warwick, N. Y., Nov. 25, 1861.

TO ELDER HENRY HAIT, OF LONG ISLAND.  
(Concluded from page 170.)

"And let us run with patience the race that is set before us." Having dwelt at considerable length on the advantages of patience, and the disadvantages resulting from impatience, I shall pass briefly over this part of the passage. The apostle says to his brethren, (Chap. x. 36.) "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." A great and consoling truth is clearly declared in the Scriptures of truth, viz: that "All things work together for good to them who love God, to them who are the called according to his purpose." The experience of every one of the saints mentioned, either in the New or Old Testaments, verifies the truth of this glorious declaration; and every child of grace must bear his testimony, that the word of God is true. When old father Jacob saw himself bereaved of his children, he said in the anguish of his soul, "All these things are against me;" but, when his sons returned from Egypt, and told him that Joseph was alive, and was governor of the land of Egypt, and he saw the wagons which Joseph had sent to bring him and his family to a land of plenty, his spirit revived and "Israel said *It is enough, Joseph my son is yet alive, I will go and see him before I die.*"

The apostle James, in solemn and emphatic language, enforces the observance of this truly christian virtue, and closes the admonition with the declaration, "That the Lord is very pitiful, and of tender mercy."—Jas. v. 7-11. The apostle compares the earthly pilgrimage of the disciples to a race. Among the games practised by the ancients, the race was regarded as one of the most important; and vast multitudes congregated annually to witness the races, both of chariots, and men on foot. Certain rules and regulations were established which all were obliged carefully to observe, and their violation was attended with disgrace, and none could be crowned unless they strove lawfully. "Know ye not, that they which run in a race, run all, but one receiveth the prize? *So run, that ye may obtain.*"—1 Cor. ix. 24. "Looking unto Jesus." In the admonitions given by the apostles to the brethren, they have never enjoined upon them to follow their example, further than they were followers of the Lord Jesus. When our Lord commissioned his disciples, he used this remarkable language:—"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 ob-

serve all things, whatsoever I have commanded you."

Jesus himself, had set an example, in fulfilling all righteousness, so that in looking unto him, we must in all cases "mark the footsteps that he trod." We are to look to him in the observance of the ordinances of his house. It was said of the early disciples—"They continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We are to look to him in the discipline of the church. It may do for arminians and will-worshippers to say—"We have the right to alter and amend the rules of the church, and make them to conform with the spirit of the age;" but the believer knows it to be his duty and privilege, to observe the laws and statutes which his Lord has ordained; and he would rather suffer the loss of all things, than see the order of the gospel and the discipline of the church trampled under foot. "If a man love me," says the Savior, "he will keep my words, and my Father will love him, and we will come unto him, and take up our abode with him." The church of Christ, when she stands in gospel order, presents so beautiful an appearance, that angels might well look upon her with admiration. "Who is she that looketh forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners?" Such are the glorious results of looking unto him, "who is the author and finisher of our faith." The church, which contends for the faith once delivered to the saints, and maintains the order of the gospel, is blessed with peace. "Great peace have they which love thy law, and nothing shall offend them." Christian love and fellowship will pervade the whole body, and they will experience how good and how pleasant it is for brethren to dwell together in unity. But where the laws of Zion are set at nought, how soon disorder and confusion ensue. The hearts of the children of God are pained, and their minds filled with distress and anxiety; and like one of old, they are ready to say—"O, that I had wings like a dove, then would I fly away and be at rest." "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

It was said of our Divine Redeemer, by the prophet—"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands: he shall see of the travail of his soul, and shall be satisfied." This was the joy that was set before him, and compensated for all the agony he endured. He came not to do his own will, but the will of him who sent him—"and this is the will of the Father who sent me, that of all he hath given me I should lose

nothing, but should raise it up at the last day." He knew that all the Father had given to him should come unto him, and that none who came should be in anywise cast out. The work of salvation is complete, and our Redeemer is set down at the right hand of the throne of God. Here is where the believer looks and beholds his Lord and Master; once for favored sinners slain, and laid within the gloomy dungeon of the tomb, his sacred body could not see corruption, nor be holden of death. He burst its bands and rose a mighty conqueror. The power of death is broken, the triumphs of the grave are at an end. "O death! where is thy sting? O grave! where is thy victory?" "God is gone up with a shout, the Lord with the sound of a trumpet." The gates are lifted up, and the everlasting doors; and the King of glory, the Lord mighty in battle, has entered in, and is set down at the right hand of the throne of God. How full of consolation is this doctrine to the tried and afflicted child of grace. Paul could say, when the Holy Ghost testified in every city, that bonds and afflictions awaited him. "None of these things move me, neither count I my life dear to myself," &c.

Dear Brother Hait: More than four score years are resting upon you, but I believe your love for the Redeemer, and your interest in his cause, have all the freshness of the "dew of youth;" and that you confidently look forward, and are waiting for the crown of righteousness which the Lord, the righteous Judge, will give to all who love his appearing.

Your brother in the afflictions and joys of the gospel, WM. L. BENEDICT.

Armstrong, Ind., Dec. 1, 1861.

DEAR BROTHER BEEBE—and Brethren and Sisters throughout the width and breadth of the land; if one as vile as I feel myself to be, may claim that relationship which I sometimes hope exists between us:—My mind has been for some time impressed to write to you of what I hope have been the dealings of the Lord with me. In June, 1852, I was depressed and in a great deal of trouble, about something, I knew not what, nor did I think it could be conviction. At times my trouble would be greater than at other times, and this continued until the following October, when I resolved to go to a great Protracted Meeting that was to be held soon. My object was that I might meet with my young associates, hoping thereby to get rid of my trouble of mind. So when the meeting commenced I went and met with my young companions; but found myself mistaken; for it afforded me no permanent ease of mind. True, while I was in the enjoyment of worldly company my mind was in a measure relieved; but as soon as I was left alone, my troubles returned,

and were more powerful than before. But on the second day of the meeting, after the preaching was over, an invitation was given to mourners who desired to be prayed for, to come forward; whereupon several presented themselves. As for myself I was sitting very coolly and indifferently, watching to see who went up, when, all at once, I was, as it appeared to me, cast into utter darkness. How long I continued in that state I do not know; but it was a considerable length of time, when, as I hope, it pleased the Lord to reveal himself to me, somewhat as he did to Moses, when he appeared to him in a flame of fire in the midst of the bush; for it was the most brilliant time I ever witnessed. I felt happy and as though I should never have any more trouble; but my happy feelings did not continue very long; for the enemy soon began his work, and before I returned home I had such doubts that I was led to fear it was all a delusion. But I went groping along, sometimes in the light, but oftener in the dark, for more than seven years, when I was forced to go to the church; for I was hardly conscious of what I was doing when I was off from my seat and going forward to talk to the church. I related my experience, and was received; and on the following Sunday I was baptized by Eld. James Strickland. But I still have my doubts and fears; and even now while I am writing, the old temper is suggesting to my mind that I am a hypocrite, and trying to deceive others.

Dear brethren and sisters: I do feel that I am a poor sinner; at times it seems to me that if I were a christian I would not be so worldly minded,—that I should not do that which I would not, and should not do, and fail to do that which I ought. But I find it to be even so; for the things I should not, them I do. Now I have told you of my trials up to the present time. My hope, as you see, is very small; but small as it is, I would not exchange it for the whole world; for it encourages me to look for peace and happiness beyond the grave.

Now, brethren and sisters, I will try to tell you something of the welfare of Zion in this part of the land. The church of God is prospering greatly in this section, in the ingathering of the dear lambs of the Redeemer; and yet there is a large number bleating outside the fold, and afraid or unwilling to come in; and not willing to go back to the wilderness. May they soon be constrained to come into the fold and find shelter in the stormy day, as well as pleasant sun-shine; and may they find peace to their souls. There have been recruiting officers here, enlisting men to join the army; but I hope there are many left that could fight the good fight of faith, if they were mustered into the army of our Redeemer, having King

Jesus for their Captain; for he is sure to lead his soldiers on to victory. He has never lost a battle, and he never will lose one.

Brother Beebe, I would like to write more, but feel my inability. If you think this is worth publishing, please insert it; if not, cast it aside, and all will be right with me. Accept my best wishes for yourself and family, and I remain your humble but affectionate brother, if a brother at all,

ARCHIBALD S. MARTIN.

P. S. I would like to read your views on Rom. ix. 21.—“Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?” I don't know that I will ever trouble you any more by asking your views on any particular portion of the scriptures.

A. S. M.

*Sullivan, Ind., Nov. 30, 1861.*

BROTHER BEEBE:—Enclosed you will find one dollar which was your due last August; words would scarcely tell the close times we have here for money. I am so gloomy in feelings, and so much in the dark that I cannot write further than to state, I am thankful for the *Signs of the Times* coming regularly; yet I mourn that we are deprived of hearing from many of our beloved correspondents residing in the South. Yet those that continue to write for our comfort and edification continue to cheer us by the way. Brother Beebe, many are the tears of joy, not sorrow, enjoyed by me when reading editorials and letters of love from our dear brethren. Scattered as we are, yet I feel an abiding hope that when done with trials and tribulations, we shall be gathered home to where the wicked cease from troubling and the weary shall be forever at rest. Yours, in hope,

JOHN S. MOORE.

*Delaware Co., N. Y., Dec. 9, 1861.*

DEAR BROTHER BEEBE—and all the Brethren scattered throughout the land where the *Signs of the Times* circulates as a source of consolation to the children of God, May grace, mercy and peace abound to you all, from God the Father, through our Lord Jesus Christ:—Permit me, dear brethren, to present a few of my broken thoughts to the children of God, the heirs of that inheritance which is incorruptible, undefiled, and which fadeth not away, which is reserved in heaven for them who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. We are informed in the word, that, in olden times, they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. The Lord was in the church in the wilderness; and he carried them and bear them all the days of old, and in his love, and in his pity he redeemed them. One of old was enabled to say—Come and hear, all ye that fear the Lord, and I will declare what he hath done for my soul. He hath taken me up out of the horrible pit, and out of the miry clay, and he hath set my

feet upon a rock, and established my goings, and put a new song into my mouth, even praises unto God. And it is said by Moses—that the Lord found Jacob in a desert land, in a waste howling wilderness, and he led him about and instructed him, and he kept him as the apple of his eye. From all of which, it seems that before the kingdom which the prophet Daniel spake of was set up, which was never to be destroyed, nor given to another people, there were those who feared the Lord, who by an eye of faith could look forward with a pleasing prospect to the time when the King of saints should sit upon the throne of his kingdom; when the Salvation of God should come; and who waited for the consolation of Israel. And when the time arrived which was fixed in the mind of Jehovah, God sent forth his own 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. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same. And when good old Simeon beheld the child Jesus, at eight days old, he took him in his arms and said—Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. We are told by our Lord, that many wise men and prophets had desired to see these things which his disciples then saw, but they saw them not.

When we contemplate the only begotten Son of God who condescended to take on him a body of flesh, with all the sorrows and infirmities of his people, to be born in a stable, and cradled in a manger; and who, although he thought it not robbery to be equal with God, took on him the form of a servant, and became obedient unto death, even the death of the cross, and who, in his agony, sweat as it were great drops of blood falling to the ground, was buffeted, spit upon, and his visage was more marred than the visage of any man, who “tasted in soul a painful hell;” we are lost in amazement that we who profess to be the children of God are permitted to hope that our sins were laid upon him, and by him put away, and that we, for his sake are forgiven; and that it was alone for the redemption of his bride that he was smitten of God and afflicted. By the deeds of the law no flesh could be justified in his sight; but God sent his Son to die, the just for the unjust, that he might bring us unto God. How greatly should the children of God rejoice, in the strong consolation which they have who have fled for refuge unto him who was once dead, but is alive forevermore and holds the keys of death and hell. His watchful and guardian eye is upon them; he knows them well, the very hairs of their heads are all numbered, and Zion's name is engraved on the palms of his hands, and her walls are continually before him; and they are sheltered under the wings of the Almighty. What a source of comfort to weary pilgrims, that they may in all their trials and afflictions, lean on his blessed arm. David said, Though I walk thro' the valley and shadow of death, I will fear no evil. No, brethren and sisters, The foundation of God standeth sure, having this seal. The Lord knoweth them that are his. Christ hath made in himself of twain, one new man, so making peace. He is no respecter of persons, but

in every nation, he that feareth him and worketh righteousness is accepted with him. Whether they be bond or free, black or white, rich, or poor, male or female; for they are all one in Christ Jesus. The Lord is round about Zion, and the glory in her midst. He is her high tower, and her munitions or rocks. When Peter said, “Thou art the Christ of God,” Jesus said, blessed art thou Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and I say unto thee, thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. Take courage then, ye children of God; for the Lord is not slack concerning his promises. Hath he said, and will he not do it? Hath he spoken, and will he not make it good? He hath loved his people with an everlasting love, and with loving kindness hath he drawn them. Behold, saith John, what manner of love the Father hath bestowed on us that we should be called the sons of God. And herein is love, not that we loved him, but that he hath loved us, and gave himself for us. And Paul says, “God who commanded the light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God, in the face of Jesus Christ. We were by nature children of wrath, even as others; but God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in the heavenly places in Christ Jesus. He brought me to the banqueting house, and his banner over me was love, and his fruit was sweet to my taste. Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And we are to fight manfully the good fight of faith, and contend earnestly for the faith which was once delivered to the saints. And being built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him that hath called us out of darkness into his marvelous light, and we are called to walk in the highway of holiness where none but the redeemed shall walk. The lion's whelps have not trodden in it, nor hath the vulture's eye seen it. The natural vision of man hath not, and cannot discern this strait and narrow path that leadeth unto life. The Savior saith, Marvel not that I said unto thee, ye must be born again. To know the things of the spirit, must be by revelation. And now brethren, our desire should be, “as we have received Christ Jesus, the Lord, even so to walk in him, being rooted and grounded in the truth, not carried away with every wind of doctrine, nor by the cunning craftiness of men who lie in wait to deceive; but may we walk circumspectly as heirs of the grace of life.

Although we live in a day of wonders, in regard to worldly affairs, and the commotion seems to shake the foundation of the earth, and nature would suggest that the church of Christ must also tremble; but remember, that when the winds blew, and the floods came and beat upon the house, it fell not, because it was built

upon a rock. So the church of God is built upon the rock, Christ Jesus, and she can never be moved. Then let us endure hardness as good soldiers, for Jesus' sake. He has said, we shall be hated of all men, for his name sake; and he who shall confess me before men, him will I confess before my Father which is in heaven. And except a man forsake his father and mother and houses and lands &c., he cannot be my disciple. May the Lord sustain those whom he has called, and who shall never hold their peace, day nor night, in this hour of trial. And, brother Beebe, may the Lord continue to sustain you in your labors of love, and still enable you, amidst surrounding dangers and afflictions, to wield “The sword of the Lord, and of Gideon,” and fight manfully for the truth, under your glorious Captain who will certainly bring his children off more than conquerors; yea, they shall triumph in him, who have set up their banners in the name of their God. I leave this to your disposal; if you think it worthy of publication, publish it; but if not, lay it aside, and all will be right.

Yours, in the bonds of the gospel,

JOHN D. HUBBELL.

*Niagara, N. Y., Dec. 8, 1861.*

DEAR BROTHER BEEBE.—I am once more permitted to forward you my subscription for the *Signs of the Times*, for another year. I would not be willing to give them up; for I often feel comforted and edified in reading the communications of dear brethren and sisters who are unknown to each other in the flesh; but I hope we are all one in our blessed Jesus, who is our only hope. I do feel that I have a hope in him, although at times it seems but feeble; but I cannot give it up, or, that will not give me up. No, it is as an anchor to my soul, both sure and steadfast. What would all the world be to me without a hope in the Lord Jesus, it would indeed be but vanity and lies.

Dear brother, I expect, if I am spared, to spend three months of the coming year in Albany, \* \* \* \* \* Can you tell me of any place where I can go to hear the gospel trumpet blown. I would feel thankful if you could. I would be happy to meet some of the Lord's children, if it were only a little company. It is sweeter to spend an hour in the house of God, with dear christian friends, than to spend years elsewhere. I spent some happy days last winter in New York city with the dear brethren and sisters. I often think, if it is so delightful to meet on earth in places where the Lord records his name, when we have this cumbersome clay to drag with us, what will it be to meet when these clay bodies are laid aside and when all the redeemed shall see the Savior as he is without a veil between? O what great grace; how rich and how free! And what a mercy for poor bankrupt sinners, who have nothing to pay, that it is so free! I feel that I have not so much as one good thought to recommend me. I feel that in and of myself, I am nothing but sin, and that nothing short of a whole and complete Savior will do for such as me. Nothing short of the perfect robe of Christ's righteousness will do for me. I do feel that my own righteousness is filthy rags, and I do hope that one day these filthy rags will all be laid aside, and that Jesus—

"Will clothe me as becomes his bride,  
Himself bestow my wedding dress,  
The robe of perfect righteousness."

Dear brother, what a dreadful day we are living in. Truth has indeed fallen in our streets, and the people seem to be drinking error, as the thirsty ox drinketh water. O what a mercy for the child of God to know that—No weapon formed against them shall prosper, and every tongue that riseth in judgment against them, they shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. True, their lives may be taken away, if the Lord permit; but they can do no more: for their spiritual life is hid with Christ in God. Everything looks very dark and gloomy, but we know that—

"God is his own interpreter,  
And he will make it plain."

And often—"Behind a frowning providence, God hides a smiling face." And he has told us in his word, that—"The wrath of man shall praise him, and the remainder of wrath he will restrain."

Dear brother, I was very sorry to hear of your afflictions, in your family. O may the Lord grant to you, and your family, supporting grace, and may you feel that the rod was in your heavenly Father's hand, and that he does not afflict willingly. May the Lord bless you in your own soul, and make you a great blessing to his people, and may he pour his spirit upon you, and ever give you a word to speak to the comfort of his dear children, both with your pen, and when you stand up in his great name, is the prayer of your, as I hope, sister in Jesus,

HESTER RUMNEY.

Macomb Co., Mich., Dec. 7, 1861.

DEAR ELDER BEEBE:—I am almost seventy years of age,—I want you to send me the *Signs of the Times* another year, if the Lord spares you to publish it, and me to read it, for it is soul-cheering and heart-reviving to read the editorials and communications of the brethren and sisters, and since the death of our beloved Elder Leet, it is all the gospel preaching that I have. Enclosed is two dollars for 1261-2.

I have mourned and wept, and prayed over the lamentable and unhappy state of our country, and that sweet correspondence we once had with our southern brethren, is now cut off by the wicked acts and doings of wicked men. It is truly a day that tries men's souls; yet none can fully realize it but true christians, and real patriots. But I think I can truly say with David, in Psa. cxxxvii. "If I forget thee, O Jerusalem, let my right hand forget her cunning, if I prefer not Jerusalem above my chief joy." My confidence is unshaken in the promises of God, concerning his church and people, even if ours and all other earthly governments should fall. I believe his counsel shall stand, and he will do all his pleasure, and he will cause the wrath of man to praise him, and the remainder he will restrain. I will close, with a strong desire that God may grant you health and strength of body and mind to continue your paper for the comfort and edification of the scattered sheep and lambs of our blessed Redeemer.

Yours, in hope of a part in that rest which remaineth for the people of God.

D. H. BROWN.

*From the Gospel (England) Standard.*  
**A Bruised Reed and Smoking Flax.**

*Being the Substance of a Sermon, by J. C. Philpot, Preached at Eden Street Chapel, London, August 10, 1851.*

"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—Matthew xii. 20.

*Concluded from Page 184.*

It is not a heap of refuse, it is not merely a heap of tow; but there is a fire, a holy fire in it, that burns and causes the flax to smoke. Such is much the experience of the day. There is very little life, for the most part, in Zion. Take almost any Christian, and you will find that he is, at best, but smoking flax, and especially, perhaps, in London. I do believe, in my conscience, there is more life and feeling, more real religion in the country than there is in London; more feeling after the word, more life in the soul, less conformity with worldly vanities, and a being less overborne by the pressure of carnality and death. But, taken generally, Zion, in town or country, is in a low place; the flax is smoking, and that is all. There is enough smoke to show that the life of God is within, and yet not enough love to break forth into a blessed, glowing flame.

II. But we pass on to consider the office of the blessed Redeemer. He knoweth our frame; he remembereth we are dust. Here is the bruised reed, a poor child of God ready to fall, to give up all hope, to sink beneath the water, and to be suffocated and buried in his native mire and mud. But O how gracious is Jesus! The bruised reed deserves to be broken again and again; it deserves to be broken by every wind of temptation, and the storms of eternal displeasure; but the kind, tender-hearted, gracious, and most condescending Redeemer! O how he manifests his grace and mercy in not breaking the reed! No; so far from breaking, he gently binds, as we were speaking this morning, "He binds up that which was broken;" so does he, by the sweet soothing of his love and mercy, not merely not break, but he binds up the bruised reed. And how he can, in a moment, bind up the bruised reed! How he can, by one word, by one look, by one touch, by one smile, rear up the head of a reed that droops! O, how he can bind it up, and make it whole! This is the blessed office: You may, perhaps, feel yourself a poor bruised reed, bruised by affliction, by temptation, by guilt, by Satan; ready to perish, to give up all hope, and droop away and die. But remember, the Lord give it you to remember, that this blessed Man of sorrows knoweth our frame, and that he will never, no, never, break a bruised reed. If your soul is bruised by affliction, bruised by temptation, by doubt and fear, or Satan's suggestions, be it known for your comfort and encouragement, that the precious, tender-hearted, condescending Redeemer will never, no, never, break that bruised reed, but will most graciously, in his own time and way, bind it up, swathe it round, and sweetly comfort and encourage it.

"The smoking flax," it is said of Him, also, "he will not quench." O, what does the smoking flax not deserve? Does it not deserve that the foot of God should be placed upon it, to stamp it out? When

you think what your corruptions are, how strong and powerful; how many your slips and falls, how carnal your mind, how evil your heart, how full of sin every thought and word, and how surrounded by these corruptions, as the flame is surrounded by the dirt and refuse of the smoking flax, is it not sometimes a wonder that the Almighty God, against whom we daily sin, does not, in righteous wrath, put his foot upon us, and crush out the smoking flax, crush it as we might crush a spider? We deserve it, every day we live, I might almost say with every breath that we draw; we deserve, deeply deserve, to be stamped out of being, and crushed into a never-ending hell. But such is the tender condescension of the precious Redeemer that he will not quench the smoking flax, but will keep the flame alive. He must keep it alive, for we cannot. He does keep it alive; how, is most mysterious, but kept alive it is. Sometimes does it not seem to you as though you had no life of God in your soul? Where is your religion? where is your faith, hope, and love? where is your spirituality and tenderness, and breathing after God? Gone, gone, cry you. And so it would be gone, and past recovery, if it were in our own hands, consigned to our own keeping; but it is in better hands and better keeping than ours: "Because I live, ye shall live also;" "I am the way, the truth, and the life." Christ is our life; it is hid with him in God; and thus it comes to pass that the smoking flax is never quenched. O, how successfully would Satan throw water upon it! He would pour forth a flood of temptations, to extinguish the holy life of God in the soul! and yet it is not put out; it is revived, it comes again, there is new life put forth. Have not you wondered sometimes when you have been so cold and dead, so stupid and so hardened, that it seemed as you had not one spark of true religion, nor one grain of grace? yet all of a sudden you have felt your hard heart softened, melted, moved, stirred, watered, and blest; and have felt an inward persuasion that, in spite of all your backslidings and corruptions, sins and sorrows, there is there must be, the true life of God within you. Now the office of Jesus is to keep alive this holy flame that he himself has kindled; it would soon go out, it must go out, unless he kept it alive. The very dust and dirt of the flax would suffocate it, unless he again and again stirred it up, and kept it alive and smouldering in the soul.

But the very words, that he will not "quench" it, connected with what is afterwards said, show that he will one day make it burst forth. And when it bursts forth in a holy flame, it burns up the corruptions, it devours them and swallows them up, and suffers not one to live. Let the Lord but bless your soul; let the holy flame of his love and grace burn in your heart; why, this flame, like the fire that fell down from heaven in the days of Elijah, licks up all the water in the trench, consumes, whilst it lasts, and burns up the filth and corruption whereby it was surrounded. But, alas! alas! it gathers again. Business, the things of time and sense, a vile heart and an evil imagination, gather together the dust and rubbish again, and then it has to go on smoking and smouldering, and smoking and smoul-

dering only. It cannot, no, it cannot break forth into a holy flame. But the life of God within, not being put out, smokes and smoulders though it cannot brightly burn.

III. But we pass on to our third and last point, which is, what the Lord will eventually do. This last clause seems to cast a gleam of light upon the preceeding: "Till he send forth judgment unto victory." Now, whilst the reed is being bruised, and whilst the smoking flax is dimly burning (as it is in the margin) or smouldering, judgment is going on; that is, a court of judgment is set up in the conscience, and verdicts are being passed against the soul. Wherever there is the life of God within, there will be a bar arraigned. Now, during this time judgment is going on, condemnation is felt and guilt of conscience, and a writing bitter things against oneself, with a whole host and army of doubts and fears; for as Hart says:

"Sin engenders doubt."

Your slipping and being overcome by temptation opens a way for a whole army of doubts and fears to burst in through the breach, judgment and condemnation come on in the soul.

But O how tenderly and kindly is the blessed Lord Jesus watching all this time. Here is a bruised reed, bruised by sin, Satan, sorrow, and temptation; without strength, deploring its weakness, ready to sink and die. Jesus does not, as he might justly do, break him and quench him with a blast of his awful displeasure. Here is the smoking flax; it deserves a thousand times a day to be stamped under foot; but the gracious, condescending Man of sorrows will never break the bruised reed, nor quench the smoking flax. There may be a long conflict; there may be a hard battle; but victory is sure at last, for he will never rest until he "send forth judgment unto victory;" he will never rest until he fully gains the day. O how Satan would triumph if any saint ever fell out of the embraces of the good Shepherd; if he could point and say, "Thy blood was shed in vain for him." It would fill hell with a yell of triumph. But not so. Though the reed is bruised, it will never be broken; though the flax smoke, it will never be extinguished. Jesus watches so tenderly and so kindly over the bruised reed and the smoking flax, that though there may be long conflict, and victory may be delayed even until the last hour, yet victory is sure at last. And it is the Lord that does the whole; for we have no power. What victory can we gain? Is there any temptation that you can master? Is there any sin that you can crucify? Is there any lust that you can put away? We are all weakness in this matter, perfect weakness; thoroughly helpless; as the Apostle says, "without strength." But the blessed Lord makes his strength perfect in this our weakness. We may be thoroughly bruised, but the Lord will never break the bruised reed. We may, in our feelings, often seem only to have so much life as to make a smouldering, and yet the gracious Lord will never quench the life of God that he has implanted. He may and does send forth judgment.

These are the ways of his righteous dealings; and thus the bruised reed he will never break, and the smoking flax he will never quench, until he send forth

judgment, unto perfect, complete, and final victory. Should not this encourage every one that feels he is bruised in soul, and smoking and smouldering? I do not mean to say that you can take the encouragement; but it is in God's word; and not all your unbelief, if you are a child of God, nor all your experience of what the Lord has done and what he will do, can alter the case. Your questionings do not make Jesus not to be Jesus; they do not make the word of God not to be the word of the Most High. "If we believe not, he is faithful; he cannot deny himself." You, as a bruised reed, may write a thousand bitter things against yourself; you, as a smoking flax, may fear there is no life of God in your soul; but Jesus, if he has made you to feel you are a bruised reed, will never break you; and if he has made you a smoking flax, will never quench you. But he will, not for ourselves,—we are nothing but base, poor, vile sinners,—but for his own name's sake, truth's sake, and word's sake, perform his own promise, and send forth judgment unto perfect and complete victory.

What a mercy it is that the fulfillment of the Lord's promise depends upon his own veracity. It does not depend upon our feelings; it does not depend upon our exercises; it does not depend upon our experiences; it depends upon his own veracity. "Hath he said, and will he not do it? Therefore here is ground for hope and ground for trust, not in ourselves, who are always poor, weak, miserable creatures. Here is the ground of hope, here is the foundation of all trust in the character and in the honor of God, that he is what he is, a blessed Jesus, able to save to the uttermost all that come unto God by him.

#### Circular Letter.

WILLOW HILL, Illinois, Dec. 2, 1861.

DEAR BROTHER BEEBE:—By the authority of the Okaw Association, I send you her minutes, and request that you publish the Circular and Corresponding Letters in the *Signs*. With undiminished regard, your unworthy brother, in hope of eternal life through our Lord Jesus,  
D. BARTLEY.

*The Okaw Regular Baptist Association, now in Session with the Big Spring Church, Cumberland county, Illinois, To the Churches of our Body, and to the Scattered Saints, sendeth Christian Greeting:*

DEAR BRETHREN AND SISTERS IN CHRIST:—We are, through the goodness of the Lord, blessed once more with the privilege of sending out to you this our Annual Message of Love, in which we pray that Mercy and Grace may be multiplied unto you, and that Peace may abound among you all.

As we all profess to be of the Family of God, permit us, dear brethren, to speak to you as to "the Household of God."

Now, more than ever before in our pilgrimage, each one of us should manifest—not only that we are deeply interested in the Redeemer's kingdom, but—that we "prefer Jerusalem above our chief joy." For we are witnesses of the sad truth, that not anything belonging to this world is abiding; but that all things here must be shaken and removed, "as of things that are made, that those things which cannot be shaken may remain.

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."—Heb. xii. Of Zion, the city of God, it is said "God is in the midst of her; she shall not be moved; God shall help her and that right early.—Ps. xli. In this time of trouble, do we not instinctively, so to speak, turn to Zion as our only city of refuge?

O how humble grateful and devoutly thankful we should be, therefore, to the God of all grace and comfort, that He has made us citizens of Zion, and fellow-citizens with the saints! Being thus signally blest and graciously exalted, can we, dear brethren, make either too great a sacrifice, or do *too much* for the good of Zion here on earth? Surely not. Can we *over-reach* our duty in love to the Lord Jesus, or to His people, as the members of His body and of one another? We cannot. For, as ye are the body of Christ, and members in particular, the members should have the same care one for another." For, "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Let us then, dear brethren, turn our attention to the present condition of the church, in her visible organization—as we are all alike affected by her weal or woe. From all the information that comes to us, are we greeted with the cheering intelligence, that the church, in her various localities, is in a healthful state, and maintaining the *spirit*, as well as the *letter*, of the gospel? Do we hear the dear saints, everywhere, with united voice, taking up the rapturous words that stirred David's harp of gold, and, in the gladness of their hearts, saying, Behold, how good and how pleasant it is for brethren to dwell together in unity! Would to God that we could give a responsive—Yes. But, "What meaneth this bleating of the sheep in our ears, and the lowing of the oxen which we hear?"—what meaneth this *confused noise*?

Oh! brethren, are not the following mournful tones of the psalmist more befitting us? "By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion."

Oh! what a dismal place in which to sit down; and yet, how faithfully this picture portrays us, as a people, and as churches. For,—instead of "*walking* in Christ as we received Him," and *going on* unto perfection," and *always* abounding in the work of the Lord," and rejoicing *evermore*,"—the chilling news comes to us from the churches all around—"We are not travelling as a church, but are in a lukewarm state, and have to complain much of coldness and barrenness."

Ah! "By the rivers of Babylon there we sat down."

O brethren, brethren! how much longer shall we hear this long-continued, oft-repeated and general complaint of coldness and unfruitfulness, and heed it not? Have we been vainly supposing that God is well-pleased with this uninviting and mournful aspect of Zion?

Do we flatter ourselves that, while we thus live, we are walking in good works as God ordained, or appointed, that we should? Can it be possible, that the Great Head of the church, who walketh in the midst of the golden candlesticks,

approbates this languid state of His church? Hear Him. "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Now therefore, we must admit that there is a fault among us, dear brethren, and we should inquire after it, and put it away. There is a *cause*, and we ought to search it out, and remove it. *We* are in fault, and the cause is *with ourselves*; for we have *left* our first love, and are not *walking* in Christ Jesus the Lord as we received Him. O then, let us remember from whence we are fallen! and be zealous and repent, and do the first works.

In the first place, let us, dear brethren, "partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ." "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.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. As there is therefore a throne of grace, to which we are encouraged to come, we earnestly entreat you, dear brethren, "ye that make mention of the Lord, keep not silence; and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Is. 62.

In the second place, let our dear brethren in the Ministry, faithfully and zealously adhere to, and *fulfill*, the heavenly Commission—namely: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching them to observe all things whatsoever I HAVE COMMANDED YOU*: and, lo, I am with you always, even unto the end of the world. Amen."

For we must admit, that all the divisions and subdivisions, with all their blighting effects, which now exist among the children of God, have resulted from a *departure* from this commission of our Lord and Master. For surely none will say, that teaching the children of the kingdom to observe what our blessed Savior has commanded, would produce among them any bad result whatever. No, we spurn the thought! "God is not the author of confusion, but of peace." The Son of God is the Prince of peace. He will be with His servants always, when they teach His followers to observe all things whatsoever He has commanded them; and hence, where He is, there is, and would be, *peace*. But when His servants depart from what He has commanded them, the dear Lord is not with them in that departure.

It is painfully apparent therefore, that our ministry have departed from the com-

mission. It matters not which way they have departed, for we should be *allegiant* to Christ our King; and therefore, when we go into things which He has *not* commanded us to do, we no less dishonor Him than we do when we neglect to observe what He *has* commanded us. Indeed, *speculation*—by which we mean every thing that Christ has not taught us to observe—is the fruitful cause of our greatly divided condition as a denomination, or people—the people of God. For when we, either doctrinally or practically, go into that for which we have not positive authority in the Bible,—which should be our rule of faith and practice,—we are speculating. And speculation will, almost surely, sooner or later, lead to jealousy, strife and division, with all their long train of attendant evils; chilling christian affection, undermining the fellowship of the saints, disturbing their peace, blighting their happiness, and engendering indifference and lukewarmness—the very things of which our churches so generally complain.

O, that the Ministers of the New Testament; would be content to simply "preach the gospel to every creature," and teach the children of Zion to observe all things whatsoever the Lord has commanded; for then we should soon witness, with joyfulness, the blessed influences of the gospel of peace and good will, causing the inhabitants of Zion to "break forth into joy, and the waste places of Jerusalem to sing together.

In the third and last place, let every child of the Savior, whose desire is to love and honor Him "*observe all things whatsoever he has commanded*."

Hence, if their teachers should fail to teach them the observance of all things found in the new commandment, they should faithfully admonish them in love, to "Take heed to the ministry which they have received of the Lord, that they fulfill it." But if the servant should get above his Lord, and go outside of the commission, into speculation, to "the hurt of the daughter of my people," his brethren should tenderly but firmly restrain him, and not suffer him to lead them into speculation.

Therefore, dear brethren, you should not follow any man, only as he follows Christ—who is the Leader of His people, the Lawgiver in Zion, and the Head of the church. Wherefore we would press it upon you, that though Zion's King has constituted the church of the First Born a *religious organization*, and invested her with certain powers, yet those powers are not *legislative* but *administrative* only.

Consequently, this organized religious body, the church, cannot legislate *for herself*, neither to make laws for the members of her own body, nor to create any other religious organization, and make laws for it. For she has no legislative, or law-making power; her province being simply to execute, *within her own body*, the laws found in the New Testament, which is her well-furnished and perfect Statute Book.

Then let us, dear brethren, search the Scriptures daily, diligently and prayerfully, and "walk according to this rule," for we then have this inspired invocation, "Peace be on them, and mercy, and upon the Israel of God." When we "look into the perfect law of liberty," we learn that the great leading principle therein is

LOVE. The King of Saints thus delivers His law, "A new commandment I give unto you, *That ye love one another; as I have loved you, that ye also love one another.* By this shall all men know that ye are my disciples, if ye have love one to another."

Hence, Paul says, "Love is the fulfilling of the law." Peter says, "See that ye love one another with a pure heart fervently." John says, "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." This commandment have we from Him, That he who loveth God, love his brother also." Here we learn, first, that *love* is the sum of all christian duty; and secondly, that *the love of Christ* is the measure of our love.

*Love is the sum of all christian duty.* In its active influence, love will lead its possessor to honor and seek the good of the object, or objects, beloved. The beloved disciple would therefore say, "Who-so 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." Paul thus comforts his Hebrew brethren, "God is not unrighteous to forget *your work and labor of love*, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister." The compliance with the christian duties, and the performance of good works, are therefore, only the *fruits and evidences* of love to God, and to His people. Hence it is written, "This is the love of God, that we keep His commandments; and His commandments are not grievous."

*The love of Christ is the measure of our love.* "Love one another AS I have loved you," is the new commandment. Christ so loved us, that He gave Himself for us. And so it is written, "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." That is, we should "be kindly affectioned one to another with brotherly love; in honor, preferring one another." And we should "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness,—long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on *charity*, which is the bond of perfectness. And let the peace of God *rule in your hearts*, to the which also ye are called *in one body*." We should also "distribute to the necessities of saints, and be given to hospitality;" "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes, He became poor, that ye through His poverty might be rich." Let us, then, love one another as Christ loved us.

The love of Christ was, and is, to all "His people." "Christ loved *the church*, and gave Himself for it." Paul says, "We, being many, are one body in Christ, and *every one* members one of another." Therefore, dear brethren, "the whole family in heaven and earth "should be embraced in the measure of our love; for

if we love God, we ought also to love every one that is begotten of Him. Hence, Peter instructs us to "Love the brotherhood" And Paul thus writes to his Thessalonian brethren, "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward *all the brethren* which are in *all Macedonia*: but we beseech you, brethren, that ye *increase* MORE and MORE." And when he heard of the faith and love of his brethren at Colosse, Paul was made to rejoice and say, "We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to ALL THE SAINTS."

Now, brethren, do we thus love, or does our love correspond with the standard or measure here given? How do we, as a people, compare with those whom Paul commends for their love to all the brethren in all Macedonia, and to all the saints? Pause and reflect. For an answer, look at the divided state of our people throughout the length and breadth of the land, and the disclaiming and withholding of fellowship. And then, as the result, look at the coldness and barrenness of our churches, and at the lambs bleating and shivering without the fold, and refusing to come in!

And then let us ask ourselves and one another, Is all this scriptural and right? "Is Christ divided?" Are we loving the children of God, as Christ loved us?

O brethren! "there is utterly a fault among us." We are not "endeavoring to keep the *unity* of the Spirit in the bond of peace." Our example does not accord with the doctrine, that, "There is *one body* and *one spirit*, even as ye are *all* called in *one hope* of your calling." Let us, therefore, "show our faith, by our works." And let us heed the entreaty of the Apostle to us Gentiles: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that we all speak the *same thing*, and that there be *no divisions* among you; but that ye be perfectly joined together in the *same mind*, and in the *same judgment*." This appeal is applicable to all God's people, and surely it is appropriate now. In conclusion, dear brethren and sisters, suffer some scriptural admonitions: "Why dost thou judge thy brother! or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way. Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

"Wherefore receive ye one another, as Christ also received us, to the glory of God." Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

THOS. THRELKELD, Mod.  
Attest J. M. TRUE, Clerk.

General Corresponding Letter.

*The Okaw Regular Baptist Association, now in session with the Big Spring Church, Cumberland County, Illinois. To the Associations with whom we correspond.*

DEAR BRETHREN, BELOVED IN THE LORD: The return of our annual meeting calls forth this our epistle of love in the Lord,—in which we have nothing of very pleasing interest to communicate, only to inform you that the churches of our body are in peace, and that we have enjoyed, as usual, the privilege of meeting with our scattered brethren and sisters in an assembly of the saints, and of engaging with them in the high praise of our God, "who hath done all things well."

Dear Brethren, the God of our salvation is a wonder-working God, and if it was not that we have the assurance that He in His Omnipotence reigneth, and doeth according to His will in the army of heaven and among the inhabitants of the earth, our hearts would fail us for fear; but as it is, we know that all things work together for good to His people, and therefore we will not fear, for God is our refuge and strength, a very present help in trouble. Whilst we mourn that divisions and subdivisions exist among the saints scattered abroad, we are humbly thankful that the Prince of Peace has enabled us, as a body, to keep the unity of the Spirit in the bond of peace. And O that the Shepherd of Israel would lead His flock beside the *still* waters, and influence the saints everywhere, by their example, to verify the truth, that, "there shall be *one fold* and one Shepherd."

Our next meeting will be held with the Mount Pleasant Church, Effingham County, Illinois, commencing on Friday before the fourth Sunday in September, 1862, at which time and place we hope to meet your messengers and receive your letters—Farewell.

THOS. THRELKELD, Mod.

Attest: J. M. TRUE, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1861.

The Close of the Year, 1861.

This number of the *Signs of the Times* completes our twenty-ninth volume, and the incessant labor of its present and only publisher, proprietor and editor, for the last twenty-nine years. During our connection with this publication, according to the course of nature, one generation has passed away, and very many of our present patrons were unborn when our labors commenced. Yet there are a few upon our list of subscribers who have sustained us from the beginning; but thousands of those who witnessed our commencement, have finished their course, and left these mortal shores to return to earth no more. We, who survive, have great reason to acknowledge, with humble gratitude, the goodness and mercy of God in sustaining us unto the present time. Because He changes not, we are not consumed. Surely, His mercy endureth forever, and it has followed us all our days.

Should we recount all the trials, perplexities, conflicts and discouraging circumstances through which the Lord has brought us, the record would fill a volume; and we must say with David, They are more than we can number. O, that we could render suitable acknowledgments

and thanksgiving to the Lord! The year now closing has been the most prolific in startling events of any which we have witnessed. Although the season has been crowned with abundant crops to reward the labors of the husbandman, and to furnish subsistence in abundance for both man and beast, and in many other respects God has showered temporal blessings upon us with a profuse hand, yet we are overshadowed with an appalling cloud, which throws a gloom over every family and household in our country. The seeds of dissension which have been sowed broadcast over our beloved country for many years, have ripened into a civil conflict of fearful dimensions. The ties of fraternity which were cemented with the patriotic blood of our revolutionary fathers, and which have formerly bound the citizens of our widespread country in a consolidated commonwealth, surpassing all other nations in prosperity, peace, and independence, have failed to secure us from strife and internecine war. The causes which have led to this lamentable state of discord and bloodshed, it may not be proper for us to discuss. But as we feel the scourge, may we not, in the language of the scriptures, enquire, "Is there evil in the city, (or country,) and the Lord hath not done it?" We must acknowledge that God holds the destiny of nations, as He holds the destiny of men, in His own hands, and if favored with peace and prosperity, all admit that we are bound to give thanks to God, as the giver of ever good and perfect gift. And if it be His sovereign pleasure to withhold those inestimable blessings, and to send His awful judgments abroad, it becomes us equally to acknowledge His hand, and humbly bow before Him, confessing our sins, which have provoked His wrath. "Shall we receive good from His hand, and not evil?" was the inquiry of Job, in his deep afflictions. God is certainly just and righteous in all His ways; and it becomes us to "Be still, and know that He is God!" And while we feel His rod we should confess our sins, and repent in dust and ashes. The consequence of the present war has thus far fallen very heavily upon the Old School Baptists, and especially so on our publication. As a church, the Old School Baptists, who have had no hand in producing the existing animosity which now threatens the perpetuity of our civil institutions, are, for the present, deprived of the social intercourse which has formerly been so pleasant and profitable to us; and the interchange of epistolary correspondence, through our paper, is, to a large extent, cut off, by the conflict in which sister States are involved. Under these circumstances, the question, Shall the publication of the *Signs of the Times* be allowed to stop? has assumed a grave importance. To continue its publication, must necessarily require a strong effort on the part of such of its friends as are still able to reach forth a helping hand. At least one half of its former patrons must be, for the present, and during the suspension of the mails, and the continuance of the war, dropped from our list, and our circulation restricted to those States where the mails are still conveyed. Many of those, in our Northern States where mailing facilities are still continued, by prostration of their business, and other

causes incidental to the war, are compelled to retrench their expenses, to bring them within their limited means; and some have already ordered a discontinuance of their subscriptions, because of the hardness of the times. But while we all admit that common prudence requires retrenchment of our expenses, would it not be well for us carefully to consider whether we can afford to dispense with the *Signs of the Times*, as a medium for christian correspondence, and thereby of its spiritual consolation? The comparatively trifling expense of one dollar a year, would make but little difference; while, perhaps, there are many other places where a retrenchment of the same amount would not deprive us of any religious privilege. Many of our subscribers have assured us they would sooner dispense with one meal a day, or any other strictly worldly comfort, than the privilege of hearing from the scattered flock of the Redeemer, through the periodical visits of the *Signs of the Times*.

Never, since we began the publication, has its circulation been needed more than at the present time. While all around us seems tempestuous and stormy. When many other sources of comfort are cut off, do we not need still more the comforting, edifying and cheering communications of those whom we dearly love in the Lord?

Brethren, friends, and patrons of the *Signs of the Times*, let us hear from you, and those who feel resolved to renew their subscription, please make an effort to procure other names, and send in clubs, if possible. Remember that Five Dollars sent in advance will pay for six copies for one year.

As we are cut off from all correspondence with the publisher of the *Southern Baptist Messenger*, remittances for that paper should no longer be sent to us. For the present we receive payments for no other publication—but the *Signs of the Times*.

In revising our subscription list for the new year, we are in the habit of striking off some names, from whom we have not heard for some time. Should we in doing so drop the name of any who wish to have their papers continued, they will please to let us know immediately, and all errors in our accounts will be cheerfully corrected, and their names reinserted.

Some of our subscribers wishing to have their papers discontinued have attempted to notify us by returning one of the papers. This is not a sufficient notice, unless they have their name, and the name of their post-office, and State written on the margin, that we may know whose paper to stop.

Those who are indebted to us on their subscription, will greatly oblige us, by forwarding the balance due immediately, as we have heavy payments to make, at the close of each volume.

We have on hand a large quantity of The Baptist Hymn Book, which we will be happy to send to the order of any who may desire them, according to terms in our advertisement on another page.

Rushton's Letters, and Moore's Letters, we can no longer supply, until we can obtain a supply from our son, in Georgia.

REPLY TO A. S. MARTIN, ON ROM. ix. 21.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" These words are used by the apostle in his arguments in support of the indisputable and righteous sovereignty of God, and in illustration of the position, this appeal is made. It is readily conceded, we presume, that a potter, (that is a mechanic whose occupation it is to make of clay stone or earthen ware,) has a right to manufacture his own stock into whatever description of ware he pleases. Should he make a vessel to be used as an ornament for the parlor, and of the same mass of clay another for the vilest use in the kitchen, no sane person would accuse him of injustice—or of transcending his undoubted rights. This figure is used (Isa. lxiv. 8.) to show the sovereignty of God in directing the destiny of man, and that we should be passive in his hands. "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we are the work of thy hand." And in Isa. xiv. 9—12. "Wo unto him that striiveth with his Maker; let the potsherd of the earth strive with the potsherd of the earth. Shall the clay say unto him that fashioneth it, what makest thou? Or to thy work, he hath no hands? Wo unto him that saith unto his father, what begettest thou? Or to the woman, what hast thou brought forth? Thus saith the Lord, the Holy one of Israel, and his Maker. Ask of me, of things concerning my sons, and concerning the work of my hands, command ye me. I have made the earth, and created man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded." Men are thus described as mere potsherds of the earth, the earthen vessels which are formed of the dust, and broken by apostacy, into potsherds; and as such—Let the potsherds of the earth strive with the potsherds of the earth; or fallen men, strive with his fellow fallen men; for they are equals, they occupy equal ground in their strife. But wo to him that striveth with his Maker. How can the clay maintain a conflict with the potter? "He hath no hands." And if the disparity between the clay and the potter is too great to admit of strife, how much greater the distance between man and his Maker. The potter is himself made of the same material, of which his hands fashion the vessels which he makes, and the difference between animate and inanimate clay, can give but a feeble idea of the infinite disparity of man in his best estate, and his Creator, who has stretched out the heavens, and commanded all the host of heaven and earth. The very earth on which we subsist, and of which we were made, God has created, it belongs wholly to him, and he has a supreme right to dispose of it as he pleases. But he has not only made the earth, but he has also created man upon it. Who shall then be allowed to contest his right to dispose of earth and man as seemeth good in his sight? Have we as the creatures of God any power, any rights, or any privileges, that he has not endowed us with? And can we conceive that a God of all wisdom would endow his creatures with power to subvert his purposes, and prevent the execution of his orders of his eternal throne?

"Shall the vain race of flesh and blood, Contend with their Creator God? Shall mortal man presume to be More holy, wise, or just than he?"

If it be admitted then that the potter has a right to form his clay as he pleases, and to fashion from the same lump one vessel to honor, and another to dishonor, can it be denied that God had the right to create just such a world as has made, and for the very purpose for which he has made it? And that he had the right to diversify his creatures, from the shining angels to the crooked serpent and the groveling worm? Had he not the right to make one star to differ from another star, in magnitude and glory? Deny this right, and we deny his prerogative to make a greater, and a lesser light, and to assign to each their office and their place; the one to rule the day, the other to rule the night.

The apostle applies this sovereignty of God to his supreme control of our eternal destiny. Has one a hope of life and immortality, and another living without hope and without God in the world; who has made them to differ? Jacob is loved of his God and Esau is hated. How comes this to pass? Was Jacob and Esau not made of the same lump of clay, were they not the children of the same earthly parents, and twin-brothers? Certainly they were. Could one more than the other have influenced the love or hatred of their Maker? "For 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, (their mother) the elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated."—Rom ix 11—12.

For lack of space we leave the subject, for the present. We may resume it hereafter, if the Lord will.

#### One Hundred Years Ago.

One hundred years ago there was not a single white man in Ohio, Kentucky, Indiana or Illinois territories. Then, what is now the most flourishing part of America, was as little known as the country around the Mountains of the Moon. It was not until 1769, that the hunter of Kentucky, the gallant and adventurous Boone, left his home in North Carolina to become the first settler of Kentucky. The first pioneer of Ohio, did not settle till twenty years after that time.

An hundred years ago Canada belonged to France, and the whole population of the United States did not exceed a million and a half of people.

An hundred years ago the great Frederick of Prussia was performing those great exploits which have made him immortal in military annals, and with his little monarchy was sustaining a single handed contest with Russia, Austria and France, the three great powers of Europe combined.

An hundred years ago the United States were the most loyal of the British Empire, and on the political horizon no speck indicated the struggles, which in a score of years thereafter, established the great Republic of the world.

An hundred years ago there were but four newspapers in America—with a combined circulation not exceeding three thousand; steam engines or cylinder press-

es had not been imagined, and railroads and telegraphs had not entered into the remotest conceptions of man. When we come to look back at it thro' the vista of history, we find that to the century which has passed has been allotted more important events, in their bearing upon the happiness of the world than almost any other era that has happened since the creation. A hundred years hence—who can foretell our developments.

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OLD SCHOOL YEARLY MEETINGS.

YEARLY MEETING.—BROTHER BEEBE:—

Please publish that a Yearly Meeting of two days is appointed to be held with the Second Church of Roxbury, Delaware county, N. Y., on the First Saturday and Sunday, in January, 1862. Brethren and sisters of our faith and order, especially ministers, are requested to attend. Brother Beebe, may we not expect you and brother House? The present state of Zion in this place is quite prosperous. I have baptized thirteen persons since last June. This seems very encouraging, notwithstanding the trials which are common to the children of God. In haste, yours, as ever, I. HEWITT.

Receipts for Subscriptions.

NEW-YORK—G. S. Bradner \$1, J. B. Van Duzer 1, John Parkinson 1, William Welling 1, Thomas Burt 1, Miss S. C. Randolph 1 50, Dea. Benjamin Corey 1, J. B. Helm 1, Eld. Isaac Hewitt 1, Amanda M. Pettit 1, I. B. Drummond 3, Hester Rumney 2.....	\$12 00
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